

[Note: This study is a summary of a longer and more detailed study that is currently being edited from a question and answer course format that was 82 pages in length. The answers were to be in agreement with the texts and lectures, but many of my answers were a rebuttal of the Neil Anderson “Bondage Breaker” demonology teachings that have been adapted into this course on *Spiritual Warfare* at Trinity College of the Bible and Theological Seminary, as taught by Dr. Wise. This course includes a section on establishing pre and post deliverance models for demonized counselees, which are based on so called “Christian Counseling” and psychotherapy techniques that are unbiblical. Other topics included worldview, the person of Satan and other related teachings in reference to spiritual warfare.]

A reasonable approach to this topic mandates that we must use the scripture as our basis for any evaluation of this facet of our Christian experience.

Satan’s key strategies are not subject to speculation and are not evaluated primarily by subjective experience. Our epistemological source, (our source of knowledge) is the Word of God and Satan’s strategies are best understood by the study of the direct encounters he had with believers in the scriptures. “We believe that the Bible is our highest authority, and that only God has sufficient knowledge and understanding of both our enemies and our human nature to accurately inform us about spiritual conflict and what to do about it.

The dividing line between truth and error is strictly on the question of the point of reference. There are those who appeal to something outside of the Word of God, and there are those who appeal entirely to the Word of God.

Blame shifting is Freudianism, but taking responsibility for sin is biblical (James 1:14-15). A little arsenic in the steak is all it takes to kill you. Jesus said, “A little leaven spoils the whole lump.”

The Epistle to the Ephesians has insight for us about the strategy of Satan in his warfare against us. Something obviously needs protection if we are to “put on the

whole armor of God". This very phrase demonstrates that there are things that God has given us, as His church, to protect ourselves in relation to attacks from the enemy camp.

One strategy of the enemy is to attempt to have us not put on the belt of truth, the piece of armor that holds the others in place. If we can be convinced that the Word of God is not foundational to living the Christ-life, if we can be persuaded that the truth of God's word is errant, not authoritative for living and not all sufficient for living in this present age, then all else that we believe from the Word is questionable at best and powerless to help us, (2 Tim. 4:3,4).

Without the belt of truth in place, any church and the Christian will be like a child spiritually, "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive (Eph. 4:14), because they are soldiers, energized by and in the cause of Satan attempting to thwart the purposes of God.

Overwhelmingly, Satan's strategies are meant to cause us to doubt God in any way possible. Satan hopes to deceive us with his lies, to have us surrender to the craving of the flesh, to see ourselves in a higher esteem than we should with it all culminating in a sense of absolute failure which leads to discouragement and demoralization. Doubt, deceit, discouragement, demoralization and ultimately defeat in our present living for Christ is Satan's objective. Regardless of the strategy implemented, the end result is invariably the same, a temporal loss of glory for God in the life of a believer and a momentary victory for Satan.

If we are secure in our belief in the Bible as being the Word of God then Satan will attack our position in Christ, our standing and our state of being as one who is righteous in and because of Christ.

Satan will attack our moral and ethical life, our integrity, our humility, our purity, our love, ie., who we are in Christ, and the ability to please God with Christ-likeness. It is with our hearts that we believe, therefore Satan attacks our moral righteousness by attempting to convince us that we are not perfect, that we cannot please God with our actions, we are morally weak, and that every time we err we have failed. God's Word says we are not perfect, in this present life but we can be blameless, moment by moment, hour by hour, and day by day.

Our basic virtues are attacked and the attacks come suddenly. But, failure is not final. My position in Christ, my righteousness can never be altered. It is my position in Christ and as I hunger to appropriate the reality of it into my daily living, I am blessed (Mt. 5:6,10). Blessedness is markarios, which is also positional and a state of being, because I am satisfied with Christ. So, my blessed state increases in the daily living in this present world as I live out the righteousness that I possess positionally in Christ. I am able to act according to Christ's standards, by the causing of His Spirit and this is what Satan wants to discourage. The Word says it is more thrilling to resist than to capitulate (I Tim.1:18,18; 1 Pt. 2:11; Eph. 4:27). As I stand on the Word of Truth and put on the breastplate by acknowledgement of my unalterable position in Christ, I will be protected from the attacks of the enemy.

Every piece of the armor is related to the Word of God and is in one way or another using the Bible's truth in a particular circumstance. Even the attacks against the armor are usually dialogues from Satan and we confront them as Jesus did, with the Word of God. God's written Word came to us by inspiration, 2 Tim.3:16. The Living Word came to us by incarnation, Jn. 1:14. The written Word is the message of the Living Word. Those who love the Living Word also love the written Word for it tells about Him. To be careless about our relationship with the written Word is also to be careless about our relationship with the Living Word.

If the attack on righteousness fails, then Satan may attack my stability that is contingent on the peace of God.

The Roman armies were equipped with various styles of foot gear to match the terrain they were marching through or where they were engaging in battle. The purpose of the proper “shoe” was to give them stability. We are to put on the shoes of the gospel that brings us peace. This has nothing to do with going to preach the gospel but has everything to do with our stability of “heart”.

I possess the peace of God that passes all human comprehension. I have the message of peace and the operative peace of God as a stabilizing factor in my life. It is a component of the fruit of the Holy Spirit in my life. Satan’s purpose is to destroy and shatter the peace of God that guards my heart and mind in Christ Jesus, as a result of proper praying (Phil. 4:6,7). Stability of heart allows me to stand against the wiles of the wicked one. It allows me to endure the wickedness that is all around me in this world. Regardless of the storms that rage all about me, because of His peace, that the world does not know (Is. 57:20,21), nor cannot give (Jn. 14:27), it is well with my soul. He will keep me in perfect peace as I keep my attention toward him (Is. 26:3,4). Because I have peace with God (Rom. 5:1) which is judicial, I am able to have the peace of God, which is experiential. Satan tries to attack the validity of the Word of God (belt of truth) then my moral life (breastplate of righteousness) and then my peace of mind and heart (feet with shoes of peace).

If this attack fails, then my faith is ready to be defended. Though I may accept the Bible as the Word of God, I may be weak in taking God at His Word and appropriating His promises and principles into my daily living. Our shield is taking God at His word. It was accounted unto Abraham for righteousness sake because he took God at His Word. Satan attempts to suddenly and unexpectedly shake our faith in God’s Word. If he cannot convince us that the Word of God is invalid, then he attempts to cloud our judgement about His revealed Word, which comprises our “faith”. He attempts to have

us disobey the doctrinal foundations that build us up. He wants us to no longer be sincere in believing that the Word of God is inerrant, all sufficient, and has all authority in my life. When my "doctrine" becomes compromised I can be easily led astray by false movements, sects, and subjective experiences. Extra biblical "truth" finds its insidious pathway into my theology. I begin to integrate the philosophies of men into my Christian living, "O you foolish Galatians, who has bewitched you so....", (Gal.3:1), wrote the apostle Paul.

When faith is protected, salvation itself may become the target. Satan will do all that he can to convince me that I am not a believer. He will bring every attack against me to literally attempt to drive me to distraction by encouraging me to have serious doubts or believe there are contradictions that are irreconcilable about my life in Christ. He will want us to believe that salvation is something we have received from God, rather than salvation and Christ Himself (Gal. 2:20; I Jn. 5:11-13). Any person who believes that they are not kept by the power of God, contrary to I Pt.5:8, and denies that those whom He did foreknow and that He has predestined (to be like Jesus) and called and justified and that they are and will be glorified (Rom. 8:29,30), will never have the victory of Christ fully appropriated in their lives because their salvation will be determinedly works, not grace oriented. Jesus is my hope, my absolute certainty of eternal life. He is my goal and my prize. I must know the scripture and use the scripture, especially in understanding my salvation.

Paul's reference in Col 1:16 is another rebuttal of Gnostic and other heresies. The apostle seems to have in view, and to oppose some notions of some heretics of his time, the followers of Simon Magus, for example, who held that the angels were created by his Helena; or, as others, by what they call "Ennea", and that these angels created the world, and are to be worshipped. These false teachers maintained that the universe proceeded from God indirectly, through a succession of emanations, Christ, at

best being only one of them. Today these heresies can be collectively labeled “New Age” teachings. Paul affirms that Christ is the Creator and all human or spirit dignitaries are under His authority. Some commentators do not particularly agree that Paul is accepting these divisions of “angelic hierarchy” but is only affirming Christ’s position, whether the hierarchy exists or not.

The apostle Paul made it very clear that Satan does produce stratagem against the believer, “Lest Satan should get an advantage of us: for we are not ignorant of his devices”, ie. contrivances (2 Corinthians 2:11). In the context of this passage the device being the use of a non-forgiving spirit, which is willful disobedience to Christ. But how does this device or strategy become effective when the devil cannot make me do it? Let us look at some examples.

The first recorded encounter is with Eve in the garden in Gen 3. Satan appeared to Eve as the serpent, subtler than any beast of the field, (Gen. 3:1). He appeared in the form of a creature that is described as being crafty, a good quality until touched by Satan and sin, for God said of His creation at its completion, “It is good!” Was Eve in the habit of carrying on discussions with a serpent? Did Adam or Eve talk to the animals like the fictional Dr. Doolittle? If this was not the normal experience of Eve, then there was something about her character that Satan knew he could possibly take advantage of by approaching her in this form. Satan always wants to present his agenda to the believer in an appealing manner first, “And no marvel; for Satan himself is transformed into an angel of light” (2 Corinthians 11:14). He wants sin and false teaching to be attractive and does not want us to consider the consequences of our choices against God, for “Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest” (Psalms 51:4). Whether or not we find his “appearance” appealing, the next step he uses is to plant the seed of doubt about the inerrancy, authority, and sufficiency of God’s Word in

our lives. “Yea, hath God said....?” (Gen. 3:1). His negative restatement of God’s prohibition also tests the waters of resentment in her heart as responds, “neither shall ye touch it....” (Gen.3:3). Satan cannot read our minds, but it is obvious that he is a student of human behavior and attitudes. He can read our body language and our countenance. He has studied man for 6000 years. He recognizes our fears and foibles. He is not omniscient about human conduct but he can observe and analyze and therefore tempt us or attack us accordingly until he finds our “Achilles heel”, “Put on the whole armor of God, that ye may be able to stand against the wiles (stratagems) of the devil” (Ephesians 6:11).

Planting the seed of doubt proves that Satan can communicate with us, because we are spiritual beings, or God’s spirit, with the Word, could never speak to us to be saved through the process of dialogue. Satan is able to reason with us and thereby implant suggestions in our minds. The process of dialogue is in my estimation the most subtle and oft used strategy of Satan against the believer. If he can bring us to the place of doubt about the Word of God in any of its capacity, if he can tempt us to respond to his suggestions that appeal to the old man and the lust of the eye, the lust of the flesh and the pride of life, if we capitulate to those things that are a direct connector to what we were rather than what we are in Christ, then he has temporarily succeeded, by winning the battle of the moment, possibly the day and for some believers, too much of their life in Christ, whereby Christian is entrapped in the slough of despond rather than keeping in step with the Spirit and experiencing the kingdom of His glorious light in progressive sanctification. The mind, which is also synonymous with the heart in many passages of scripture, is a battleground for the control of the believer’s life and his ability to bring glory to God in the context of his daily living. This battle began while we were lost and continues as we are children of God. When we were lost we could not understand or have any reason to accept the truth that we are in a constant dialogue with either God or Satan. Christians struggle with Christ-likeness because they believe

they can produce an independent thought, but the Bible teaches that “thought” is dialogue. For there to be dialogue, there must be something to reckon or give consideration to. In Mt. 15:19 for example, the word thoughts, here in a negative context, is from the greek dialogismos, which is a derivative of , to separate and logizomai, to reason.

The unsaved say, “I think I’m good”. “I get offended if someone tells me I am no good and I need Jesus”. “I’m not bad, others do much worse”. Where do these “thoughts” come from. Are they independently produced? A fine Bible teacher, George Duke once said, “ Intellect reigns as king with emotion as queen and experiences as princes”. Adam and Eve thought they knew better than God. “The Satanically energized serpent spoke to them and these obedient children, once they began to hear a voice from outside the “home”, which allowed “thinking” to set in. Eve changed God’s Word. She acted like a child who is told she cannot leave the house and then converses with a friend and says that she cannot do anything.”

This is rebellion. “You shall become as gods”, said Satan. Gods are self determining, and masters over their own destiny. Eve ate, went against God’s Word, established herself as against Him, alienated herself, she is now dead spiritually, formerly enlightened by truth now living in darkness. She condemned herself as did Adam and as all are condemned, Jn.3:18. She was not coerced into sinning. Satan did not make her do anything. “She simply received his invisible idea, his invisible words, turned them over in her mind against what was already there from God, liked the idea; commenced to make the invisible words of Satan visible by her action of taking and eating the fruit in direct disobedience to the Word of God.”

In the dialoging encounter with Jesus in the wilderness, Mt. 4:1-11, Satan used basically the same strategy. He attempted to lure Christ into compromising who He was through the lust of the flesh, vs. 4, the lust of the eye, vs 8, and the pride of life, vs.6. Jesus’ defense was the Word of God and it caused the devil to leave Him, vs.11. The key was

that Satan spoke with Jesus, as a man. Satan brought forth suggestions for Jesus to embrace in his mind and then bring into existence by choosing to act on them. As a man dialogues, so he chooses. As a man chooses, so he learns. As a man learns, so he believes. As a man believes, so he does.

The mind is a receptor to whatever it is fed. If Satan is speaking to me through one of his agencies then I am able to receive his “thought”. What I do with it is my responsibility. This is the process of dialogue. Satan used this strategy in other scriptural references. In 1st Chron. 21:1, David accepted Satan’s dialogue to take a census of Israel, contrary to God’s word. Judas acted upon Satan’s dialogue to betray Jesus, in Jn.13:2, and Luke says in 22:3 Satan entered him. The sad story of Ananias and his wife, Sapphira, in Acts chapter 5, reveals that Satan dialogued with them and they acted accordingly in verse 3. Peter chose to listen to the voice of Satan rather than Christ, Mt. 16:23. Every disobedient act is preceded by a suggestion, an image and for some even an audible voice as Satan attempts to communicate his message to us. We are not capable of producing independent “thoughts”. All that man has learned is either in truth or principle something that God honors or dishonors.

Daniel experienced Satan’s strategy to hinder prayer, Dan. 10:10-13. There is a deliberate attempt by the enemy to hinder our prayers. Jesus knew the same in the Garden of Gethsemane. He was in agony, *agonizomai*, in conflict, in battle and praying while preparing for the cross. He needed the disciples to be watching with Him, for their benefit, not His. They would have had the joy of participating in the victory that was the will of God, the victory of Christ defeating Satan in the Garden, because He would pray the perfect will of God. It was a preparatory lesson for them. We do not defeat Satan with prayer - he is already defeated.

Persevering in prayer has to do with taking our position in Christ and standing firm and resolute in it, warding off the attacker and his attempts to demoralize us. Paul fought

the good fight and ran the race. The word in those passages for fight and run are the same word as agony in Lk. 22:44, Jesus' agony in the Garden.

Bodily attacks on God's people are a strategy as well. Notably in scripture, is Job's case. It could not have occurred without the express permission of God. A protective hedge was already around Job, Satan asked permission to penetrate it. Pauls "thorn in the flesh" may have been a physical problem.

However, God is sovereign in the care of His children. Satan does not have freedom to run rampant over God's people. Satan's purpose in bodily attacks as they may occur, is to demoralize one into believing God does not care or that there must be some hidden sin or curse in the life of the believer. Yes, sin can cause illness and there is a sin unto death, but here we are talking about a permissive act of the will of God, allowing Satan to inflict physical difficulty in the life of a believer as a strategy to cause him to doubt God, and Job's test, particularly, does not necessarily represent the normative experience of a Christian. Satan no longer has access to the throne of God, by invitation, as in Job's case or any other way, since the Resurrection of Christ. So what ever abilities he still has, are predetermined and limited.

When I speak of Satan, I speak of him as the head of an army of soldiers who interact with us in obedience to their master. (He personally is not engaging me in every temptation. He can only be in one place at one time.) These are the demons of the spirit realm, which scripture reveals to us. In Eph. 1:21 and Col.1:16 Paul claims primacy for Jesus Christ above all angels, aeons, what not. These titles all were used in the Gnostic speculations describing a graduated angelic hierarchy. Paul is not denying that such a hierarchy exists, he is clarifying that even though Gnostic speculations regarding Christ are errant there is a hierarchical structure in the created realm, in the spiritual world and otherwise.

There are many authors of materials on spiritual warfare from Bubeck, to Anderson, to Epp, to Bounds, to Still and a host of others that will not deny that Eph.1:21 iterates a hierarchy in the spirit realm. There are many others who would not.

If we accept the thesis that Paul is delineating a hierarchy, then Eph.6:12 significantly categorizes the hierarchy. We could consider these as job concepts, not necessarily detailed descriptions, when we catechize the literal meaning of each of the titles.

It is obvious that Satan is the commander in chief of this unholy horde. Any of these titles could apply to him personally. His intelligent use of delegated authority is one of the reasons Paul warns us to be wary of his strategies.

Paul has unequivocally stated that the ones he is describing are not of the human order of creation. We wrestle against principalities, from, the leader. Just as Michael is the archangel of the Lord, our battle is involved with the leader, and other leaders under his authority, who are the opponents of God. We engage the leader because he is the strategist, because he has access to the throne of God to accuse the brethren, he has a loud roar that can put fear into the novice and the unlearned and the unskilled warrior who is still in training, (a roar can sometimes be heard from miles away). He is subtle and studies us with uncanny regimen, to learn our weaknesses, some of which are so easily revealed. It is also apparent from most of the mention of his activity in scripture that he is not always focusing his direct personal attacks against the believer in our level of the "heavenlies". He spends most of his time accusing the brethren before the throne of God. His underlings are involved in most of the day to day tasks of engaging us,(just as it is with any supreme commander in any war, his physical presence is there on a specific battlefield when particular adversaries are being engaged) and plaguing the world until he is ultimately cast out of heaven and will no longer have access to accuse us before God. Then his activity will be exclusively concentrated on the earth. He will be involved in personally energizing the Antichrist and he will be directly involved on the earth in all of the chaos and destruction of the second half of the

tribulation period until he meets his final doom in the Lord Jesus. We must also confront the powers, the authorities, the ones who possess *exousia*, delegated authority from the leader to act, to go in his name, to use his power, to accomplish his purposes, to be where the commander cannot be, for he can only be in one place at one time, the leading and more powerful among created beings, superior to man, spiritual potentates, the demons that Kenneth Wuest describes as "...in the lower atmosphere who constitute his kingdom in the air."

The rulers, *kosmokrator*, of the darkness, *skotos*, of this age, are the next group mentioned. By their very definition they are limited to ruling in the darkness of the present world, (age), not *kosmos*.

It is obvious that this age extends until the coming of the Lord and some would say the Millennium.

They are the rulers of night darkness and of darkened eyesight or blindness.

Metaphorically, this speaks of ignorance respecting divine things and human duties, and the accompanying ungodliness and immorality of human rulers totally swayed by Satan's forces and spirit. Such men have existed all throughout human history beginning with Nimrod and continue to present times with men like Idi Amin. These are the ones who affect persons, in whom darkness becomes visible and holds sway.

Then there are the spiritually wicked, *poneria*, the pernicious, depraved, filled with malice and evil, who are active in the atmosphere surrounding the earth. All of these named share the same nature and character, in that there is no distinction between any of them.

Paul attests that in purpose, they all have the same goal, but there are some variances as to how each operates within its sphere of influence. Again, Satan is representative of each of these, he is all of these things. His army goes out to represent him, his agenda, his desires, and his purposes. They followed him in rebellion against God- they did not begin it. They can only be subservient to him and they cannot act without

orders. Neal Anderson suggests in *The Bondage Breaker* that they may have separate identities, vary in degrees of wickedness and have other personality traits. C.S.Lewis obviously agrees because the context of the *Screwtape Letters* is that of a leader speaking to a subordinate. Gordon Lewis speaks of “the ordinary influences of the satanic world order”, and Gary Collins states that “the devil’s work is largely accomplished by demons who are under his control.” Roger Palms believes that “...the spiritual warfare with principalities and powers is real.” John Newport says “these spirits are created beings. Evidently some of them have been allowed to exercise a large area of power over the course of this age.”

Qualifying phrases like “that are in heaven” and “that are in earth” suggest a classification by locality and words like visible and invisible, a classification by beings. Paul uses the exact words from Eph.6:12 in describing the demons: principalities and powers. Clarence Bass suggests in *Demon Possession* that demon spirits not only possess power but actually exist as power. Thrones and dominions most likely are attributed to the visible dignitaries, although some who believe in regional or geographic or territorial demons may apply these to the demons. All of these words could apply to holy and fallen angels, and to men simultaneously. In Col.2:15 Paul articulates his teaching with two words he has previously used to refer to spirit, demonic or as some would prefer angelic beings, *arche* and *exousia*, principalities and powers.

“What is meant by “the principalities and the powers”, asks A.T.Robertson. Modern scholars differ radically and no full discussion can be attempted here as one finds in Lightfoot, Haupt, Abbott, Peake. On the whole, I am inclined to look on God as still the subject and the powers to be angels such as the Gnostics worshipped and the verb to mean “despoil” (American Standard Version) rather than “having put off from himself.” In the Cross of Christ, God showed his power openly without aid or help of angels.”

I believe there is merit to some of the more cautious views, especially in light of present teachers who have convinced many that we are over run by demons. However, I see a consistency in the teaching that this refers to demons and that this understanding derives from the context of Eph.6:12. If we did not have that teaching from Paul addressing this issue then it might be more plausible to view his teaching as only an apologetic against the Gnostic heresies and their false understanding of the angels and let it end there.

The Neil Anderson school of spiritual warfare which includes, to varying degrees, others like John Wimber, Peter Wagner, Timothy Warner, Charles Kraft, Fred Dickason and the Word Faith movement participants make some very rash and unbiblical conclusions about spiritual warfare and things like power encounters, truth encounters, the demonization of believers in Christ and parental/ancestral sin.

The clinical examples in Neil Anderson's books show me, that he has accepted an easy believism theology, with no accountability for sin. When people are living in immorality and willful rebellion, filled with bitterness and hatred and have demonic voices speaking from them, he assumes they are regenerated. Aberrant behavior is the result of being a victim of demonization. Anderson writes:

“It is critical that Christians understand their vulnerability to demonic influence.

Those who say a demon cannot control an area of a believer's life have left us with only two possible culprits for the problems we face: ourselves or God. If we blame ourselves, we feel helpless, because we cannot do anything to stop what we are doing.”

And according to Anderson, “85% (believers), are struggling along fruitlessly at one of at least three levels of spiritual conflict.”

The conclusion of this reasoning is we may not blame ourselves for our sinful behavior, sounds like Dr. Freud and a denial of scripture (James 1:14-15). The behavior of many of his “clients” shows no relation to Jesus Christ. The results of some of his clients,

shows a conversion experience. Anderson nor Dr. Wise ever makes reference to warnings of false believers or rocky soil conversions. How can this be overlooked? James 2: 14-26 reveals that there is a faith in Christ and in God that is unregenerative. We can not judge the heart, but Paul exhorted the Corinthian church by saying , “Is not there any among you (believers) who can judge these matters?” He was saying they were giving credence to gross immorality and not properly confronting it for what it was: sin.

If a ministry is based more on subjective experience, empirical evidence and pragmatic methodology rather than solid exegesis of the Word of God, teaching the Word, exhorting, admonishing and praying, it will not be of God and consequently not effective. If I go looking for demons I will find them, I will have “power” and or “truth” encounters. Satan will gladly give them to me. Error cannot ultimately bring glory to God. To mix truth with error is not glorifying to God. Anderson’s theology (via Tertullian (who turned heretic), Dickason and revised Unger), which is the basis for this course (I must assume that Dr. Wise subscribes to it, at least in part) says that demons are responsible for most of the problems that we as Christians have in our lives. While these men understand the nature and character of Satan, with some obvious shortcomings, and who we are in Christ, to some degree of accuracy, their teaching of how we can be influenced by demons is unbiblical.

The apostle Paul then gives a statement of victory in militaristic terms, which again finds a corresponding theme in the Eph.6 passage.

Satan and his hosts are defeated. When Christ gloriously resurrected from the grave, He passed through, on His way to God’s heavenly domain, all of their domains and dominions, as a conqueror, as one who just won the greatest military victory in the history of the world.

The ancient custom was to expose the defeated to public view and shame, and triumph over them. This is an allusion to the victories, spoils, and triumphs of the Roman emperors, who when they had obtained a victory, a triumph was decreed for them by the senate; in which the emperor was drawn in an open chariot, and the captives being stripped of their armor, and their hands tied behind them, were led before him and exposed to public view and disgrace; while the victor was cheered and driven through the city of Rome, and had all the marks of honor and respect given to him.

I would conclude, in agreement, that Paul is alluding to the fact of a “demonic realm”, that as in any army, there are various levels of service and authority. I do believe that the scriptures are in harmony regarding this truth. Unfortunately, I also believe there are too many advocates of unbiblical approaches to dealing with these forces and many academics and advocates of deliverance methodologies that are propagating unnecessary and near, if not actual heretical practices.

Psychoheresy and psychobabble mixed with Catholic cult exorcism rituals and other liturgical ramblings are nothing but deceitful. Our reliance on empiricism is a travesty. These things denigrate the inerrancy, authority, and sufficiency of the scripture to provide for us all that is necessary for godly living in this present world.

Dr. Wise states that deliverance should not become the primary focus of the church, but if according to his own studies, 85% of believers are demonized, then logically, 85% of my ministry or the church ministry must focus on demonization. Deliverance ministry is primarily based upon subjective, “clinical” experiences. The experiences of Dickason’s and Anderson’s “counselees” and Unger’s extra-biblical studies supports this.

Subjective experiences promote excessive emotional responses to circumstances that are overcome, so, guarding against it in the context of “deliverance” will be very difficult. Is it not a rather boastful conclusion, then, to say that you are a member of an

elite group of 15% of believers who have “mastered” spiritual warfare techniques, which are dubious to begin with?

Dr. Wise suggests that not everything is caused by demons, therefore we should network with “professionals” as needed. What professionals are we to “out source” the work of ministry to? I’m sure the implication is to “Christian counselors” who have aligned themselves to techniques and theories for solving behavior problems that are unbiblical and are based on teaching of pagans like Freud, Rogers, Adler, Fromm, Maslow, Jung and others, whose “truth” is not God’s truth.