

THE SPIRITUAL WARFARE MOVEMENT

INTRODUCTION

The *conflict of the ages*¹ started when Satan rebelled against God (Eze. 28:11-19). And most believers recognize that this *spiritual warfare* is real and that we are somehow involved in it. However, in recent decades, what some are calling *the spiritual warfare movement* involving *power encounters* with Satan and/or demons has been flourishing.² The spiritual warfare movement has had a deep impact on evangelicals, including many who are involved in world evangelization. This is at least partially the result of several interrelated contemporary developments.³ Sincere Christians differ considerably in their beliefs and practices of these more aggressive forms of spiritual warfare. This paper attempts to present a Biblical perspective regarding the spiritual warfare movement and power encounters.

POWER ENCOUNTERS AND EVANGELISM

The term *power encounter* has been in use by missionaries for more than 30 years. It has come to “include healings, deliverances, or any other ‘visible practical demonstration that Jesus Christ is more powerful than the spirits, powers or false gods worshipped or feared by the members of a given people group.’”⁴ Leaders in the church-growth movement have noted that “Charismatic and Pentecostal churches specializing in *power encounter evangelism* and witness are growing rapidly in most parts of the world.”⁵ This has stimulated their thinking that: “If [or since] evangelism is our highest priority in mission, then we need to understand what the task involves — and that power encounters are a crucial factor in missions today.”⁶ And most spiritual warfare movement activists now believe that *power evangelism* is essential because “in power evangelism, resistance to the gospel is overcome by the demonstration of God’s power in supernatural events”⁷ or *signs and wonders*.

Spiritual warfare movement teachers find support for their position in the *signs and wonders* ministries of both Christ and His apostles. They often refer to an earlier commission Christ gave

¹ In the text of this paper any emphasis, indicated with italics, is our own.

² Some have identified such spiritual warfare as a *deliverance ministry* or as *EMM* for *Ekballistic Mode of Ministry*. (Gr. *ekballo*, *cast out*) See David Powlison, *Power Encounters, Reclaiming Spiritual Warfare*, (Grand Rapids, MI: Baker Books, 1995), 27ff.

³ These would include a) a move away from rationalism to mysticism, b) a departure from premillennialism to either postmillennialism or an *already-but-not-yet* Kingdom teaching, c) the numerical growth of Pentecostal churches, d) the Charismatic, Church Growth and Ecumenical Movements, e) the influence of the Fuller School of World Missions, and f) the writings of men like P. Wagner, J. Wimber, P. Kraft, E. Murphy, N. Anderson, T. Warner, F. Dickinson, M. Bubeck, K. Loch, J. White and F. Perth.

⁴ Charles Kraft. “Three Encounters in Christian witness,” Ralph D. Winter and Steven C. Hawthorne, Editors. *Perspectives on the World Christian Movement*, Third Edition, (Pasadena, CA: William Carey Library, 1999), 408.

⁵ *Ibid.*, 408. (Kraft has been Professor of Anthropology at Fuller Theological Seminary School of World Mission).

⁶ C. Peter Wagner, “On the Cutting Edge of Mission Strategy,” *Perspectives on the World Christian Movement...*, 1999, 537. (Wagner was professor of Church Growth at Fuller Theological Seminary School of World Mission and now the President of World Prayer Center).

⁷ John Wimber, *Power Evangelism*, (San Francisco: Harper & Row, 1986), 35. (Wimber founded the Vineyard Movement).

to His apostles (Matt. 10:7-8). At that time, the apostles were sent only to the Jews. They were commanded to preach, saying, “The kingdom of heaven is at hand.” And they were also to “heal the sick, cleanse the lepers, raise the dead, [and] cast out demons.” But that was quite a unique situation. Is our ministry now only to Jews? Is our Gospel message about the long-promised kingdom being *at hand*? Are we now under divine command to “heal the sick... raise the dead [and] cast out demons?”

Certainly not. Our God is a God of miracles — yesterday, today, and forever. The fact is that He has, does and will manifest His miracle-working power in different ways, through different people, for different reasons in different dispensations. Traditional dispensationalists understand that Jesus and the apostles, in Matthew 10 were offering the *messianic* kingdom to the Jews. Their *kingdom gospel* was uniquely different from our Gospel message which centers around the death, burial, and resurrection of Christ.

Jesus had a unique miraculous ministry to authenticate His messiahship (Mt. 11:5; Lk. 7:21; Mt. 12:22ff). He gave the Twelve and Paul authority and special gifts for a unique ministry to verify Christ’s messianic authority and authenticate their apostleship (2 Cor. 12:12). The apostles were given new, special revelation and some also wrote divinely inspired Scriptures (2 Pet. 1:20-21). Both the apostolic and prophetic offices were foundational (Eph. 2:19-22; Heb. 2:3-4). There are now no apostles and prophets giving us *special revelation*, including inspired *words of knowledge*, because the Bible is complete.⁸ Though God can and does heal today (James 5:14-15), there seems to be no real need for the sign gifts. And we are not in disobedience simply because we are not casting out demons and physically raising dead people to life again.

The premise that so-called *power encounters* are essential for effectively reaching the lost is faulty. It is the Truth that liberates men from the bondage of Satan (Jn. 8:32). It “pleased God by the foolishness of preaching to save them that believe” (1 Cor. 1:21). Although Satan blinds the minds of unbelievers (2 Cor. 4:4), the Gospel “is the power of God unto salvation to everyone that believeth” (Rom. 1:16). That’s why the Apostle Paul put the emphasis on “Jesus Christ and Him crucified” (1 Cor. 2:2-3). “Faith comes through hearing the Word of God” (Rom. 10:17). Faith results not by the wonders performed but by the Word proclaimed (Rom. 10:17; 1 Pet. 1:23-25; Lk. 16:27-31). That’s *proclamation evangelism*, the kind practiced by us. The power of proclamation evangelism is the power of the Gospel and the Holy Spirit’s convicting power.

POWER ENCOUNTERS AND THE KINGDOM

Spiritual warfare movement advocates “believe that when Jesus came, He introduced the Kingdom of God into the present world.”⁹ He now reigns from Heaven over the Kingdom He established on earth. They would also agree that our “mission [is] *to extend the borders of Christ’s Kingdom on earth...* [which] requires us to be practiced in the art of offensive warfare.”¹⁰ “The

⁸ It is true, however, that some among us believe that a missionary, simply as *one sent*, may be considered as a present-day *apostle*. Likewise, those who share God’s Word, simply as *forthtelling* (not foretelling) may be considered as present-day *prophets* (Eph. 4:11ff). See also William S. Dillon, *God’s Work in God’s Way*, (Sanford, FL: Brown Gold Publications, 1987), 58-72.

⁹ C. Peter Wagner, “On the Cutting Edge...,” *Perspectives...*, 539.

¹⁰ George Otis, Jr., “Recognizing and Defeating the Powers of Darkness,” *International Journal of Frontier Missions*, Vol.15, No.4, Oct-Dec, 1998, 192; (Otis has served as senior associate with the Lausanne Committee for World Evangelization and is/was coordinator of the United Prayer Track for the AD 2000 & Beyond

concept of *taking territory* from the enemy for God's Kingdom is seen as basic to [power] encounters."¹¹ A general assumption of many is that "the Kingdom of God [is] an active, aggressive, expanding, conquering power that does not merely endure evil but is set to destroy the works of the devil"¹² in the present as well as in the future.

One in the spiritual warfare movement has written that this "*already-but-not-yet* paradoxical dynamism of New Testament thought [is that the] kingdom has *already* come, *but* it has *not yet* been fully manifested in world history."¹³ Jesus' miracles... routed demonic forces and thereby *established the kingdom of God* both in the lives of people and *in nature*... [Jesus has given us] His power and authority to proclaim and demonstrate the Kingdom just the way He did ...to break down the gates of hell and take back for the Father what the enemy has stolen, just the way He Himself has done... In doing so we, the church, *expand the kingdom of God against the kingdom of Satan and lay the basis for the Lord's return*... [The] Church is called to engage and overthrow evil powers just as Jesus has done."¹⁴ Under "Intensive Goals for Prayer," another spiritual warfare movement writer lists: "Discipling of whole cities, bringing whole cities under the economic-sociopolitical principles of the Kingdom of God, transforming the very structure and culture of the cities where there are more than 10% evangelicals...."¹⁵

However, a distinction should be made between the spiritual/heavenly kingdom of God which we enter through the new birth (Jn. 3:5) and the physical/earthly/messianic kingdom of God that Jesus offered to the Jews who rejected it. As premillennialists, we believe that this latter kingdom will not be established on earth until Christ Himself comes to set it up. Our mission is not to expand such a kingdom now by destroying all the works of the devil. Rather, through our preaching the Gospel, God is calling out of the world (Acts 15:14-17) those who will make up the Bride of Christ who will reign with Him when He comes. We are not now involved with changing the sociopolitical structures of the world by defeating all demonic forces. Although we *resist* Satan, we are not now *binding* either him or demons. Only God can and *will* do so at the beginning of His glorious millennial kingdom (Rev. 20:2).

POWER ENCOUNTERS AND TERRITORIAL SPIRITS

Many spiritual warfare movement workers identify three generalized levels of spiritual warfare. One has written: "Strategic level spiritual warfare [one of the three levels] involves engaging the Enemy at the territorial level... communities, groups of people, geographic regions, and even whole continents."¹⁶ He also sees such "territorial spirits chiefly in terms of their alleged ability

Movement).

¹¹ Kraft, "Three Encounters in Christian witness," 408.

¹² Ralph D. Winter, "The Mission of the Kingdom" *Perspectives...*, 1999, 530. (Winter was Professor of Missions at Fuller Theological Seminary School of World Missions and CEO of the US Center For World Missions, etc.).

¹³ Many spiritual warfare teachers have been influenced in this regard through the ministry of George Ladd, Fuller Theological Seminary, and his disciples.

¹⁴ Gregory A. Boyd, "God At War," *Perspectives...*, 84-85.

¹⁵ Viv Grigg, "Intercessors and Cosmic Urban Spiritual Warfare," *International Journal of Frontier Missions*, Vol.10 No.4, Oct. 1993, 197; (Grigg is/was coordinator of the Cities Resource Network of the AD 2000 Movement. His statement especially sounds quite a bit like Christian Reconstructionism.)

¹⁶ Neal O. Mitchell, "Beyond the Four Spiritual Laws," *International Journal of Frontier Missions*, Vol.15, No.4, Oct-Dec, 1998, 204. [Ref. to C. Peter Wagner, *Warfare Prayer*; (Venture, CA: Regal Books, 1992), 16]. Wagner

to prevent the spread of the gospel... Their major assignment is to prevent God from being glorified in their territory, which they do by directing the activities of lower-ranking demons.”¹⁷ Spiritual warfare movement teachers admit that: “Bringing down *territorial spirits* identified with specific geographical areas is a fairly new concept.”¹⁸

One *pioneer* in this field stated: “I cannot be too emphatic. In dealing with the princes and rulers of the heavenlies, they must be identified.”¹⁹ Territorial spirits “such as the spirit of pride and the spirit of witchcraft” have been identified. Some say that “specific principalities with identifiable characteristics are assigned to specific geographical locations... The dominating characteristics of these spirits can be greed (New York City), power (Washington D.C.), pornography (Los Angeles), lust, timidity, pride, or other sin.”²⁰ Another writes: “Dealing with territorial spirits is major league warfare and should not be undertaken casually. I know few who have the necessary expertise, and if you do not know what you are doing, Satan will eat you for breakfast.”²¹

God’s Word does not support this sort of spiritual warfare. It’s a *new concept* because there is nothing in Scripture indicating that so-called *territorial spirits* are to be identified, confronted, and *brought down*. Certainly, if God wanted us to be involved in this, He would have given us some directions and role models in His Word. If territorial spirits exist, they must have been active in Paul’s day. Yet neither Jesus our Lord nor Paul had any dealings with them. It seems evident that the numerous strategies and techniques²² that are currently in vogue for dealing with such spirits are man-made.

POWER ENCOUNTERS AND DEMON POSSESSION

Many in the spiritual warfare movement are often engaged in what they call “ground level spiritual warfare... [which] is casting out demons... [from] both non-Christians (Eph. 2:2) and Christians alike (Eph. 6:11)”²³ in cases traditionally thought to be *demon possessed*. However current spiritual warfare movement practitioners seem to prefer using the term *demonization* for demon possession thinking that “the word *possession* implies ownership [when] actually demons own nothing.”²⁴ Regardless of the preferred term used most would probably define demon possession or “demonization as demon-caused passivity or control due to the demon’s residing within a

also uses the phrase, *cosmic level*.

¹⁷ C. Peter Wagner, “Territorial spirits and world missions,” *Evangelical Missions Quarterly*, July 1989, 278.

¹⁸ Stephen Lawson quoted in C. Peter Wagner, *Engaging the Enemy* (Ventura, CA: Regal Books, 1991), 39; and Gary Corwin, “This Present Nervousness,” *Evangelical Missions Quarterly*, April 1995, 155.

¹⁹ Dick Bernal as cited by Peter Wagner, *Warfare Prayer*, 150.

²⁰ Steven Lawson, “Defeating Territorial Spirits,” *Charisma & Christian Life*, April 1990, 48.

²¹ Wagner, “Territorial spirits and world missions,” *EMQ*, *ibid.*, 286.

²² Such techniques include *strategic level intercession*, *prayer walks*, *identificational repentance*, *spiritual mapping*, etc.

²³ Neal O. Mitchell, “Beyond the Four Spiritual Laws,” *IJFM*, *ibid.*

²⁴ C. Fred Dickason, *Demon Possession & the Christian, A New Perspective*, (Chicago, IL, Moody Press, 1987), 38. See also Charles H. Kraft, *Defeating Dark Angels, Breaking Demonic Oppression in the Believer’s Life*, (Ann Arbor, Mich. Servant Publications, 1992), 35-37.

person...”²⁵ Most would agree that: “Deliverance is possible only in a power encounter in which the name of Jesus is invoked and prevails.”²⁶

Spiritual warfare movement followers are generally convinced that believers, as well as unbelievers can be demonized or indwelt by demons.²⁷ Even so, many would admit that: “We cannot conclusively say that the Bible clearly presents evidence that believers may be demonized.”²⁸ “We recognize the lack of conclusive evidence in the Bible on this issue and would not elevate the conclusion to the stature of biblical truth. But we have found the factual truth to be that Christians can be and have been demonized.”²⁹ The “factual truth” comes from *experience* or *clinical evidence* and *case studies*. “These case studies... demonstrate that genuine believers can and indeed were inhabited by demons.”³⁰ Another has written, “the evidence that Christians can be (and frequently are) demonized is so conclusive that we can be dogmatic about asserting it.”³¹

Many, if not most, teachers in the spiritual warfare movement are also promoters of one-nature teaching, including the eradication of the old Adamic nature. This has no doubt made it easier for them to see Satan or demons as a leading cause for sin in the lives of believers. One such teacher has made the observation that “no more than 15 percent of the evangelical community is completely free from Satan’s bondage.”³² In fact, he also states, “I believe that the word sin in Romans 6:12 is personified, referring to the person of Satan: ‘Therefore do not let sin reign in your mortal body that you should obey its lusts.’ Satan is sin: the epitome of evil, the prince of darkness, the father of lies. I would have a hard time understanding how only a principle (as opposed to an evil personal influence) would reign in my mortal body in such a way that I would have no control over it. Even more difficult to understand is how I could get a principle out of my body. Paul says, ‘I find then the principle that evil is present in me, the one who wishes to do good’ (Romans 7:21). What is present in me is evil – the person, not the principle – and it is present in me because at some time I used my body as an instrument of unrighteousness... Using our bodies as instruments of unrighteousness permits Satan to reign in our mortal bodies.”³³

Many in the spiritual warfare movement deliberately carry on lengthy dialogues with demons to gain all sorts of information from them. They get demons to identify themselves by name, and their names are often biblical names for specific sins (or what many psychologists call “negative emotions”). One has written that “demons have names that signify their functions. Thus most

²⁵ Dickason, *Demon Possession & the Christian...*, 40.

²⁶ Wagner, “On the Cutting Edge...,” *Perspectives...*, 537.

²⁷ One-nature promoters in the spiritual warfare movement make this distinction: “A demon cannot live in the Christian’s spirit... Demons can, however, live in a Christian’s mind, emotions, body, and will.” Kraft, *Defeating Dark Angels*, 35, 67.

²⁸ Dickason, *Demon Possession & the Christian*, 127.

²⁹ *Ibid.*, 157.

³⁰ *Ibid.*, 213.

³¹ Kraft, *Defeating Dark Angels*, 66.

³² Anderson, *The Bondage Breaker, Overcoming Negative Thoughts Irrational Feelings Habitual Sins*, (Eugene, OR: Harvest House Publishers, 1990), 107.

³³ Anderson., *Released From Bondage*, (San Bernardino, CA: Here’s Life Publishers, Inc., 1991), 123-125.

demon names are the names of emotions.”³⁴ The same author has also written: “Frequently, when people manifest the negative emotional characteristics or even physical illnesses of their parents, they have been passed on demonically. We have found inherited demons of fear, death, pornography, rejection, hate, rage, homosexuality, cancer, and diabetes.”³⁵ It is also not uncommon in the spiritual warfare movement to mix spiritual warfare with contemporary psychological/psychiatric theory and therapy as well. They are thus delving into *hidden memories, inner healing, visualization, multiple personality disorders*, and an assortment of various *syndromes*.

While demon possession in some unbelievers is real, nevertheless, God wills the salvation of all people (2 Pet. 3:9) including those indwelt by demons. The Gospel is the power of God unto salvation to those who believe. Those who trust in Christ for salvation, are delivered from Satanic captivity without the necessity of power encounters. They are indwelt and sealed by the Holy Spirit. Their *bodies* (not just their spirits) are then the temple of the Holy Spirit.

There is no doubt that people have all kinds of unusual experiences. But the interpretation of the experiences can be in question at times. It is good to be reminded that *subjective experience* cannot be the basis for *factual truth*. Any biblical doctrine must have its foundation in the facts of *objective revelation*. Scripture indicates that Christians cannot be possessed, inhabited, or demonized by Satan or demons. Some of the scriptural facts are these: Satan “worketh in the sons of disobedience” (Eph. 2:2) because he is their father (Jn. 8:44). Satan is in the world. The Holy Spirit, who is greater (1 Jn. 4:4), is in the believer. Our bodies are His holy temple (1 Cor. 6:19-20). Why would He who is the greater allow a demon to enter and co-inhabit His dwelling place? In answer to Jesus’ prayer (Jn. 17:15) we are kept from the evil one (1 Jn. 5:18; 1 Th. 3:3; Col. 1:13).

Then there are arguments from the silence of Scripture that speak very loudly as well: In the Bible only unbelievers, never believers, are delivered from demons. No warnings or directions are given to Christians regarding their possibly being demonized. Satan is never confronted by anyone except God. No demons inhabiting any believers are ever confronted verbally by anyone. In their letters the Apostles Paul and Peter never instruct believers to cast out demons from anyone. And nowhere in Scripture is such things as lust, pride, anger, rebellion, and envy identified as demons. The Bible labels such things in our lives as iniquity, sin, or unrighteousness. They come from the heart of a man (Mk. 7:21-23) which is very deceitful (Jer. 17:9). They are the works of the flesh (Gal. 5:19-21). The “sin” in Romans 6:12 refers to *sin* or *the sinful nature*, not Satan. Paul’s problem in Rom. 7:15-24 is Paul himself, and not some demon. He inherited Adam’s sin nature, not Adam’s demons.

POWER ENCOUNTERS AND PRAYER WARFARE

In the spiritual warfare movement *prayer warfare* is a basic part of power encounters. “Speaking of spiritual warfare, [one pastor affirms that] “prayer is an act of violence,”³⁶ In this movement

³⁴ Kraft, *Defeating Dark Angels*, 123. See pp 123-125 for a listing of the names of many “emotion” demons, such as: deceit, rage, anger, hate, revenge, murder, bitterness, resentment, stubbornness, inadequacy, shame, lying, adultery, rape, worry, anxiety, cursing, rebellion, unbelief, and pride. Others include lust, sexual impurity, lesbianism etc.

³⁵ Charles H. Kraft, *Deep Wounds, Deep Healing*, (Ann Arbor, MI: Servant Publications, 1993), 263.

³⁶ Pastor Jack Hayford, quoted by John H. Robb, “Overcoming Spiritual Resistance,” *International Journal of Frontier Missions*, Vol.15, No.4, Oct-Dec, 1998, 199.

prayer during power encounters takes on other dimensions. In *prayer warfare* practitioners often confront Satan or demons directly. No wonder prayer is referred to as *an act of violence*. One has stated, “In a prayer of rebuke we break demons’ hold on a person, contain their power, and eliminate their presence... I usually say, ‘In the name of Jesus, I rebuke you, evil spirit.’”³⁷ Another states clearly: As you go through these [seven] steps to freedom, remember that *Satan will be defeated only if you confront him verbally*... As you take each step, it is important that you submit to God inwardly and then resist the devil *verbally* by reading aloud each prayer and statement (James 4:7).³⁸

Such praying involves the use of language clichés, formulae, techniques, and steps that have been passed on to others by those who found them “successful.” In these prayers it is sometimes difficult to know to whom one is speaking. The focus or object of prayer often changes from God to Satan or demons. Even in the middle of a prayer to “Heavenly Father...” the prayer changes to “Satan, I command you... to leave my presence with all your demons...”³⁹ A rather typical “suggested prayer” is given: “Blessed heavenly Father, I ask Your forgiveness for offending You by committing this sin of [name the offense]. I claim the cleansing that is mine... I address myself against Satan and all of his kingdom. I take away from you and all your powers of darkness any ground you are claiming against me when I sinned in [name the offense]. I claim that ground back in the name of the Lord Jesus Christ. I cover it with the blood...”⁴⁰

Repetitious clichés used, in this sort of warfare praying include these: “I announce / declare / affirm that..., I choose to..., I plead / cover with / bring the blood..., I claim my authority..., I claim back / take back territory / ground..., I bind up..., I accept only..., I reject / refuse any..., I loose him/her from..., I smash / break / pull down / destroy strongholds of..., I command you..., I renounce / repudiate my sin / sins of _____ ..., I cancel all demonic..., I sign him over to...”⁴¹

In contrast, Scripture does not support this sort of warfare praying. Biblical prayer is talking to our loving, Heavenly Father either silently or audibly, in private or in public. Actual prayers recorded in Scripture never confront Satan or demons using language illustrated above. Believers have no business in carrying on dialogue, short or long, with Satan or demons. Only God Himself can bind Satan, smash down demonic strongholds and remove spiritual blindness. That’s why we talk to Him and not to the devil. When Paul was being tormented by the “messenger from Satan,” he simply prayed to God alone (2 Cor. 12:7). That’s biblical “warfare praying!” And God answered, but not by granting his repeated plea for “deliverance.”

CONCLUSION

There is no question concerning the reality of spiritual warfare and deliverance from Satanic bondage. Satan and all his demons were defeated at the Cross (Heb. 2:14-15; Col. 2:15). Even so, Satan is “the god of this age” (2 Cor. 4:4). He opposes God’s will and God’s people. For His own glory, God allows Satan to accuse, deceive, tempt, influence, and oppress believers. Therefore we believers are not to give place to the devil (Eph. 4:27). Rather, we are commanded to be

³⁷ John Wimber and Kevin Springer; *Power Healing* (San Francisco, CA: Harper & Row, 1987), 209-210.

³⁸ Neil T. Anderson, *The Bondage Breaker*, 186.

³⁹ Bubeck, *Ibid.*, 140. See also Anderson, *The Bondage Breaker*, 127-128.

⁴⁰ Bubeck, *Ibid.*, 151

⁴¹ *Ibid.*, 103-153. See also Anderson, *Released From Bondage*, *Ibid.*, 229-240.

sober and vigilant (1 Pet. 5:8-9), to submit to God and resist the devil (James. 4:7) by putting on the whole armor of God (Eph. 6:11). This armor seems to depict more of a defensive posture than an offensive one. And how could a believer obey such commands if he/she were under demonic control?

There is no reason to be involved in the spiritual warfare movement as described in this paper since there is no real biblical support for most of it. All believers face three enemies — the world, the flesh, and the devil (Eph. 2:1-3). The spiritual warfare movement gives Satan and demons far too much prominence. The primary problem believers need to face first of all is their sins of the flesh. The believer's spiritual growth is not promoted by blaming Satan for his/her carnality.

Not all knowledge is in the Bible. But all we need to know for “life and godliness” (2 Pet. 1:3-4) “that the man of God may be perfect, thoroughly furnished unto all good works” (2 Tim. 3:16-17) *is* written therein. Therefore anything not in the Word of God must not be essential for the believer's spiritual growth. And so much of the theory and practice of the spiritual warfare movement is rooted in the shifting sands of *subjective experience* with so-called demons rather than in the firm foundation of God's Word. We need to be alert knowing that “in the last times, some shall depart from the faith,” [*i.e. objective revelation*], “giving heed to seducing spirits, and doctrines of demons” (1 Tim. 4:1).

SUPPLEMENTARY READING

- Thomas Ice, / Robert Dean, *Overrun By Demons, The Church's New Preoccupation With the Demonic*, (Eugene, OR: Harvest House Publishers, 1990).
- David Powlison, *Power Encounters, Reclaiming Spiritual Warfare*, (Grand Rapids, MI: Baker Books, 1995).
- John MacArthur Jr., *How To Meet The Enemy, Arming Yourself For Spiritual Warfare*, (Chicago, IL: Victor Books — Scripture Press, 1992).
- Merrill Unger, *Biblical Demonology* (Chicago, IL: Scripture Press, 1952).