



Deliverance Beyond Divine Revelation

A study of Deuteronomy 18 and Isaiah 8
in Light of the Deliverance Ministries' Practice
of Questioning Demons on Supernatural Realities

by

J.M. Diener



Abstract: One of the most controversial parts of the Deliverance Ministries' practices is their questioning of demons to be able to receive information they believe is pertinent to casting them out. This paper takes a look at Deuteronomy 18:10-11 and Isaiah 8:19-20, two of the most clear passages dealing with various forms of procuring special knowledge pertaining to the spiritual world, and compares them to some of the practices of the Deliverance Ministries' primary leaders. Appendices are attached, quoting extended passages from the books written by the people in question.

Table of Contents

I. Introduction	1
II. What Are “Divination” and “Magic”?	1
III. Focusing on God’s Word: Deuteronomy 18 and Isaiah 8.....	2
A. The Passage of Interdiction: Deuteronomy 18:10-11	2
1. Historical Background	2
2. Previous Context.....	3
3. The Terms	3
4. Following Context	5
5. Summary and Application	5
B. The Passage of Pained Reproof: Isaiah 8:19-20	6
1. Historical Background	6
2. Previous Context.....	6
3. The Terms	6
4. Following Context	7
5. Summary and Application	7
IV. The Spiritual Warlords’ Writings	7
A. Disclaimers and Defenses of Methodology	7
B. Doctrinal Statements Supported by Demonic Testimony.....	8
C. Appealing to Other Religions and World Views to Expand and Substantiate Teachings on the Demonic	8
V. Applying the Passages	9
A. Appealing to Other Religions and World Views to Expand and Substantiate Teachings on the Demonic	9
B. Doctrinal Statements Supported by Demonic Testimony.....	9
VI. And What Are We Going To Do About It?.....	10
Appendix A: Doctrinal Statements Supported by Demonic Testimony	11
Appendix B: Appealing to Other Religions and World Views to Expand and Substantiate Teachings on the Demonic	16
Appendix C: Disclaimers and Defenses of Methodology	17
Works Cited	19
Sources Consulted.....	20
Bible Translations Used.....	20

Deliverance Beyond Divine Revelation

A study of Deuteronomy 18 and Isaiah 8 in Light of the Deliverance Ministries' Practice of Questioning Demons on Supernatural Realities

I. Introduction

Studying the new wave of spiritual warfare proves to be a fascinating occupation for most people, as it gives us a lot of new and unusual topics to speak, think and write about. However, a major question is, where do they get that which is new? What of the old adage, "there is nothing new under the sun, save heresy"?

It is appalling to read the writings of the new spiritual warfare authors, such as Charles H. Kraft, C. Fred Dickason, Ed Murphy, C. Peter Wagner, and John Robb and find that their methodology is grounded not solely in the Word of God, but also in extra-biblical sources that describe the spiritual world. While Dr. Wagner and Dr. Robb mainly stick to merely using the teachings of other, non-biblical religions to undergird some of their teachings, Dr. Kraft and Dr. Murphy support their doctrinal and methodological findings with words from the mouths of the allegedly "demonized," as they like to call those that traditional Christianity would call "possessed." Basically they are getting their information from demons.

The goal of this study is to answer the question whether this is a valid practice from a Biblical standpoint, especially looking at the two Old Testament passages of Deuteronomy 18:10-11 and Isaiah 8:19-20. While you, dear reader, may be coming to this paper with a ready answer to this question, I would like to ask you to regard the evidence, both from the writings of the modern warfare movement and also from the Bible itself and draw your conclusions.

We will begin by defining the terms "divination" and "magic" as they are used in connection with the Bible passages that we will look at individually next. Following we'll look at the evidence within the books of these writers to get an idea of what they themselves think they are doing. Finally I will attempt to apply our findings to the problem at hand.

II. What Are "Divination" and "Magic"?

Unfortunately for our study of these passages, I was unable to find any evangelical studies on divination and magic in the Old Testament, probably from the fact that the study of such phenomena is forbidden by these two passages that we are going to look at. Most commentaries will briefly touch on the words and what their roots are, but leave it at a surface look. The book I found most helpful in conducting my word studies was *Magic & Divination in Ancient Palestine & Syria* by Ann Jeffers. She looks hard at the background of the words that we will be studying in the later passages and suggest some interesting conclusions.

The basic definition of divination as given by Merriam-Webster's Collegiate Dictionary is, "the art or practice that seeks to foresee or foretell future events or discover hidden knowledge usu. by the interpretation of omens or by the aid of supernatural powers."¹ Emphasis in this paper will be placed upon "the art ... that seeks to ... discover hidden knowledge."

Among other things magic is defined as, "an extraordinary power or influence seemingly from a supernatural source."²

As instructive as these definitions are, the ones written by T.W. Davies are even more so, as they pertain directly to our problem:

¹"Divination," Merriam-Webster's Collegiate Dictionary, Britannica CD, Version 97, Encyclopaedia Britannica, Inc., 1997.

²"Magic," Ibid.

Divination is the art of obtaining special information from spiritual beings.³

Magic may be briefly defined as the attempt on man's part to have intercourse with spiritual and supernatural beings, and to influence them for his benefit.⁴

As we will see later on, the type of practices that Dr. Kraft and the other spiritual warlords are engaged in fall under these definitions.

III. Focusing on God's Word: Deuteronomy 18 and Isaiah 8

Both Deuteronomy 18:10-11 and Isaiah 8:19-20 are very strong in their emphasis that, when it comes to spiritual reality, we must not consult anyone save Yahweh, the One True God.

A. The Passage of Interdiction: Deuteronomy 18:10-11

<i>NASB</i>	<i>NIV</i>
¹⁰ "There shall not be found among you anyone who makes his son or his daughter pass through the fire, one who uses divination, one who practices witchcraft, or one who interprets omens, or a sorcerer,	¹⁰ Let no one be found among you who sacrifices his son or daughter in the fire, who practices divination or sorcery, interprets omens, engages in witchcraft,
¹¹ or one who casts a spell, or a medium, or a spiritist, or one who calls up the dead.	¹¹ or casts spells, or who is a medium or spiritist or who consults the dead.

1. Historical Background

As I am assuming that the claims of Deuteronomy are valid and that Moses himself penned its words (1:1), the setting of this passage lies at a turning point in Israel's history. Something new was about to happen and a new generation needed to be warned of what they were up against. A possible date for when this was written is ca. 1405 BC.⁵

The country that the Israelites were about to enter was already inhabited by the Canaanite peoples, "the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites and Jebusites" (Dt 7:1 -- NIV), whose religious practice is called "detestable" by Yahweh (18:10). They not only ran the major fertility cult of the day, complete with male and female temple prostitutes and wild orgies, but practiced every sort of divination and magic under the sun. Their gods were little more than glorified humans who could be manipulated by sex and offerings and who could be coerced into giving information about the great beyond by omens, divination, mediums, and spiritists. Their world was one that was vastly different from the one that the One True God, the Almighty, had revealed to Israel through Moses, a place where the whims of the gods wreaked havoc on the people and there was constant fear.

³T. Witton Davies, *Magic, Divination, and Demonology Among the Hebrews and Their Neighbours* (New York, NY: Ktav Publishing House, Inc., 1969), p.72.

⁴*Ibid.*, p.1.

⁵For all dates mentioned in this paper refer to Eugene Merrill, *Kingdom of Priests* (Grand Rapids, MI: Baker Book House, 1987).

2. Previous Context

Looking at such seductive practices as these, it is not surprising that God would give such uncompromising words of direction through the mouth of Moses. This passage that we will study is in a series of instructions for the conduct of the leaders of the people. Right before this the Levites are told how they are to live in order to live a holy life. Now we turn to the majority of the people who would be approaching the Levites and other leaders in order to understand how to live.

3. The Terms

Moses uses a total of nine terms in order to describe the detestable practices that are practiced in Canaan. We will look at each separately and briefly describe their background and broader meaning.

a. one who makes his son or daughter pass through fire

While this is a phrase that is not in direct connection with what we are studying, it is important to mention it, as it describes another religion. Craigie mentions that it may pertain to “the offering of a child with the particular purpose of determining or discerning the course of events,”⁶ thus also linking it to a form of divination.

b. one who uses divination

The Hebrew for this term is **קֹסֵם קְסָמִים** (*qōsēm qēsāmîm*), possibly “diviner of divinations.” It is a generic term for diviner, which encompasses most divinatory technologies concerning signs and omens⁷. As to its root, it may mean cutting into pieces, thus having to do with casting lots. Cognitive Semitic etymology suggests an emphasis on types of lot-casting and that it is used with great frequency in the OT and is used in both a positive and a derogatory sense⁸.

c. one who practices witchcraft

The Hebrew of this term is **מְעַנֵּן** (*m^ecōnēn*). The root of this verb is difficult to ascertain. Davies suggests that it may be **עָנָן** (*‘ānan*), which means “to cover,” thus making this term refer to those who practice hidden or occult arts⁹. Jeffers cites three other possibilities: **(i)** It may come from **עָנָן** (*‘ānān*), which means cloud, “thus denoting one who observes the clouds with a view to obtaining an oracle or one who brings clouds and storms.” **(ii)** It’s source may be from the Arabic for “a hoarse sound,” which would point to this practitioner being “one who divines from noises or practices incantations.” **(iii)** It could also come from another Arabic root, which means “to appear” or “to present oneself,” and thus would be one who causes something to appear.¹⁰ To sum it up a *m^ecōnēn* is one who devines hidden wisdom, whether from clouds or sounds is unclear, but this person is also one who practices the dark arts.

d. one who interprets omens

⁶Peter C. Craigie, *The Book of Deuteronomy* (NICOT, Grand Rapids, MI: William B. Eerdmans Publishing Co., 1976), p.260.

⁷Malcolm Horsnell, “**קֹסֵם**”, *The New International Dictionary of Old Testament Theology and Exegesis*, Vol. 3 (W.A. VanGemeren, ed., Grand Rapids, MI: Zondervan Publishing House, 1997), pp.945-951.

⁸Ann Jeffers, *Magic and Divination in Ancient Palestine and Syria* (Leiden, Netherlands: E.J. Brill, 1996), pp.96-97.

⁹Davies, *Ibid.*, p.79.

¹⁰Jeffers, *Ibid.*, pp.78-79.

The Hebrew term is מְנַחֵשׁ (*m^enaḥēš*), which probably derives from נָחָשׁ (*nāḥāš*), which means snake, which would mean that the omens that this person interprets come from the movements of snakes.¹¹ It may have the Arabic root “unlucky,” behind it, pointing to the fact that most omens were unlucky. It may also come from the Aramaic “to discover”, “to research”, “to divine or learn by omens.”¹² Thus a *m^enaḥēš* is one who uses omens to foretell the future or get secret information.

e. a sorcerer

The Hebrew for this term is מְכַשֵּׁף (*m^ekaššēp*) and its root כָּשַׁף (*kšp*) basically means “to practice magic or sorcery.” Magic was common most ancient near eastern religions of the time, “involving use of spells, incantations, charms/amulets, and special rituals to manipulate natural powers and influence situations, people, and gods. ... In the OT magic is often spoken of along with mantic practices, indicating the interrelatedness of both practices.” These are often denounced in the Bible, as here (e.g. Isa 57:3; Jer 27:9-10; Mal 3:5).¹³ The root may come from the Arabic, which would mean “to uncover” or “to reveal”, “so divination would be implied” or that it would have to do with another Arabic root, “to cut”, which would make a *m^ekaššēp* some sort of herbalist. Another possibility is an Akkadian root, which would have to do with restraining, compelling or binding. Modern scholarship relates this to the Assyrian terminology of “sorcery,” which would practice some kind of malevolent magic.¹⁴

f. one who casts a spell

The Hebrew is חֹבֵר חֶבֶר (*ḥōbēr ḥāber*), which comes from the root “to unite”, “be joined”, or “charm.” So this person would be one who binds charms, probably by tying knots, a practice that is often used in the ancient near east. An Akkadian etymology suggests that this may also be someone who charms a person by muttering incantations or curses.¹⁵

g. a medium

The term used for medium is אוֹב (*ʾōb*), ʾōb being the classic term for medium, spiritist or necromancer in the Bible. It usually comes in pairs with the term יִדְּאֵנִי (*yiddēʾōnî*), which is usually translated spiritist. The ʾōb’s main job seems to be calling up the dead, so the living can consult them. Its root may come from “wineskin,” suggesting that it may be someone who practices ventriloquism, as the LXX translates it as such 15 of the 16 times that it occurs.¹⁶

¹¹see Davies, *Ibid.*, p.80.

¹²Jeffers, *Ibid.*, p.75.

¹³Malcolm Horsnell, “כָּשַׁף”, *The New International Dictionary of Old Testament Theology and Exegesis*, Vol. 2 (W.A. VanGemeren, ed., Grand Rapids, MI: Zondervan Publishing House, 1997), pp.735-738.

¹⁴Jeffers, *Ibid.*, pp.66-67.

¹⁵*Ibid.*, p.32.

¹⁶M.V. VanPelt and W.C. Kaiser Jr., “אוֹב”, *The New International Dictionary of Old Testament Theology and Exegesis*, Vol. 1 (W.A. VanGemeren, ed., Grand Rapids, MI: Zondervan Publishing House, 1997), pp.303-304.

h. a spiritist

The Hebrew is יִדְּאֹנִי (*yiddēʾōnî*), and it is also a generic term for spiritist. It's root is the verb יָדַע (*yd^c*), which means "to know." In this case it is "a known one" or "a knower", "an intimate acquaintance" and can also mean "medium" or "familiar spirit."¹⁷ It is closely related to the אֹב (*ʾōb*), which has a similar function. As the Word speaks of people "in whom there is a ghost or familiar spirit" (Lev 20:11), we can infer that some kind of possession (or "demonization") takes place as the *yiddēʾōnî* channels the spirit of whomever he or she is speaking for.¹⁸

i. one who consults the dead

The Hebrew for this term is דָּרַשׁ אֶל-הַמֵּתִים (*dōrēš ʾel-hammētîm*) and it is translated quite literally. As the term דָּרַשׁ (*drš*), which forms the basis of this consultation is more central to Isaiah's passage, we will discuss it more clearly there. Suffice it to say that *dōrēš ʾel-hammētîm* seems to be akin to an אֹב (*ʾōb*) or a יִדְּאֹנִי (*yiddēʾōnî*), perhaps being a descriptive term for what the first two already do.

In summary, of all of the terms we have looked at all but two of these descriptions (*m^ekaššēp* and *hōbēr hāber*) have to do with some sort of discovery of the unknown by using a spiritual connection of some sort, be it by omens, possession / channeling, or anything else.

4. Following Context

As the passage continues Moses emphatically says that God has forbidden His people to employ such divinatory and magical methods for consulting Him (v.14). And then immediately following is something that is very interesting for our present day case: Moses promises that God will send a Prophet like him to the people and the people must listen to this man (vv.15-19). We now know that Prophet to be Jesus Christ (Acts 3:19-23). We may also refer to the fact that the subsequent generations mentioned here had access to at least part of Scripture and Joshua was told to meditate on it, lest he fall away (Jos 1:8).

5. Summary and Application

As we have looked at this passage we have realized the following things: a) God has forbidden His people from using the methodologies of other world views to access information about the spiritual world. b) He has sent a Prophet whose task it was to tell us about the spiritual world and so c) His people should be patient and listen to what God has taught in the past as well as will teach through the Prophet.

In our day and age this passage can be taken as a warning not to work with the divinatory practices of our "Canaan" when it comes to spiritual matters, for all of these "detestable things" had to do with spiritual matters. We are to rely solely on Yahweh and His prophet, Jesus Christ for what we are to learn about the spiritual world. Our world view is and should be different from that of the nations around us, as we are different from them.

¹⁷Earl S. Kalland, *Deuteronomy*, The Expositor's Bible Commentary, Vol 3. (F.E. Gaebelin, ed., Grand Rapids, MI: Zondervan Publishing House, 1991), p.121.

¹⁸Jeffrey H. Tigay, *Deuteronomy*, The JPS Torah Commentary (Philadelphia, PA: Jews Publication Society, 1996), p.173

B. The Passage of Pained Reproof: Isaiah 8:19-20

NASB

¹⁹ When they say to you, “Consult the mediums and the spiritists who whisper and mutter,” should not a people consult their God? Should they consult the dead on behalf of the living?

²⁰ To the law and to the testimony! If they do not speak according to this word, it is because they have no dawn.

NIV

¹⁹ When men tell you to consult mediums and spiritists, who whisper and mutter, should not a people inquire of their God? Why consult the dead on behalf of the living?

²⁰ To the law and to the testimony! If they do not speak according to this word, they have no light of dawn.

1. Historical Background

Isaiah penned this passage in a time of great turmoil and uncertainty. The year was around 734 BC and Judah was being besieged by Rezin of Damascus and Pekah of Israel, who were planning to overthrow Ahaz of Judah and place “the son of Tabeel” on the Judean throne in his stead, thus forming a strong alliance against the Assyrians who were getting ready to sweep into the Israeli coastlands. Into a time of turmoil such as this God spoke to His prophet, calling him to listen to the Almighty alone.

2. Previous Context

This passage falls into the second part of the first historical section of Isaiah which stretches from chapter 6 to chapter 8. These chapters entail a series of warnings to different people, such as the House of David (chapter 7), all of Israel (8:1-10), and, finally, to Isaiah and his disciples (8:11-21). This passage falls into the last warning, whose last few verses are not merely extended to Isaiah, but also concern all the people.

3. The Terms

As we have already discussed two of the more prominent terms in this passage the terms אֹבִיב (*ʾōḇ* -- a medium) and יִדְּעֹנִי (*yiddēʿōnî* -- a spiritist)¹⁹ in the section on Dt 18, it would suffice to say that Isaiah is probably being reminded of the prohibition that God gave through Moses.

However, the term that is more prominent in this passage than in Dt is the term דָּרָשׁ (*dāraš*), which is translated “consult.” The other term that is usually translated “consult” is the term אֶל (*ʿel*), which is usually translated as “to” or “unto.” The interesting thing is that these two terms are split up when speaking of consulting the mediums, spiritists and the dead (הַמְּעִיִּם [*hammēʿîm*]), pairing *dāraš* with *hayyiddēʿōnîm* and *haʿōḇōt* and using *ʿel* with *hammēʿîm*, whereas with God, both terms are together (אֶל-אֱלֹהֵינוּ יִדְּרָשׁ [*ʿel-ʾēlōhāyw yidēʿōš*])!

The term *dāraš* basically means “to care about”, “inquire (of)”, “consult”, “seek”, “require (of)”, “study”, “investigate”, or “examine.” It is usually used parallel to the בָּקַשׁ (*bqš*), which means “seek.” The abuses of this idea of consulting is that one would consult someone other than God Himself, such as the mediums. It is often used in emphasis of inquiry directed to God, as well and is favored over *bqš* when used of seeking Yahweh!²⁰

¹⁹They appear in the plural in Isaiah: הַמְּעִיִּם (*hammēʿîm*) and הַיִּדְּעֹנִים (*hayyiddēʿōnîm*)

²⁰David Denninger, “דָּרָשׁ”, *The New International Dictionary of Old Testament Theology and Exegesis*, Vol. 1 (W.A. VanGemeren, ed., Grand Rapids, MI: Zondervan Publishing House, 1997), pp.993-999.

Motyer notes that, “The Hebrew of *should not* is inverted emphatic: ‘A people to their God should they not seek?’”²¹

4. Following Context

The passage closes with the judgment that will come upon those who consult the spiritist and mediums, namely spiritual darkness (vv.21-22). And yet God issues a promise that He will take care of this darkness and these people will see a great light (9:1-5). What is interesting is that just like Dt 18, the immediate context includes a promise of Messiah, this time as ruling King and Lord of Israel.

5. Summary and Application

As this passage deals heavily with the idea of consulting other sources of spiritual knowledge in the times of trouble, most commentators will agree to the fact that these “mediums and spiritists, who whisper and mutter” are here drawn in stark contrast to God. V.20 brings this out even further with the Prophet’s cry of, “To the law and to the testimony!” Oswalt points out,

One does not have to go to the occult to discover the meaning and destiny of one’s life. It is not hidden to those who will look in the right place. God has been shouting it from the rooftops and recording it for all future generations ([Isa.] 65:1-5; John 7:37-39). The way of life is only hidden (Isa. 8:16) from those who refuse to hear what God has made plain (Rom. 1:18-32). ***In every age the Church needs to hear this word anew. For apart from the Word of God any light Christianity has is but darkness.***²² [emphasis mine]

Oswalt’s words ring very true to our subject matter as well. We are not to go to other sources of information on spiritual reality. God’s word is the only one, and He has even made provisions for removing the darkness that blinds those who do seek the mediums and spiritists. He will give them light and He has given us a ruler: Jesus who is the Christ.

IV. The Spiritual Warlords’ Writings

The volume of writings on modern spiritual warfare is very large, so it would be impossible to address all of the writers who contribute to them. We’ll be looking especially at the writings of Charles H.

Kraft, C. Fred Dickason, Ed Murphy, C. Peter Wagner, and John Robb and how they substantiate their teachings.

A. Disclaimers and Defenses of Methodology²³

Especially Dr. Kraft and Dr. Dickason take great pains to point out that what they are doing is not “divination.”²⁴ While Dr. Dickason’s disclaimer over the top of his work is proven to be untrue by his later descriptions of exorcisms, it is not quite as contradictory as what Dr. Kraft writes. He warns about the deceptive nature of the demons, as does Dr. Murphy, but both of these gentlemen seem to think that they can discern what is true and what is untrue in their words. Especially Dr. Kraft puts emphasis on the

²¹J. Alec Motyer, *The Prophecy of Isaiah* (Downer’s Grove, IL: Inter-Varsity Press, 1993), p.97

²²John N. Oswalt, *The Book of Isaiah Chapters 1-39*, (NICOT, Grand Rapids, MI: William B. Eerdmans Publishing Company, 1986), pp.237-238.

²³See Appendix C for full quotes.

²⁴C. Fred Dickason, *Demon Possession and the Christian*, (Westchester, IL: Crossway Books, 1987), p. 161.

fact that the experienced deliverance minister can be certain that what the demons say is true, because he learns to exert control over the demons in such a way that they will supposedly only tell the truth.²⁵

B. Doctrinal Statements Supported by Demonic Testimony²⁶

These supposed foundations pave the way for their direct quotes of demonic utterances in order to prove their points. When Dr. Dickason wishes to support his contention that the teaching that Christians cannot be demonized is demonic, he doesn't quote Scripture, or even cite experience, but goes straight to the demon!²⁷

Dr. Kraft does likewise. He doesn't cite Scripture when writing that demons are interested in possessing Christians more than Non-Christians, but quotes a demon's utterance²⁸. For more passages where he does so, see Appendix A. However, what I find most shocking is the following quote:

Though we have to be careful ... , the quickest way to get the insight God wants us to have is often to get it from the demons themselves.²⁹

We are dealing with a clear admission to doing divination here, though Dr. Kraft would deny that!

Though Dr. Wagner does not quote from his own experiences in exorcising demons, he uses a similar approach to substantiating some of his theories by quoting other deliverance ministers³⁰.

C. Appealing to Other Religions and World Views to Expand and Substantiate Teachings on the Demonic³¹

While the above is shocking, what I am going to point out now may not surprise many readers, since appealing to other written sources seems normal these days. The scientific method that the spiritual warlords purport to use³² almost demands that we look at more than one source before coming to a conclusion. However, as we have seen, going to any extra-biblical source is not allowed for the Christian when it comes to spiritual reality.

Especially Dr. Wagner is into going to extra-biblical sources to support his strategic-level spiritual warfare model. He will cite sources such as ex-shamans, pagan religions, and animists in order to substantiate his view of how demons control geographical locations³³.

²⁵Charles Kraft, *Defeating Dark Angels* (Ann Arbor, MI: Vine Books, 1992), p.161 and Ed Murphy, "We Are At War," *Wrestling with Dark Angels* (C.P. Wagner and F.D. Pennoyer, eds., Ventura, CA: Regal Books, 1990), pp.50-51.

²⁶See Appendix A for full quotes

²⁷Dickason, *Ibid.*, p.191

²⁸Charles Kraft, "Dealing with Demonization," *Behind Enemy Lines* (C. Kraft, ed., Ann Arbor, MI: Vine Books, 1994.), p.92

²⁹Kraft, *Defeating Dark Angels*, pp.159-160.

³⁰C. Peter Wagner, "Territorial Spirits," *Wrestling with Dark Angels*, C.P. Wagner and F.D. Pennoyer, eds. (Ventura, CA: Regal Books, 1990), pp.81 and 82-83.

³¹See Appendix C for full quotes.

³²see Charles Kraft, "Spiritual Power: Principles and Observations," *Behind Enemy Lines* (C. Kraft, ed., Ann Arbor, MI: Vine Books, 1994.), p.34.

³³Wagner, *Ibid.*, pp. 76 and 85-86.

Fellow warlord John Robb is a bit more cautious at first, but then launches into using the same examples himself³⁴.

V. Applying the Passages

Now that we have looked at both the passages in Scripture and their application to every day life and we have briefly summarized the way that the spiritual warlords use demonic utterance and other religions to substantiate their teachings, I would like to make direct application of the Word of God to their situation.

A. Appealing to Other Religions and World Views to Expand and Substantiate Teachings on the Demonic

As we have said above, the whole idea of subscribing to another world view for insight into spiritual reality is not allowed. God has made it abundantly clear in Dt 18 that the children of Israel were not allowed to use Caananite methods, because the world view was different. Ann Jeffers supports this, pointing out that, “They [the a sorcerers] are banned because of the world-view they hold, a world-view that is similar to surrounding cultures.”³⁵

As the Priest-Mullen-Campbell paper has sufficiently shown, the new spiritual warfare model is not based on a Biblical world view, but on an animistic one.³⁶ In this way it falls under the ban of Dt 18.

What Dr. Wagner and Dr. Robb are doing in using other religions to substantiate their claims also falls under this category. God has *not* revealed the truth to other animistic and pagan religions about the realities of the spiritual worlds. All that these hold are, at best, the fantasies of humans and, at worst, the claims of demons each purporting to be objective reality, which brings us to the problem posed by Dr. Kraft and the other warlords.

B. Doctrinal Statements Supported by Demonic Testimony

As to the practice of questioning demons, from a purely logical point of view their very nature should make us wary of anything they say. Granted, they will tell the truth at times as they have while in the presence of Christ, but it is demonstrable that they will always subvert the truth to their own aims and thus it will be twisted in one way or another.

Aside from this observation, Dr. Kraft, Dr. Murphy, and Dr. Dickason to a lesser degree are guilty of spiritism and divination for the following reasons:

1. They are getting information about the spiritual realm and their patients³⁷ with the help of supernatural forces that lie outside the Biblical scope. This would make them fall under the definition of divination as the art of obtaining special information from spiritual beings.
2. They are speaking to people who they claim are possessed by evil spirits, thus falling into the category of the *yiddēʾōnî* who have familiar spirits. This is a practice that is not only forbidden by God in Dt 18, but also judged by God in Isa 8 by placing darkness upon those who will consult such people.

³⁴John Robb, “How Satan Works at the Cosmic Level”, *Behind Enemy Lines* (C. Kraft, ed. Ann Arbor, MI: Vine Books, 1994), p. 173

³⁵Ibid., p.68.

³⁶Robert Priest, Thomas Campbell, and Bradford Mullen, “Missiological Syncretism,” *Spiritual Power and Missions: Raising the Issues* (E. Rommen, ed., Pasadena, CA: William Carey Library, 1995), pp.9-77.

³⁷Dickason, Ibid., pp.194-196 and 238-239.

3. They are working on a “science” of spiritual warfare that sound suspiciously more like a magical science, something that the JPS commentary interestingly points out is exactly what separates a true prophet of God from a sorcerer, medium, spiritist, or false prophet.³⁸ Their using the Name of Jesus to subvert and control demons in a seemingly ritualistic way³⁹ would also fall under the definitions of magic that we gave.

VI. And What Are We Going To Do About It?

After we have looked at all of the evidence and the Scriptures and given some application, it is time to summarize the problem and present the question that I wished to raise from the beginning.

First of all, Dr. Kraft, Dr. Wagner, and the other spiritual warlords are turning to extra-biblical and demonic sources in order to substantiate their teachings concerning exorcism and territorial spirits. Doing this places them under the definitions of magic and divination that I have cited at the beginning of the paper.

Second, in Deuteronomy 18 and Isaiah 8 the Bible clearly forbids any kind of divination, that is turning to sources other than God and the Bible for information about spiritual reality. Therefore what these gentlemen are doing is not only condemned by the Word of God, but is also clearly anti-biblical.

Now I would like to challenge the Church: In light of this evidence, what are we going to do with the teachings of the Deliverance Ministry? Clearly they have gone beyond Divine Revelation and that is to be condemned, for spiritual reality is not subject to a social sciences approach.

This is a crisis that I would put on a scale with that which Marcion posed to the early church and, though the Church is as fragmented as she is today, we must rally and decide how we are going to deal with this teaching. May God give us the wisdom on how to proceed and the courage we seem to have lost in our academic and clerical circles to do as we must .

³⁸Jeffrey H. Tigay, *Ibid.*, p.174.

³⁹See Dr. Kraft’s experiments of putting demons in a box or “shutting them down” until they are challenged in the name of Christ in his chapter “Dealing With Demonization” in *Behind Enemy Lines*, pp.79-120, especially p. 116.

Appendix A: Doctrinal Statements Supported by Demonic Testimony

Note: In order to clarify the doctrinal statements and teachings that these passages support, where it is not directly apparent in the quote itself, I have added a summary of the teaching before the quote. These summaries are my understanding of what the author is trying to support with these quotes, not a quote from their book. Please feel free to double check the context of each of these quotes.

A. C. Fred Dickason

1. *Demon Possession and the Christian*, (Westchester, IL: Crossway Books, 1987), pp. 191

STATEMENT: The idea that Christians can't be inhabited by demons is a lie perpetrated by demons.

In one counseling session with Alice, I asked the demon called Non-acceptance if he had used the concept that Christians cannot be inhabited by demons. He replied, "Oh, yes! We use it all the time. It is one of the best tools we have ever promoted." Now although we do not accept the testimony of demons as the truth of God, there are times when they are forced to tell the truth as they did when confessing that Jesus was the Son of God. The demon's statement is only confirmation of what we had discovered before. His forced admission was significant.

2. *Demon Possession and the Christian*, (Westchester, IL: Crossway Books, 1987), pp. 194-196.

STATEMENT: Speaking in Tongues today is often demonic

"Proud spirit, Pride, is a tongues spirit over you?" There was nod of the head.

"What shall I call him? Tongues?"

Another nod of the head.

"What is his rank?" I asked.

"Principality" the answer came back through Carla's lips. The demon was using her voice with an obviously different personality and attitude. She had been walking with the Lord and enjoying His fellowship. This resisting and devious spirit was not the expression of Carla's mind.

I commanded, "Tongues spirit, look at me. Are you the leader inside? Drop the jaw, open the mouth, use the tongue, speak to me. 'Every knee shall bow, and every tongue....'"

There was a raising of a clenched fist against me.

"No, you don't do that," I said. "Put the hand down. 'Every knee shall bow and every tongue confess that Jesus is Lord to the glory of God the Father.' Tongues spirit, you confess. The Scripture says, 'Test the spirits whether they be of God.' And we know you're not of God, because you don't honor Jesus Christ, and you resist the servant of God. You have no power. Just relax her hands."

The clenched fists relaxed. "Put them on her lap and leave them there."

The demon obeyed.

I continued, "Tongues spirit, are you the one who came in at that church?"

"Yes," came the forced, clear answer.

"How did you ever get to be such a ranking spirit? Were you a principality for God once? And then you perverted and became a principality for Satan. Am I right? Confess it out loud!"

"Yes, you're right," he conceded with obvious irritation.

"You have really failed, haven't you? Satan used his communication device to speak to a lot of angels. You use a communication device to deceive people, don't you? You came in to give Carla what she wanted, didn't you?"

"Yes," came the weakling answer.

"What was that which she wanted back then? Tell me!"

A pause. Then the spirit stated, "She wanted a real spiritual experience with God."

"How did she seek it?" I asked.

Another pause. "Through the baptism of the Holy Spirit."

"Who laid hands on her?"

“Men of the church.”

“What did they promise her through the laying on of hands? What did they tell her she would have?”

“That she’d have a fulfilled life with the Lord,” he said.

“What was to be the evidence of this?”

Came the answer, “The speaking in tongues.”

“Is that when you --?”

“But they didn’t tell her that,” came the interruption.

“They didn’t tell her that,” I clarified. “But you came in.”

“Yes,” he conceded.

“Why did you come in?”

“It was an opportunity for me.”

I further inquired, “What were you going to do with her life, then?”

“Lead her to the point where she did give herself over to Satan.”

“And you almost accomplished that, didn’t you?” I responded. “But she has renounced all that; right?”

“Yes,” came the dejected reply

“What ground do you hold in her?”

“None.” The reply was weaker.

“Is that the truth before the true and living God?”

“Yes.”

“She has used her tongue to magnify Christ. She rejoices in the hearing of the Word, doesn’t she? Whose side is she on?” I demanded. [Pause] “Answer me, whose side is she on?”

Then came a response in a form that surprised me: “My enemy!”

“And who is your enemy?”

“Jesus Christ!” The voice was filled with restrained contempt.

“And what is He to her?” I pursued.

With concession he confessed, “Her Savior.”

“And what is she to Him?”

“His child,” came the further resigned confession.

“On that basis I command you to leave her body and to take all your wicked spirits with you. But first I want you to confess that Jesus Christ is your victor. Right now!”

After a pause came the forced answer, “Jesus Christ is my victor.”

3. *Demon Possession and the Christian*, (Westchester, IL: Crossway Books, 1987), pp. 238-239
 STATEMENT: Demons invade the mind

This registered nurse had been invaded by a group of demons headed by a throne called Non-acceptance. He was brought to recognize that Christ had defeated him and that the nurse was his victor in Christ. This he confessed. She had taken her stand against him with good biblical and practical understanding. He challenged my authority and tried to make me dislike her. The nurse broke back in and laughed at his attempt. She liked me and was catching on to his technique. She gave me permission [sic] to continue speaking to the throne. The greater detail of the session is instructive here.

“My friend is getting stronger; you’re getting weaker,” I said to him. “And you have less and less influence over her mind.”

“That’s true,” he answered, “but we use her feelings.”

“That’s true,” I replied. “And she has feelings. How do you use her feelings?”

“Make them stronger.”

“You have access to her brain,” I stated.

“Uh-huh.”

“Therefore you produce a synthetic feeling, and you remind her of her own feelings. She picks up on them, and she reinforces them. Is that right?”

“Right!”

“So the description of the psychological feeding the demonic and the demonic feeding the psychological is an accurate description.”

“Yes,” the throne admitted.

“You are mind-control creatures, and you work through the chemistry and electronics of the brain. Am I correct?”

“Right! We have power in that,” he emphasized.

“I bind you from using that power because that power is only allowed by God. You are an invader and a squatter; and you must leave this body because it is bought by the blood of Christ. It is dedicated to the Lord Jesus. She wants to serve Him, doesn’t she?”

“Yeah,” came the dejected answer.

“That frustrates you.”

“Yeah. But if I can keep her confused, it keeps her sidetracked.”

“How will you keep her confused?” I pressed.

“Bringing tongues to her mind. Bringing things to her mind to reject counsel.”

“Whose counsel?”

“Her psychologist’s, yours, and the other pastor, preaching.”

“And you keep bringing incidents of bitterness to her mind, don’t you?-rejection, because your name is Non-acceptance; and you play that game, don’t you?”

“Yes.”

“You are not accepted, are you?” I asked him.

“No.”

“God has rejected you; Satan has forsaken you; and my sister has rejected you, hasn’t she?”

“Yes.”

So went the interview and confrontation. I spent the time to develop this for the nurse and for her psychologist who doubted the reality of demonic invasion of her mind. The taped confrontation convinced the nurse that it wasn’t just psychological problems that she was facing. They certainly were there, and the psychologist was helping her noticeably. But one of the root causes of her problem was the mind-control warfare that demons were continually pressing against her. They started by taking advantage of her emotions, which were rubbed raw by parents and others. There had been sexual molestation in the family. She was hurt, and the demons would not stop tormenting her emotions and thoughts.

B. Charles H. Kraft

1. *Defeating Dark Angels* (Ann Arbor, MI: Vine Books, 1992), pp.159-160.

Frequently, God shows us something quite different from what we have done before. As we ask him to lead us, we get Impressions that, if followed, usually turn out to be just the thing he seems to have wanted. So we listen. That’s the key.

But as we listen, he often seems to lead us, as he did while we worked with Julie, to use his power to force the demons to give us the information we need to proceed. We are working in the presence and under the power of the Holy Spirit, so we need not be afraid of allowing the Enemy too much power or even of listening to a demon rather than listening to God. It is God who reveals things to us, even through demons! ***Though we have to be careful (see below), the quickest way to get the insight God wants us to have is often to get it from the demons themselves.*** [emphasis mine]

2. “Dealing With Demonization”, *Behind Enemy Lines* (C. Kraft, ed. Ann Arbor, MI: Vine Books, Servant Publications, 1994), p.92

Christians are special targets of the enemy. A psychologist friend of mine discovered this fact right from a demon’s mouth. Her session with a demonized Christian lady was being observed by a non-Christian psychologist who asked the demon why he lived in the Christian lady rather than in him, the non-Christian. The reply (through the woman’s voice) was, “You are of no interest to me. You already belong to the Evil One.... Evil is within you -- deeply rooted.” The demon even gave the names of four of the demons living within the man. But, pointing (with the lady’s hand) to the demonized Christian and two other Christian women, the demon said, “I’m interested... in possessing *her and her and her.*” Earlier the demon had said, “I am interested in destroying, in tormenting her so she doesn’t pray, doesn’t seek God, so that she will fall away from him and be like the rest of them.” [Source quoted: An unpublished English translation of Rita Cabezas, *Des Enmascarado*, 1988]

3. “Dealing With Demonization”, *Behind Enemy Lines* (C. Kraft, ed. Ann Arbor, MI: Vine Books, Servant Publications, 1994), p.93

3. Demons do their best to keep people ignorant of their presence and activity. This is a particularly successful strategy in Western societies. They love it when people don’t believe they exist. Demons have repeatedly told us this during ministry sessions. During a recent session observed by a psychologist who was learning about demonization, a demon became so angry during the ministry it yelled (through its host), “I hate it that she [the psychologist] is learning about us. For years, we’ve been hiding and making them think we are psychological problems!”

The fact that demons piggyback on problems already there, rather than originating problems that were not there, enables them to hide quite effectively from many people. People reason that if they can explain the problem as resulting from “natural” causes, there is no need to look further. Thus the demon wins, since his function is to reinforce the problem in such a way that the person gets discouraged, stops fighting it, and blames him-self or herself for it. Many have given up hope, thinking they were crazy or that nothing could be done about it.

4. “Dealing With Demonization”, *Behind Enemy Lines* (C. Kraft, ed. Ann Arbor, MI: Vine Books, Servant Publications, 1994), p.101

2. In general, the more garbage, the stronger the attachment. The greater the amount of hurt a person has suffered and the stronger the negative emotional reaction, the tighter the demon’s grip. Even if the garbage is dealt with and the demon weakened, however, it can only leave if permitted by its superior to do so. Several times I have been surprised to find a very weak demon hanging on to a person and asked it why it hasn’t left, given the fact that it has so little grip on the person. Its reply is always, “I haven’t been allowed to.”

3. Demons seem seldom to work alone. They are usually organized in hierarchical groupings with one of them at the head. I have very seldom found only one or two demons in a person. In a typical ministry session we will first make contact with one of the lesser demons in a group, say, lust. Lust may have three or four demons under him (e.g., sexual perversion, fantasy, and deceit). But either by his admission or by word of knowledge we find that there is a spirit of anger over lust and a spirit of fear over anger. Fear may be toward the top of the group, with two or three others (e.g., rejection, abandonment, and pornography) between him and lust. Above fear, then, we may find demons with names like rage, destruction, darkness, and death, any of which could be the head of the group.

5. "Dealing With Demonization", *Behind Enemy Lines* (C. Kraft, ed. Ann Arbor, MI: Vine Books, Servant Publications, 1994), p.102

6. Demons within a person can be suppressed or weakened by certain things that person does. As noted earlier, among the things that weaken the demons inside people is their spiritual growth. When demonized Christians make choices that enhance their closeness to Christ, the demons lose ground. I have asked several demons why they didn't have a stronger grip on the person they lived in. Their replies were always something like, "She's too close to God. I can't get her."

C. Ed Murphy

"We Are At War," *Wrestling with Dark Angels* (C.P. Wagner and F.D. Pennoyer, eds., Ventura, CA: Regal Books, 1990), pp.50-51.

It is interesting, however, that demons will openly confess to their participation in such a rebellion, On more than one occasion while expelling demons from a person's life they have exclaimed,

We rebelled against God. We were deceived by our master We are doomed! For us no provision has been made for redemption as it has for mankind. We are doomed! Doomed! We are afraid. But we will fight God and you Christians until the end We hate Him! We hate you Jesus. We hate you!

Of course, we do not build theology upon the confessions of lying spirits. It is interesting to note, however, that on every occasion when a demon spoke in the presence of Jesus he always told Jesus the truth. Look at the Gospel record.

The experienced deliverance minister can compel evil spirits to tell the truth. I do so all the time. This is not to say that it is wise to carry on long conversations with demons. ***We only obtain from them the information we need to proceed with the deliverance and then expel them to the place where Jesus wishes to send them*** [emphasis mine].

D. C. Peter Wagner

1. "Territorial Spirits," *Wrestling with Dark Angels*, C.P. Wagner and F.D. Pennoyer, eds. (Ventura, CA: Regal Books, 1990), p.81.

STATEMENT: Demons are bound to specific geographic locations

3. *Costa Rica*. Symptoms of mental illness left a patient when she traveled to the United States; they reappeared when she returned to Costa Rica. Christian psychologist Rita Cabezas was told by one of the demons that they were limited to their territory and could not go to the U.S.A. [Source quoted: C. Peter Wagner, *The Third Wave of the Holy Spirit* (Ann Arbor, MI: Servant Publications, 1988), pp.61-62.]

2. "Territorial Spirits," *Wrestling with Dark Angels*, C.P. Wagner and F.D. Pennoyer, eds. (Ventura, CA: Regal Books, 1990), pp.82-83.

STATEMENT: Defeating territorial spirits is what enhances evangelism

Evanston, Illinois. While teaching a doctoral class for me in 1985, John Wimber shared a report from Vineyard pastor Steve Nicholson. Steve had ministered in the Evanston area for six years

with virtually no fruit. They prayed for the sick, but few got well. Then Steve went into a period of serious fasting and prayer; At one point a grotesque being appeared to him, saying, “why are you bothering me?” It eventually identified itself as a demon of witchcraft who had supervision over the geographical area. In the heat of the baffle, Steve named the city streets surrounding the area which he claimed for the kingdom of God. The spirit said, “I don’t want to give you that much.” Steve replied that through Jesus he was commanding him to give up the territory. The spirit argued with him, then left.

Immediately the sick began getting well. In a little over three months the church more than doubled from 70 to 150, mostly from new converts out of witchcraft. Almost every one of the new believers had to be delivered from demons as they were being saved.

Appendix B: Appealing to Other Religions and World Views to Expand and Substantiate Teachings on the Demonic

Note: In order to clarify the doctrinal statements and teachings that these passages support, where it is not directly apparent in the quote itself, I have added a summary of the teaching before the quote. These summaries are my understanding of what the author is trying to support with these quotes, not a quote from their book. Please feel free to double check the context of each of these quotes.

A. C. Peter Wagner

1. “Territorial Spirits,” *Wrestling with Dark Angels*, C.P. Wagner and F.D. Pennoyer, eds. (Ventura, CA: Regal Books, 1990), p.76.

TEACHING: There are many demons on Earth and they are organized hierarchically.

I do not know how many evil spirits there are around Planet Earth. One interesting set of figures comes from Friday Thomas Ajah, a Sunday School superintendent at the Assemblies of God church in Oribe, Port Harcourt, Nigeria. For years before his conversion he was a high ranking occult leader, given the name of Saint Thomas the Divine, purportedly by Satan himself. Ajah reports that Satan had assigned him control of 12 spirits and that each spirit controlled 600 demons for a total of 7,212. He says, “I was in touch with all the spirits controlling each town in Nigeria, and I had a shrine in all the major cities.” If this report is true, it would not be unreasonable to postulate that other such individuals, not yet saved, could be found in considerable numbers around the world. [Source cited: Friday Thomas Ajah, “Saved at Last,” *Testimonies*, Vol. 1. No. 4, August 15-30, 1985, p.6 (P.M.B. 4990, Murtala Muhammed International Airport, Ikeja, Nigeria).]

2. “Territorial Spirits,” *Wrestling with Dark Angels*, C.P. Wagner and F.D. Pennoyer, eds. (Ventura, CA: Regal Books, 1990), pp.85-86.

TEACHING: Evil spirits are bound to geographic territories

In attempting to apply this to world evangelization, Jacob Loewen helps us by pointing out that “In many societies throughout Central and South America the spirit deities associated with various geographical or topographical phenomena are spoken of as their ‘owners.’” Many nomads, for example, never make camp outside their own territory until they secure permission from the spirit owner. Loewen adds, “People never own the land; they only use it by the permission of its true spirit owners who, in a sense, ‘adopt’ them.” Although Loewen doesn’t say so, I would imagine that among such animistic peoples the names of these spirit owners of territories are well known. [Source quoted: C. Peter Wagner, *The Third Wave of the Holy Spirit* (Ann Arbor, MI: Servant Publications, 1988), p.60; and *How to Have a Healing Ministry Without Making Your Church Sick* (Ventura, CA: Regal Books, 1988), p.201.]

B. John Robb

“How Satan Works at the Cosmic Level”, *Behind Enemy Lines* (C. Kraft, ed. Ann Arbor, MI: Vine Books, Servant Publications, 1994), p. 173

Though we must be careful of constructing a theology of the spirit world based on pagan belief systems, the possibility of a hierarchy of spirits may be borne out by the perceptions of animistic peoples. Animists typically believe in a hierarchy headed by a supreme god, who is remote and unknown, and in a pantheon of lesser deities, superior spirits who exercise great power over a wide range of affairs. Beneath these are the lesser and the more immediate spirits of their ancestors, and finally, the evil spirits. The Burmese believe in *nats*, supernatural beings arranged hierarchically with control over natural phenomena, villages, regions, and nations. The cult of guardian spirits in northeast Thailand involves both village and regional spirits, the village ones being subordinate to the regional. In India, Hindu goddesses serve as “guardians” of villages and regions. They are often associated with disease, sudden death, and catastrophe. Kali, goddess of destruction, is a regional deity widely recognized to exert influence over West Bengal and the Bengali people.

A missionary in Thailand believes he has identified the national principality that reigns over the whole country. It is a being known as Phra Sayarn Devadhiraj, which means “greatest of the guardian angels of Siam.” It is believed this deity has kept Thailand from being overrun by invaders. King and queen preside over a royal homage-paying ceremony, with the whole nation joining in the worship of this spirit, whose image resides on a throne in the royal palace.

Appendix C: Disclaimers and Defenses of Methodology

Note: These are quotes from the writings of the spiritual warfare proponents that are contradicted by their own practices and other passages in their books.

A. C. Fred Dickason

Demon Possession and the Christian, (Westchester, IL: Crossway Books, 1987), p. 161.

We must be careful not to label research in to demonizations a type of divination or spiritism. It is directly opposed to such a thing. It does not gullibly seek information from spirits of men or of superior creatures. It does not seek to advance personal wisdom or power. It does seek to determine whether believers have been invaded by demons and in doing so depends upon the risen Christ to clarify the matters needed to help the oppressed.

B. Charles Kraft

1. *Defeating Dark Angels* (Ann Arbor, MI: Vine Books, 1992), p.161.

2. Demons can't be trusted. It is true, demons cannot be trusted. But I'm afraid the real issue is not whether we can trust demons, but whether we can trust ourselves and God to discern what of the things they say is usable and what will mislead us. As one who has talked to hundreds of demons, I agree that this is a concern.

However, most of what demons say can be checked out. It can also be controlled. I have frequently told demons to “Shut up!” because they tried to take control away from me and the Holy Spirit We need to make it clear to them that they are not in control, we (with the Holy Spirit) are. Once I got used to being in control and asserting it, the problem of not trusting the outcome disappeared.

As we grow in listening to God and extracting information from demons, we will find it easy to spot most of their attempts to bluff and distract us. Over and over again, then, in spite of the demons' attempts to mislead, we discover things that enable us to bring inner healing and freedom to our clients more quickly and effectively than otherwise.

2. "Dealing With Demonization", *Behind Enemy Lines* (C. Kraft, ed. Ann Arbor, MI: Vine Books, Servant Publications, 1994), p.107

These are some of the things that can be discerned naturally, either by observation or by asking questions. In addition, God does show things to people supernaturally, though usually in combination with the observation of natural phenomena. As you develop more experience, you will find your ability to discern sharpened. You will also notice that *demons make a lot of mistakes that give them away. Learning to spot these mistakes and to take advantage of them is an important part of the operation.*

Works Cited

- Craigie, Peter C. *The Book of Deuteronomy*. The New International Commentary on the Old Testament. Grand Rapids, MI: William B. Eerdmans Publishing Co., 1976.
- Davies, T. Witton. *Magic, Divination, and Demonology Among the Hebrews and Their Neighbours*. New York, NY: Ktav Publishing House, Inc., 1969.
- Denninger, David. “דַּרְשׁ.” *The New International Dictionary of Old Testament Theology and Exegesis*. Volume 1. William A. VanGemeren, ed. Grand Rapids, MI: Zondervan Publishing House, 1997. pp.993-999.
- Dickason, C. Fred. *Demon Possession and the Christian*. Westchester, IL: Crossway Books, 1987.
- “Divination.” *Merriam-Webster’s Collegiate Dictionary*. Britannica CD. Version 97. Encyclopaedia Britannica, Inc., 1997.
- Horsnell, Malcolm. “כַּשֶּׁף.” *The New International Dictionary of Old Testament Theology and Exegesis*. Volume 2. William A. VanGemeren, ed. Grand Rapids, MI: Zondervan Publishing House, 1997. pp.735-738.
- . “קֶסֶם.” *The New International Dictionary of Old Testament Theology and Exegesis*. Volume 3. William A. VanGemeren, ed., Grand Rapids, MI: Zondervan Publishing House, 1997. pp.945-951.
- Kalland, Earl S. *Deuteronomy*. The Expositor’s Bible Commentary. Volume 3. F.E. Gaebelin, ed. Grand Rapids, MI: Zondervan Publishing House, 1991.
- Kraft, Charles H., *Defeating Dark Angels*. Ann Arbor, MI: Vine Books, 1992.
- . “Spiritual Power: Principles and Observations.” *Behind Enemy Lines*. Charles H. Kraft, ed., Ann Arbor, MI: Vine Books, 1994. pp. 31-62.
- . “Dealing With Demonization.” *Behind Enemy Lines*. Charles H. Kraft, ed. Ann Arbor, MI: Vine Books, Servant Publications, 1994. pp.79-120.
- Jeffers, Ann. *Magic and Divination in Ancient Palestine and Syria*. Leiden, Netherlands: E.J. Brill, 1996.
- “Magic.” *Merriam-Webster’s Collegiate Dictionary*. Britannica CD. Version 97. Encyclopaedia Britannica, Inc., 1997.
- Merrill, Eugene. *Kingdom of Priests*. Grand Rapids, MI: Baker Book House, 1987.
- Motyer, J. Alec *The Prophecy of Isaiah*. Downer’s Grove, IL: Inter-Varsity Press, 1993.
- Murphy, Ed. “We Are At War.” *Wrestling with Dark Angels*. C. Peter Wagner and F. Douglas Pennoyer, eds., Ventura, CA: Regal Books, 1990. pp.49-72.
- Oswalt, John N. *The Book of Isaiah Chapters 1-39*. The New International Commentary on the Old Testament. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1986.
- Priest, Robert J., Thomas Campbell, and Bradford A. Mullen. “Missiological Syncretism: The New Animistic Paradigm.” *Spiritual Power and Missions: Raising the Issues*. Edward Rommen, ed. Pasadena, CA: William Carey, 1995. pp.9-77.
- Robb, John. “How Satan Works at the Cosmic Level.” *Behind Enemy Lines*. Charles H. Kraft, ed. Ann Arbor, MI: Vine Books, Servant Publications, 1994. pp.165-197.
- Tigay, Jeffrey H. *Deuteronomy*. The JPS Torah Commentary. Philadelphia, PA: Jews Publication Society, 1996.
- VanPelt, M.V. and W.C. Kaiser, Jr. “אֱלֹהִים.” *The New International Dictionary of Old Testament Theology and Exegesis*. Volume 1. William A. VanGemeren, ed. Grand Rapids, MI: Zondervan Publishing House, 1997. pp.303-304.
- Wagner, C. Peter. “Territorial Spirits.” *Wrestling with Dark Angels*. C. Peter Wagner and F. Douglas Pennoyer, eds. Ventura, CA: Regal Books, 1990. pp. 73-91.

Sources Consulted

- Cryer, Frederick H. *Divination in Ancient Israel and its Near Eastern Environment: A Socio-Historical Investigation*. Journal for the Study of Old Testament Supplement Series. Volume 142. D.J.A. Clines and P.R. Davies, eds. Sheffield, UK: Sheffield Academic Press, 1994.
- Gray, John. *The Canaanites*. Ancient Peoples and Places. Volume 38. G. Daniel, ed. New York, NY: Frederick A. Praeger Publishers, 1964.
- Watts, John D.W. *Isaiah 1-33*. Word Biblical Commentary. Volume 24. Waco, TX: Word Books Publisher, 1985.

Bible Translations Used

Scripture quotations designated “NASB” are taken from the *New American Standard Bible*® Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission.

Scripture quotations designated “NIV” are taken from *The Holy Bible, New International Version*®. Copyright © 1973, 1978, 1984 by International Bible Society. Used by Permission of the International Bible Society.

“NIV” and “*New International Version*” are trademarks registered in the United States Patent and Trademark office by International Bible Society

Copyright © 1999 by J.M. Diener. All Rights Reserved.

This is a free distribution made available through [Wolfhawke.com](http://www.wolfhawke.com)
<http://www.wolfhawke.com/>

This version is for the personal use of the person who has downloaded it. That person has the right to print one (1) hard copy at a time, provided the story is printed in its entirety, cited correctly, and not given to resale. It is not to be redistributed in any way shape or form, whether in print, or as electronic media without written permission from the author. Any editing or alteration of the story are direct infringements of copyright. For more information write to writings@wolfhawke.com.

Internet: <http://www.wolfhawke.com/musing/dbdr.asp>

PDF: <http://www.wolfhawke.com/pdf/dbdr.pdf>