

ineering and aggressive ideology of Marxism-Leninism, bent on world conquest," and warns against a sort of "peace" which can be "an invitation to the other party's aggressiveness." But what has been accomplished? Have the two sets of bishops increased the influence of the church? Have they done anything that laypeople were not equally qualified to do?

Although I carefully avoided the emotion-charged issue of whether a nuclear war can be "won," Walters writes as if this is the heart of my argument: peace through wise "utilization" of nukes. Walters ignores two essential points I actually did make. First, "a suicidal all-out superpower exchange may not be the only (or most likely) nuclear danger we need to fear." Second, the United States does not have a credible *deterrent* if our only possible response to any enemy use of nuclear weapons is massive retaliation against enemy civilians. If, as all the evidence indicates, there is no realistic chance for significant cuts in nuclear arsenals in the next 20 years (though a faint chance for some sort of "cap"), then certain prudent conclusions would seem to follow.

Finally, Walters' appeal to the historical example of Adventists and the Abolitionist movement is curious in two ways. I'm

surprised, for one thing, that the 1960s legend of Adventist pioneers engaging in "civil disobedience in devotion to abolition of slavery" still lives on. Surely Walters does not believe that Ellen White's brief reference to the fugitive slave law in 1859 or the unsubstantiated story of John Byington's "underground railroad" activities constitute a vital tradition of civil disobedience. Seventh-day Adventists believed slavery was a great evil, of course, but they had no confidence that this evil could be abolished by political reform. Adventists devoted no time or money to antislavery agitation, and many of them were unwilling even to vote. Jonathan Butler's essay in *The Rise of Adventism* shows all of this clearly.

If we turn to the genuine abolition crusaders, we find another problem. Many of them were hopeful that "moral suasion" and/or peaceful political action could lead to the end of slavery. That is not what happened, of course. For the life of me, I cannot see why a peace advocate would keep reminding us of a wrong that was only corrected by military force.

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On Spiritual Warfare

Casting Out Demons and Spiritual Revival

by Tim Crosby

The paper produced by the Biblical Research Institute on spiritual warfare, mentioned in Debra Nelson's article on the subject (*Spectrum*, Vol. 14, No. 2, p. 8), seems

to be, on the whole, a balanced document with much needed cautions against very real problems and dangers in the movement. I have had virtually no experience in deliverance ministry (but then, neither did the committee). However, a reading of the paper revealed several questionable conclusions.

First, the committee objected to the reports of extended struggle with the demons lasting for hours, feeling that the

process should be short and simple as seems to have been the case with almost all of the Gospel accounts. However, there is evidence that certain events are telescoped by the Gospel writers into a few moments when they may actually have involved a longer period of time.¹ There are hints of an extended struggle in Mark's account of the Gerasene demoniac (Mark 5, NIV) such as the verb tense (Jesus "was saying" to the demon, "come out!") and the fact that the evil spirit begged Jesus "again and again," etc.

At any rate, it may not be legitimate to assume that Christians have exactly the same instantaneous authority over demons as Christ himself. In one instance (Mark 9:14ff.), the disciples, to whom Christ had already given authority over demons (Mark 3:15), nevertheless failed in an attempt to cast one out, and Christ told them that that kind of demon came out only by prayer and (many manuscripts add) fasting—which would seem to imply an extended process. Nevertheless, Christ himself proceeded to cast out the demon immediately without prayer—something the disciples could not do.²

Second, the Biblical Research Institute report makes much of the fact that pagan societies have beliefs and practices relating to exorcism which are very similar to the beliefs and practices of the current deliverance ministry movement. If this is significant, then, by analogy, the fact that speaking in tongues is practiced by pagans and Hindu priests, or that speaking in an previously-unlearned language is one sure sign of demon possession (one finding of the committee), would make the gift of tongues illegitimate.

Numerous parallels exist between pagan methods of healing or exorcism and biblical methods. For example, consider the following statement:

To ward off or remove a plague, it was anciently the custom among the heathen to make an image of gold, silver, or other material, of that which caused the destruction, or of the object or part of the body specially affected. This was set up on a pillar or in some

conspicuous place, and was supposed to be an effectual protection against the evils thus represented (PP 587).

In this description of what is today known as "sympathetic magic," Ellen White is commenting on the Philistines "five golden emerods, and five golden mice" which they sent back with the ark to Palestine, but her comments also shed light on the brass serpent of Moses (Numbers 21:8,9), which scholars have long believed involves sympathetic magic. Whatever later interpretation may have been placed upon this incident, it is probable that Moses, under divine guidance, was simply using the best medical science of his day.

Christ himself, on at least three occasions (Mark 7:33, 8:23, John 9:6), made use of saliva and other elements of contemporary faith-healing practice in healing deaf-mutes. According to A.E. Harvey,

Jesus' procedure conforms closely to that of miracle-healers in many parts of the world: the touch, the spittle, and the solemn words of command (in Hebrew, a sacred language to the Jews) are all typical details, and the raising of the eyes to heaven and the sign can also be paralleled from magical techniques" (*NEB Companion to the New Testament* (Oxford University Press, 1970), p. 147).

This was hardly orthodox; in the Mishnaic tractate *Sanhedrin* (10:1) Rabbi Akiba is reported as cursing anyone who utters charms over a wound; the Tosephta adds spitting to the utterance of charms. Evidently these actions served as a means of nonverbal communication with the patients who could not communicate normally, thus enabling them to exercise faith. The point of all this is that parallels to heathen rituals, although they may call for caution, prove nothing.

Third, the report deplores the tendency among spiritual warfare practitioners to find a special demon for every specific disease or sin. The committee's point that many temptations come from our own sinful minds (cp. James 1:14) is well taken. I myself find it hard to believe that there is such a thing as a demon of "allergy" or "nutrition" (shouldn't it be "malnutrition"?). Nevertheless, it does seem logical that demons, like human beings, are specialists, does it

not? Furthermore, Ellen White seems to actually support such a concept. She speaks of a “whole catalog of evil spirits” such as pride, avarice, and temperance, etc. (4T 45).³

Her statements about the demon of intemperance are of particular interest: “The demon of intemperance is not easily conquered. It is of giant strength and hard to overcome.” (CH 609) This is not merely a figure of speech: “In dealing with the victims of intemperance, we must remember that we are not dealing with sane men, but with those who for the time being are under the power of a demon” (MH 172); “Indulgence in intoxicating liquor places a man wholly under the control of the demon who devised this stimulant in order to deface and destroy the moral image of God (Te 32); “Thus he (Satan) works when he entices men to sell the soul for liquor. He takes possession of body, mind, and soul, and it is no longer the man, but Satan, who acts” (MM 114).

Obviously, unless a demon can be omnipresent, there must be millions of demons of intemperance (they must do other things too) to occupy all of the drunks in the world at any one time. This may seem a bit farfetched, but I am acquainted with cases in which the spiritual deliverance of an intoxicated person (one with a blood alcohol level of 400 mg/dl was on the verge of death) produced sudden complete soberness.⁴ At any rate, here is a clear example of something that is believed to have a perfectly adequate natural explanation (alcohol) being ascribed to demons by an inspired writer. I am also familiar with two cases where individuals with severe allergies to a wide variety of foods since birth are now able to eat anything, after a spiritual deliverance.⁵

One characteristic of honest scholarship is that it does not attempt to suppress contrary evidence. Unfortunately, on this point, the Biblical Research Institute document does

not measure up. The report cites all the negative Ellen White statements about exorcism, most of which relate to the Mackin case (33M 362–78, 2SM 40–47), plus a single sentence quoted without context: “We are none of us to seek to cast out devils, lest we ourselves be cast out” (Lt 96, 1900), omitting the preceding qualification, “unless we know that we have a commission from on high.” The report is totally silent as to positive statements such as these:

I said that if the church had always retained her peculiar, holy character, the power of the Holy Spirit which was imparted to the disciples would still be with her. The sick would be healed, devils would be rebuked and cast out, and she would be mighty and a terror to her enemies (EW 227, cp. DA 823).

Souls possessed with evil spirits will present themselves before us. We must cultivate the spirit of earnest prayer, mingled with genuine faith to save them from ruin, and this will confirm our faith. God designs that the sick, the unfortunate, those possessed with evil spirits, shall hear His voice through us (Ms 65b, 1898; part in WM 22).

Satan takes possession of the minds of men today. In my labors in the cause of God, I have again and again met those who have been thus possessed, and in the name of the Lord I have rebuked the evil spirit (2SM 353).

Last, Ellen White apparently did not share the committee’s reservations about directly rebuking the demons, as is indicated by several accounts of confrontation which appear in her early autobiographical works. One midnight her small son Edson began fighting the air and screaming “no, no!” After prayer, her husband “rebuked the evil spirit in the name of the Lord,” and Edson fell asleep (LS 138; cp. 144, 2SG 106, 139). Ellen White on occasion brought individuals out of vision by “rebuking the spirit which controlled them” (2SM 77), and her husband had to rebuke the evil spirit of two men who disturbed their meeting (LS 82). Once she healed a young lady “subject to fits” by praying, putting her arms around her, rebuking the power of Satan, and bidding her “go free,” which immediately stopped the fit (2SG 71/2; cp. 65). She seems to have regarded extremely fractious children as a problem of demon possession (RH, April 14, 1885; cp. Sept. 19, 1854; April 11, 1871; 4SGa 139; 2T 82).

Most of these experiences occurred early in her ministry. That the negative statements on casting out demons come after the turn of the century has some interesting implications. There is some evidence that charismatic abilities have a peculiar tendency to fade over time. Thus Paul, whose healing powers were so potent early in his apostolic career that he could heal at a distance with handkerchiefs (Acts 19:11, 12, cp. 28:8,9), later could not even heal his own co-worker (2 Tim. 4:20). A rather strong case could be made that most of the charismatic experiences in scripture occur early in the spiritual career of the individual or the group.⁶ Ellen White's healing powers, frequently exercised in the 1840's and 1850's, seem to have gradually waned along with her open visions.

It also seems that once an entire church has passed beyond the charismatic stage, which is characterized by enthusiastic piety and spiritual virility but also by anarchy and fanaticism, it is loath to return to it (witness the Christian church's opposition to Montanism in the second and third centuries) because the charismatic revival poses a threat to the ecclesiastical status quo and the church's respectable image. What we may be seeing, then, in the current appearance of spiritual warfare is a revival of "primitive" Adventist charisma opposed by a "modernist" hierarchy. The church has long since grown comfortable with a more mature, rationalistic, organizational stage in which the danger is not fanaticism but formalism, apathy, and spiritual impotence. I hope the two groups will make peace, and realize the need for a balance between these opposite dangers.

There is real danger in confronting demons; no one should get involved in it without an unmistakable and unavoidable call from God (some who have are now in insane asylums). It might be helpful to do a scientific study to evaluate the long-term effectiveness of spiritual warfare as opposed to conventional psychological methods. Still, perhaps the best counsel for us is that of Luke

9:49–50: "Master," said John, "we saw a man driving out demons in your name and we tried to stop him, because he is not one of us." "Do not stop him," Jesus said, "for whoever is not against you is for you."

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NOTES AND REFERENCES

1. For example, Mark reports that it took a day for the fig tree which Jesus cursed to wither (Mark 11); yet Matthew, writing later, and perhaps wishing to add more punch to the story, reports that the fig tree withered "at once," causing the disciples to marvel (Matthew 21:11ff).
2. According to Daniel 10:13, Gabriel struggled for three weeks with the demonic prince of Persia before gaining victory with the aid of Michael. One Ellen White statement, "Satan and his angels are unwilling to lose their prey. They contend and battle with the holy angels, and the conflict is severe" (1T 301) would seem to indicate that deliverance can sometimes be an extended and exhausting process, as numerous legitimate cases indicate.
3. She speaks of demons of selfishness (DA 294, 5BC 1102), greed (Ed 92), appetite (Lt 9, 1887), passion (OHC 274, pp 668), jealousy (PP 650), strife (AH 178), unkindness (SL 16), heresy (UL 275), and, more frequently, intemperance.
4. Something similar occurs in the gospels. Whereas all the synoptic writers say that the boy at the foot of the mount of transfiguration was demon possessed (Luke 9:39, Mark 9:17, Matthew 17:18), Matthew reports him as being sick with epilepsy (Matthew 17:15). Evidently, epilepsy was considered to be demon possession; no distinction is made between them. These "natural-versus-supernatural" paradoxes admit no easy answer.
5. However, one should not assume that deliverance is the only possible cure for such a problem. Consider the following statement from E. Stanley Jones, famous missionary to India: "A woman came to one of our Ashrams, allergic to peaches; the acid in the peaches upset her. She surrendered herself to God, and found that the acid was in her, not in the peaches. When she got rid of her conflicts, she began to eat peaches without harm. A very intelligent negro said at one of our Ashrams: 'I thought I couldn't eat this, that, and the other, and now here I'm eating everything, including onions—and I've

never eaten onions in my life.' One woman said that she had 18 allergies; she surrendered her conflicts to God and how has conquered all those supposed allergies but two." E. Stanley Jones, *The Way to Power and Poise*, Nashville: Abingdom Press, 1949, p. 152.

6. At Saul's anointing (1 Samuel 10), at the ordination of the 70 elders (Numbers 11), at the beginning of the Apostles' mission (Acts 2), at the baptism of the first converts in certain areas (Acts 10, Acts 19), and in the infancy of the Corinthian church (1 Cor 12-14; note 3:1, 13:11). Likewise, the history of charismatic phenomena in the Seventh-day Adventist Church (tongues-speaking, prostration, visions, healing, etc.) centers around its infancy.

Exorcism and Possession as Rebellion

by Stanley G. Sturges

Spectrum (Vol. 14, No. 2) recently published a description of Adventist ministers who specialize in casting out demons. Pastors should be wary of the impact of what is becoming, within Adventism, an increasingly acceptable means of dealing with unexplainable behavior: demonology. In another article, in *Adventist Review*, a woman reported an abused childhood, a bad marriage, and then described how a demon within her picked up a butcher knife and threw it at her husband. The woman tormented by marriage deserves more than an endorsement of her excuse for her threatening behavior. Even though it is a short-cut to join forces with her and find even more demons, would it not be better to quietly restore her sense of responsibility and self esteem?

Unexplained, troublesome behavior is a problem for all of us, but simply accusing the troubled person of evil doesn't help. Many individuals continue to act out of step, unable to live normal lives. When the actions of others create anxiety and torment, the issue is no longer abstract and can become the personal conviction that evil is intruding from outside. From this point it is but a short step to feel the evil has been

personified or to feel under the control of a powerful external force.¹ In these circumstances we not only feel evil directed toward us, but we fell evil ourselves. On occasion we project these unacceptable impulses on some other object or person which then relieves us of the responsibility for our own unacceptable thoughts.²

A person "demon possessed" can be deviant while at the same time socially approved. Behaving possessed enables him or her to express, without retribution, express hostility toward spouse, family, or community. When the personality deteriorates, and the individual attacks or even injures others, then the condition may even be excused as beyond the individual's control. Behavior described as demon possession or harassment may be eeked out in small increments to explain accidents, economic reversals, trauma, disease, or personal misfortune.

There are several psychiatric syndromes or disorders whose symptoms sound remarkably similar to cases to demon possession. Multiple personality disorder most closely approximates the appearance of demon possession. Modern day methods of diagnosing this disorder include the hypnotic trance, which is used to establish the qualities and psychologies of the personalities.⁴ This technique brings to mind "calling out the demons," or establishing a hierarchy of demons, as in the Bubek method.⁵ As in demon possession, females with multiple personality disorder far outnumber males, and just as there seems to be a growing multiplicity of demons in the possessed, so those with multiple personality disorder come up with more and more personalities. A test has been developed, using the electroencephalogram, which measures a differential response of the brain to the different dissociated states, and there are now group therapy techniques used to resolve conflicts among the warring personalities.^{6,7} Those with multiple personality disorder have a history of being abused as children, a history also common to the "possessed."