

Demonology and Spiritual Warfare

The Nature of Demons

In ancient pagan religions, "demons" were not necessarily evil. They were creatures generally thought to be slightly less powerful than the gods, and they were frequently associated with the sun, moon, and stars.¹ Bietenhard writes,

In Greek popular belief the world was full of demons, beings between gods and men which could be appeased or controlled by magic, spells, and incantations. They were first of all spirits of the dead, especially the unburied (an animistic concept), then ghosts which could appear in varying forms especially at night. There is no essential difference between gods and demons. The latter lived in the air near the earth. The work of demons could be seen in the disasters and miseries of human fate. Through natural catastrophes they shook the cosmos. Above all they made men sick or mad.²

The Old Testament clearly assumes the existence of demons, but with a different perspective. The uncertainty and the fear commonly associated with pagan religions is absent, and demons are recognized as being utterly inferior to the living God. For example, Deuteronomy 32:15-18 reads:

But Jeshurun grew fat and kicked —
You are grown fat, thick, and sleek —
Then he forsook God who made him,
And scorned the Rock of his salvation.
They made Him jealous with strange *gods*;
With abominations they provoked Him to anger.
They sacrificed to demons *who were not God*,
To gods whom they have not known,
New gods who came lately,
Whom your fathers did not dread.
You neglected the Rock who begot you,
And forgot the God who gave you birth.

Hamilton argues that the reference here is not to the idea that the gods of the nations were actually demons, but that they were simply powerless, insubstantial when compared to Yahweh.³ The incomparability of Yahweh is certainly the main emphasis, particularly since an alternative translation is that they sacrificed to a "no-God."⁴ However, Paul clearly takes this passage to mean that the idols, though they were insubstantial, were actually demonic. He writes

¹*TWOT*, s.v. "dV," by Victor P. Hamilton, 2:906; *NIDNTT*, s.v. "Demon," by H. Bietenhard, 1:451.

²*NIDNTT*, s.v. "Demon," by H. Bietenhard, 3:450.

³*TWOT*, s.v. "dV," by Victor P. Hamilton, 2:906.

⁴*Ibid.* Cf. Robertson and Plummer, *First Corinthians (ICC)*, 216.

in 1 Corinthians 10:19-20, "What do I mean then? That a thing sacrificed to idols is anything, or that an idol is anything? No, but I say that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God; and I do not want you to become sharers in demons."⁵ This is the ultimate criticism of idolatry. Those who are offering sacrifices to idols are not simply wasting their time, they are involving themselves in an inherently evil system, seeking to establish a relationship with demons instead of with the Creator.

The Old Testament does not have a great deal to say about demons, and the variety of terms it employs makes word studies rather difficult. Foerster makes the interesting suggestion that this rather profound lack of attention is due to the divine prohibition of involvement in demonic activity (Deut. 18:10,11), which was taken very seriously (1 Sam. 15:23).⁶ The pagan emphasis had been on manipulating the demonic forces for one's own advantage, but the Old Testament clearly subordinates all creatures and powers to the sovereignty of God. In Judges 9:23, "God sent an evil spirit between Abimelech and the men of Shechem." In 1 Samuel 16:14, "the Spirit of the Lord departed from Saul, and an evil spirit from the Lord terrorized him" (cf. 16:15-16, 23; 18:10; 19:9). The evil spirits actually appear before the Lord with their deceitful plans and are able to proceed only with His permission (1 Kings 22:21,22; cf. Job 1, 2). This means that God is the one to be entreated, God is the one to be appeased, and God is the one whose favor should be sought. From an Old Testament perspective, demons are real, but God is in complete control.⁷

God's control over demonic forces is emphasized rather dramatically in the New Testament with the appearance of Jesus Christ. The fact that demons are mentioned so much more frequently in the gospels than in any other portion of Scripture may be due to their torment or rebellion in the presence of Jesus,⁸ but it seems as though the people were very much aware of their reality even before He came on the scene. What surprised the Jews was not the presence of demons, but the presence of one who could control them (Mark 1:27).

The New Testament reinforces the idea that demons are spirit-beings, simply referring to them as "spirits" some 43 times (e.g. Matt. 10:1; 12:43-45).⁹ In addition, they are personal creatures, able to carry on conversations and make willful decisions (Luke 4:33-35; 8:28-32). This means that they are able to inhabit individuals and willfully usurp control of their actions (see below on demonization).

⁵Morris comments appropriately, "Far from the preceding [v. 19], Paul affirms something which is very nearly its opposite. He will not dispute the contention of the Corinthians that an idol is not a god at all. But he will not agree that therefore idols can safely be treated as nothing more than so many blocks of wood and stone" (*The First Epistle of Paul to the Corinthians*, 147).

⁶TDNT, s.v. "δαίμων," by Werner Foerster, 2:10,11.

⁷While this seems to raise some very troubling questions about theodicy, note that in these more specific contexts the evil spirits initiate the plan and carry it out, while God Himself allows them to proceed. The category of permissive will within His providence is appropriate here, and it also underscores the fact that He will ultimately fulfill His purposes, because He is never taken by surprise by the attacks of the evil one (cf. Luke 22:31,32).

⁸TWOT, s.v. "dV," by Victor P. Hamilton, 2:906.

⁹C. Fred Dickason, *Demon Possession and the Christian: A New Perspective* (Chicago: Moody Press, 1987), 22. The early chapters of Dickason's work are quite helpful in establishing a general overview of biblical demonology.

Although they cannot escape the sovereign control of God, demons are clearly in rebellion against Him (1 Tim. 4:1; James 3:15). While it is uncertain how much they understand, they evidently realize that their judgment is certain (Matt. 8:29; 25:41; Mark 1:24; 5:7). Therefore, they have reason both to believe and to "shudder" (James 2:19).

In summary, demons are real and powerful spirit-beings who are utterly subject to divine authority in spite of the fact that they exist in a state of rebellion against God.

The Origin of Demons

We know that nothing has been made that has not been made by God, and Paul clearly includes both demonic and angelic forces in his assertion of this fact. He writes in Colossians 1:16, "For in Him [Christ] all things were create, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities – all things have been created through Him and for Him."

As a part of God's creation, it seems inescapable that demons were originally created "good" (Gen. 1:31; James 1:17). How then did they become so evil? Several arguments suggest that demons are angels who freely chose to rebel against God.

First, demons seem to be the ones being described as Satan's "angels" in Matthew 25:41 and in Revelation 12:7-9. (These are powerful, non-human creatures who are in rebellion against God. In addition, since Satan is called "the ruler of the demons" (Matt. 12:24-26), it appears as though his "angels" and "demons" are one and the same.) In these contexts *αγγελος* seems to be more than a simple "messenger." It is being used as a technical term for angelic beings. The demons are "angels."

Second, demons seem to have the same nature as holy angels. Both are powerful spirit-beings who carry out orders under the providence of God.

Third, some angels have apparently fallen into sin, never to be restored to their exalted position (Heb. 2:16; 2 Pet. 2:4; Jude 6). Though the connection is never made explicit, this seems to provide a clear explanation for the origin of demons.

The Abilities and Limitations of Demons

The subject of demonology is frightening to most people, even believers, because we recognize that these are powerful creatures who are seeking to do us harm. For this reason, it is absolutely essential that we remember their limitations. The actions of demons are limited by their nature as finite creatures, by the permissive will of our sovereign God, and, at times, by our choices as responsible people under God.

Though few of us would want to maintain the intensely speculative hierarchy taught by Aquinas, it seems appropriate to recognize some degree of distinction between the powers of certain angels, both fallen and unfallen (Jude 9; Daniel 10:13). Even the most powerful angelic beings, however, are limited as to their power, their knowledge, and their location. They are not omnipotent, omniscient, or omnipresent, for they are finite.

More importantly, they are limited by the providential will of God. When Satan attacked Job, God restrained him with very specific limitations (Job 1:12; 2:6). When Satan attacked Peter,

Jesus' intercession would not allow the apostle's faith to fail (Luke 22:31-32). That is why Paul can say with confidence that "God is faithful, and will not allow you to be tempted beyond what you are able" (1 Cor. 10:13). Nothing ever gets out of His control.

The sovereignty of God over demonic forces is abundantly clear in:

- The creation of the universe (Col. 1:16)
- The exaltation of Jesus Christ (Eph. 1:20-21; Phil. 2:9-11)
- Jesus' ability to force the demons to obey Him (Mark 1:27)
- The eternal security of the believer in Christ (John 10:29; Rom. 8:38-39)
- The confinement of certain demons even now (Jude 6)
- The promised eternal judgment of demons (Matt. 25:41; Rev. 20:10)

As believers, we clearly have a share in the divine authority. This may be seen in the following facts:

- We will actually judge the angels (1 Cor. 6:3).
- Christ commissioned His disciples to cast out demons (Mark 3:13-15)
- We are called to "resist the devil" with the promise that he will flee (James 4:7)
- The "gates of Hades" will not prevail against the Church (Matt. 16:18)

All of this strongly suggests that we should not be overly frightened by demonic activity in our world. At the same time, the New Testament clearly calls us to have a healthy sense of respect for these creatures who are more powerful than we ourselves (Jude 8,9; 2 Pet. 2:10,11). As already noted, Paul was concerned about the danger of demonic involvement through idol worship even though the Corinthians knew that idols were "nothing." In the same way, Peter reminds us to be on the alert against the devil by maintaining a sober, obedient, and faithful lifestyle. If we do not, it is possible that we will be the object of attack (1 Pet. 5:8,9).

What might be the nature of that attack? That is the topic to which we now turn.

Demonic Attack and "Demonization"

The Bible describes demonic oppression in many different ways. The categories that follow are very artificial and are not necessarily arranged in order of severity.

1. Temptation (Gen. 3; 1 Cor. 7:5; Matt. 4:3-10)
2. Divisiveness (2 Cor. 2:5-11; James 3:14-16)
3. Hindrance to ministry (1 Thess. 2:18)
4. Doctrinal deviation (1 Tim. 4:1-3)
5. Blindness to truth (2 Cor. 4:4)
6. Physical torment or illness (Matt. 9:32)
7. Mental torment or illness (1 Sam. 16:14-23)
8. Loss of control (Matt. 8:28-34)

Not all biblical references to these sorts of struggles mention the involvement of demons. Consider the following examples and compare them to the list above.

1. Temptation (James 1:14)
2. Divisiveness (James 4:1-2)
3. Hindrance to ministry (2 Tim. 4:14-15)
4. Doctrinal deviation (2 Tim. 4:3)
5. Blindness to truth (1 Cor. 2:14)
6. Physical affliction (Matt. 4:24)

7. Mental torment or illness (2 Cor. 1:8)

Question:

How does one distinguish between a struggle caused by a demon and a struggle caused by oneself or some other factor? Is it possible to see all of these "causes" as related in some way or is it important that we keep them distinct?

With respect to the list above one will also note that only the final categories (if not only the last) are popularly thought of as demonic manifestations. In other words, some of their "best" work may be done in secret (categories 1-5). One can be the object of demonic attack and not be shaken (Matt. 4:10-11; Rev. 2:13), or one can be so completely vanquished that the demons seem to be in total control. This loss of control is what most theologians have in mind when they speak of "demon possession" or "demonization," but the term may not be limited to that type of oppression.

The idea of "demonization" comes from the Greek word δαίμονιζομαι. It is found in the following contexts:

Matthew 4:24— Along with all of the ill and diseased people who were brought to Jesus in Galilee, many "demoniacs" were brought to Him. He healed them all. (Cf. Matt. 8:16; Mark 1:32)

Matthew 8:28— When Jesus and the disciples came to the country of the Gadarenes, two men who were "demonized" met him on the road near the cemetery. They were normally so violent that others could no longer use the road, but here they said to Jesus, "What do we have to do with You, Son of God? Have You come here to torment us before the time?" Jesus cast the demons out into a herd of swine, which then plunged off a cliff into the sea. Several observations can be made from this passage:

- The demonized persons had become very violent.
- The demons were speaking through the two men with unusual knowledge.
- The demons were cast out in an instant.

Matthew 9:32— A man who was demonized and dumb was brought to Jesus. When the demon was cast out, the man spoke. In the categories above, this "mild demonization" seems to be something less than the "loss of control" experienced in Matthew 8 because the man is not described as having any other problems other than the dumbness. It appears as though some distinction has to be made between his condition and that of the Gadarene demoniacs. At the same time, there may have been accompanying symptoms that are not noted (Mark 9:17-18).

Matthew 12:22— Here the man who was demonized was unable to see or speak. Again, no other symptoms are noted.

Matthew 15:22— A Canaanite woman came to Jesus appealing to Him to have mercy on her and heal her daughter, whom she described as "cruelly demonized." Jesus paused because she was a Gentile, but her faith in Him caused Him to say, "Be it done for you as you wish." Her daughter was healed at once. Jesus apparently did not have to

address the demon in order to cast it out (assuming the woman's description of her daughter's condition was correct).

Mark 5:1-15—This account focuses more specifically on one of the demoniacs mentioned in Matthew 8. His strength had clearly been supernatural as he was able even to break chains. Several other details may be added:

- The man's condition seems to have been unaltered for some time (v. 5).
- He ran up to Jesus when he saw Him from a distance (v. 6).
- Jesus asked the demons' name before sending them to the swine (v. 9).
- The man who had been demonized was then "sitting down, clothed and in his right mind" (v. 15).

Luke 8:36—This third account of the same incident is helpful for another reason. Here the man is initially described as "having demons" (v. 27). This is a common expression that is apparently quite close to "demonization." The same observation may be made of John 10:20-21, where "demonization" and "having a demon" are used in parallel with reference to the same (supposed) condition. In light of this usage, it is worthwhile to expand this survey of passages to include those which use the expression, "have a demon."

Matthew 11:18—John the Baptist was accused by his enemies of "having a demon." The same charge was made against Jesus. (Cf. Luke 7:33; John 7:20; 8:48,49,52; 10:20) The supposition in all of these passages is that one "having a demon" is teaching blasphemous doctrine and is absolutely "out of their mind." Similar charges are sometimes made today, though usually with less seriousness.

Though it is frequently found in English usage and translations, there is no New Testament precedent for the idea that a person can be "possessed by a demon." The concept of "demon possession" means that the individual possesses the demon, not the other way around. (The "ownership" argument—that believers cannot be possessed by a demon because they are already possessed by Christ—is therefore based on a false understanding of the nature of "possession.") It seems much better to speak of "demonization" instead of "demon possession" because of the confusing nature of the latter expression. However, some major questions remain.

Questions:

Based on the passages above (and your own observation of them beyond my comments), how would you define the term "demonization?" Take a moment and think through this before moving on.

However you defined demonization, would you argue that one must lose control of oneself for the term to apply? To what degree?

Demonization and the Believer

There is a considerable debate between Christians today as to whether or not a believer may be severely demonized (in popular, though inappropriate, terms, "demon possessed"). C. Fred Dickason attempts to answer that question by surveying a number of biblical arguments for and against the idea of a Christian being demonized, arguing that none of them are conclusive. He argues that in the absence of conclusive biblical arguments it is appropriate to examine clinical evidence, which he then recounts in some detail. He claims to have encountered "at least four hundred genuine believers who were actually inhabited by demons" from 1975 to 1987. These were persons who were already Christians and thought themselves to be "experiencing unusual difficulty that seemed not to be explained or relieved by other types of counsel or treatment."¹²

Even if one conceded the biblical and theological arguments to Dickason, agreeing with him that the text was inconclusive with regard to the demonization of believers, his case studies are far from persuasive. Several points should be noted:

- Dickason is so anti-Pentecostal that he continually searches for a "tongues spirit" in those who have sought the gift of tongues. His emphasis on this issue is so strong that it almost becomes the controlling idea of the book. He demonstrates a lack of sensitivity to the complexity of personal experience and a lack of awareness as to the relevant literature on tongues to such an extent that his comments can only aid his opponents. At one point Dickason even quotes a demon as saying that miraculous gifts aren't for today but that he and his companions confuse people about the issue in order to control them.¹³ As Ice and Dean say with regard to another believer's use of information supposedly gained from demons, "This type of activity comes dangerously close to spiritism, in which information gained either directly or indirectly from demonic encounters is made a part of teaching on demons."¹⁴
- Judging from the limited information he provides through his case studies, it is amazing that Dickason would seek a demonic cause in some of his counselees. In one instance, a woman had been beaten by her alcoholic father and was being beaten by her husband. Dickason blamed her lack of self-worth on the presence of demons within her.¹⁵ One wonders if anyone checked her husband.
- Dickason maintains that more than 95 percent of the people he counsels have been demonized "because of their ancestors' involvement in occult and demonic activities."¹⁶

¹⁰Ed Murphy, "We are at War," in *Wrestling with Dark Angels*, ed. Wagner and Pennoyer (Ventura, CA: Regal Books, 1990), 56.

¹¹James D. Simpson, "Deception: Satan's Chief Tactic—A Response," in *Wrestling with Dark Angels*, 123.

¹²C. Fred Dickason, *Demon Possession and the Christian: A New Perspective* (Chicago: Moody Bible Institute, 1987), 187.

¹³*Ibid.*, 226.

¹⁴Thomas Ice and Robert Dean, *A Holy Rebellion: Strategy for Spiritual Warfare* (Eugene, OR: Harvest House, 1990), 32.

¹⁵Dickason, 227-28.

¹⁶*Ibid.*, 221.

This belief is built upon an erroneous understanding of "visiting the sins of the fathers upon the children,"¹⁷ and through it Dickason argues that one may be demonized apart from personal involvement. What Dickason does with this approach is regard virtually anyone as the potential object of intense demonization, whether or not they themselves pursue practices that expose them to that sort of evil.

The question of whether or not Christians can be demonized seems to stem from the fear on the part of many believers that they will be "jumped" by a demon in a dark alley. Unfortunately, Dickason's approach unnecessarily feeds those fears. If one can be demonized without personal involvement, there seems to be little we can do except hope that it won't happen to us. It seems much more accurate to say that demonization is the consequence of personal involvement with demonic practices. Moses told the Israelites to avoid divinization, witchcraft, and spiritism (Deut. 18), and Paul told the Corinthians to stay away from pagan temple feasts (1 Cor. 10:14-22). The main reason is that the Lord would not be provoked to jealousy, but there is also the very real danger of fellowshiping with demons (v. 20).

Though the Scriptures do not generally describe the means by which individuals become demonized, the commandments noted above and the example of Saul (1 Sam. 16:13-14) suggest that the primary cause is personal disobedience resulting in the demonic hardening of one's heart. In other words, the obedient believer has little to fear, as James clearly indicates (James 4:7). Unfortunately, Dickason's approach tends to attribute personal sin to demonic influence, playing down the importance of personal obedience in spiritual warfare. For example, he writes,

Since demons use mind control and are unclean spirits, they promote mental and moral problems, as we have noted previously. In almost all cases that I have counseled, the demonized Christian hates the thoughts that come to his mind and wants to be rid of the moral problems and habits he battles. When the demons are removed, many of these problems are relieved.¹⁸

As noted in our discussion on Romans 7 and Galatians 5, all believers recognize a struggle within and a desire to be free from that struggle. Though he clearly affirms the continuing presence of the "sin nature," Dickason implies that those struggles are often demonic in origin. Paul does not seem to share that perspective (Gal. 5:19), nor does James, who writes, "Each one is tempted when he is carried away and enticed by his own lust" (James 1:14).

Other passages demonstrate that believers are protected not only through their own obedience, but through the faithfulness of God Himself:

2 Thess. 3:3 – "But the Lord is faithful, and he will strengthen and protect you from the evil one."

1 John 5:18 – "We know that no one who is born of God sins; but He who was born of God keeps him and the evil one does not touch him."

John 17:15 – "I do not ask Thee to take them out of the world, but to keep them from the evil one." (Cf. Luke 22:31-32; Heb. 7:25).

¹⁷It should be noted that the "familiar spirit" of the King James Version (see. Lev. 20:27) is NOT the equivalent of a "familial spirit," as many contemporary authors suggest. The Hebrew term denotes necromancy, NOT the inheritance of a demon within a family.

¹⁸Dickason, 280-81.

In addition, though we should be careful to avoid a direct parallel between the indwelling of the Holy Spirit and the presence of a demon, Matthew 12:43-45 suggests that the Spirit's presence in the life of the believer would provide a more than adequate deterrent to the most severe type of demonic influence.

Counseling Recommendations

Several practical lessons may be drawn from the preceding discussion.

First, check alternative explanations thoroughly. Paul Meier's arguments should be taken seriously:

I have treated hundreds of patients who came to me reporting that they were demon possessed. Patients have told me of hearing audible voices from demons, from God, from angels, and so on. They have had "visions" from God and "answers to the problems of the universe." However, out of these hundreds of cases, none of them ended up being legitimate cases of demon possession. Any halfway-knowledgeable psychiatrist, Christian or non-Christian, knows that delusions and hallucinations are associated with an abnormal level in the brain's biochemistry. We merely give the patient a mild tranquilizer (antipsychotic agent), restoring the dopamine level to normal, and all those "demon voices," visions, and so forth go away within a few weeks.¹⁹

Dickason reacts against keeping people "constantly hospitalized and drugged, kept in a state of stupor,"²⁰ but that isn't what Meier is talking about at all. The fact is that both men claim to have similar results through different forms of treatment. How might this observation relate to the earlier question about various "sources" of affliction? Is it possible that both men are treating similar conditions appropriately?

Second, rely on the power of God, not on some technique. Dickason apparently follows an established pattern in which he asks the demon's name, perhaps gives it a name, asks its rank, orders it to acknowledge its submission to Jesus and to the believing counselee, then orders it to leave to "wherever Jesus sends it" and to request an escort of heavenly angels for the trip. This obviously adds a few elements to Jesus' encounter with the Gadarene demoniacs (the model for most contemporary methods, it seems), but we must also remember Matthew 15, where Jesus apparently never even saw the person who was demonized.

Third, recognize the adequacy of Christ and the importance of obedience. John MacArthur makes this point well when he summarizes the message of 2 Corinthians 10:3-5, 1 Timothy 1:18-19, 2 Timothy 2:3-4, and 1 Peter 5:9: ". . . we simply need to pursue righteousness, avoid sin, and stand firm in the truth. Satan cannot defeat any believer who lives that way."²¹

¹⁹Paul D. Meier and Danny Korem, *The Fakers* (New York: Fleming H. Revell Co., 1980), 34.

²⁰Dickason, 305.

²¹John MacArthur, Jr., *Our Sufficiency in Christ* (Dallas: Word, 1991), 234.

What about the "transference of spirits?"

Alex Ness demonstrates a popular approach to demonology in the Pentecostal community with his description of the "transference of spirits." He writes, "Much of what we call 'influences, the Bible calls 'spirits,'" and he gives several examples:

"The Bible speaks of:

- a "sorrowful spirit" (1 Sam. 1:5)
- a "contrite spirit" (Ps. 34:18)
- a "broken spirit" (Ps. 51:17)
- a "haughty spirit" (Prov. 16:18)
- a "humble spirit" (Prov. 16:19)
- a "wounded spirit" (Prov. 18:14)
- a "spirit of heaviness" (Is. 61:3)

"These and many more are listed as 'spirits' and can be transferred or transmitted to others."²²

The important thing to realize here is that Ness begins with references that are generally thought to apply to the human spirit and goes on to treat each "spirit" as a distinct entity that can be passed from one person to another, particularly through the laying on of hands. He writes,

For instance, an evangelist who was holding special meetings in a church was discovered to be a homosexual. The church dismissed him and the denomination revoked his credentials, but he rented a hotel ballroom and announced his own services. People knew the problem, yet they came to his meetings. One couple came to him and said, "We know about the accusations, but we don't believe them. Pray for us." He did [presumably with the laying on of his hands], and shortly thereafter, they too became enslaved by homosexuality.²³

What is confusing about this approach to personal sinfulness (and that really is what we are talking about) is that the writers seem to alternate between talking about demonic spirits and talking about bad attitudes. The inescapable conclusion is that the demonic spirits are thought to be at the heart of the bad attitudes. Consider this example from Gary Greenwald:

Many years ago I knew a young man who was addicted to pornographic magazines and posters. He was a Christian, so he couldn't understand why he was driven by lust. But he hadn't yet been baptized in the Spirit nor had he made Jesus the Lord of his life. When the Lord revealed to me that a spirit of lust had transferred to him through the pornographic magazines, I told him that the source of his problem was pornography. He repented and removed the magazines and posters from his home and office, destroying them. As he did so, the Lord set him free from that driving spirit of lust.²⁴

The Pentecostal doctrines aside, several misunderstandings should be noted:

²²Alex W. Ness, "The Impact of Spirits: Yesterday and Today," *Charisma and Christian Life* (October 1990): 121 (emphasis mine).

²³*Ibid.*, 122.

²⁴Gary Greenwald, "The Dangerous Transference of Spirits," *Charisma and Christian Life* (October 1990), 112.

1. "Spirit" does not always mean either "demon" or "Holy Spirit."
2. We have a spirit that may reflect the corruption of the human heart. That does not mean that every characteristic of our spirit or every description of it constitutes a distinct entity that is foreign to the real "me." Cf. notes on the immaterial nature of humanity.
3. We do not sin simply because we are trapped by outside forces. We sin because we ourselves are sinners saved by grace.