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Notes - from "Counseling and the Demonic"

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NOTES

Introduction

1. About a year ago I encountered a book with this title; the author suggests that idolatry is the root of pathology. Although I doubt that the author had in mind a literal understanding of this expression, for me counseling regularly involves taking on the gods. See Merle R. Jordan, *Taking on the Gods: The Task of the Pastoral Counselor* (Nashville: Abingdon, 1986).

2. American Psychiatric Association, *Diagnostic and Statistical Manual of Mental Disorders*, Third Edition, Revised (Washington, D.C.: American Psychiatric Association, 1987).

Chapter 1 The Devil Made Me Do It

1. *Evangelical Press News Service*, May 2, 1986, 9–10.

2. *The Oregonian*, April 10, 1986, A9.

3. *Evangelical Press News Service*, May 2, 1986, 12.

4. “Consulting with Spirits Gains Popularity,” *The Oregonian*, May 17, 1987, A24.

5. “Changing Channels,” *The Oregonian*, December 19, 1987, C1.

6. *Ibid.*, C3.

7. C. S. Lewis, *Out of the Silent Planet* (New York: Macmillan, 1968; orig. 1938); *Perelandra* (New York: Macmillan, 1968; orig.

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1944); *That Hideous Strength* (New York: Macmillan, 1968; orig. 1946).

8. Norman L. Thiessen, *The New Testament Concept of Demonic Possession*, Talbot Theological Seminary, master's thesis, 1975, 2.

9. "Sex Scandals: Graham Blames the Devil." *The Seattle Times*, June 19, 1987.

Chapter 2 Satan Is Alive and Active

1. Michael Green, *I Believe in Satan's Downfall* (Grand Rapids: Eerdmans, 1981).

2. *Ibid.*, 33–42.

3. C. Fred Dickason, *Angels, Elect and Evil* (Chicago: Moody, 1975), 118–19.

4. Green, *op. cit.*, 30.

5. For a general discussion of the names and character of Satan, see *ibid.*, chaps. 11–15; Dickason, *op. cit.*; Mark I. Bubeck, *The Adversary* (Chicago: Moody, 1975); Herbert Lockyer, *Satan: His Person and Power* (Waco, Tex.: Word, 1980); *Zondervan Pictorial Encyclopedia of the Bible* (Grand Rapids: Zondervan, 1974), 4:282–86; also see Job 1, 2; Zech. 3:1, 2.

6. Rev. 12:9; 20:2.

7. *Zondervan Pictorial Encyclopedia*, 282.

8. Dickason, *op. cit.*, 122; Green, *op. cit.*, 35–42.

9. *Zondervan Pictorial Encyclopedia*, 283.

10. Green, *op. cit.*, 51–52.

11. *Zondervan Pictorial Encyclopedia*, 284; cf. Job 1:7–11; 2:1–6.

12. *Ibid.*, 286.

13. *Ibid.*, 98.

14. For an illustration of this, see Sheldon Vanauken, *A Severe Mercy* (New York: Harper and Row, 1977, 1980). In this biography, Vanauken describes a pact between himself and his wife that nothing would interfere with their relationship. He goes on to tell how they found God and the struggle they experienced in putting him first.

15. Lev. 20:1–5. For a discussion of Molech and other false gods, see "Gods, False," in Charles F. Pfeiffer, Howard F. Vos, and John Rea, eds., *Wycliffe Bible Encyclopedia*, (Chicago: Moody, 1975) 1:697–707.

Chapter 3 Biblical Accounts of Satanic Activity

1. W. Oesterly, *Demon, Demonic Possession, Demoniacs* [1906], cited in Norman L. Thiessen, *The New Testament Concept of Demonic Possession*, Talbot Theological Seminary, 1975, 3–4.

2. Merrill F. Unger, *Biblical Demonology*, (Wheaton, Ill.: Scripture Press, 1952), 90.

3. *Daimonizomai, daimonizomenos, daimonistheis, echon daimonia*. For a discussion of the concept of demon possession, see C. Fred Dickason, *Demon Possession and the Christian* (Chicago: Moody, 1987), especially chap. 3. Other sources include: C. Fred Dickason, *Angels, Elect and Evil* (Chicago: Moody, 1975); Michael Green, *I Believe in Satan's Downfall*, (Grand Rapids: Eerdmans, 1981); Unger, *op. cit.*

4. See Dickason, *op. cit.*, especially chaps. 1–2.

5. *Zondervan Pictorial Encyclopedia of the Bible*, 2:95.

6. *Ibid.*, 98.

7. E.g., see Dickason, *Angels*, 138.

8. Thiessen, *op. cit.*, chap. 3; Dickason, *Demon Possession*, *op. cit.*, chap. 2.

9. Thiessen, *op. cit.*, 24–28.

10. E.g., Peter; Matt. 16:21–23; Mark 8:31–33; Luke 22:31; Christ's high-priestly prayer, John 17:15; the apostle Paul, 2 Cor. 12:7.

11. For an interesting recent discussion of Satan's character, see William D. Eisenhower, "Your Devil Is Too Small," *Christianity Today*, 1988, 32, no. 10 (July 15), 24–26.

Chapter 4 Faulty Thinking: Separating the Spiritual and the Physical

1. For an interesting discussion of several of these issues see Marguerite Shuster, *Power, Pathology and Paradox* (Grand Rapids: Zondervan, 1987), 55–64; also see Philip Yancey, "Hearing the World in a Higher Key," *Christianity Today* 32, no. 15 (Oct. 21), 24–28.

2. Frederick Copleston, *A History of Philosophy: Volume I, Part 1, Greece and Rome* (Garden City, N.Y.: Image Books, 1962).

3. When God made man he created him out of the dust of the ground, a material substance; then God breathed into him the breath of life so that man became a living being (Gen. 2:7). In addition, God made man in his image, hence spiritual, since God is spirit (Gen. 1:26–27; cp. John 4:23–24). Thus, to deal faithfully with the biblical evidence we must recognize that man is both material and immaterial. For a discussion, see David G. Myers and Malcolm Jeeves, *Psychology Through the Eyes of Faith* (New York: Harper and Row, 1987) chapter 5.

In contrast, John Cooper speaks in favor of dualism and against unity in "Dualism and the Biblical View of Human Beings" (1), *Reformed Journal*, September, 1982, pp. 13-16 and "Dualism and the Biblical View of Human Beings" (2), *Reformed Journal*, October 1982, pp. 16-18; also see Ranald Macaulay and Jerram Barrs, *Being Human: The Nature of Spiritual Experience* (Downers Grove, Ill.: InterVarsity, 1978); Malcolm A. Jeeves, *Psychology and Christianity: The View Both Ways* (Downers Grove, Ill.: InterVarsity, 1976); Richard Bube, *The Human Quest* (Waco, Tex.: Word, 1971).

4. For related discussion see Myers and Jeeves, op. cit., chapter 2; Richard Bube, op. cit.

5. R. J. Ritzema, "Attribution to supernatural causation: an important component of religious commitment?" *Journal of Psychology and Theology*, 1979, 7, pp. 286-93; Kenneth I. Pergament and J. Hahn, *God and the Just World: Causal and Coping Attributions to God in Health Situations*, paper presented at the Annual Meeting of the American Psychological Association, Toronto, August, 1984.

6. James Houston, *I Believe in the Creator* (Grand Rapids: Eerdmans, 1980).

7. See Mark 10:6; Rom. 1:20; 8:22; 2 Pet. 3:4; Rev. 3:14.

8. For a discussion of this conflict, see C. Fred Dickason, *Angels, Elect and Evil* (Chicago, Moody, 1975), and Dickason, *Demon Possession and the Christian* (Chicago, Moody, 1987).

9. Charles C. Ryrie, *The Ryrie Study Bible* (Chicago: Moody, 1976, 1978), 1520.

10. Jay Adams, *Competent to Counsel* (Grand Rapids: Zondervan, 1970).

11. Walter A. Elwell, ed., *Evangelical Dictionary of Theology* (Grand Rapids: Baker, 1984), 299-300.

12. See Henry C. Thiessen, *Lectures in Systematic Theology* (Grand Rapids: Eerdmans, 1979).

13. This belief, though widespread, is considered by evangelical scholars to be false. For the believer, eternal life is a gift granted by God (see, e.g., Rom. 3:23). Apart from God, the judgment of death has already been passed on all men (John 3:16-19).

Chapter 5 Mental Illness

1. Thomas S. Szasz, *The Myth of Mental Illness* (New York: Harper and Row, 1961).

2. For a brief discussion see Rodger K. Bufford, "Mental Illness,

Models of,” in David G. Benner, ed., *Baker Encyclopedia of Psychology* (Grand Rapids: Baker, 1985). For a more extended discussion, see James C. Coleman, James N. Butcher, and Robert C. Carson, *Abnormal Psychology and Modern Life*, 8th ed. (Glenview, Ill.: Scott, Foresman and Company, 1987), especially chapters 3–4.

3. American Psychiatric Association, *Diagnostic and Statistical Manual of Mental Disorders*, Third Edition, Revised (DSM-III-R) (Washington, D.C.: American Psychiatric Association, 1987).

4. Leonard T. Ullmann, and Leonard Krasner, *A Psychological Approach to Abnormal Behavior* (Englewood Cliffs, N.J.: Prentice-Hall, 1969), especially see chapters 8–9; Coleman, Butcher, and Carson, op. cit., chapter 2; Harold I. Kaplan and Benjamin J. Sadock, eds., *Comprehensive Textbook of Psychiatry/IV* (Baltimore: Williams and Wilkins, 1985).

5. P. H. Blaney, “Implications of the medical model and its alternatives,” *American Journal of Psychiatry*, 1975, 132, pp. 911–14. The second definition is probably closest to the view underlying the diagnostic manual. Further, the more analogical definitions (3 and 4) closely resemble the alternative models in some respects. See American Psychiatric Association, DSM-III-R, op. cit.

6. American Psychiatric Association, *Diagnostic and Statistical Manual: Mental Disorders* (DSM-I) (Washington, D.C.: American Psychiatric Association, 1952). See also second edition, 1968.

7. *Diagnostic and Statistical Manual of Mental Disorders*, Third Edition, Revised 1980. Also see DSM-III-R, footnote 3.

8. Henry Weinstein, M.D., “Workshop on Irritable Bowel Syndrome,” Portland Adventist Medical Center, Feb. 5, 1987.

9. Michael J. Goldstein, Bruce L. Baker, and Kay R. Jamison, *Abnormal Psychology*, 2d ed. (Boston: Little, Brown, 1986), 233–42.

10. See Ullmann and Krasner, op. cit., 125–30.

11. See Bufford, op. cit. For more detail, see Ullmann and Krasner, op. cit., chap. 12. For a more recent statement of a similar view, see Albert Bandura, *Social Foundations of Thought and Action* (Englewood Cliffs, N.J.: Prentice-Hall, 1986).

12. A. S. Gurman and D. P. Kniskern, eds., *Handbook of Family Therapy* (New York: Bruner/Mazel, 1981).

13. John C. Carter and Bruce Narramore, *The Integration of Psychology and Theology* (Grand Rapids: Zondervan, 1979).

14. For a brief summary of Christian perspectives, see D. G. Benner, “Christian Counseling and Psychotherapy,” in Benner, ed., op. cit., 158–64. Some examples of Christian approaches to counseling include: Jay Adams, *Competent to Counsel* (Grand Rapids: Baker,

1970); William Backus and Marie Chapian, *Telling Yourself the Truth* (Minneapolis: Bethany Fellowship, 1980); Gary R. Collins, *Helping People Grow* (Santa Ana, Calif.: Vision House, 1980); Mark P. Cosgrove and James D. Mallory, Jr., *Mental Health: A Christian Approach* (Grand Rapids: Zondervan, 1977); Lawrence J. Crabb, Jr., *Basic Principles of Biblical Counseling* (Grand Rapids: Zondervan, 1975); William T. Kirwan, *Biblical Concept for Christian Counseling* (Grand Rapids: Baker, 1984).

15. E.g., see Adams, *op. cit.*; Backus and Chapian, *op. cit.*; Crabb, *op. cit.*

16. J. Harold Ellens, "Counseling and Psychotherapy: Theological Themes," in Benner, *op. cit.*, 249.

17. Carter and Narramore, *op. cit.*; Cosgrove and Mallory, *op. cit.*

18. Dave Hunt and T. A. McMahon, *The Seduction of Christianity* (Eugene, Ore.: Harvest House, 1986), 190–91.

19. Jay E. Adams, *op. cit.*; Martin and Deidre Bobgan, *The Psychological Way: The Spiritual Way* (Minneapolis: Bethany Fellowship, 1979); William Kirk Kilpatrick, *Psychological Seduction* (Nashville: Nelson, 1983).

20. J. Robertson McQuilkin, "The Behavioral Sciences Under the Authority of Scripture," cited in Lawrence J. Crabb, Jr., *Effective Biblical Counseling* (Grand Rapids: Zondervan, 1978).

21. Adams, *op. cit.*, 29.

22. Adams, *op. cit.*; Crabb, *op. cit.*; Kirwan, *op. cit.*

23. For an example of a responsible handling of these issues presented in a brief, readable form, see Cosgrove and Mallory, *op. cit.*; I recommend this book highly.

Chapter 6 Mental Disorders

1. American Psychiatric Association, *Diagnostic and Statistical Manual of Mental Disorders*, Third Edition, Revised (DSM-III-R) (Washington, D.C.: 1987). This manual was developed with an explicit goal of making it conform as closely as possible with the *International Classification of Diseases*, Ninth Edition—Clinical Modification (ICD-9-CM), thus it is also largely consistent with the international classification system for mental disorders.

2. *Diagnostic and Statistical Manual*, 3d ed., 23.

3. *Ibid.*, 24.

4. Harold I. Kaplan and Benjamin J. Sadock, *Comprehensive*

Textbook of Psychiatry/IV (Baltimore: Williams and Wilkins, 1985) 1754–60.

5. Surgeon General's Report on AIDS (Washington, D.C.: U.S. Government Printing Office, 1987).

6. *Ibid.*

7. DSM-III-R, 20.

8. *Ibid.*, 30.

9. *Ibid.*, 53.

10. *Ibid.*, 98.

11. Surgeon General's Report, *op. cit.*

12. "Psychological and Social Considerations in Helping People Cope with Aids." *Behavior Today* (New York: Atcom Publishing, 1987), 3.

13. DSM-III-R, 255.

14. *Ibid.*, 271–72.

15. Corbett Thigpen and Harvey M. Cleckley, *The Three Faces of Eve* (New York: Popular Library, 1957); Flora Rheta Schreiber, *Sybil* (New York: Warner Books, 1973).

16. S. I. McMillen, *None of These Diseases* (revised) (Old Tappan, N.J.: Revell, 1983).

17. T. B. Baker, "Models of Addiction," *Journal of Abnormal Psychology*, 1988, pp. 97.

18. Kaplan and Sadock, *op. cit.*, 1023–24.

19. Jay E. Adams, *Competent to Counsel* (Grand Rapids: Baker, 1970); e.g., see p. 48.

20. Kaplan and Sadock, *op. cit.*, 1126–28; 1130–31.

21. Craig W. Ellison, "Spiritual Well-Being: Conceptualization and Measurement," *Journal of Psychology and Theology*, 1983, 11, pp. 330–40.

22. David B. Hawkins, *Interpersonal Behavior Traits, Spiritual Well-being and Their Relationships to Blood Pressure* (Portland Ore.: Theological Research Exchange Network, 1986); Rodger K. Bufford, *The Relationship Between Spiritual Well-Being and Physical Health*, paper presented at the Christian Association for Psychological Studies Western Regional Meeting, Seattle, June 1987.

23. *Diagnostic and Statistical Manual* 2d ed., 44. In DSM-III, Ego-Dystonic Homosexuality was included as a specific disorder, but only for persons who experience unwanted arousal to members of the same sex and desire to develop or increase heterosexual arousal. DSM-III reports: "This category is reserved for homosexuals for whom changing sexual orientations is a persistent concern" (p. 382). In DSM-III-R there is no specific reference to Ego-Dystonic Homosexuality except in

the index, which refers the reader to the residual category, *Sexual Dysfunctions Not Otherwise Specified*. However, there is no hint in the text that Ego-Dystonic Homosexuality should be classified here. This is consistent with the growing view among mental-health professionals that homosexuality, as such, is normal and thus should not be considered the focus of treatment.

24. *Ibid.*, 44.

25. The Bible teaches that death is a blessing from God (Gen. 3:22–24), and that even human suffering produces good (Rom. 8:28).

26. John Money, "Sin, Sickness, or Status? Homosexual Gender Identity and Psychoneuroendocrinology," *American Psychologist* 42, no. 4 (April) 1987, 384–99.

27. Leonard Ullmann and Leonard Krasner, *A Psychological Approach to Abnormal Behavior* (Englewood Cliffs, N.J.: Prentice-Hall, 1969); Perry London, *The Modes and Morals of Psychotherapy* (New York: Holt, 1964).

Chapter 7 Demon Possession

1. C. Fred Dickason, *Angels, Elect and Evil* (Chicago: Moody, 1975), 182.

2. C. Fred Dickason, *Demon Possession and the Christian* (Chicago: Moody, 1987), 89.

3. *Ibid.*, 134.

4. Kurt Koch, *Occult Bondage and Deliverance* (Grand Rapids: Kregel, 1970); also see footnote 5.

5. Based on Dickason, *op. cit.*, 1975, 1987; John P. Newport, "Satan and Demons," in John Warwick Montgomery, ed., *Demon Possession* (Minneapolis: Bethany Fellowship, 1976); Millard J. Sall, "Demon Possession or Psychopathology? A Clinical Differentiation," *Journal of Psychology and Theology*, 1976, 4, pp. 286–90; Samuel Southard, "Demonizing and Mental Illness, Part 2, The Problem of Assessment," *Pastoral Psychology*, 1986, 34, pp. 264–87; Henry C. Virkler and Mary B. Virkler, "Demonic Involvement in Human Life and Illness," *Journal of Psychology and Theology*, 1977, 5, pp. 95–102.

6. Elizabeth Skoglund, *Coping* (Glendale, Calif.: Regal Books, 1979) presents a discussion of Spurgeon's experience of depression.

7. American Psychiatric Association, *Diagnostic and Statistical Manual of Mental Disorders*, Third Edition, Revised (Washington, D.C.: American Psychiatric Association, 1987).

8. See note 5.
9. See 2 Corinthians 11:12–15. For a fascinating description of this process, see Scott Peck, *People of the Lie* (New York: Simon and Schuster, 1983).
10. Dickason, 1987, op. cit., 219.
11. Ibid.; Matt. 17:14–21; Mark 9:7–29; Luke 9:37–43.
12. E.g., see Michael Green, *I Believe in Satan's Downfall* (Grand Rapids: Eerdmans, 1981), especially chapter 3.
13. Dickason, 1975; op. cit., 184.
14. Norman L. Thiessen, *The New Testament Concept of Demonic Possession*, master's thesis, Talbot Theological Seminary, 1975, 10.
15. Ibid., 10–11.

Chapter 8 Demonic Influence and Mental Disorders

1. DSM-III-R uses the term *disorder*, in part to avoid the question of the medical model; see chapter 5.
2. Henry A. Virkler and Mary B. Virkler, "Demonic Involvement in Human Life and Illness," *Journal of Psychology and Theology*, 1977, 5, pp. 95–102.
3. J. Ramsey Michaels, "Jesus and the Unclean Spirits," in John Warwick Montgomery ed., *Demon Possession* (Minneapolis: Bethany Fellowship, 1976).
4. Donald G. Bloesch, *The Reform of the Church* (Grand Rapids: Eerdmans, 1979).
5. See Richard H. Bube, *The Human Quest* (Waco, Tex.: Word, 1971).
6. Millard J. Sall, "Demon Possession or Psychopathology? A Clinical Differentiation," *Journal of Psychology and Theology*, 1976, 4, pp. 286–90; "A Response to 'Demon Possession or Psychopathology? A Theological Relationship,'" *Journal of Psychology and Theology*, 1979, 7, pp. 27–30.
7. Paul J. Bach, "Demon Possession and Psychopathology: A Theological Relationship." *Journal of Psychology and Theology*, 1979, 7, pp. 22–26.
8. American Psychiatric Association, *Diagnostic and Statistical Manual of Mental Disorders*, Third Edition, Revised (Washington, D.C.: American Psychiatric Association, 1980), 29.
9. Ibid., 271.
10. Adapted from Rodger K. Bufford, "The Role of Demonic Factors in Mental Health," presented at the annual convention of the American

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Scientific Affiliation, Stanford University, August 1979.

11. Specifically, Narcissistic, Antisocial, and Schizotypal Personality Disorders show some features similar to demon possession; see DSM-III-R, 340–50.

12. DSM-III-R, op. cit.

13. Ibid., 315.

14. Ibid., 255.

15. E.g., C. Fred Dickason, *Demon Possession and the Christian* (Chicago: Moody, 1987).

16. For arguments supporting the view that Christians can be demon possessed, see Ibid., 309; for arguments for a modified or partial possession, see Merrill F. Unger, *What Demons Can Do to Saints* (Chicago: Moody, 1977).

17. Those who believe that Christians cannot be possessed include Grayson H. Ensign and Edward Howe, *Bothered? Bewildered? Bewitched?* (Cincinnati: Recovery, 1984); and Mark I. Bubeck, *The Adversary* (Moody: Chicago, 1975).

18. R. Allison, M.D., and T. Schwarz, *Minds in Many Pieces* (New York: Rawson, Wade, 1980), 196.

19. Ibid., 196.

20. Ibid., 197.

21. Ibid.; it is not clear how Allison and Schwarz propose to distinguish information from the unconscious and that given by a demon.

22. Ibid., 197.

23. Ibid.

24. Ibid., 198.

25. DSM-III-R, op. cit., 340–42.

Chapter 9 Assessment and Diagnosis of Demonic Influence

1. Scott Peck, *People of the Lie* (New York: Simon and Schuster, 1983); see pp. 182–202; Marguerite Shuster, *Power, Pathology and Paradox* (Grand Rapids: Zondervan, 1987), 183–90.

2. C. Fred Dickason, *Demon Possession and the Christian* (Chicago: Moody, 1987), 187.

3. Samuel E. Southard, "Demonizing and Mental Illness, part 2. The Problem of Assessment," *Pastoral Psychology*, 1986, 34, pp. 264–87.

4. Ibid., 285.

5. Ibid.

6. 1 Cor. 12:8–10; Eph. 4:7–11; Heb. 5:14; 1 John 4:1–6. For a

discussion, see Charles Pfeiffer, Howard Vos, and John Rea, *Wycliffe Bible Encyclopedia*, vol. 1 (Chicago: Moody, 1975), 458.

7. Dickason, *op. cit.*, 330.

8. Albert Runge, "Exorcism: A Satanic Ploy?" *His Dominion*, 1987, 13, No. 4; pp. 13–18.

9. *Ibid.*, 14.

10. *Ibid.*; Kurt Koch, *Occult Bondage and Deliverance* (Grand Rapids: Kregel, 1970); Mark I. Bubek, *The Adversary* (Chicago: Moody Press, 1975); Mark I. Bubek, *Overcoming the Adversary* (Chicago: Moody Press, 1984).

11. Those with empirical backgrounds will no doubt anticipate correctly that the quality of evidence for this conclusion is weak. It is mostly drawn from case reports and anecdotal data. The strongest support probably comes from Southard, *op. cit.*

12. See chap. 4.

13. André Kole, a Christian illusionist, draws an important distinction between illusion and magic; magic may lead into demonic influence. For a discussion, see André Kole and Al Janssen, *Miracles or Magic*, revised ed. (Eugene, Ore.: Harvest House, 1987).

14. Southard, *op. cit.*

15. Robert N. Carson, James N. Butcher, and James C. Coleman, *Abnormal Psychology and Modern Life*, 8th ed. (Glenview, Ill.: Scott-Foresman, 1988). For a more extended discussion, see Sol I. Garfield and Allen E. Bergin, *Handbook of Psychotherapy and Behavior Change*, 3rd ed. (New York: Wiley, 1986).

16. See Donald T. Campbell and Julian C. Stanley, *Experimental and Quasiexperimental Designs for Research* (Boston: Houghton-Mifflin, 1963).

17. Michael Green, *I Believe in Satan's Downfall* (Grand Rapids: Eerdmans, 1981), 133.

18. *Ibid.*, 137.

Chapter 10 Spiritual Interventions

1. See Romans 6:13–23; 1 Cor. 6:18; 10:11–14; 1 Tim. 6:6–11; 2 Tim. 2:20–23; Eph. 5:11–21; 6:10–17; James 5:16; 1 Pet. 5:8–10; 1 John 1:8–9; Rev. 12:11. For a parallel discussion, see Michael Green, *I Believe in Satan's Downfall* (Grand Rapids: Eerdmans, 1981), chapter 8.

2. Rodger K. Bufford, *The Human Reflex: Behavioral Psychology in Biblical Perspective* (San Francisco: Harper and Row, 1981).

3. C. Fred Dickason, *Demon Possession and the Christian* (Chicago: Moody, 1987), 337.

4. *Ibid.*, 343.

5. Lynn Buzzard, *Church Discipline and the Courts* (Wheaton, Ill.: Tyndale House, 1986); J. Carl Laney, *A Guide to Church Discipline* (Minneapolis: Bethany House, 1985); Don Baker, *Beyond Forgiveness: The Healing Touch of Church Discipline* (Portland, Ore.: Multnomah Press, 1984).

6. Lawrence Crabb, Jr., *Basic Principles of Biblical Counseling* (Grand Rapids: Zondervan, 1975), and *Effective Biblical Counseling* (Grand Rapids: Zondervan, 1978).

7. Rodger K. Bufford, "Alternatives to Punishment," *Journal of the American Scientific Affiliation*, 1982, 34, 135–44.

8. Donald R. Peterson, *The Clinical Study of Social Behavior* (Englewood Cliffs, N.J.: Prentice-Hall, 1968); David G. Meyers, *The Human Puzzle* (San Francisco: Harper and Row, 1980).

9. Bert Ghezzi and Mark Kinzer, *Emotions as Resources* (Ann Arbor, Mich.: Servant, 1985).

10. Rodger K. Bufford and Robert E. Buckler, "Counseling in the Church: A Proposed Strategy for Ministering to Mental Health Needs in the Church," *Journal of Psychology and Christianity*, 1987, 6, pp. 21–29.

11. Gordon Borrer and Ronald B. Allen, *Worship: Rediscovering the Missing Jewel* (Portland, Ore.: Multnomah Press, 1982).

12. Michael Green, *I Believe in Satan's Downfall* (Grand Rapids: Eerdmans, 1981), 132.

13. *Ibid.*

14. Dickason proposes several elements in the deliverance of persons from demonization. First, as has already been noted, we must understand biblical teachings about the reality, nature, and activities of demons. Second, understand and rely upon our position and authority in Christ as his servants. Third, prepare for this arduous process by renewing our personal commitment to God, by repudiating false worldviews, and affirming our commitment to God together with the demonized person, forsaking all false ways and their ties—such as occult relics (pictures, amulets, religious relics, ceremonial weapons, and the like), relying on the sixfold armor of God, resisting the forces of evil with commands in the name of Jesus, and responding positively to godly counsel. See Dickason, *Demon Possession* 248–57ff.

15. *Ibid.*, 256–57; also see Marguerite Schuster, *Power, Pathology and Paradox* (Grand Rapids: Zondervan, 1987), 191–94.

16. Dickason, *Demon Possession*, 259.

17. It is Dickason's view that miracles are largely confined to three periods in biblical history: 1) the deliverance of Israel from Egypt; 2) reformation under Elijah and Elisha; 3) introduction of redemption under Christ and the apostles (p. 261). Thus, Dickason does not believe deliverance is miraculous.

Chapter 11 Counseling Approaches

1. American Psychological Association, "Ethical Principles of Psychologists," *American Psychologist*, 1981, 36, pp. 633-38. After Christ confronted the rich young ruler with what he needed to do in order to enter the kingdom of heaven, the young ruler went away sad (Luke 18:18-27). If Jesus, who knows perfectly what is needful, allows us to choose how we will respond, can we do less for those with whom we counsel?

2. R. Allison and T. Schwarz, *Minds in Many Pieces* (New York: Rawson and Wade, 1980); C. Fred Dickason, *Demon Possession and the Christian* (Chicago: Moody, 1987).

3. See such publications as Claudia Black, *It Will Never Happen to Me* (New York: Ballantine, 1987); Herbert L. Gravitz and Julie D. Bowden, *Guide to Recovery: A Book for Adult Children of Alcoholics* (Holmes Beach, Fla.: Learning Publications, 1985); Sharon Wegscheider-Cruse, *Choicemaking* (Pompano Beach, Fla.: Health Communications, 1985).

4. B. F. Skinner, *Science and Human Behavior* (New York: Free Press, 1953); also see Rodger K. Bufford, *The Human Reflex: Behavioral Psychology in Biblical Perspective* (San Francisco: Harper and Row, 1981).

5. Bufford, "Assertiveness: Recognizing the Limits," *CAPS Bulletin*, 1980, 6 (4), pp. 1-4.

6. Jay Adams helpfully addresses this biblical theme. See Jay E. Adams, *Competent to Counsel* (Grand Rapids: Baker, 1970).