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Notes - from "Counseling and the Demonic"

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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).


Chapter 1 The Devil Made Me Do It

6. Ibid., C3.
Chapter 2 Satan Is Alive and Active

2. Ibid., 33–42.
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.
8. Dickason, op. cit., 122; Green, op. cit., 35–42.
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.

Chapter 3 Biblical Accounts of Satanic Activity

3. Daimonizomat, 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.
6. Ibid., 98.
7. E.g., see Dickason, Angels, 138.
8. Thiessen, op. cit., chap. 3; Dickason, Demon Possession, op. cit., chap. 2.
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.

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.
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.

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

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


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


3. Ibid., 24.

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

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.
6. Elizabeth Skoglund, Coping (Glendale, Calif.: Regal Books, 1979) presents a discussion of Spurgeon’s experience of depression.
8. Ibid., 271.
10. See note 5.
17. C. Fred Dickason, Angels, Elect and Evil (Chicago: Moody, 1975), 182.
18. Ibid., 134.
21. So, for example, see Richard H. Bube, The Human Quest (Waco, Tex.: Word, 1971).
25. Ibid., 271.
26. Ibid., 271.
28. Ibid.
29. See note 5.
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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.


13. Ibid., 365.

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).


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.


Chapter 9 Assessment and Diagnosis of Demonic Influence


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.


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 AI Janssen, Miracles or Magic, revised ed. (Eugene, Ore.: Harvest House, 1987).


18. Ibid., 137.

Chapter 10 Spiritual Interventions


4. Ibid., 343.


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.


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?


