

DEMON-POSSESSION AND A CHRISTIAN:  
CAN A BELIEVER BE DEMON-POSSESSED  
A STUDY OF DEMON-POSSESSION  
IN THE EVANGELICAL FREE CHURCH OF FINLAND  
SINCE THE 1970s

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## ABSTRACT

This thesis investigates demon-possession of Christians and relating issues in the Evangelical Free Church of Finland (EFCF) since the 1970s. Nousiainen's more theoretical book together with Basham's intriguing stories fueled the interest, and supported unhealthy practices. Though the interest waned, many beliefs persisted.

The study shows that vast majority of the EFCF pastors do not believe in the demon-possession of believers, but rather speak about influence, often times in varying degrees. Few hold that some sort of possession might be possible, while some are cautious towards all teaching about demons and point back to the 70's problems.

The later proponents avoid the terminology of possession, and refer either to "having demons in" or "being demonized." The latter is an attempt to dodge the nuance of ownership, and suggests that having demons as Christians is quite normal, though not desired state. By this they promote undeserved attention on demons, cause fear and doubt in Christians, demonize common phenomena, market frequent exorcisms, and imply that normal Christian life is not enough in order to be truly free.

The epistles speak about outward demonic influence seen in moral choices and church life rather than about a danger of being possessed or demonized. The spiritual warfare is not an active attack against the demons, but a disciplined and Holy Spirit empowered attack against own sinful tendencies, and discernment and resistance to the surrounding worldly values.

Only in few cases deliverance might be needed when the Christian has unprocessed occult issues in his past. However, deliverance should be more in line with the practice of the early Christians who saw the need for renouncing the devil, and who performed exorcism only to unbelievers.

Today's deliverance ministry has proven that it is too easy to buy into the devil's lie that he is more powerful than what he truly is. By focusing on demons the church and the ministers are creating more problems – even demons – than solving them. The emphasis on delivering Christians from demons is a vicious circle that praises the demons' power, and advocates expert exorcists.

The topic of demons needs not to be an issue of a specialized few, but a matter that concerns all Christians. Silencing about the challenging matters does not solve the issue. The church needs to take responsibility of teaching about the spiritual warfare in a more biblical way, and training its pastors to be competent and biblical in this matter.

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# INTRODUCTION

## *General introduction*

Demons were not a completely new topic in the Evangelical Free Church of Finland in the beginning of the 1970s, when its publishing company *Päivä OY* came up with Tapio Nousiainen's book *Taistelu Henkivaltoja Vastaan* (*Battle against the Spirits*), and translated both Don Basham's *Deliver us from Evil*, and Doreen Irvine's biography, *From Witchcraft to Christ*, into Finnish. During the same period, *The Exorcist* movie introduced demon-possession to a larger secular public, and also affected how Christians viewed exorcism.<sup>1</sup> This time period marked a rising interest in the demonic, and not all of it was healthy.

One of the most disturbing things was the belief in the demon-possession of believers. Sin was attributed to demons, and also sicknesses, particularly mental illnesses that were difficult to understand and accept at a time that heralded the victorious Christian who has no problems in his life. This interest caused some to see demons everywhere, and therefore the way to solve demonic problems was consequently exorcism. Serious harm was done when normal people and normal sicknesses were demonized, and the burden of not getting healed was put on the victims themselves.

It would be too much to say that the whole Free Church was dealing with the demons, and the interest cooled off rather soon. However, the teaching of demon-

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<sup>1</sup> Tapio Nousiainen, *Taistelu Henkivaltoja Vastaan* (Hämeenlinna: Päivä, 1971); Don Basham, *Päästä Meidät Pahasta* (Hämeenlinna: Päivä, 1974); Don Basham, *Deliver Us from Evil*. (Washington Depot, Conn.: Chosen Books, 1972); Doreen Irvine, *Olin Noita* (Hämeenlinna: Päivä, 1974); Doreen Irvine, *From Witchcraft to Christ* (Eastbourne: Kingsway Publications, 1973); The Internet Movie Database, *The Exorcist*, <http://www.imdb.com/title/tt0070047/> (accessed January 23, 2012).

possession and the practice of exorcism still continue to live on in some circles, and they have their representatives even at this very moment in the Evangelical Free Church of Finland. The other extreme exists as well – some see that Christians are fully protected from demonic attacks, and a few even insist that the topic is better left alone. This parallels with C. S. Lewis' notion of two opposite dangers: either to give too much attention to the devil and his minions, or to dismiss them altogether.<sup>2</sup>

### ***Purpose***

Many evangelical Christians in Finland are confused about the possibility of the demon-possession of Christian believers. The aim of this study is to show that Christians are not free from demonic attacks, but to name it as “demon-possession” (*riivaus*) would take the case too far. Furthermore, exorcism of Christians should not be the primary way to be engaged in spiritual warfare. Therefore we need to suggest different, more biblical ways for resisting the enemy. Consequently Christian ministers should not focus on the demons and the devil, but should focus on glorifying God, and exhorting the Christians to resist the evil in their lives as the Scriptures exhorts.

### ***Necessity and relevance***

One could argue that the meaning of this thesis is only semantic and therefore meaningless, but we insist on the value of semantics here: If there is even the slightest

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<sup>2</sup> C. S. Lewis, *The Screwtape Letter & Screwtape Proposes a Toast* (New York: The Maxmillian Company, 1962), 3.

chance that a believer could be demonized because of a counselor's or preacher's bad choice of words, perhaps due to a wrong theological interpretation, spoken from spiritual superiority, this issue needs to be tackled.

In the larger society the disappointment in optimistic humanism and secular materialism gave way to a new interest in spiritual searching in the West. This did not mean a return to the roots of their grandparents' Christianity, which in many cases might have been more cultural affiliation, but to esoteric religions, New Age and animism. The first occult societies were established in the 1970s, and by 1995 their total count was two hundred fifty societies with fifty thousand members.

Kankaanniemi and Niemi say that "Even though witchcraft, shamanism, foretelling, and different healing methods have been part of Finnish folklore through the ages, the study of the paranormal, i.e. the occult, seems to have come to a larger awareness as late as the 1970s."<sup>3</sup>

The traditional Christian church—in Finland this is the Evangelical Lutheran Church—did not have answers to the rising number of questions about the paranormal and demonic, and some priests even denied publicly the very existence of personal evil and demons. At the same time, the Toronto blessing and charismatic movements and revivals spawned new independent charismatic churches that tended to be more interested in spiritual warfare overall. In addition to a belief in the demon-possession of Christians, territorial spirits and spiritual mapping were introduced. The books of Rebecca Brown, like *Katkaistu Kirous (Unbroken Curses)*, caused more interest and influenced some to adopt her almost magical beliefs and practices.<sup>4</sup>

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<sup>3</sup> Kankaanniemi and Niemi, *Voimat Vastakkain* (Aikamedia, 2007), 14-15. This and all further translations from Finnish to English are mine unless otherwise noted.

<sup>4</sup> Rebecca Brown, *Katkaistu Kirous* (Helsinki: Kuva ja Sana, 1997).

More recently, a certain Free Church televangelist has been teaching that believers could become free from family curses and demonic bondages and affliction. Also, at least two missionary preachers have been ministering to believers through deliverance. This has caused rejection by others who cannot see how a demon could live in the same space as the Holy Spirit.

Finnish national broadcasting company YLE presented in February 2013 a documentary “*Riivaajat Kirkossamme*” (*Demons in our Church*). Its main focus was on Pirkko Jalovaara who is a Lutheran evangelist. She was described in the show exorcising demons and claiming that people can get demons through medication, and that she ministered to about a hundred people that night that had demonic problems. Though Jalovaara does not visit the EFCF churches, she has been well-respected intercessor and healer, and she attracts people from the EFCF to her meetings in various Lutheran churches around the country. Though Jalovaara’s most radical teaching were taking out of context, various Lutheran churches are reconsidering whether they should invite her in the future, and some bishops including the archbishops have already rejected Jalovaara’s teachings about the demons.<sup>5</sup>

Handling the debate within the Free Church is not easy because it has a hundred independent congregations – all with slightly unique sets of beliefs. Broadly speaking, evil spirits are not regarded to be widely active in the West, and most definitely not in the lives of believers. This inflamed conversation is lacking common ground, terminology, and, most importantly, solid Biblical argumentation. While there are

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<sup>5</sup> MOT, *Riivaajat Kirkossamme*, [http://ohjelmat.yle.fi/mot/mot\\_25\\_2](http://ohjelmat.yle.fi/mot/mot_25_2) (accessed April 15, 2013); Seurakuntalainen, *Radio Dei Julkaisi Kallion Kirkon Åänitallenteen Kokonaisuudessaan*, [http://www.seurakuntalainen.fi/uutiset/kotimaa/3197/radio\\_dei\\_julkaisi\\_kallion\\_kirkon\\_aanitallenteen\\_kokonaisuudessaan](http://www.seurakuntalainen.fi/uutiset/kotimaa/3197/radio_dei_julkaisi_kallion_kirkon_aanitallenteen_kokonaisuudessaan) (accessed April 15, 2013); Iltalehti, *Arkkipiispa Ei Hyväksy Saarnaajan Demonipuheita*, [http://www.iltalehti.fi/uutiset/2013022616721163\\_uu.shtml](http://www.iltalehti.fi/uutiset/2013022616721163_uu.shtml) (accessed April 15, 2013).

some good materials to be found in English, not all are familiar with them, nor can they access them because of the language barrier.

This study will provide answers how the matter of demons and Christians can be solved biblically, the main question being whether a believer can be demon-possessed. Our main concern is to provide relevant and practical pastoral and Biblical material and tools for pastors, counselors and laity who are concerned, and who have to deal with this issue in the Evangelical Free Church of Finland.

***Objectives:***

To perform a historical study of the Finnish Evangelical Free Church since the 1970s regarding demonic activity in believers' lives.

To find out what the current views on the topic are, and who the main protagonists are, what their views are, and who they refer to to back up their views.

To explain that the New Testament does not teach about demon-possession of Christians.

To show that while a Christian believer cannot be demon-possessed, he can be influenced by demons.

To argue against the claim that demon-possession in the New Testament should be understood as "demonization."

To emphasize that we ought to worship God and concentrate on him, and not to be chasing after demons.

To suggest an alternative way instead of exorcism to deal with Christians who believe they have demons.

To offer other tools for pastors and lay counselors in order for them to be able to answer biblically the question of the demon possession of believers, and to help believers in this area accordingly and respectfully.

### ***Terminology***

The main terms are: δαιμονιζομαι (*daimonizomai*), ἔχειν δαίμονιον (*echein daimonion*), demon-possession (Finnish: *riivaus*), Evangelical Free Church of Finland (EFCF), deliverance, exorcism.<sup>6</sup>

Considering the topic, the Greek δαιμονιζομαι (*daimonizomai*) is the most critical word from the New Testament. It is difficult to translate, not only into Finnish, but also into English.<sup>7</sup> The translations range from demon-possession to affliction. Some other words are suggested as more suitable translations, such as “demon-oppression” or the Anglicized “demonization.” In this study, “demon-possession” is understood as a demon or demons taking control over a person in such a way that he or

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<sup>6</sup> When Finnish sources are quoted in this study, the author of this paper has done his own translation into English that is shown in brackets. When necessary a term or expression is added in Finnish in parentheses. A terminology presenting the most important terms in English and Finnish is to be found from Appendix A.

<sup>7</sup> See Appendix D for different translations for δαιμονιζομαι (*daimonizomai*).

she cannot resist the demon's influence, almost losing his or her personality.<sup>8</sup> In Finnish this is called *riivaus*.

This study understands exorcism as casting out indwelling demons from people as described in the Gospels and in the Acts. Deliverance in this context means helping a person to become free from demonic bondage or attack that does not necessitate an indwelling demon, and does not therefore require exorcism.

### ***Methodology***

This study is divided in four main areas; the first studies the phenomenon and practice in the 1970s, focusing on Nousiainen's and Basham's books. The second part deals with more recent developments in the EFCF. This is done by analysis of literature and other sources, such as TV shows, internet broadcasts, weblogs and sermons. This part also includes a questionnaire sent to EFCF pastors, and interviews.

The third part is a broader survey of demon-possession as a Biblical phenomenon. It consists of a New Testament explanation, a comparison of Bible translations, and literary analysis. The fourth part presents a study of exorcism; its practice, benefits and dangers. In the final chapter a conclusion is presented.

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<sup>8</sup> Christian is a person who knowingly has accepted Jesus Christ as his Lord and savior, and is therefore born-again and has been baptized in the Holy Spirit. A Christian is not called to live for himself, but to serve him who has freed him. Therefore it is an oxymoron that a person like that could become demon-possessed, whether in the sense of being owned by the devil or being under the control of him, since he belongs to the Lord and he cannot fully surrender his will to anyone, not even to God, without ceasing to be a person (who is responsible for his actions).

### ***Delimitations***

A thorough study about the origin of demons and Satan will not be presented; it is enough to say they are spiritual beings that hate God, and want to destroy men. Even though some attention is given to the Greek terminology, mainly on δαιμονίζομαι (*daimonizomai*) and ἔχειν δαίμονιον (*echein daimonion*), this thesis does not offer in-depth exegetical study on the issue of whether a Christian can be demon-possessed.<sup>9</sup> It is presupposed that the New Testament does not warrant such belief, and therefore the matter is discussed only briefly.<sup>10</sup> Rather, the focus is on the phenomenon in the context of the Finnish Evangelical Free Church during the last forty years.

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<sup>9</sup> See Appendix D for comparison of translations on δαιμονίζομαι (*daimonizomai*).

<sup>10</sup> Likewise the phenomenon is not studied from psychological standpoint, since the author of this study is not an expert in that area.

## 1. DEMON-POSSESSION IN THE SEVENTIES IN THE EFCF

The Evangelical Free Church of Finland (EFCF) is an independent Finnish denomination, which is part of the International Federation of Free Evangelical Churches (IFFEC). The EFCF began in the late 19<sup>th</sup> century within the Evangelical Lutheran Church as a revival movement, mostly attracting young students. Stressing the priesthood of all believers, sharing communion together with believers, or preaching without ordination, were not allowed by the Lutherans. The revivalists had two options – to adapt, or to leave. The EFCF was founded in 1923 when freedom of religion was established in Finland.<sup>11</sup> At the end of 2011, the denomination had one hundred congregations with fifteen thousand one hundred and fifty-two members.<sup>12</sup>

The EFCF is a Congregationalist denomination, and all its congregations are self-governing. Independent congregations have delegated some functions and authority to a central office and some officers, but they do not have ruling power over the congregations. Moreover, the Free Church does not have a written confession or doctrinal statement, except for four simple statements that define that the EFCF is a Christian church. The EFCF can be considered to be both “Evangelical and Charismatic.”<sup>13</sup>

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<sup>11</sup> Suomen Vapaakirkko, *Evangelical Free Church (in English)*, <http://www.svk.fi/?sid=25>, accessed August 18, 2012.

<sup>12</sup> Suomen Vapaakirkko, *Toimintavuosi 2011*, (Hämeenlinna: Päivä, 2012), 14.

<sup>13</sup> Suomen Vapaakirkko, *Suomen Vapaakirkon Uskontunnustus*, <http://www.svk.fi/?sid=229>, accessed August 18, 2012; Suomen Vapaakirkko, *EFCF in a Nutshell*, <http://www.svk.fi/?sid=317>, accessed August 18, 2012. Due to the non-confessional and congregationalist nature the EFCF allows churches to have different emphases. Therefore what is understood by the term ”charismatic” varies; some churches are quite pentecostal, some more reserved, and some have adopted third wave practices and views.

### ***New Interest in Demons***

Ilmo Mantere, an emeritus principal of the EFCF's Christian college, said that the early seventies marked a special interest in demons in the EFCF, but that already in the fifties within the Church, nervous breakdowns and the need for psychiatric treatment were understood to be caused by demons. However, the attention demon-possession received in early seventies was remarkable; Nousiainen's, Basham's and Irvine's books serve as proof of this.<sup>14</sup>

Demon-possession was perhaps the hardest topic to face for the EFCF missionaries, who saw in Finland on the one hand the unhealthy interest in and excessive fear of demons, and on the other hand the rejection and unwillingness even to talk about them. Mantere tells about missionaries in the seventies who said that it is odd that in Finland where the demonic influence is not that evident, Christians are frightened, but on the mission fields where the demons are much more evident and active, Christians are not afraid of them. Also Kankaanniemi and Niemi say, probably referring to Pentecostal missionaries, that "many missionaries remained silent, being afraid to become marked as extreme demonists ("ääridemonisti")."<sup>15</sup>

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<sup>14</sup> Ilmo Mantere, *Interview by author*, Hämeenlinna, June 30, 2012. The EFCF's Christian college used to be the main school of which the Theological Seminary of Finland was part of.

<sup>15</sup> Mantere, *Interview*; Kankaanniemi & Niemi, *Voimat Vastakkain*, 53.

## ***Tapio Nousiainen's Influence***

Interest in the supernatural did not only mushroom within the church, but also in the larger society; Nousiainen and others were striking when the iron was hot. Nousiainen was one of the most influential persons in the EFCF in the 1970s. He was not only the EFCF's chairman of the board, but also an author of numerous books, and a regular guest speaker in many congregations, both within and without the EFCF. At one point, he joined the Pentecostal movement due to a schism, then joined the Evangelical Lutheran Church, and eventually returned to the EFCF.

Part of Nousiainen's credibility was due to his spectacularly bright mind and high societal position. He was a judge, and later on he did a BA in theology. It is reported that he managed to pass his first Hebrew exam after studying only two weeks under the famous Aapeli Saarisalo, a former student of William Albright. Passing the exam meant being able to translate 35 pages from the Pentateuch, which speaks about his prowess.<sup>16</sup>

### **Author and Translator**

Jorma Kuusinen, a former foreman of the EFCF, speculates that Nousiainen's role in fostering the belief in demon-possession of believers was probably the most notable. Nousiainen wrote his book *Taistelu Henkivaltoja Vastaan (Battle Against The Spirits)* in 1971. Kuusinen tells that Nousiainen's book caused turmoil, even though the stir calmed down quite soon in the mid-1970s. During that demonic "gold rush,"

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<sup>16</sup> Ilmo Mantere, *Interview*; Jorma Kuusinen, *Interview by author* via phone, August 6<sup>th</sup>, 2012

Nousiainen managed to translate and persuade the *Päivä OY* (EFCF's publisher) to publish Don Basham's *Deliver us from Evil* in 1974.<sup>17</sup>

Nousiainen's *Taistelu Henkivaltoja Vastaan (Battle Against The Spirits)* in 1971 was no doubt a pioneering title in Finland. He himself says that only one book (Koch's) had been published in Finland prior to his on the topic, but he claims his book is more extensive. However, Koch's is the most quoted source in his book, and it seems evident that *Taistelu Henkivaltoja Vastaan (Battle Against The Spirits)* is more like a synthesis of Koch's four books and uses few other sources, despite the exhaustive systematic feel to it.<sup>18</sup>

## Untrained Preachers

Nousiainen was influential both in good and in bad. One of the most harmful things Nousiainen did was the cancellation of permanent formal pastoral training in 1973. Training was then arranged periodically ("Periodikoulutus") in different congregations. Nousiainen's influence can be seen in the curriculum: during one of the periods in the Bible course in Kihniö (a small city in central Finland), there were only ten hours of Christology, while as much as forty hours of demonology. The course had several dozen attendants, and Nousiainen named himself as one of the course's educators.<sup>19</sup>

Due to this arrangement, some preachers had no formal theological training. As a result, they lacked the competence to be spiritually mature and discerning. Kuusinen

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<sup>17</sup> Kuusinen, *Interview*; Nousiainen, *Taistelu*; Basham, *Päästä Meidät Pahasta*.

<sup>18</sup> Nousiainen, *Taistelu Henkivaltoja Vastaan*, 6-8; Kankaanniemi & Niemi, *Voimat Vastakkain*, 42.

<sup>19</sup> Mantere, *Interview*.

reports that during that time many itinerant preachers were on the move. They did not necessarily come to churches, but they went to believers' homes. He says that they were casting out demons from Christians who to his knowledge had no demons. He says he had a hard time trying to convince people that they did not have demons, nor did they have to be overly fearful of them. Kuusinen characterizes the time saying, "Demons were hanging in the chandeliers, and who knows where."<sup>20</sup>

### ***Don Basham's Quest for Deliverance Ministry***

Don Basham's *Deliver us from Evil* is a biography about Basham's own journey to becoming an exorcist. He is a pastor who unwillingly encounters demons, yet is called to deliverance ministry. Initially, he did not believe in demons or demon-possession because of his more liberal theological education. He explained the phenomenon with modern medical science, but began to study the topic in the Bible, and decided to act for two weeks as if demons existed. When visiting a church, a possessed man was brought to him so that he would cast demons out of him. To his own surprise there were demons that manifested themselves, and left the tormented man, whose name was Sam. This happened while Basham did not even believe in demons himself.<sup>21</sup> Basham names as his mentors in deliverance ministry pastor H. A. Maxwell White, and, perhaps more notably, Derek Prince, who is quite well known also in Finland.<sup>22</sup>

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<sup>20</sup> Kuusinen, *Interview*. It is possible that some had actually had demons, but that is not Kuusinen's point; he wants to emphasize how uncontrollable the movement was.

<sup>21</sup> Basham, *Päästä Meidät Pahasta*, 64-68, 76-79.

<sup>22</sup> Basham, *Päästä Meidät Pahasta*, 131, 137.

Jorma Kuusinen wrote a book review on Don Basham's *Päästä Meidät Pahasta (Deliver Us From Evil)* in *Suomen Viikkolehti* (*Finnish Weekly Magazine*). Kuusinen says in the review "Someone might speak about the demons' return while reading Basham's book". By this he is drawing a connection between the times of the early Church to the end times, when he believes the demons will be more active on earth, just before their final condemnation. He thinks that the book is a positive reminder about demonic reality, but he also expresses his concerns about the book.<sup>23</sup>

The review was not all that positive. Kuusinen continues, "Do we have to be afraid that everyone has demons? Are there multitudes of exorcists now going forth to cast out demons from almost everybody they meet? What happens to the high-strung to whom the indiscreet 'deliverers' will say that evil spirits live in them? These questions will arise while reading the book."<sup>24</sup>

Kuusinen says that this book should be read without leaving out the portion in the end that stresses the exorcist's responsibility when determining who has demons. "Mistakes in this matter could be disastrous," he says. His cautiousness hints at problems he had at that time as a pastor in Jyväskylä, when some wild itinerant preachers were casting out demons from Kuusinen's church members, whom he said had no such things in the first place.<sup>25</sup>

Kuusinen seems to be more cautious in his latter book review than in the previous one on Nousiainen's book, perhaps because of two reasons. Firstly, it is easier for Basham to share about demon-possession of Christians, because he can always use real-life stories as examples. Secondly, perhaps he has lost some of his

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<sup>23</sup> Jorma Kuusinen, *Ovatko Demonit Todellisia?* (Suomen Viikkolehti N:o 5, 28.1.1975).

<sup>24</sup> Jorma Kuusinen, *Ovatko Demonit Todellisia.*

<sup>25</sup> Kuusinen, *Ovatko Demonit Todellisia?; Kuusinen, Maailma demonien vallassa; Kuusinen, Interview;* Conversations with Ilmo Mantere on several occasions.

enthusiasm after seeing what happened when someone tried to cast demons out of his church members.

Mantere is very critical towards Basham. He has said in several conversations that “we should have been delivered from Basham’s book,” implying that it was more negatively influential than Nousiainen’s *Taistelu Henkivaltoja Vastaan (Battle Against The Spirits)*.<sup>26</sup>

It is important to notice that Nousiainen wrote independently of Basham whose book was published three years later. However, Nousiainen was able to employ the authority of foreign pastor and author to make his case stronger; namely, to argue on behalf of widespread demonic activity in Finland, and for the necessity of exorcism — even among Christians.

Because of this linkage between those two books, we can assume that Nousiainen shared largely Basham’s views, and this allows us to evaluate the teachings of the books together topically.

### ***Importance of Knowing the Adversary***

In *The Battle Against the Spirits* Nousiainen says, “For a Christian, after knowing Christ, nothing is more important than to know his adversary, the lord of darkness”. Failure to know the adversary makes one vulnerable to attacks. Especially harmful, according to Nousiainen, is that many church leaders are among the ignorant, thus making it possible for demons “to rampage almost freely” within the church. Nousiainen praises the adversary’s might and strategy, and calls Christians to unite in

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<sup>26</sup> Kuusinen, *Ovatko Demonit Todellisia?*; Kuusinen, *Maailma demonien vallassa*; Conversations with Ilmo Mantere on several occasions.

arms, to know the enemy and attack him. This marks a paradigm shift; instead of casting out demons after they have manifested themselves, Christians ought to be on the lookout for demons, challenging the dark forces.<sup>27</sup>

Jorma Kuusinen argued in his book review on Nousiainen's book *Taistelu Henkivaltoja Vastaan* (*Battle Against the Spirits*) that spiritual reality is neglected by many, and the world is “under the control of evil.” He praises Nousiainen for writing the book.<sup>28</sup> Kuusinen claims that because the existence of “personal evil” has been rejected, this has led people to sin more easily. He does not make an explicit claim that this purposeful blindness has increased demonic activity, but he certainly hints in that direction.<sup>29</sup>

Based on the interview with Kuusinen, it is clear that he does not share the same interest towards demons and Nousiainen. Nousiainen's initially positive comments were written before he could see what those books and teachings caused in his own church and in the EFCF more largely.<sup>30</sup>

## Demonic Categories

Nousiainen's book is a relatively well-organized, systematic treatment of demonology. In the first two chapters he explains the origin of Satan and his demonic spirits:

Satan is on the move and he is not alone... he has millions of minions. Satan is the lord of the spirits of darkness, and is their warlord. He has troops as his

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<sup>27</sup> Nousiainen, *Taistelu Henkivaltoja Vastaan*, 6-7.

<sup>28</sup> Jorma Kuusinen, *Maailma Demonien Vallassa* (*World under the power of demons*), in Suomen Viikkolehti N:o 50, 15.12.1971.

<sup>29</sup> Kuusinen, *Maailma Demonien Vallassa*.

<sup>30</sup> Kuusinen, *Interview*. Upon asking Kuusinen did not recall what he had written in the 70's about Nousiainen's *Battle Against the Spirits* or about Basham's *Deliver us from Evil*.

subjects that consist of fallen angels and foul spirits a.k.a. demons... The Bible presents to us hosts of different kinds of demonic powers who form "the satanic branches of service."<sup>31</sup>

Nousiainen divides Satan's minions in five main groups: "Angels in eternal shackles... principalities... powers... the rulers of the darkness of this world... [and] spiritual hosts of wickedness in the heavenly places." With the exception of the first one, "angels in eternal shackles," the classification is taken from Ephesians 6:12. The first group consists of the angels who took wives from men (Genesis 6), and thus "defiled the human race." Nousiainen is not interested in this group, because they were condemned to shackles waiting for their ultimate punishment, and are not able to torment humans anymore. The other four groups are the satanic forces that we have to battle with, and the main focus is on them.<sup>32</sup>

Nousiainen's categories reflect both the way the evil spirits operate, and also where they dwell. Principalities for him are like territorial spirits, or angel lords that rule over politics, nations, and cities, but can take over prominent individuals. These individuals are the demonic world leaders, and it seems that these demons are not interested in normal people, at least according to Nousiainen.<sup>33</sup>

The powers category has the most subcategories: "Spirits of murder... fornication... lie... argument... hedonism... sicknesses... [, and other] miscellaneous demonic powers." Powers include also those demons that Jesus was exorcising while being on earth. They are actual demons, even though Nousiainen does not hesitate to call other groups demons, too. Nousiainen asks where the demons are now whom Jesus cast out, and answers, "They are still on earth and in the near space ready to

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<sup>31</sup> Nousiainen, *Taistelu Henkivaltoja Vastaan*, 28.

<sup>32</sup> Nousiainen, *Taistelu Henkivaltoja Vastaan*, 28-49. Nousiainen seems to follow NKJV in his English definitions.

<sup>33</sup> Nousiainen, *Taistelu Henkivaltoja Vastaan*, 28-31.

attack among the people,” which of course is pure speculation without any Biblical backing, as are the theory of Genesis 6 angels, and the amount of demonic powers and their categories.<sup>34</sup>

His group of miscellaneous demons is basically a listing of various symptoms. He admits that he is not sure if they all have corresponding demons, but the symptoms are in any case demonic. His list of miscellaneous demons includes such as “the spirit of sullenness, the spirit of rebellion, the spirit of fear, the spirit of grumbling, the spirit of greediness, the spirit of despair, [and] the spirit of suspicion...” — their ultimate purpose is to destroy man.<sup>35</sup>

The rulers are “...spirits of witchcraft, superstition and magic...” but differ from the spiritual hosts who are “religious demons.” This does not mean a religious spirit or dead religion, but refers to false religions. Nousiainen draws a conclusion from the number of false religions and their worshippers to the number and power of demons. He says that these demons “rule the majority of the Earth’s population towards destruction and ruin in the remote control of Satan, the lord of darkness.”<sup>36</sup> This reflects Nousiainen’s strongly dualistic view of the spiritual warfare, and also the prevalent pessimistic understanding of politics.

## Levels of Possession

Nousiainen speaks about three different levels of “demon-occupation.” First is “oppression”, where “the attack comes from without,” and it has forms of “physical sickness... fears... [, and] worries.” The second is “obsession” (“*kiusaaminen*”) which

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<sup>34</sup> Nousiainen, *Taistelu Henkivaltoja Vastaan*, 31-45.

<sup>35</sup> Nousiainen, *Taistelu Henkivaltoja Vastaan*, 44-45.

<sup>36</sup> Nousiainen, *Taistelu Henkivaltoja Vastaan*, 45-46.

is also something external, but the attacks are targeted towards the human mind. Demons try to influence with “disturbing and filthy thoughts” through something which Nousiainen calls “a brain-port”, which is the “main-gate inside to a man.” These demons try to cause confusion, difficulty in concentration or remembering.<sup>37</sup>

The third level of “demon-occupation” is “demon-possession” (“*riivaajaistila*”). Demonic influence is not restricted only to the outside of a man, but they “penetrate inside, and then a man becomes demon-possessed (“*riivatuksi*”).” Nousiainen falters in his categories, using same terminology on different occasions meaning different things. The most confusing of his errors is mixing up “demon-possession” and “demon-occupation.” In his headline for demon-possession he says “demon-possession a.k.a. demon-occupation”, but he has just used term “demon-occupation” as a rubric for all the categories of different kinds of demonic activity. This error reveals two things: Firstly, he is not sure of the proper terminology himself; secondly, his material is mostly translated from different sources that use the terms differently.<sup>38</sup>

Nousiainen’s mistake here is not a small one, and it must be asked what consequences this error might have caused. If we do not have degrees, people are either possessed (“*riivattu*”), or they are completely free from all demonic attacks. The same kind of black-and-white thinking is the reason why it is so difficult to speak about demonic influence in believers’ lives. One who doubts whether demons might be behind his problems chooses to remain silent because he is afraid of getting labeled as possessed (“*riivattu*”). Instead, he rejects the idea as gibberish, and tries to solve his problems otherwise. But if his problems truly are demonic in nature, he will not find help, but feels despair and frustration. Thus, we conclude that Nousiainen’s error has

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<sup>37</sup> Nousiainen, *Taistelu Henkivaltoja Vastaan*, 114-120.

<sup>38</sup> Nousiainen, *Taistelu Henkivaltoja Vastaan*, 121.

led to falsely labeling people as demon-possessed, the exaggeration of demonic influence, and creating fear among Christians whether they too could be possessed without being aware of it.

### ***Demons and Mental Illnesses***

It may be that mental illnesses – especially the irremediable ones – are the most common reason to cause the Christians to wonder whether the reason for one's condition is demon-possession. “Can a demon-possessed person be distinguished from a mentally ill person?” This is a constantly repeated question,” says Nousiainen.<sup>39</sup>

Though he seems to believe in certain indicators how to recognize the difference, in the end he gives no certain answer. One possible characteristic of demonic origin, according to him, is if the person does not show any remorse after a psychotic seizure. Another characteristic is that the genuinely sick person is willing to admit the possibility of demonic activity, while in the case of real possession the demon tries to conceal itself by any means.<sup>40</sup> It seems that he would like to see a clear-cut evidence of the matter.

He rests his case about mental illnesses heavily on information from “a Christian psychiatrist,” a Dr. Lechler, but it is not clear where Nousiainen takes the connection between demon-possession and schizophrenia, which can have similar symptoms. He explains that in a demon-possessed person there are two or more spirits – the person’s

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<sup>39</sup> Nousiainen, *Taistelu Henkivaltoja Vastaan*, 117-121.

<sup>40</sup> Nousiainen, *Taistelu Henkivaltoja Vastaan*, 110-111.

own spirit and a demonic spirit(s) – living in one body, and that is why it may resemble schizophrenia.<sup>41</sup>

Basham refrains from equating mental illnesses with demon-possession, although he speaks about “the demons of depression and of suicide.”<sup>42</sup> Basham is painfully honest when he tells that after what they had thought was a successful deliverance, he heard that the lady had committed suicide. He accepts that he will have defeats, but that they cannot hinder his deliverance ministry. He does not, however, ask the questions of whether this lady would have benefitted from mental care, or a combination of deliverance, prayer, support, and mental care.<sup>43</sup>

Neither Nousiainen nor Basham suggest exorcism as the only or the primary solution to mental illnesses, and they seem to understand the pastoral side to it. However, both of them fail to speak about the importance of loving community and accepting the fact that not all are healed and some might need medication and mental care for the rest of their life.

### ***Demons and Mental Care***

It may be that Nousiainen followed the presuppositions of his time, when he translated Maxwell Whyte’s warning in Basham’s book as “indulging in any form of psychical practice... [results in] inviting attack by demon forces.” In English “psychic” and “psychical” have similar meanings, but in Finnish “psychic” refers to occult or clairvoyance. Then again, it might be just a simple mistake. However, as Mantere said,

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<sup>41</sup> Nousiainen, *Taistelu Henkivaltoja Vastaan*, 110, 121.

<sup>42</sup> Basham, *Päästä Meidät Pahasta*, 231.

<sup>43</sup> Basham, *Päästä Meidät Pahasta*, 230-232.

believers with mental illnesses were regarded as demonic, so it is possible to see here some traces of suspicion towards psychiatric treatment.<sup>44</sup>

Part of the suspicion comes from the ineffectiveness of psychiatric treatment. It is hard to accept that mental illnesses could be incurable. It seems that if modern medicine fails to cure someone with mental illness, it is immediately taken as a proof that it must be of demonic origin.

Nousiainen seems to agree with Aapeli Saarisalo, who says, “Many medical researchers are convinced that even today a great number of mental patients are demon-possessed.” Nousiainen says, “A great amount of mental illnesses are directly related to demonic spirits.” He thinks that the rising number of patients in mental hospitals reveals that demonic attacks have increased in these latter days, which is also Saarisalo’s interpretation.<sup>45</sup>

Even though Nousiainen admits that it is difficult to discern between mental illness and demon-possession, he declares pontifically:

Psychiatrists and doctors in the mental health sector would do well both to themselves and to their patients, as well as to all of humanity, if they would accept the existence of demons, and would discern between common mental illness, and demon-possession. They should pursue to help demon-possessed people, to whom regular medication and cure do not have an effect, in coalition with experienced counselors.<sup>46</sup>

Thus it appears that Nousiainen is actually suggesting that if the modern medicine fails in treating someone’s mental illness, that there is a great possibility that the illness is demonic.

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<sup>44</sup> Basham, *Päästä Meidät Pahasta*, 138; Mantere, *Interview*.

<sup>45</sup> Aapeli Saarisalo, *Raamatun Sanakirja* (Porvoo and Helsinki: Werner Söderström Osakeyhtiö, 1965), 934; Nousiainen, *Taistelu Henkivaltoja Vastaan*, 43-44, 110-111.

<sup>46</sup> Nousiainen, *Taistelu Henkivaltoja Vastaan*, 112.

### ***Possession of Christians***

Nousiainen believes that a Christian can be demon-possessed, but he understands that the case is not as simple as it seems. He speaks about “the victorious Christian,” a theme that was popular in the seventies. He stresses that “the normal Christian” lives a victorious life (“voittoelämää”).<sup>47</sup> It means that a victorious Christian is free from demonic oppression – consequently also free from “fears, worries, and from all other negative feelings.” However, this stands only if the Christian remains victorious in all his life’s sectors, and therefore we have two classes of Christians: the victorious ones and the failed ones. This also means implicitly that Nousiainen believed in the possibility of living without sin.<sup>48</sup>

### **Conditional Safety**

Nousiainen cannot simply answer “yes” or ”no” to the question of whether a Christian can be demon-possessed, but he has many ifs: “A Christian who is born-again, whose faith is alive, who has no un-confessed sins, and who walks under Jesus’ name and blood in the power of the Holy Spirit, can never end up being demon-possessed.” Apparently Nousiainen as a good lawyer avoids saying something that could be turned against him, but on a pragmatic level he believes very strongly in the possibility of demon-possession of Christians.<sup>49</sup>

If these ifs fail, he admits that a Christian can be “possessed” (“joutua riivaajaisiin”) by demons. One can be, for example, so depressed that he renounces his

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<sup>47</sup> It is possible that Nousiainen is using borrowed terminology from Watchman Nee.

<sup>48</sup> Nousiainen, *Taistelu Henkivaltoja Vastaan*, 116-117.

<sup>49</sup> Nousiainen, *Taistelu Henkivaltoja Vastaan*, 127.

faith. In his apostate state, “the Holy Spirit has left [him] grieving, and the doors have opened... to demonic spirits [to enter in].” Falling into sin is not as serious as habitual sin that gives a way for demons to enter a man, more precisely, enter his body. Especially fornication alters “a body that is supposed to be a temple of the Holy Spirit... into a temple of an evil spirit.”<sup>50</sup>

Kuusinen partly accepts Nousiainen’s definition, but seems to be avoiding the terminology of demon-possession. Instead, he admits that even believers can be “bound by evil forces.”<sup>51</sup> Although he is concerned about the demons, he understands that the greater concern is how they got in. Kuusinen believes that sin is the link through which demons can get a hold on people, even believers. However, it should be noted that he does not speak about possession.<sup>52</sup> Because of this linkage, he gives credit to Nousiainen who truthfully describes “the horrible nature of sin.” The possibility of ending up being “bound by evil forces” should alert believers to live in the light and avoid sin; fear of hell being another popular theme in the 70’s while believers were widely expecting the return of Christ.<sup>53</sup>

Kuusinen says now, after forty years of holding the same opinion, “It has always been my opinion that if a person is a believer, and he has settled his affairs with God, there cannot be any demons in him... A demon can have influence [on him], and it can bind him, but it cannot enter a believer’s heart... Otherwise the Devil could step in with his own keys.”<sup>54</sup> Therefore he rejects the possibility of possession, and rather would speak about bondage or oppression.

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<sup>50</sup> Nousiainen, *Taistelu Henkivaltoja Vastaan*, 119, 126-127, 182-183.

<sup>51</sup> Kuusinen, *Maailma Demonien Vallassa*.

<sup>52</sup> Kuusinen, *Maailma Demonien Vallassa*.

<sup>53</sup> Kuusinen, *Maailma Demonien Vallassa*.

<sup>54</sup> Kuusinen, *Interview*.

## **Pragmatism over Theology**

Basham acknowledged the problem of the demon-possession of Christians. He openly shared about his consultation moment with Derek Prince, who explained that believers cannot be “possessed” by demons, and that this belief is due to a wrong translation in the King James Version. Prince says that in Greek it is “someone with a demon.” According to Prince, Christians have demons because the Church has forgotten its authority over the evil spirits.<sup>55</sup>

While Basham was leaving Derek Prince’s home, Prince said to Basham, who was still baffled and doubting, “That is something that only experience can settle...” The rest of the book is full of stories of believers who were delivered from demons, Basham himself included, and the experience finally settled things for Basham.<sup>56</sup>

Basham does not concentrate on exact terminology, and does not report doing his own research after visiting Prince. Basham’s main problem was to fit his experience within the boundaries of the Bible. Basham is not a very convincing theologian, and it seems that his major hermeneutical principle in the end was pragmatism; if exorcism works and people get their help, then Christians can have demons, and those should be cast out.

However, he admits that he initially thought that deliverance was a perfect and simple solution to everything, but later on he realized that this was not the case. Basham separates the Christian battle with our own flesh from the deliverance ministry. Perhaps he just wants to stress the importance of holy living while at the same time admitting that normal Christians can have demons. Basham reports having

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<sup>55</sup> Basham, *Päästä Meidät Pahasta*, 130-136.

<sup>56</sup> Basham, *Deliver Us from Evil*, 108; Basham, *Päästä Meidät Pahasta*, 237-242.

several demons himself, and it might be too much to admit that the demons were there because of his own actions, namely, sin. Rather he speaks about some traumatic experiences in his own life as the origin of his “possession.”<sup>57</sup>

## **False Tongues**

Nousiainen’s most important source, Koch, argues that most of the occurrences of *glossolalia*, speaking in tongues, are demonic. It seems that Koch would like to say that it is always demonic, but knows one or two instances that prevent him from condemning it entirely. This would mean that almost everyone speaking in tongues is demon-possessed, if we would follow Koch’s thinking.<sup>58</sup>

Nousiainen, although a charismatic, admits that sometimes tongues might be demonic, but seems to think of this as an exception. If the person’s lifestyle and words support his Christianity, then the tongues are genuine and of God. Accepting Koch here would have meant religious-socio-political suicide in the EFCF of the ‘70’s, and Nousiainen shows integrity by openly criticizing Koch. Nousiainen does not have a problem using Koch regardless of his cessationist view, and for him it is enough that he can use Koch to support his own demonology.<sup>59</sup>

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<sup>57</sup> Basham, *Päästä Meidät Pahasta*, 222, 238-239.

<sup>58</sup> Nousiainen, *Taistelu Henkivaltoja Vastaan*, 122.

<sup>59</sup> Nousiainen, *Taistelu Henkivaltoja Vastaan*, 122; Kurt E. Koch, *The Devil’s Alphabet* (Grand Rapids, MI: Kregel Publications, 1971), 109. Koch’s cessationism is probably also the reason why some of the Finnish Lutheran revivalists accepted Koch’s ideas, and translated some of his books. Koch’s books are a mixture of stories used as backing up his theories.

### ***Practice of Exorcism***

Nousiainen stresses the role of the exorcist – he has to “be in the spirit of faith.” All the people present have to be “covered under Jesus’ name and blood.” He says that there should not be any unsaved people or small children present, presumably so that the demons would not enter into them. He thinks that exorcism is a gift that is given only to few Christians, but admits that he is not completely sure about that.<sup>60</sup>

He gives an example of a formula that can be used, “In the name of Jesus Christ the Nazarene I command you, O filthy spirit, to leave this man, and go to the abyss.” He thinks it is important to command them “to go to the abyss”; otherwise they would stay on earth wandering about, and then could enter into other people, or even into the ones present in the room if they are not alert. He says that small children are in special danger. He mocks Koch who does not have this practice of condemning demons to the abyss, because Koch says that he does not have enough authority to do so.<sup>61</sup>

Nousiainen thinks that often there are several demons in the possessed, and they have to be cast out until they all are gone. After a successful exorcism, the person needs to be taken care of, so that the demons would not return. Apparently condemning the demons to the Abyss is done for this very reason. Firstly, he has to be brought under submission to Christ. He says, “It is necessary that he confesses his sins and surrenders to Christ, i.e. experiences being born again.” Here he does not hint any difference in practice if the person is a believer.<sup>62</sup>

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<sup>60</sup> Nousiainen, *Taistelu Henkivaltoja Vastaan*, 135.

<sup>61</sup> Nousiainen, *Taistelu Henkivaltoja Vastaan*, 135-136.

<sup>62</sup> Nousiainen, *Taistelu Henkivaltoja Vastaan*, 136-137.

## **Signs of Demon-Possession**

Demons can resist exorcism either by being silent, and not revealing their existence, or they can shout and openly resist the exorcism. A few times Basham mentions peculiar eyes; once they were “less than human” (“*epäinhimilliset*”); the next time the eyes “captured” Basham. When Basham and Whyte ministered to the first one who had eyes that were “less than human,” she started laughing in horrible way. Whyte says, “I’d recognize it anywhere. Witchcraft!” This lady – or the “demon of witchcraft” – also had superhuman powers, as some people who have demons do have, according to Basham.<sup>63</sup>

The other instance when the demon laughed horribly, its name was not “witchcraft,” but “anger.” Even though Whyte might have recognized the demon based on its laughter, Basham does not do so; he identified the demon as someone else, because he asked its name. In addition to these, he lists “screaming, shaking, weeping, hysterical laughter, writhing, fainting, sighing, groaning and retching” as actual signs of the demons’ presence.<sup>64</sup>

Nousiainen gives a list of possible signs of demon-possession as well: “dilated eyes, glazed gaze... Many times an accustomed demonologist can distinguish a demon’s gaze from a man’s eye by observation...” The person may have “a panting and heavy breath”. “A demon can speak through a man’s mouth,” but the voice is different, because “it does not come through his vocal cords.” The person can have an “unnatural sexual drive;” he might curse or revile, or he might be violent, having unnatural strength. He might have trouble doing basic Christian practices, or he might

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<sup>63</sup> Basham, *Deliver Us from Evil*, 113, 142; Basham, *Päästä Meidät Pahasta*, 142, 149.

<sup>64</sup> Basham, *Deliver Us from Evil*, 113, 142; Basham, *Päästä Meidät Pahasta*, 142, 149.

have “clairvoyant abilities.” Nousiainen basically lists all kinds of unnatural behavior, hinting that anything abnormal might be demonic.<sup>65</sup>

This all should cause us to be alert; if almost anything could be a sign of demon-possession, where is the room for the normal abnormal behavior in people’s lives? This is especially true when Christians gather together: is there any room to display one’s real state of mind with troubles and anxieties without being labeled as a demoniac?

### Naming the Demons

In *Taistelu Henkivaltoja Vastaan (Battle Against The Spirits)* Nousiainen says, “In addition [to casting out demons], an experienced exorcist may force the demons to name themselves, and give their count, as Jesus did.” This is not an important aspect of exorcism to Nousiainen, and one can only wonder why an exorcist would want to ask these questions when they are not necessary – just in case? Nousiainen refers to Mark 5:9 as Biblical evidence of this model, but that is the only instance when Jesus reportedly asked for the demon’s name. We can hardly infer a binding principle out of this one instance.<sup>66</sup>

Basham, on the other hand, seems to think that the naming is the key. It is unfortunate that we cannot ask Nousiainen if he changed his mind after translating Basham. Basham’s book enumerates names of demons, some quite wild sounding: demons of “confusion … epilepsy… nicotine… and asthma,” just to name few.<sup>67</sup>

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<sup>65</sup> Nousiainen, *Taistelu*, 121-123.

<sup>66</sup> Nousiainen, *Taistelu*, 136.

<sup>67</sup> Basham, *Deliver Us from Evil*, 94, 110, 115, 153; Instead of “Nicotine” Nousiainen has translated the name of the demon “Tupakka” (Tobacco), Basham, *Päästä Meidät Pahasta*, 194.

Basham sees two reasons why the demons need to be named. Firstly, this is important because honesty is required from the people who are being delivered. They have to admit their sins, and this means being able to name one's own sin without any euphemisms.<sup>68</sup> In this way sin seems to be equivalent to a demon with a certain name, implying that each sin has its own demon, or the other way around, that every demon has its own sin, sickness or addiction.

Secondly, as he says, “To get a demon to name itself is to get it to reveal its essential nature.”<sup>69</sup> Naming the demon weakens it, and makes the casting out easier. It should be noted that in his instruction Basham does not encourage shouting out the names of the demons, but making the demons name themselves. Basham thus encourages interrogating the demons, but he does not forbid the exorcist from coming up with the name of the demon. Basham himself does not do that, but he shares stories where the exorcist named the demon when it refused to tell its name.<sup>70</sup>

### Coughing and Vomiting the Demons Out

One of the most conspicuous peculiarities in Basham’s book is how the demons usually leave; repeatedly the victims are told to convulse, gag, vomit and cough the demon(s) out. Basham reports of one exorcism performed by Maxwell Whyte; after it there was “...a huge pile of handkerchiefs soaked with sputum...” Basham says that these are the kind of signs that indicate that the demons are beginning to leave, but they can leave even without any external signs.<sup>71</sup>

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<sup>68</sup> Basham, *Deliver Us from Evil*, 156.

<sup>69</sup> Basham, *Deliver Us from Evil*, 157; Basham, *Päästä Meidät Pahasta*, 272-273.

<sup>70</sup> Basham, *Deliver Us from Evil*, 157; Basham, *Päästä Meidät Pahasta*, 142, 272-273.

<sup>71</sup> Basham, *Deliver Us from Evil*, 94, 115, 140, 162; Basham, *Päästä Meidät Pahasta*, 273.

Only once Basham tells that a demon left a man even without exorcism once the man was able to forgive his mother. He writes, “Then before I could say anything further, he doubled over and coughed, this time in earnest.” Nousiainen misunderstood this and translated, “he doubled over, and coughed seriously,” giving unnecessary emphasis on the vomiting instead of the young man’s earnest repentance.<sup>72</sup>

An EFCF pastor tells how in the seventies they used to have huge black garbage bags in the youth meetings, so that the youth could vomit, and cough the demons into the bags. Even though this practice is not widely known anymore, the author of this paper back in 1997 entered a foyer where he disrupted a worship band that was preparing for the evening’s youth meeting. They all were gagging and coughing, and upon asking they explained that they were coughing out the evil.<sup>73</sup>

External signs serve as evidence of inner desires, but to say that experience or physical manifestation is a proof of something is unwarranted no matter how real they seem to be. Furthermore, we need to take group pressure into account, which should teach us that deliverance or exorcism should always be performed behind closed doors.

## Contagious Demons

Another oddity is that Nousiainen warns against “laying hands on a demon-possessed man” based on 1 Timothy 5:22. He explains that the evil spirit attempts to move into the person who is praying, and “that he can often have a strange stinging feeling. It feels like a blood poisoning would start to move through the arm towards the heart.”<sup>74</sup> On other occasions he seems to think that it is safe to pray for a demon-

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<sup>72</sup> Basham, *Deliver Us from Evil*, 162; Basham, *Päästä Meidät Pahasta*, 184, 206.

<sup>73</sup> Conversation with an EFCF pastor, 1997; own experience.

<sup>74</sup> Nousiainen, *Taistelu Henkivaltoja Vastaan*, 123.

possessed person, if the person praying is only “walking in the light.”<sup>75</sup> However, the passage does not hint, even slightly, at the possibility of demons being transmitted during prayer or touching, and the fearful denial to pray must be rejected.

Jorma Manner has taken support for his own beliefs from Nousiainen’s book, when he says in his book review in *Suomen Viikkolehti* (the EFCF’s weekly magazine):

The occult is practiced so much that many leading brothers of the charismatic movement do not pray for those waiting for the baptism of the Spirit before they have prompted them to confess if they have in any way dealt with horoscopes, foretelling the future, spiritualism, etc... [They] must utterly forsake all Satan’s power. This is what Nousiainen seems to be urging, too. In my mind it is a sober way to react, on the one hand, to Satan’s activity, and on the other hand, to the Spirit’s outpouring.<sup>76</sup>

For some reason, Manner does not even hint that Nousiainen was a bit unsure about this. However, it is clear that his writing reflects a fearful, almost magical idea of how demons are transmitted, which is also behind the false interpretation of 1 Timothy 5:22.

Mantere reports in the interview that while praying for the people after the service in the church, it was not allowed to put one’s hand upon another’s head directly, but a Bible was supposed to be put in between, because the demons could not penetrate it, and would not be caught from him. Another similar superstitious practice was that a person who had been delivered from demons was to be avoided, because for three days the demons could still be caught from him. There is no scriptural evidence for this, and it probably reflects magical beliefs and the fearful attitude of the time.

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<sup>75</sup> Nousiainen, *Taistelu Henkivaltoja Vastaan*, 127.

<sup>76</sup> Jorma Manner, *Tapio Nousiainen: Taistelu Henkivaltoja Vastaan* (Suomen Viikkolehti N:o 14, 6.4.1972). Manner wrote ”spiritualism” (“spiritualismi”), even though he has no doubt meant spiritism.

Koch follows this magical approach by saying that if “a non-Christian or nominal Christian [is] present at the time of exorcism [he] becomes indwelt and possessed by the evil spirit of the former.”<sup>77</sup> Veikko Korhonen’s book review on Doreen Irvines’s *Olin Noita (From Witchcraft to Christ)* speaks of this fear:

If there would not have been a counselor such as Arthur Neil who had the power to cast out the demons, a total of forty-seven, and in addition to that had a lot of patience and spiritual wisdom, this book would probably have been left unwritten... He certainly did not underestimate his adversary. He prepared for the battle, praying and fasting. He had to be sanctified, and totally under the blood, so that in him there would be nothing at which the enemy could grasp.<sup>78</sup>

While one cannot say that we should go lightly against the demons, Korhonen seems to think that exorcism needs a special person with a special gifting and calling. He lays much emphasis on the exorcists’ preparation, role, and activity, using the term “blood” almost as a magical term.<sup>79</sup> It is almost as if it would not be enough to be a Christian working under Jesus’ mandate and authority, and fosters fearful attitude towards demons and deliverance.

### ***Nousiainen as the Connecting Factor***

As Kuusinen and Mantere said, there were also other spokesmen in addition to Nousiainen in Finland. Considering the time marked by the interest in demons, it is only natural that there were many others. Nousiainen’s *Taistelu Henkivaltoja Vastaan*

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<sup>77</sup> Kurt Koch, *Occult Bondage And Deliverance: Advice For Counselling The Sick, The Troubled, And The Occultly Oppressed* (Grand Rapids, MI: Kregel Publications, 1972), 59-60; Kurt Koch, *Demonology, Past And Present* (Grand Rapids, MI: Kregel Publications, 1973), 45.

<sup>78</sup> Mantere, Interview; Veikko Korhonen, *Hämmästyttävä Kirja* (Suomen Viikkolehti N:o 31, 30.7.1974); Irvine, *From Witchcraft to Christ*.

<sup>79</sup> Veikko Korhonen, *Hämmästyttävä Kirja* (Suomen Viikkolehti N:o 31, 30.7.1974).

(*Battle Against The Spirits*) and Basham's *Deliver us from Evil* which Nousiainen translated, spread the message forward. After cancelling the formal training, Nousiainen, as the leader of the periodical training, and as the one responsible for the courses on demonology, was able to influence in a much deeper way the EFCF's future pastors, evangelists, and church leaders. Also the role and responsibility of the publishing company *Päivä OY* and Chick Publications with its tracts should not be forgotten regarding this matter.

As was noted earlier, Nousiainen also had an audience outside the EFCF, especially among Pentecostals. According to Kuusinen, the famous former pastor of the EFCF and then one of the founders of the *Vapaa Baptistilähetys* (*The Free Baptist Mission*), Pentti Tynjälä, shared the ideas of Nousiainen, even though their relationship broke down later on. Tynjälä's son Asko Tynjälä, also a pastor and Nousiainen's son-in-law, recommends Nousiainen's book, saying that it is "sober and healthy..." Nousiainen's widespread reputation gave him more credibility in the ECFC.<sup>80</sup>

Nousiainen's reputation was, and still is, strong, and he remains the main name in this field in the EFCF; he might even be the best-known name among the free churches in Finland.<sup>81</sup> Most of the other authorities in the seventies were foreign authors, such as Doreen Irvine, Derek Prince and Kurt Koch. Koch was accepted by the *Viidesläiset*, a group of Lutheran revivalists who were generally anti-charismatic.

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<sup>80</sup> Mantere, *Interview*; Kuusinen, *Interview*; Bookplus, *Taistelu Henkivaltoja vastaan* ([http://www.bookplus.fi/kirjat/nousiainen,\\_tapiot/taistelu\\_henkivaltoja\\_vastaan-4346355](http://www.bookplus.fi/kirjat/nousiainen,_tapiot/taistelu_henkivaltoja_vastaan-4346355), accessed August 21<sup>st</sup>, 2012).

<sup>81</sup> Despite his enthusiasm for demonology, his best known books are a collection of poems and short stories called *Leipää ja Suolaa: Kolme Psalmien Kirja* (Bread and Salt: Three Books of Psalms; Päivä OY, 1973), and his widespread evangelistic short book *Yksi Ainoa Elämä* (One and Only Life, Päivä OY, 1980). Harri Veijonen, *Tapio Nousiainen Kirjallinen Tuotanto* (*Tapio Nousiainen's Biography*), <http://wwnet.fi/users/veijone/nousiainen.txt> (accessed October 11, 2012).

As strange as it sounds, they were the ones who introduced demon-possession in Finland to a broader Christian context in the first place.<sup>82</sup>

Perhaps Nousiainen was inspired by Koch's book and the Lutheran's interest in him to do his treatise on demonology. Prince and Basham were friends, and Prince shares about their shared frustration: "At one time an official publication of a major denomination classified Don Basham and me as heretics because we were casting demons out of Christians. 'What are we supposed to do?' I asked Don. 'Leave the demons in them?'" This rhetorical question shows that they were brothers in arms on a joint mission.<sup>83</sup>

Nousiainen's own book served as a course book on demonology, but it is rather theoretical. He struggled between two needs when writing the book: the need for an academic treatise, and the need to educate the laity. He tried to write to both audiences at the same time.<sup>84</sup>

Nousiainen's book does not contain personal stories about encountering demons, and the reader gets the expression that he might lack personal experience about demons and demon-possessed people. Here Basham comes in, offering pragmatic stories to back up Nousiainen's theoretical framework via his book. Put in this way, it may sound much more calculated than Nousiainen had intended, but at the same time it explains the effectiveness of these two books. We cannot really know what Nousiainen's motives were. In the end it seems evident that in the case of demon-possession in the EFCF in the seventies, many dots connect to Nousiainen.

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<sup>82</sup> Kankaanniemi & Niemi, *Voimat Vastakkain*, 37, 53

<sup>83</sup> Derek Prince, *They Shall Expel Demons: What You Need to Know about Demons – Your Invisible Enemies* (Grand Rapids, MI: Chosen Books, 1998), 142.

<sup>84</sup> Nousiainen, *Taistelu Henkivaltoja Vastaan*, 7.

## 2. LATER DEVELOPMENT IN THE EFCF

Kuusinen says that the interest in demons in the EFCF cooled off quite soon after Nousiainen's book was published. He explains that part of the reason to this were the revivals that had begun in the mid-seventies. According to Kuusinen, pastors largely agreed that a believer could not be "riivattu" (demon-possessed), and that the topic did not cause any controversy in the annual EFCF's pastors' conferences. However, the revivals brought in new believers, who had had an occult background, not to mention drug addiction, alcoholism and other problems that appeared on Nousiainen's list of possible signs of demon-possession.<sup>85</sup>

The silence on the topic in the 80's is rather surprising after the great interest of the 70's, and might indicate that before the death of Nousiainen in 1981 the voice of exorcism had already ceased in the EFCF, at least temporarily. Again in the late 80's and 90's the phenomenon gained new interest. Clinton Arnold examined his almost hundred titles on this topic, and noticed that vast majority were written during the last decade – this was in 1997.<sup>86</sup>

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<sup>85</sup> Nousiainen, *Taistelu*, 121-122; Kuusinen, *Interview*. Kuusinen tells that he himself has always believed that a believer could not be demon-possessed (riivattu), given that his relationship with God is in order and he does not live in sin.

<sup>86</sup> Clinton E. Arnold, *3 Crucial Questions about Spiritual Warfare* (Grand Rapids, MI: Baker Book House, 1997), 13.

### *Satan Worship, Spiritism, and New Age*

“In the 90’s the Finnish media discovered the Satan worship that had landed in Finland two decades earlier,” Kankaanniemi and Niemi write.<sup>87</sup> They say that Satan worship has never been as popular as the media suggested. However, some took advantage of the high tide. In addition to domestic speakers and authors, author Rebecca Brown began to have an impact. “Rebecca Brown’s weird and confused books, in which Satan worshippers were being feared to the point of paranoia, were being translated and published from the States.”<sup>88</sup>

### *Modern Proponents*

The Finnish YMCA’s Kari Törmä, Catholic Francis MacNutt, the Word of Faith movement, the Third Wave and the Toronto blessing, and also Neil Anderson, all have advocated an awareness of demons. However, none of them are widely known in the EFCF for their demonology, not even Francis MacNutt or Neil Anderson who both are better known for their inner healing and counseling books, both having been published by *Päivä OY*.<sup>89</sup>

John Wimber is probably better known as an individual than as a representative of the Third Wave movement. Wimber has influenced the EFCF widely, both directly and indirectly. Päivä OY translated and published Wimber’s *Signs and Wonders*

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<sup>87</sup> Kankaanniemi & Niemi, *Voimat Vastakkain*, 12.

<sup>88</sup> Kankaanniemi & Niemi, *Voimat Vastakkain*, 12.

<sup>89</sup> Kankaanniemi & Niemi, *Voimat Vastakkain*, 38-41, 44-47, 52; Francis MacNutt, *Healing* (London: Hodder & Stoughton, 1988); Francis MacNutt, *Sinun Parantajasi* (Hämeenlinna: Päivä, 1999).

(*Ihmeet ja Merkit*).<sup>90</sup> Wimber has also influenced the birth of the New Wine movement in England. New Wine came later on to Finland, and though the EFCF is not officially connected with New Wine, a few of the EFCF congregations are the main organizers of the New Wine summer conference, their yearly main event. Several EFCF pastors and leaders are in the New Wine leadership team, most notably Simo Lintinen, the principal of the Theological Seminary of Finland (TSF) and also a member of the EFCF's executive board.

However, Wimber is not known for his demonology, but for his emphasis that the gifts are for everyone. Instead, English Anglican bishop Graham Dow represented his views on demonology once in the New Wine summer conference and once in a New Wine pastors' retreat. Dow's booklet "Explaining Deliverance" was also sold during those events.<sup>91</sup>

There have been two persons that have probably been the most influential teachers in the area of demons and Christians recently, one from abroad, and one from Finland. The foreign one has been Gary Hixson. He follows Charles Kraft's demonology, and his conferences are nowadays marketed mostly for men through Deep Healing Finland, a nondenominational organization.<sup>92</sup> The Finnish advocate is Veijo Piipponen, who has a television program called "*Polvijärven Pastor*" ("Polvijärvi's Pastor").

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<sup>90</sup> John Wimber & Kevin Springer, *Power Evangelism* (San Fransisco: Harper & Row, 1986); John Wimber & Kevin Springer, *Ihmeet ja Merkit: Voimaevankelointi Nykyajan Seurakunnassa* (Hämeenlinna: Päivä, 1987).

<sup>91</sup> Graham Dow, *Explaining Deliverance* (Tonbridge, Kent: Sovereign World, 1991).

<sup>92</sup> Deep Healing Finland, [www.deephealing.fi](http://www.deephealing.fi) (accessed November 4, 2012).

### ***“Polvijärven Pastori”***

The television program “*Polvijärven Pastori*” (“*Polvijärvi’s pastor*”) has been running for over seven years via cable and also on the Internet, and has run more than three hundred episodes. It is co-hosted by Veijo Piipponen and Aulikki Hartikainen. Piipponen graduated from the EFCF’s seminary in 2007, but has been in ministry already over two decades. His program began before he was ordained in the EFCF, and has continued with the same title after he gave up his ordinance, and eventually left the EFCF in 2012. Hartikainen is a former lecturer, who left her teaching positions because she wanted to concentrate fully on ministry. In addition to having their own TV program, they are regular visiting preachers, teachers and counselors in various churches across Finland.<sup>93</sup>

Piipponen has noticed that believers are hungry to learn about “the demons’ nature and function, so that they might fight and resist them.” However, “the religious spirit prevents the Holy Spirit’s activity,” and “the Devil jealously guards the secrets of the kingdom of his demons.”<sup>94</sup>

It is hard to miss the connection he draws in his programs between the religious spirit, demonic activity, and people who reject biblical teaching, which is implicitly referring to his teaching. Piipponen says that there are “such Christians that have been bound by certain spirits, bound by a demon of control, whose sole purpose is to control

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<sup>93</sup> Veijo Piipponen and Aulikki Hartikainen, *Polvijärven Pastori, Esittely*, [www.polvijarvenpastori.com/esittely](http://www.polvijarvenpastori.com/esittely) (accessed 9 November, 2012).

<sup>94</sup> Veijo Piipponen and Aulikki Hartikainen, *Polvijärven Pastori, Demoniset Henget Kristityssä, Osa 1/2*, August 12, 2009, <http://www.tv7.fi/vod/player.html;jsessionid=EF4619A5FA03F34451F9E455C298CA33?id=9367> (accessed November 25, 2011).

those who are serving in God's kingdom... To look only for mistakes and faults..."<sup>95</sup>

According to him this kind of demon is manifested in Christians by making accusations or criticizing people, especially those who are in ministry.<sup>96</sup>

## Demons in Christians

The broadcast "*Polvijärven Pastori*" ("Polvijärvi's Pastor") is occupied with demons; at least twenty-one of 311 episodes up to this date have "demon", "spirit", "deliverance", or "spiritual warfare" explicitly in the title. The main teaching in these episodes has to do with Christians and demons, which is only natural because the main target group is Christians. Piipponen and Hartikainen claim that Christians can have demons, even though they avoid the difficult term "*riivaus*" (demon-possession). Piipponen says that many Christians find it hard to accept that believers could have demons because "many servants of God's kingdom are afraid to face these things," thus referring to pastors and ministers.<sup>97</sup>

How can a Christian have a demon? Piipponen argues for trichotomy of man: "They have no access in our soul or spirit when we have given our lives to Christ. But it is that in our body and... in our soul's area they can rampage and do terrible damage."<sup>98</sup> It is difficult to understand what Piipponen says here, because he is not consistent with his terminology. Moreover, they seem to offer contradicting definitions

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<sup>95</sup> Piipponen & Hartikainen, *Demoniset Henget Kristityssä*, Osa 1/2; Veijo Piipponen and Aulikki Hartikainen, *Polvijärven Pastori, Voiko Kristityssä Olla Demoneja*, [http://vod2.tv7.fi/vod2/polvijarven\\_pastori/polvijarven\\_pastori-030-n.MP4](http://vod2.tv7.fi/vod2/polvijarven_pastori/polvijarven_pastori-030-n.MP4) (accessed 9 November, 2012).

<sup>96</sup> Piipponen & Hartikainen, *Demoniset Henget Kristityssä*, Osa 1/2.

<sup>97</sup> Veijo Piipponen and Aulikki Hartikainen, *Polvijärven Pastori, Sarjan Jaksot*, TV7<http://www.tv7.fi/vod/series/?series=50> (accessed 9 November, 2012); Piipponen & Hartikainen, *Demoniset Henget Kristityssä*, Osa 1/2.

<sup>98</sup> Piipponen & Hartikainen, *Demoniset Henget Kristityssä*, Osa 1/2.

when in the same broadcast he says that the spirits “occupy man’s mind, psyche, this mental part,” and then suddenly “demonic spirits can be in a Christian’s soul and body, a.k.a. flesh....”<sup>99</sup> This reflects the idea that the soul and flesh is corrupted, and only man’s spirit is regenerated and is the dwelling place of the Spirit.<sup>100</sup> It seems that by dissecting man in this way they do not have to reject salvation, even when a Christian has a demon.

Piipponen and Hartikainen put a lot of weight on personal experience, both on what they have seen in their ministry, and also on their own personal experiences. Piipponen understands that demons are much more commonly found in unbelievers, but that believers are not free of them either. When they possess Christians, their purpose is to “infiltrate the church and destroy it.” The way he describes this is that they “are looking for openings to the parishioners’ hearts...” and hints that he has experienced resistance in his church from his own parishioners.<sup>101</sup>

Hartikainen shares about her own experience:

There have been generational curses in me, and also demonic spirits... I had been in the faith for ten years... I wanted to surrender to God wholeheartedly... God sent... a person who has the charisma of deliverance... There was a four-hour process of deliverance, when this lovely sister from Australia was breaking those generational curses... these demonic spirits were being bound, and they left... When those demonic spirits left, I was yawning and coughing... Those demonic spirits are in our spirit, and when they leave, then of course, we lose weight...<sup>102</sup>

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<sup>99</sup> Piipponen & Hartikainen, *Demoniset Henget Kristityssä, Osa 1/2*; Veijo Piipponen and Aulikki Hartikainen, *Polvijärven Pastori, Demoniset Henget Kristityssä, Osa 2/2*, August 19, 2009, [http://vod-2.tv7.fi/vod2/polvijarven\\_pastori/polvijarven\\_pastori-176-w.MP4](http://vod-2.tv7.fi/vod2/polvijarven_pastori/polvijarven_pastori-176-w.MP4) (accessed August 21, 2012).

<sup>100</sup> Watchman Nee, *The Spiritual Man The Spiritual Man, volume 3* (New York: Christian Fellowship Publishers, Inc., 1968), 97, 99, 101. Watchman Nee’s thinking seems to have been influential in this area.

<sup>101</sup> Piipponen & Hartikainen, *Demoniset Henget Kristityssä, Osa 1/2*.

<sup>102</sup> Piipponen & Hartikainen, *Demoniset Henget Kristityssä, Osa 1/2*.

It is difficult to find any Biblical evidence whatsoever for demons that would have a mass, thus requiring also a body. However, her experience of a weight being lifted cannot be denied. This is an example of experience-driven theology, and it puzzles one that Piipponen, as an educated pastor, does not reject such a logically inconsistent teaching.

According to Piipponen and Hartikainen there are several ways in which a Christian can have demons: babies can be born with spirits, some demons piggyback on certain items and practices, the sins of the believers give them access, we have different gates that the demons can use for entering in, there are generational curses, and even “idle words” can offer them access. They say that becoming a Christian does not automatically mean that the spirits would leave. Many of their beliefs seem to be coming word-for-word from Prince.<sup>103</sup>

## Falling into Sin

In one broadcast Hartikainen asks if Piipponen might have demons, and Piipponen accepts the proposition. The televangelist seems to presenting himself as an ultimate example; if this could happen even to him, then nobody is safe. He explains that this is possible “if I am not obedient to God’s word... If I am in a fallen state, demons can enter me, for example, if I speak altered truth... lie, demons will enter me and they... begin taking control.”<sup>104</sup>

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<sup>103</sup> Piipponen & Hartikainen, *Voiko Kristityssä Olla Demoneja*; Piipponen & Hartikainen, *Demoniset Henget Kristityssä, Osa 1/2*; Piipponen & Hartikainen, *Demoniset Henget Kristityssä, Osa 2/2*; Veijo Piipponen and Aulikki Hartikainen, *Polvijärven Pastori, Miten Demonit Voivat Päästä Ihmiseen? 2/3*, [http://vod-2.tv7.fi/vod2/polvijarven\\_pastori/polvijarven\\_pastori-033-n.MP4](http://vod-2.tv7.fi/vod2/polvijarven_pastori/polvijarven_pastori-033-n.MP4) (accessed 9 November, 2012); Prince, *They Shall Expel Demons*, 103-110.

<sup>104</sup> Piipponen & Hartikainen, *Voiko Kristityssä Olla Demoneja*.

They do not accept that having the Holy Spirit in one's heart automatically safeguards one from having a spirit. They argue that having demons is possible when there is something that has not been completely surrendered to Christ. They name a few examples, such as smoking and alcohol, as causes of having a demon. This does not necessarily mean that the ones with demons have lost their salvation.<sup>105</sup>

If the demons have caused people to sin or even commit crimes, it does not mean that they would not be responsible for their sins, according to Piipponen. The person is responsible for guarding his own life from demonic attacks, and thus it does not matter if the demons made him do it. Sin is a serious door-opener for demons, and especially so if the sin has been deliberate - then it "automatically opens a gate to the demonic world." Among sins that almost "automatically open the port" are "sexual videos", "fantasy movies [sic] like *The Bold and the Beautiful*," etc.<sup>106</sup>

## **Children with a Spirit**

Piipponen and Hartikainen do not even implicitly see generational curses as the children's problems. They concentrate on speaking of them as adults' problems. Everyone should track down his or her generational curses, which are transmitted "to the third and the fourth generation."<sup>107</sup> Someone with the screen name *minä vaan* (only me) writes on an Internet discussion forum claiming that Piipponen and Hartikainen would have charged eight hundred Euros plus expenses for "cleaning his house from

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<sup>105</sup> Piipponen & Hartikainen, *Voiko Kristityssä Olla Demoneja*.

<sup>106</sup> Piipponen & Hartikainen, *Demoniset Henget Kristityssä, Osa 1/2*; Piipponen & Hartikainen, *Miten Demonit Voivat Päästää Ihmiseen? 2/3*. It is clear that Piipponen has his own understanding of what fantasy movies are.

<sup>107</sup> *ESV*, Exodus 20:5, 34:7, Numbers 14:18, Deuteronomy 5:9.

generational curses.”<sup>108</sup> On the same group someone else tells that they were charged a fifty-euro entry fee for their training sessions, which is a relatively high cost for a religious meeting in Finland.<sup>109</sup>

Especially Hartikainen speaks about generational curses, to the extent that there seems to be very little difference between having a spirit and being cursed. She believes that her own curses have been transmitted from the third and fourth generation.<sup>110</sup> It would be interesting to know why the curses are not transmitted from the second or fifth generations.

Piipponen believes that a child is vulnerable to demonic spirits due the parents’ actions. The most dangerous thing seems to be “cohabiting [which] opens [a door] automatically; this sin of fornication gives absolutely heinous authority and power to the demonic forces.” He explains that this kind of “child is born with a spirit of abandonment; that is one of the many demons that can affect an unborn child.”<sup>111</sup> Hartikainen agrees and names this as the “main port” for the demons.<sup>112</sup>

Other reasons are “a father’s alcoholism... unfaithfulness... violence... and fighting at home.”<sup>113</sup> When a child is born, “television... plants these demonic spirits... in the children’s hearts... through eye and ear gateways.” Piipponen recommends that Christian parents watch what their children are watching and listen for this very reason. Demons can be even attached to some toys, and they should be

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<sup>108</sup> Suomi24 Foorumi, *Polvijärven Pastori*, <http://keskustelu.suomi24.fi/node/9796346> (accessed 18 August, 2012).

<sup>109</sup> Suomi24 Foorumi, *Polvijärven Pastori*.

<sup>110</sup> Piipponen & Hartikainen, *Demoniset Henget Kristityssä, Osa 1/2*.

<sup>111</sup> Piipponen & Hartikainen, *Miten Demonit Voivat Päästää Ihmiseen? 1/3*; Piipponen & Hartikainen, *Demoniset Henget Kristityssä, Osa 2/2*.

<sup>112</sup> Polvijärven Pastori, *Demoniset Henget Kristityssä, Osa 1/2*.

<sup>113</sup> Veijo Piipponen and Aulikki Hartikainen, *Polvijärven Pastori, Miten Demonit Voivat Päästää Ihmiseen? 1/3*, [http://vod-2.tv7.fi/vod2/polvijarven\\_pastori/polvijarven\\_pastori-032-n.MP4](http://vod-2.tv7.fi/vod2/polvijarven_pastori/polvijarven_pastori-032-n.MP4)(accessed 9 November, 2012); Piipponen & Hartikainen, *Demoniset Henget Kristityssä, Osa 2/2*.

gotten rid of. They name such things as “Digimon, Harry Potter and [Teenage Mutant Ninja] Turtles.”<sup>114</sup>

## Unholy Items and Practices

Piipponen and Hartikainen believe that some items can carry demons. Hartikainen recommends “cleansing the house” from such items. This is done by praying and asking the Spirit to reveal them. Oil is also used to consecrate the home.

They are horrified about what sort of items and souvenirs Christians have in their homes, “Souvenirs are gateways to demonic forces.” These items ought to be destroyed, because they can cause sicknesses, fights; they can affect how the children perform in school, and even destroy marriages. Piipponen speaks most harshly about items related to *Kalevala*, Finnish folklore, especially women’s’ jewelry, as being demonic.<sup>115</sup> Also Koch warns about these objects and says that “[t]he result is often an oppression falling on the whole family and their own lives.”<sup>116</sup>

These unholy items might prevent one from coming to faith, which was the case with Piipponen’s own mother, who came to faith after these items were removed. “For Christians,” he says “these are clearly obstacles, so that the Spirit of God cannot work.”<sup>117</sup> It seems they are repeatedly asking the question whether one wants to be a

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<sup>114</sup> Piipponen & Hartikainen, *Demoniset Henget Kristityssä, Osa 2/2*; Veijo Piipponen and Aulikki Hartikainen, *Polvijärven Pastori, Hengellinen sodankäynti Kristittyjen Elämässä ja Seurakunassa*, [http://vod-2.tv7.fi/vod2/polvijarven\\_pastori/polvijarven\\_pastori-193-w.MP4](http://vod-2.tv7.fi/vod2/polvijarven_pastori/polvijarven_pastori-193-w.MP4) (accessed 8 November, 2012).

<sup>115</sup> Piipponen & Hartikainen, *Demoniset Henget Kristityssä, Osa 2/2*.

<sup>116</sup> Koch, *Demonology*, 151,

<sup>117</sup> Piipponen & Hartikainen, *Hengellinen sodankäynti Kristittyjen Elämässä ja Seurakunassa*.

free, victorious and truly spiritual person, and answering that they should get rid of all unholy items, whether they are children's books or "Jehovah Witnesses' Bibles."<sup>118</sup>

## Demons Enter through Different Gateways

Piipponen and Hartikainen speak about a few "gateways" through which demons can enter people, even Christians. Gateways are a familiar theme that is probably borrowed from Nousiainen.<sup>119</sup> Piipponen speaks explicitly about the "ear gateway" and "eye gateway." "Rock music and certain heavy metal [music] open [access to] demonic powers through ear gateways, so that the demons can spring inside..."<sup>120</sup>

Hartikainen is much more wordy when describing these "gateways". She speaks about certain painful experiences that can be "main gateways", such as addictions. The demons that enter through these "main gateways" many times open access for other demons. Recognizing these experiences is crucial, because once these things have been healed, "The demons need to leave and the person can be victorious... in Christ." Thus in practice she lumps together healing and exorcism, generational curses and demonization.<sup>121</sup>

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<sup>118</sup> Piipponen & Hartikainen, *Hengellinen sodankäynti Kristittyjen Elämässä ja Seurakunassa*.

<sup>119</sup> Nousiainen, *Taistelu Henkivaltoja Vastaan*, 117-119.

<sup>120</sup> Veijo Piipponen and Aulikki Hartikainen, *Polvijärven Pastori, Miten Demonit Voivat Päästää Ihmiseen?* 3/3, [http://vod-2.tv7.fi/vod2/polvijarven\\_pastori/polvijarven\\_pastori-034-n.MP4](http://vod-2.tv7.fi/vod2/polvijarven_pastori/polvijarven_pastori-034-n.MP4) (accessed 9 November, 2012).

<sup>121</sup> Piipponen & Hartikainen, *Demoniset Henget Kristityssä, Osa 1/2*.

## **Deliverance is a Process**

Not only do they say that Christians can have demons, but also that coming to faith does not mean being free from demons. Hartikainen asks, “Could there be demonic spirits in me?” and Piipponen answers, “Usually there are demons... There can be demons, if you have not been delivered. The Word says... the whole world is under the evil one’s power... Yes, it is possible.”<sup>122</sup> They do not begin casting out demons from Hartikainen, but want to illustrate that even a Christian, who has her own ministry in television, might have demons; and thus anybody could have demons.

They teach that a Christian can receive demons also while being a Christian. Having the Holy Spirit does not keep demons from entering. The Holy Spirit’s role in this sense is rather passive, because he only “gives strength to resist the enemy. He gives the understanding and the wisdom to fight against these spirits.” Man’s role is active. He is the one who has to want to fight the demons. He has to do the fighting, too.<sup>123</sup>

This fighting, or getting rid of demons received before or after conversion, is an ongoing battle. It is “a process... [where although] a man surrenders [to Christ], Jesus does not claim any more areas in us than those we surrender [to him]... We need to surrender those areas, but we can keep... say, cigarettes and alcohol. It is according to our will... It is a demonic power that is holding on of me that is why I cannot let go of these things.”<sup>124</sup> Therefore, the normal Christian sanctification process and the struggle with one’s own flesh have been filled with various demons.

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<sup>122</sup> Veijo Piipponen and Aulikki Hartikainen, *Polvijärven Pastori, Vapauttamisprosessi*, [http://vod-2.tv7.fi/vod2/polvijarven\\_pastori/polvijarven\\_pastori-041-n.MP4](http://vod-2.tv7.fi/vod2/polvijarven_pastori/polvijarven_pastori-041-n.MP4) (accessed 9 November, 2012).

<sup>123</sup> Piipponen & Hartikainen, *Voiko Kristityssä Olla Demoneja*.

<sup>124</sup> Piipponen & Hartikainen, *Voiko Kristityssä Olla Demoneja*.

## Naming the Demons

It is no surprise that these “unsurrendered areas” go with the names of corresponding demons. Piipponen believes that it is important to know the names of the demons. He claims that the name of the demon functions as “a handle” in the deliverance process. He argues that it is biblical to seek to find out the names of the demons, because ”Jesus gave us an example,” referring to the case of Legion. Thus Piipponen draws a principle out of a single event, while the others would speak against such practice.<sup>125</sup>

The list Piipponen has for demons’ names is purely functional: “spirits of depression, fear, cancer, religiosity, stress... masturbation... gayness... lesbianism... eating, anorexia, bulimia... bitterness, anger, sorrow... manipulation and control...”<sup>126</sup> The most extensive treatment is reserved for the spirit of Jezebel, that is often recognized as the spirit that causes men to become feminine.<sup>127</sup>

One should note that Jezebel is the only obscure name here; the others are descriptions of temptations, vices, sicknesses, emotions, or blunt sins. There are no supernatural or foreign names, no names of gods of old: neither Egyptian, Hebrew or Greek names, nor esoteric names that one might imagine these ancient malevolent creatures might enjoy using. One could ask how they discern symptoms from demons, or if symptoms always indicate a demonic cause. There is no answer to this question in their programs, but it causes to suspect whether the demons have spoken in the first

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<sup>125</sup> Piipponen & Hartikainen, *Vapauttamisprosessi*.

<sup>126</sup> Piipponen & Hartikainen, *Demoniset Henget Kristityssä, Osa 1/2*; Piipponen & Hartikainen, *Miten Demonit Voivat Päästää Ihmiseen? 2/3*.

<sup>127</sup> Piipponen & Hartikainen, *Miten Demonit Voivat Päästää Ihmiseen? 2/3*

place, and if the names of the suspected demons exist only in the minds of the exorcists.

### **The Supernatural Gift of Deliverance**

There are two spiritual gifts that are specifically associated with deliverance ministry. The first is the gift of discerning the spirits, which seems biblical, even though later on we will argue that this interpretation is not accurate. The second is the gift of deliverance, which is clearly not found in the Bible. Hartikainen said that the Australian sister who delivered her from her demons and generational curses had this gift. However, neither Hartikainen nor Piipponen claim to have this gift, and it seems that they do not lay much emphasis on the gift itself, but on the ministry of deliverance.<sup>128</sup>

Having been delivered from demons and generational curses resulted in Hartikainen having a more open relationship with God. Consequently she received a calling to a deliverance ministry, “When we have been delivered we have a different kind of authority... to deliver others... through the gift of discerning spirits... the Holy Spirit reveals what curses people have... [and] what spirits there are binding people.” The gift of discernment does not only reveal curses or demons, but also others’ spiritual condition, their thoughts and their attitudes. They say it is like a spiritual “x-ray vision.” Thus they claim that spiritual maturity is necessary, so that the holders of

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<sup>128</sup> Piipponen & Hartikainen, *Demoniset Henget Kristityssä, Osa 1/2.*

this gift do not use it against other people.<sup>129</sup> Frangipane says that in order for the gift to be genuine, the person who has the gift discerns more angels than demons.<sup>130</sup>

However, it is not certain if the Bible teaches that the gift refers to recognizing demons in this way. David Petts explains that there are at least two other ways to understand the gift: first, it might have to do with seeing the spiritual reality as it is, namely, seeing the Lord's heavenly hosts; secondly, it might refer to an ability to discern demonic teaching, i.e. false teaching.<sup>131</sup> Petts leaves the question somewhat open, but seems to favor the more supernatural options. Based on the immediate context the most natural way to understand the gift in 1 Corinthians 12:10 would be to see it as evaluating whether a prophesy is of God or not. The verse seems to have a parallel structure, so discerning of spirits would be to prophesy what interpretation of tongues are to speaking in tongues.<sup>132</sup>

On the other hand, based on the larger context the emphasis is on the “unity by one spirit.”<sup>133</sup> 1 Corinthians 12:11 speaks about one mind behind all truly spiritual activity, and therefore we should expect unity from various manifestations of the Spirit. 12:12ff paints continue underlining the same point: it is not only one spirit, it is also one body. Therefore we conclude that discerning of the spirits is most probably a special gift (supernatural ability) to discern whether a prophesy or teaching is of Christ, namely, does it build up the church in a way that brings unity to it. Thiselton

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<sup>129</sup> Polvijärven Pastori, *Demoniset Henget Kristityssä, Osa 1/2*; Veijo Piipponen and Aulikki Hartikainen, *Polvijärven Pastori, Henkien Erottamisen Armolahja*, [http://vod2.tv7.fi/vod2/polvijarven\\_pastori/polvijarven\\_pastori-219-w.MP4](http://vod2.tv7.fi/vod2/polvijarven_pastori/polvijarven_pastori-219-w.MP4) (accessed 9 November, 2012).

<sup>130</sup> Francis Frangipane, *Ei Ihmistä Vastaan* (Espoo: Itätuuli-Kustannus, 1996), 46.

<sup>131</sup> Petts, David, *Armolahjat Seurakuntaa Rakentamassa* (Aikamedia Oy, 2007), 237. Petts is chosen to the discussion because his writing is translated into Finnish.

<sup>132</sup> David E. Garland, *I Corinthians*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2003), 583.

<sup>133</sup> Thiselton, Anthony C., *The First Epistle to the Corinthians: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI: W.B. Eerdmans, 2000), 969.

has rightfully titled his discussion about this gift as “Discerning What Is of the Spirit.”<sup>134</sup>

Hartikainen sees deliverance as absolutely necessary in a Christian’s life. She claims that the people who reject this are listening to the “greatest lie in their lives, because God wants to deliver us to the fullness in Jesus Christ...”<sup>135</sup> Thus, she is advocating first and second level Christians: the first being the ones who have been freed from the demons, and the second being the ones who are rebellious and too proud to admit having demons or generational curses.

Hartikainen and Piipponen also follow the teaching that one should not lay hands on people that are suspected of having demons. However, Piipponen admits that this means first of all that we should not appoint people as elders too soon, but he accepts that this text has another meaning regarding demons.<sup>136</sup> Prince explains that this allows “a temporary interaction between two spirits through which supernatural power is released. Normally the power flows from the one laying on hands to the one on whom hands are laid, but at times it can flow the other way.” Sins are therefore equated with demons.<sup>137</sup>

Their stories indicate rather abrupt exorcism, and there might be only one demon. Sometimes “exorcism might last for hours”, and there “could be even hundreds of demons, even in a very regular man.”<sup>138</sup>

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<sup>134</sup> Thiselton, *The First Epistle to the Corinthians*, 965-971.

<sup>135</sup> Piipponen & Hartikainen, *Demoniset Henget Kristityssä, Osa 1/2*.

<sup>136</sup> Piipponen & Hartikainen, *Miten Demonit Voivat Päästää Ihmiseen? 2/3*

<sup>137</sup> Prince, *They Shall Expel Demons*, 109-110.

<sup>138</sup> Piipponen & Hartikainen, *Vapauttamisprosessi*.

### ***Rebecca Brown***

It is not clear how much Rebecca Brown's teachings have affected Piipponen and Hartikainen, but there are too many similarities to ignore them. The first similarity has to do with the belief that demons can indwell inanimate objects. Brown believes that "many children's toys are actually statues of demon gods. Toys related to comics are usually devised to lead children in contact with demonic spirits."<sup>139</sup> Like Piipponen and Hartikainen, she too believes that many souvenirs carry demons or curses. Brown tells how she herself was incapable to deliver a speech after arriving to Hawaii, because she had accepted a lei as a welcoming gift from the natives.<sup>140</sup>

Brown's husband was attacked by demons because he had touched something unholy. Brown explains that "Satan has a legitimate right to these unholy things."<sup>141</sup> Once Brown was under a curse "only because she had looked at a rug" on her hotel room wall.<sup>142</sup> When Brown had been cursed by "looking at the rug", she had to "command in the name of Jesus all the demons attached to that curse [to leave her]..."<sup>143</sup> Curses and demons are interconnected, and in this way she is close to Hartikainen's emphasis. Brown explains, "When a curse is cast, demons are sent to the target person's or family's life for a certain purpose. The sending mechanism is the curse itself, and the demons that have been sent are the ones that carry out the sanctions of the curse."<sup>144</sup>

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<sup>139</sup> Brown, *Katkaistu Kirous*, 43 (all translations own unless otherwise mentioned).

<sup>140</sup> Brown, *Katkaistu Kirous*, 50-51.

<sup>141</sup> Brown, *Katkaistu Kirous*, 65.

<sup>142</sup> Brown, *Katkaistu Kirous*, 109.

<sup>143</sup> Brown, *Katkaistu Kirous*, 109.

<sup>144</sup> Brown, *Katkaistu Kirous*, 15.

Christians are not safe from curses, “When a Christian owns this kind of an item [that has been consecrated to Satan], or touches it, Satan still has a legal right to possess it and therefore an authorization to curse that person.”<sup>145</sup> A person could be cursed by demons when he breaks his allegiance to Satan by coming to faith. Therefore, conversion does not solve demonization, but it may cause it. A vow of allegiance can be done on behalf of someone else. Brown explains that this has to do with legal rights and authority. Parents have authority over their children, thus they can dedicate them to Satan or the occult. The child is unaware of the curse or the demons. Brown then offers a way to find out if one have been dedicated to Satan without ones knowledge.<sup>146</sup>

Brown classifies curses into three categories: “Curses sent by God... Curses sent by Satan without authorization... Curses sent by Satan with authorization.” Brown’s idea of authorized curses forces us to ask: authorized by whom? Brown explains that the authorization comes from us if we enter Satan’s territory, which is sin. Therefore, we should recognize his territory to which “Satan has legal rights” and also respect that. Mocking Satan could have disastrous consequences.<sup>147</sup>

However, Satan’s authority comes ultimately from God. But is this not then contradictory? Would God really allow Satan to curse someone without his authorization? It seems that Brown does not concentrate here on God, but on men and Satan. There is causality, but then there is also chaos. It is important to discern whether Satan has legal rights for casting curses; i.e., legal rights which we give him. When a curse has been cast without authorization, there is no human reason behind it. It

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<sup>145</sup> Brown, *Katkaistu Kirous*, 47.

<sup>146</sup> Brown, *Katkaistu Kirous*, 33-37.

<sup>147</sup> Brown, *Katkaistu Kirous*, 21-22, 97-99.

happens because Satan wants to destroy us, but we can fight against it by recognizing the curse and casting out the demons.<sup>148</sup>

Curses sent by God are carried out by demons as well. God uses demons for his purposes, but we have right to break even these curses. Here Brown seems to be quite close to the so-called “Prosperity Gospel.” The way to break the curse is by “admitting that you and your ancestors have sinned... Renounce sin and those things that do not please God. Change your life! ...Ask God to remove the curse... Command the demons that have come into your life through sin to leave your life immediately in the name of Jesus.”<sup>149</sup>

What is common to all three types of curses is that the key to freedom comes through casting out demons.<sup>150</sup> Brown’s doctrine of curses is much more developed than Hartikainen’s. Also we cannot point out a clear-cut connection here in spite of the similarities. Hartikainen most often speaks about curses in connection with generational sin. Brown emphasizes the transmission of sinful behavior and has a more biblical view, while Hartikainen has a more magical view of curses transmitting from generation to generation.

### ***Gary Hixson***

Hixson began his deliverance seminars in Finland in the beginning of the twenty-first century. It was reported that he was teaching that believers could have demons. In Finnish this was interpreted as “*riivaus*” (demon-possession), which launched an

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<sup>148</sup> Brown, *Katkaistu Kirous*, 17, 22.

<sup>149</sup> Brown, *Katkaistu Kirous*, 21.

<sup>150</sup> Brown, *Katkaistu Kirous*, 21-22.

uncritical attack against him and his courses. Suspicion was added when the participants of his seminars refused to show their course materials to nonparticipants, saying that they had to sign a covenant not to reveal the material to outsiders. There were two reasons for this. Firstly, Hixson was said to want to protect his ministry in Spain, which he also had at that time, and therefore, did not want his name to spread because of the Muslims. Secondly, and more reasonably, he did not want to share the material with nonparticipants, who might use his teachings out of context. The testimonials about the curses covered the whole scope.<sup>151</sup>

However, *Nokia Missio*, a revival that separated recently from the Lutheran Church, recorded and published a sermon of Hixson's and an interview performed by Markku Koivisto on the internet in 2007.<sup>152</sup>

Central to Hixson's teaching is that he does not want to concentrate on demons. He has a parable of “garbage and rats.” Rats will come if the house is not clean.

If we [the healers] come and try to chase the rats away, that doesn't solve the problem because the rats are only taking advantage of the issue inside the house, and that is the garbage. But if we come and clean up the house... there is no food for the rats. So the key is to take the food away from the rats, and they lose power, they don't want to be there and... they are easy to chase away.<sup>153</sup>

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<sup>151</sup> Discussions with several participants of Hixson's courses.

<sup>152</sup> Discussions with several course participants; Leena Turpeinen, *Vapauttamispalvelun Periaatteita* (*Wholehearted Ministry*, 2009); Gary Hixson, *Sisäinen Parantuminen ja Vapautuminen*, <http://www.saarna.net/saarna.php?id=874> (accessed October 11, 2012); Gary Hixson, *Gary Hixson Markku Koiviston Vieraana*, [http://video1.tv316.fi/vod/nokiamissiotre/garyHixson\\_tekstitys.wmv](http://video1.tv316.fi/vod/nokiamissiotre/garyHixson_tekstitys.wmv) (accessed October 11, 2012, Nokia Missio, 2008). It is interesting to listen how Hixson speaks about demons in connection with sexuality, and how he connects it with childhood traumas. He claims in the interview that “[Demons] bring a human agent there [to a sexual brokenness], a person who comes and abuses or sexually attacks a person taking advantage of their innocence through weakness or seduction; then that stronghold is set up in the life of that person.” Koivisto as an interviewer is excited about the teaching, but in year 2011 Koivisto himself was caught on charges of sexual molestation, was replaced as the leader of the movement, and the verdict of the trial, which was done behind closed doors, is still pending.

<sup>153</sup> Hixson, *Markku Koiviston Vieraana* (an internet broadcast, *Gary Hixson as Markku Koivisto's guest*).

Hixson says that he has delivered close to five thousand people, “and they were all Christians. In fact I have yet to do a deliverance of a non-Christian...”<sup>154</sup> The reason behind this is that he seems to think that a deliverance does not solve anything in itself. When someone comes to faith, his “spirit [is] regenerated.” He parallels the spirit with a living room of a house, which is kept clean. Thus the demons can live in other rooms, because of the “garbage.” By this he means sins and addictions, but also childhood traumas.<sup>155</sup>

Hixson argues that “possession... is not a good word... *Daimonizomai* means to have a demon. The demon does not have you; you have the demon. They are just taking advantage of the condition that you have...”<sup>156</sup> He pictures demons stealing away who we really are: “God’s princes and princesses... who will judge angels... who are better off than Adam and Eve.” He speaks in terms that imply perfection, and believes in this based on the Hebrew of Psalm 8 in the Bible which teaches that we are just a little bit lower than God.<sup>157</sup>

Hixson explains how after he had come to faith, that everyone was saying, “You are a new creation!” Yet he felt the contradiction of being nowhere near perfect. It took a while for him to understand the “battle between the two natures.” This allows a believer to sin, but a believer can end up “giving a foothold to the enemy,” which he interprets as demonization. “Are they new creature? Sure they are, but they are not finished. What we see is... not an issue of salvation; it is an issue of sanctification. In those areas that are not sanctified, that are not under the lordship of Jesus Christ...”<sup>158</sup>

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<sup>154</sup> Hixson, *Markku Koiviston Vieraana*.

<sup>155</sup> Hixson, *Markku Koiviston Vieraana*.

<sup>156</sup> Hixson, *Markku Koiviston Vieraana*.

<sup>157</sup> Hixson, *Sisäinen Parantuminen ja Vapautuminen*.

<sup>158</sup> Hixson, *Markku Koiviston Vieraana*.

Having a demon is no reason for concern, according to Hixson, because “[i]t is normal. God knows. You may not have spirits, but we are really in a war and all Christians have demons on the outside.”<sup>159</sup> It is unclear what he means by this except that he is trying to say that demons are normal. He acknowledges that sometimes the demons go without us even noticing them when we live a normal Christian life. However, sometimes we need more help, and then it is good to find someone who understands this:

We find that it is really necessary to deal with both. If you don't, somehow the person is missing out, because you have to deal with the garbage, but also you have to take authority over the demons when their power is broken. Actually when we do deliverance, the deliverance part lasts maybe half a minute, but the inner healing part may take hours, days, maybe even longer.<sup>160</sup>

Thus Hixson wants to marry “inner healing” and “deliverance.” He says that there are those who do only exorcism and those who do only counseling. He claims that “All the people that I know who have ministered in this area are in agreement. Christians can have spirits.”<sup>161</sup> However, based on his argumentation and the fact that not all exorcists do counseling, there is more disagreement than he admits about how the demons can be in Christians and how they are dealt with.

### ***Graham Dow***

Anglican Bishop Dow believes similarly that Christians can have demons, and he also rejects the use of possession terminology. Dow prefers the term “having spirits”,

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<sup>159</sup> Hixson, *Markku Koiviston Vieraana*.

<sup>160</sup> Hixson, *Markku Koiviston Vieraana*.

<sup>161</sup> Hixson, *Markku Koiviston Vieraana*.

which also allows “varied degrees of affliction...”<sup>162</sup> The reason why demons can be in a Christian’s life is “sin... unconfessed and undealt with... The sin which gives the spirit the right to be present may be either of the person (voluntary) or of forebears or of some other person towards the person concerned and therefore not primarily a sin of their own will (involuntary).”<sup>163</sup>

Thus Dow completely avoids the pitfall of talking about curses: demons are a purely sin-related issue. He sees man holistically. For him, “the Christian is united with Christ at the centre of his being...” The demons try to control the Christian in a way that might not be constant. He compares demonization to “the malaria parasite... [it] seems as if the disorder it creates only erupts at certain times.”<sup>164</sup>

Dow prefers prayers of protection in various settings; exorcism of demons seems to be a last option for him. He believes in “the power of normal Christian worship to drive their presence away.”<sup>165</sup> He quotes an anonymous source, “Demons run into all kinds of troubles with the life of the ordinary Christian.”<sup>166</sup> After everything else he has said, this seems to be a sort of a concession, since sin in his understanding has such a power to invite demons into one’s life. Therefore it seems that normal Christian life is not enough for Dow, but the Christian needs to be constantly alert for the demons and their crafty ways of influencing him.

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<sup>162</sup> Dow, *Deliverance*, 19.

<sup>163</sup> Dow, *Deliverance*, 42.

<sup>164</sup> Dow, *Deliverance*, 27.

<sup>165</sup> Dow, *Deliverance*, 26-27.

<sup>166</sup> Dow, *Deliverance*, 27.

### **3. QUESTIONNAIRE**

#### ***Respondents***

A survey was performed in order to understand the recent understanding about the demons and demon-possession within the EFCF, and especially among its workers. In total, eighty-seven individuals responded to the questionnaire that was sent to the pastors and church workers of the EFCF via email as an electronic form in June 2012. The majority of the respondents were pastors (37.9%), second were those either in children or youth ministry (28.7%). The third largest group was the executive pastors and church leaders (16.1%).<sup>167</sup> Despite the fact that the questionnaire was not sent to missionaries abroad because of security reasons, seven missionaries responded to the questionnaire (8.0%).<sup>168</sup>

The number of responses (87) can be considered as a very good result, since there are only hundred congregations within the EFCF. However, only three of the respondents had graduated between the years 1970 and 1975, the time when the demonophilia was at its height. Also there were only six who had careers longer than thirty years.<sup>169</sup>

Only six of the people who answered had no theological education (6.9%), while as many as seventy-nine had at least one year of theological training (90.8%). The

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<sup>167</sup> Appendix C – Graph 1.

<sup>168</sup> Because there was not certainty about who of the missionaries have a secure internet connection and email, a choice was made not to send the questionnaire to any of the missionaries abroad.

<sup>169</sup> Low answering rate among these groups is probably due the electronic form of the questionnaire.

majority had studied theology three to four years (59.8%), and most often the training had been done at the EFCF's seminary (75.9%). The level of education was most often pastor's training (62.1%), which takes three to four years in the EFCF system. Being in children's or youth ministry did not necessarily mean a lower level of education; the two that had master's level degree were in children's or youth ministry, and five others had pastoral degrees. Thirty-four had graduated from theological seminary after the year 2000 (39.1%).

Four of the respondents had no paid ministry experience (5.0%), thirty-one had worked less than five years (35.6%), fourteen from five to ten years (16.1%), twenty-three from eleven to twenty years (26.4%), and fifteen more than twenty-one years (17.2%).<sup>170</sup>

### ***View on Demons and Demon-Possession***

Not a single respondent rejected the existence of demons or said that demon-possession is not possible. However, what is meant by demon-possession was not unanimous. Sixty-one respondents disagree that "*riivaus*" (demon-possession) and "*pahojen henkien vaikutus*" (demonic influence) would mean the same thing (70.1%), while eighteen respondents did not see any difference in the concepts (20.1%).<sup>171</sup> The largest group that believes that demon-possession and demonic influence mean the same thing are the ones with no work experience (50.0%, n=6).<sup>172</sup>

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<sup>170</sup> Appendix C – Graph 2.

<sup>171</sup> Appendix C – Graph 3.

<sup>172</sup> Appendix C – Graph 4.

Opinions about what demon-possession means spanned from total and permanent possession of the person to occasional influence. Only two respondents said that the term “*riivaus*” (demon-possession) reflects the uneducated understanding of the first century A.D. Christians. The question was meant to reflect the interpretation of those who would “demythologize” demonization, saying that the disciples only connected some symptoms with demons because of their limited worldview and knowledge. Such cases included, for example, epilepsy, and most notably, various mental illnesses. Science has later on demonstrated that demons do not really exist, but the disciples only thought so, according to the proponents of this view. However, both of these respondents clearly believed in the existence of the demonic spirits and the possibility of being under demonic influence, which indicates either an error or misunderstanding of this question.

One respondent said that we should rather say that “the demons affect people in various degrees and it would be better to illustrate this with percentages [rather than with categorical questions]. Not until a person is 100% owned by a demon is he totally possessed.”<sup>173</sup> Twenty-three said that demon-possession could mean permanent and total possession (26.4%). However, only thirteen of them saw the permanent and total possession as the only possible interpretation of the term (14.9%, n=87). This means that ten recognize degrees in demonic influence, and therefore do not view demon-possession as permanent and total possession after all.

A certain pastor arguably has a strong view of what demon-possession is, making it really difficult to attach any softer ideas of influence, oppression or anything along those lines to it:

A person who is truly demon-possessed is so much under the control of the demons that he does not behave like a human normally would. The demon-

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<sup>173</sup> Respondent 11.

possessed cannot control himself in any way, but is like a doll with whom the evil spirits play, hurting him and others. The demon-possessed sins continually and lives in sin fully. He is violent, and darkness and an oppressive atmosphere overshadow his life. The evil spirits also confuse the mind of the demon-possessed, and he lacks all inner balance and self-control.<sup>174</sup>

What we can see here is that the term “*riivaus*” (demon-possession) is ambiguous. Therefore, we argue that semantics plays a huge role in this controversy of whether a Christian can be possessed. Let us consider what the respondents regarded as possible symptoms of demon-possession or demonic influence, and how they recognize demon-possession.

### ***Symptoms Demon-Possession Causes***

One of the questions was: “What kind of symptoms can demon-possession cause?” Respondents were allowed to choose the best fitting options from a list of several choices or to give their own answer. The symptoms were gathered from Nousiainen’s and Basham’s books. None left the question unanswered. Two persons answered that “All these could be chosen...”<sup>175</sup> The most common answer was: “Physical manifestations (roaring, supernatural strength, strange voice)”; 91.0% had chosen this.<sup>176</sup> One respondent shared a story of “...a Christian woman who was being prayed for [when she] began to manifest. She received great strength; she yelled and

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<sup>174</sup> Respondent 38.

<sup>175</sup> Respondents 26 and 80.

<sup>176</sup> For more detailed results see Appendix C – Graph 5.

kicked. So, many were needed to restrain her. Also her eyes had turned into her head.”<sup>177</sup>

The vast support for this option indicates that the option had too broad a meaning, but still the following options received almost similar support. “Violence” was the second most often chosen option, with almost as high support (86.2%). Violence was also the only other option of the list to contain outwardly aggressive behavior.

A high percentage viewed the following mental conditions as possibly demonic symptoms: “self-destructive thoughts” (85.1%), “deep depression or anxiety” (75.9%), and “mental illnesses” (71.3%). This is not to say that all mental causes are demonic or that the percentages would directly correlate with how many cases are demonic, even though some correlation is recognized. “Unexplained physical sicknesses” was regarded as a symptom by 66.7%, and even “death” in some instances (33.3%).

Sin-related categories included a “compelling desire to sin” and “addictions”, which both were indicated by reasonably high percentage of 59.8%. This forces us to ask whether sin is regarded more as a reason for demon-possession than a result of it? We will try to answer this question in the next chapter.

The next symptoms were “oppressive thoughts and/or dreams” (77.0%), “wanting to resist spiritual (Christian) things” (75.9%), “rebellion against religious (Christian) authorities” (73.6%), which indicates that Piipponen is not alone in believing this. “Worship of evil spirits” was chosen by 73.6%, but compared to that surprisingly few regarded “meddling with other religions” (51.7%), or “false doctrine or teaching” (54.0%) as symptoms.

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<sup>177</sup> Respondent 44.

After considering the variation of these percentages, one should note the high agreement among the EFCF workers.<sup>178</sup> In addition to death, only “generational curses” (43.7%) and “poverty” (23.0%) received lower than fifty percent, thus indicating that they are debatable in the EFCF.

### ***Recognition of Demon-Possession***

Almost all the symptoms mentioned above were mentioned also as ways by which the respondents could recognize demon-possession. Exceptions were death, poverty and generational curses. Generational curses would themselves require a way of being recognized, which might explain why they were not mentioned. Neither death nor poverty, which both are quite easily recognized, were not considered widely as signs of possession.

The answers were distributed roughly in three categories. The smallest category was the ones who said they did not know how to recognize demon-possession. Some of them lacked experience, but said that they would know when they would encounter such a case. “I believe that if a Christian... lives close to God, he cannot miss the demon-possessed nearby... I believe I would sense somehow if a person were demon-possessed. However, I cannot explain how.”<sup>179</sup>

The other two are on the opposite side of the spectrum. The first category looks for clues or says that demon-possession is impossible to miss. The second category is cautious and says that we should not look for the clues, because they do not always indicate demon-possession or even demonic activity. A pastor who is a proponent of

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<sup>178</sup> Appendix C – Graph 5.

<sup>179</sup> Respondent 26.

this view said, “I would not myself begin discerning very easily who is demon-possessed and who is otherwise unstable. Even an innocent child may have an outburst of anger, and it would be quite audacious to call him demon-possessed.”<sup>180</sup>

Another recognized that various symptoms might indicate demon-possession, but thinks that the problem is most probably sin-related. This pastor does not mean the person’s own sin in itself, but refers to the fallen world and says, “People have a tendency to function irrationally in many situations. According to my view, our behavior as people is explained by emotions and principles that are related to former experiences.”<sup>181</sup>

However, the majority of respondents answered by listing various symptoms or clues which they would look for. Some explained that first when they would have a strange feeling about a person, they would start to look for clues, as a certain pastor did who has “learned that this sense or thought always requires something concrete to affirm it...”<sup>182</sup> 10.3% said that ultimately it is the Holy Spirit who reveals demon-possession, whether through the gift of discerning the spirits, an inner voice or charismatic words of wisdom or knowledge.

The most commonly expressed clue was a reaction to the mention of the name of Jesus (21.8%). Some said that the reaction is not always aggressive, but might be just a strong resistance. Several answers indicate what a youth worker put into words: “A demon-possessed person cannot confess ‘Jesus is the Lord’.”<sup>183</sup> Sometimes the reaction was quite dramatic, as a pastor told:

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<sup>180</sup> Respondent 33.

<sup>181</sup> Respondent 26.

<sup>182</sup> Respondent 5.

<sup>183</sup> Respondent 55.

Once when I encountered a demon it manifested itself when I addressed the person in the name of Jesus. He started to squirm on the floor, hiss and threaten [me]. When I played worship music, something in him yelled in him that it could not bear [it] any more, and it was like it had left him. The man went feeble; then he stood up and asked what had happened. Upon telling him he gave his life to Christ immediately.”<sup>184</sup>

Abnormal behavior was one of the most common clues (19.5%). Given how vague this definition might be, it was almost always related with other, more explicit signs, such as strange eyes or look (also 19.5%). Some reported that the gaze was empty, while some said the eyes had rolled over or blinked. Some experienced something else looking through the person’s eyes.

The third most common sign was aggressive or threatening behavior (18.4%), which was sometimes connected with self-destructive behavior. The fourth sign was related to noise or sound (14.9%). Some said that there was a weird noise that was not related to speaking. On the other hand, some told that the supposedly demon-possessed either spoke with a weird voice, like another entity speaking through him, or he spoke in a way and of things this person would not normally speak of. Several times reviling and blaspheming was reported (11.5%). A few respondents argued that demon-possession happens most often, if not only, when there has been involvement in false religions or occult. A pastor wrote that

A person does not become demon-possessed by accident, but the influence of an evil spirit grows as a result of the person’s conscious choices. In the beginning of the 90s WEC mission’s leader Dieter Kuhl had a course on demonology in the Theological Seminary of Finland. He stated that he had witnessed a demon-possessed person few times during his career, and there has always been long-term active occult behind it.<sup>185</sup>

A few respondents said that illnesses should not be automatically linked with demons. This is especially true with mental illnesses. A pastor claimed,

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<sup>184</sup> Respondent 16.

<sup>185</sup> Respondent 34.

A demon-possessed person is not the same as a person suffering from mental diseases. Mental diseases are not a sign of demon-possession. On the contrary, a person who is demon-possessed suffers corollary mental and physical symptoms. However, mental disease cannot be (nor should be) used as a basis for recognizing demon-possession.<sup>186</sup>

Another pastor said, “These symptoms [manifestations] could result from psychosis, panic attacks or other psychical overload, but if medicine and sleep are not effective, I would try deliverance prayer. However, [only] if the person agrees.”<sup>187</sup>

Then, of course, there is the middle way. Some recognize that demon-possession is not easy to discern. They understand that the problems might have purely physiological or psychical origins. The problems might also be directly explained by one’s own sinful actions. One church leader, who has been in ministry over thirty years, holds a middle view by combining the previous two views, “I would rather not look for clues, but instead I would wait and see what happens when we are praying or reading the Bible.”<sup>188</sup> Therefore, he is not willing to search for clues, but trusts that the Lord’s presence will cause the evil spirit(s) to manifest itself (themselves) through actions that can be perceived.

This middle view can be seen also in the following youth worker’s answer:

Demon-possession does not necessarily have any outward symptoms. What is important is that I myself am pure, have a spiritual gift to recognize [the demon(s)], and am sensible enough not to begin suspecting bondages in a free person. If I act under the Holy Spirit’s guidance, I believe that I will run into manifestations, even though I would not want to.<sup>189</sup>

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<sup>186</sup> Respondent 38.

<sup>187</sup> Respondent 46.

<sup>188</sup> Respondent 60.

<sup>189</sup> Respondent 76.

### ***Belief in Christians' Demon-Possession***

Seventy-two of the respondents believe that a Christian can be under the influence of demonic spirits (82.8%), but only five believe that a Christian can be demon-possessed (5.7%). There is a correspondence with the length of career – those who have been longest in ministry are also more inclined to believe that a Christian could be possessed by the demons. On the other hand, those who have been in ministry over thirty years are also most uncertain about their view. This poses a question: do the results reflect the influence of the 1970s, or has experience taught them so?<sup>190</sup>

Of those five who believe in the possibility of a Christian's possession, only one thinks that "*riivaus*" (demon-possession) could mean total and permanent control, yet he also accepts that this does not have to be permanent or total possession. Furthermore, three of these five said that demon-possession and being under the influence of demonic spirits means the same. Four of them reported having had personal experience of demonic attacks or influence, but not one of them says they were possessed.

Therefore we should note that not a single one of the respondents to this questionnaire believes in the ultimate and total possession of a Christian by a demon. What about demonic influence then? Of all the respondents 82.8% believe that a Christian can be influenced by demons. This belief is most strongest among those who have been in ministry over thirty years or between five and ten years. Most often this is suspected by those who have not been in paid ministry at all, and surprisingly among those who have been in ministry between eleven and twenty years.<sup>191</sup> This might

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<sup>190</sup> Appendix C – Graph 6.

<sup>191</sup> Appendix C – Graph 7.

reflect a counter reaction against the overlaps of the 70's, but the sample is too small in order to draw certain conclusions.

As many as eleven (12.6%) reject that a Christian could be influenced by demons.<sup>192</sup> Correspondingly any of them have never met a Christian who had been under the influence of demonic spirits. One of them commented that he has met people who have been truly possessed – but they have not been Christians in any case. Yet, he has witnessed symptoms of possession even in the church. He says that there have been two explanations why people have screamed or shouted during the worship in the church: either they have been genuinely under the influence of the evil spirits and were not Christians, or they have been “Christians who pretended to be possessed... but who were [instead] mentally unstable or wanting to be noticed.”<sup>193</sup>

Three of the eleven respondents who claimed never to have met a Christian who was under the influence of demonic spirits, said that they had been involved in situations when attempts to cast demons out of Christians were made. One said, “I have been present in an event, where the organizers saw demons, commanded them, opened a window and cast them [demons] out the window. I did not see the evil, the situation seemed to be an act, and I think it was preposterous.”<sup>194</sup> One more of the five said that “unhealthy views surface every now and then in Free churches; the problems – whatever they might be – are dealt with by casting out demons. I do not see this as healthy. I think that a believer should repent from his sins and actively seek for the Holy Spirit’s help in his life instead of casting out demons.”<sup>195</sup>

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<sup>192</sup> Appendix C – Graph 8.

<sup>193</sup> Respondent 15.

<sup>194</sup> Respondent 33.

<sup>195</sup> Respondent 34.

This practice of casting out demons from Christians seems to be quite common. 48.3% of the respondents reported having been present at such an occasion. Every one of them had also encountered some people whom they thought were under demonic influence. 81.0% of these respondents had encountered such Christians in Finland with one exception; one has met them only abroad. 21.4% of them answered that “*riivaus*” (demon-possession) and influence of demonic spirits means the same thing, while 73.8% of them saw a difference between these two concepts. These percentages indicate that personal experience had only a minor influence on the view of the respondents; the corresponding percentages of all respondents were 20.7% and 70.1%.

As many as 26 (61.9%) of those, who had been present in the activity of casting demons out of Christians, say that they have personally experienced demonic influence. 55.2% of all the respondents recorded personal experience, which is a slightly lower percentage. The stories of personal experience of demonic influence vary from anxiety to demonic visitation. Most commonly demonic spirits have been experienced during the night, whether seen as demonic dreams, waking up to an oppressive atmosphere, feeling like being strangled or choked, or seeing a demonic figure standing by the bed. Some have heard voices, like a demon speaking to them, and some have seen a demonic face. Many told of having had disturbing thoughts, mostly sexual, which would not go away without a spiritual struggle.

One person shared:

The situation [when I was delivered from evil spirits] was just as a normal confession. I confessed and renounced my sins in Jesus’ name. After this they prayed for me and declared freedom in Christ [over me]. There was no physical manifestation. I experienced inner freedom from shame and guilt. Anyhow, I believe that what I experienced at that moment being released from demonic oppression.”<sup>196</sup>

Another person who had experienced temptation shared,

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<sup>196</sup> Respondent 46.

A few times I have noticed how unbiblical thoughts have come to my mind about how to deal with some situation. These are the kind of things I have never regarded as right behavior. I mean more than [normal] temptations. The feeling has been unreal and frightening, when [I have] experienced that the devil's power is so close. In those situations [I have] very clearly understood how it is possible that people do wrong things... Holding to God's Word has helped, even though reason and emotion would have already been going in the wrong direction.<sup>197</sup>

Some reported witnessing demons in people when praying for them, but they did not always indicate whether these people were believers or not. A pastor told that this had not happened very often during the over ten years that he has been in ministry. He said that all those Christians, in whom he had sensed demonic influence, have been such that their "witness and life contradicted radically with the Bible and Christian lifestyle, and whose lives have been filled with sin. They have repeatedly committed very serious sins, and the fruit of their life springs from the abyss."<sup>198</sup>

### *Views of the Situation in Finland*

Two respondents said that demon-possession does not occur in Finland at the moment, while six say that it happens all the time. Most respondents leaned toward the "not so common" side, even though 20.7% have attended training or a seminar where Christians have been delivered from evil spirits.

Three reported about the disturbing times of the 70's, and they all named one proponent: Tapio Nousiainen. One said in an impassioned way that the teaching was "in fashion" at that time, and "demons were seen everywhere."<sup>199</sup> He said he has been

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<sup>197</sup> Respondent 64.

<sup>198</sup> Respondent 38.

<sup>199</sup> Respondent 54.

in ministry more than twenty years and has worked in mental institutions and prisons. While he had met several murderers, schizophrenics, and Satan worshipers, he had not met a single person whom he thought was demon-possessed. He did not deny the influence of evil in them, especially during the times of their crimes. He speculated that demons cannot operate as freely in Finland as in some other countries, because of the Christian influence that has been present. It is important to notice that he did not reject demonic activity, but rather its hard form of possession and control. Another says that with Nousiainen

...There were a few other leaders [he does not name them – Ed.] who were very interested in demons, witches and other powers of darkness. This resulted in excessive behaviors: They began to cast out different kinds of spirits from Christians. For example, laziness, gluttony, sexual misconduct and many other addictions were labeled as spirits. Nousiainen himself claimed that there was a certain kind of spirit in the starter of his car because it was difficult to start – I heard [this claim] with my own ears. This kind of action produced a lot of teaching work for the pastors and counselors. Also many books were published then: *From Witchcraft to Freedom, Deliver us from Evil, Battle against the Spirits etc.*<sup>200</sup>

A third wrote,

I had a bad experience of the fanaticism of the 70's. I heard that demons even were cast out of experienced church workers every now and then: There were demons of fat, chocolate, desire for a car, sex, power mongering, cowardice, stuttering and who knows what who were always sitting on one's shoulder. Then there were those experts who saw and were weeping these creatures away. Finally, they themselves collapsed and were taken for [psychiatric] treatment...<sup>201</sup>

Several respondents, who had experienced demonic spirits abroad, said that the situation is different in Finland. A former missionary reported that praying protection against evil spirits was a daily habit on the field, but “strangely here in Finland it is forgotten, as the idol worship is not constantly in your eyes.”<sup>202</sup> One person wondered

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<sup>200</sup> Respondent 85.

<sup>201</sup> Respondent 2.

<sup>202</sup> Respondent 87.

whether we should speak about demons at all, even though he has personally witnessed demonic activity abroad. He suggested that communication about demonic involvement should happen privately between the pastor and the demonized person. This respondent had also witnessed unhealthy casting out of demons from Christians.<sup>203</sup> Another person agreed, “Situations of exorcism in Finland that I have witnessed have not been successful. Lots of noise, but there has not been any change in the life of the ‘delivered.’”<sup>204</sup>

However, only two suggested that speaking about demons is harmful and should be avoided. 90.8% disagreed with this. Motivation for being silent has nothing to do with disbelief in demons, but the reasons were pastoral, illustrated with the following quote, “Freak shows should not be brought before the congregations. In our worship services there are already present so many who have various mental illnesses, are under medication, and are depressed. They can be healed only by preaching the Gospel sober-mindedly...”<sup>205</sup> He seems to be thinking that all the cases that were claimed to be possession were really something else, and that treating them publicly as demonized did nobody any good.

Pastoral concerns cannot be neglected, but the situation is changing due to the rise of neo-paganism, New Age, and perhaps most notably of postmodernism with its openness to whatever works. Christians are not safeguarded automatically from syncretism. As one of the respondents indicated in her answer, “It is a fact that darkness lures, astrology thrives and even believers read horoscopes, or go to receive prophesy after prophecy, which begins to resemble visiting a fortune teller.”<sup>206</sup>

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<sup>203</sup> Respondent 15.

<sup>204</sup> Respondent 64.

<sup>205</sup> Respondent 33.

<sup>206</sup> Respondent 76.

82.7% think that recognizing or discerning evil spirits is either necessary or important to the ones in ministry. Nobody suggested that it would not be important at all. On the other hand, the low percentages seemed to indicate that exorcism should be left for especially gifted and oriented people.

Theological training which people had received was regarded as inadequate by most respondents.<sup>207</sup> Only three answered that their training had prepared them really well to face the spiritual warfare in their ministry. None of them had received their training in the TSF but had been educated elsewhere. Fourteen responded that their training had prepared them well. Eleven of them had done at least part of their studies in the EFCF's seminary. Of those who said that their training had not prepared them at all for spiritual warfare, five had no theological training, nine had studied in the EFCF's seminary and the rest in other seminaries, both in Finland and abroad.

As many as 31.6% indicated that additional training would be very necessary; only 6.9% regarded it as either totally unnecessary or irrelevant. The correspondence between the satisfaction of the training and the need for additional training speaks about an urgent need for the renewal of the curriculum and additional training for the pastors.<sup>208</sup> To stress the point, of those who were most satisfied with their training, none of them were pastors, missionaries or church workers by training.<sup>209</sup>

The low emphasis in training partially reflects the view that demons and demon-possession in Finland is not that common. Additionally this indicates the thinking that we should only concentrate on God, preach the cross and blood of Christ and get over

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<sup>207</sup> Appendix C – Gprah 9.

<sup>208</sup> Appendix C – Gprah 9.

<sup>209</sup> Appendix C – Graph 10.

demons, as was emphasized by the person who shared that “spiritual warfare is holy living.”<sup>210</sup>

88.5% were interested to receive information about this study, which tells about the necessity both of this paper, and also of the need for additional or more extensive pastoral training. 86.2% were also willing to answer to any additional questions if needed.

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<sup>210</sup> Respondent 30.

## 4. DEMON-POSSESSION AND DELIVERANCE

The survey of the proponents and their claims leaves us with the task of finding correct biblical belief and practice concerning the matter of demon-possession of Christians.<sup>211</sup> The different views about demon-possession can be generalized as follows: Demon-possession is just a term in the Bible that explains something that was limited from the understanding of contemporaries; demon-possession indicates total possession and ownership; demonization requires indwelling of spirits; an outward demonic influence. We will examine each of these views in turn.

### ***Demon-Possession as a Term Reflects Limited Understanding***

As the questionnaire revealed this view was not fully supported by any of the EFCF workers (Ch. 3.2). Probably that result indicates that the view does not find broad acceptance within the members of the EFCF either. This view is reflected subtly in a Swedish Lutheran bishop's commentary on Mark that was translated into Finnish: "By a demon (*riivaaja*) is meant to mean a special mental disorder, which is uncommon among us but was very common among primitive nations."<sup>212</sup>

While Giertz seems to think of these as real cases that do not occur anymore, Aimo Nikolainen, a former bishop of Finnish Lutheran Church, takes it further. He explains that the man called Legion was "a possessed (*riivattu*), [i.e.] psychiatrically

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<sup>211</sup> Since there is enough research done on this matter, this paper does not try to be exegetically exhaustive, but rather points to the sources sometimes critiquing and sometimes affirming them.

<sup>212</sup> Bo Giertz, *Markus: Selitys Evankeliumiin Markukseen Mukaan* (Helsinki: SLEY-Kirjat Oy, 1985), 23.

totally disturbed mentally ill man...”<sup>213</sup> He argues that this case teaches us that “man is a psycho-somatic whole, and that the healing of soul and mind brings healing also to the body.”<sup>214</sup>

It is clear that the historical Jesus believed, as did his contemporaries, that some problems were caused by demons. For Nikolainen it is not only an accommodation theory – Jesus simply did not know that demons do not exist.<sup>215</sup> Nikolainen, however, does not reject the annihilation of the two thousand pigs, which proposes a difficult question: how could “the man’s sick self” jump into the herd and manipulate the pigs to take a plunge? Obviously, Nikolainen’s “holism” suffers a challenge here.<sup>216</sup>

This view is permeated by naturalistic scientism. There are no methods that could prove scientifically that demons exist. This liberal view is a slippery slope: “If for *a priori* rationalistic reasons we reject Jesus’ belief in the existence of a realm of evil spiritual powers, it is difficult to see why Christ’s belief in a personal God may not be eliminated also...”<sup>217</sup>

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<sup>213</sup> Aimo T. Nikolainen, *Markuksen Evankeliumi* (Kirjapaja, 1984), 58.

<sup>214</sup> Nikolainen, *Markuksen Evankeliumi*, 59.

<sup>215</sup> Giertz, *Markus*, 24; Aimo T. Nikolainen, *Matteuksen Evankeliumi* (Kirjapaja, 1983), 73; Nikolainen, *Markuksen Evankeliumi*, 59; E. G. Gulin, *Markuksen Evankeliumi* (Helsinki: Lause, 1944), 18-19; Andrew Daunton-Fear, *Healing in the Early Church* (Eugene, OR: Wipf and Stock Publishers, 2009), 163. Daunton-Fear describes the modern twist and uses term “spirit possession” referring to demon-possession.

<sup>216</sup> Aimo T. Nikolainen, *Luukkaan Evankeliumi* (Kirjapaja, 1984), 97-98.

<sup>217</sup> George Eldon Ladd, *A Theology Of The New Testament, revised edition*, ed. Hagner, Donald A. (Grand Rapids, MI: Eerdmans, 1993), 51.

## **Demon-Possession Indicates Ownership**

Unger initially accepted that “demons... can take complete control,” but later on softened his view by dropping the “complete” off. This reflects his change of view regarding the possibility of demon-possession of Christians, which he rejected first.<sup>218</sup> However, the main difficulty is not the question of power, but of ownership. The study is limited to two main Greek verbs, which are δαιμονίζομαι (*daimonizomai*) and ἔχειν δαιμόνιον (*echein daimonion*).<sup>219</sup>

Major theological dictionaries agree that the verb δαιμονίζομαι (*daimonizomai*)<sup>220</sup> simply means “possession.”<sup>221</sup> BDAG suggests a slightly different translation only in Matthew 15:22: “cruelly tormented by a spirit,” and EDNT, “tormented by a demon.”<sup>222</sup> Compared to all the other New Testament appearances, the verb is modified here with an adverb “κακῶς” (*kakōs*); i.e., badly, severely. It cannot be established whether the girl was possessed in an exceptional, more severe

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<sup>218</sup> Merrill F. Unger, *Demons In The World Today* (Wheaton, IL: Tyndale House Publishers, 1971), 102; Merrill F. Unger, *Biblical Demonology: A Study Of Spiritual Forces At Work Today* (Kregel Publications, 2011); Merrill C. Unger, *What Demons can do to Saints* (Chicago: Moody Publishers, 1991), 86-88; Ed Murphy, *The Handbook For Spiritual Warfare*, revised and edited (Nashville, TN: Thomas Nelson Publishers, 1996), 76-77.

<sup>219</sup> Alex Konya, *Demons: A Biblically Based Perspective* (Schaumburg, IL: Regular Baptist Press, 1990), 20-21. The other expressions are ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ (*anthrōpos en pneumatic akathartō*), man with an unclean spirit, and ὥχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων (*ochloumenous hypo pneumatōn akathartōn*), ones being tormented by evil spirits. There is reason to believe that all these expressions speak about similar phenomena, probably with small nuances. See Finnish translations in the appendix.

<sup>220</sup> See Appendix D for a translation comparison.

<sup>221</sup> *Theological Dictionary of the New Testament* (TDNT), ed. Gerhard Kittel, Geoffrey W. Bromiley and Gerhard Friedrich, vol. 2 (Grand Rapids, MI: Eerdmans, 1964), 19; William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (BDAG), 3rd ed. (Chicago: University of Chicago Press, 2000), 209-10; Horst Robert Balz and Gerhard Schneider, vol. 1, *Exegetical Dictionary of the New Testament* (EDNT) (Grand Rapids, Mich.: Eerdmans, 1990), 274; *The New International Dictionary of New Testament Theology* (NIDNTT), vol. 1 ed. Colin Brown (Grand Rapids, MI: Zondervan, 1975), 453; *The NIV Theological Dictionary of New Testament Words*, ed. Verlyn D. Verbrugge (Grand Rapids, MI: Zondervan, 2000), 279.

<sup>222</sup> BDAG, 209-10; EDNT, vol. 1, 274.

way, or if the expression simply reflects the Canaanite mother's anxiety. From v. 28 we learn that the possession projected itself as a sickness that was healed when the demon left her. BDAG's rendering "cruelly tormented" correctly implies that the adverb is not to be linked with the aspect of ownership, but lays greater emphasis on the symptoms.<sup>223</sup>

However, if we accept the alternative translation "be tormented," we would not necessarily be suggesting ownership, but only claiming that various symptoms can be caused by demons. The idea of ownership, therefore, has been read in too hastily. The proper understanding of the word seems to require such demonic influence as that which cannot successfully be resisted, and which "indicates that demonized persons were indwelt bodily by at least one demon." Therefore, Konya concludes, "the New Testament seems to use this word only in the narrow sense of demon possession. Other forms of influence cannot, therefore, be properly called demon possession."<sup>224</sup>

The more common expression "ἔχειν δαίμονιον" (*echein daimonion*) "was the way people in general... referred to the demonic state..."<sup>225</sup> The wording seems to imply that the person is "passive in being possessed," he would "bear the demon within," the "demon... [is] the cause of physical or mental suffering," and he is "under the demon's control."<sup>226</sup> Still, the idea of possession or ownership is absent, since it is

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<sup>223</sup> BDAG, 209-10, 502.

<sup>224</sup> Konya, *Demons*, 21-22.

<sup>225</sup> Of the sixteen occurrences in the New Testament it is only once translated in the Finnish KR92 in other way than "having a spirit." In Luke 8:27 it says: "a man who was being tormented by evil spirits" (own translation). NA27 has it: "ἀνήρ τις ἐκ τῆς πόλεως ἔχων δαμόνια," (*anér tis ek tēs poleōs echōn daimonia*) "a certain man... who was having demons" (own translation) – continuous aspect because of the present non-indicative verb. KR92 has also interpreted the word δαίμονιον (*daimonion*) differently depending on the context; it has either demon (*demoni*), unclean spirit (*saastainen henki*), or evil spirit (*paha henki*). However, the translation of ᔁχειν δαίμονιον (*echein daimonion*) is not as problematic than that of δαίμονιζομαι (*daimonizomai*; Appendix D).

<sup>226</sup> Konya, *Demons*, 20.

the person who has the demon; the demons do not have the man though they exert their influence over the man.<sup>227</sup>

Moreover, the expressions seem to be synonymous based on the interchangeable use in John 10:20-21 and in the Legion account in Matthew 8:28, Mark 5:2 and Luke 8:27. Jesus is accused of being possessed. For example, in John – in his gospel, letters, and Revelation – demons are connected with false teaching. John describes a progressive rejection of Jesus; first in 7:20 the crowd (ὁ ὄχλος, *ho ochlos*) claims he has demons, then the Jews (οἱ Ιουδαῖοι, *hoi Ioudaioi*) in 8:48 and 8:52, and finally many (<πολλοὶ, *polloi*) in 10:20. In all these cases the expression δαιμόνιον ἔχεις (*daimonion echeis*), he has a demon, is used verbatim.<sup>228</sup> His teaching ministry and all the miracles, especially exorcisms, were so extraordinary that there seemed to be only two possible explanations: either he was what he said he was or he was possessed. The latter option seemed to be easier to accept, a choice that led them ultimately to crucify the Lord.

Even in the case of Legion, which is without question the most radical case of demonization in the New Testament, we do not find any hints of ownership but a description of ultimate torment, “the description emphasizes the destruction of his personality to the point of insanity by the demons and the ostracism and brutal treatment he had received from the people.”<sup>229</sup>

It is the great irony in this story that the people Jesus came to save rejected him, and the demons he is going to destroy confessed his deity. Not even Peter confessed Jesus’ divinity as eloquently as the Legion did: “Ιησοῦν νιὲ τοῦ θεοῦ τοῦ ὑψίστου”

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<sup>227</sup>Konya, *Demons*, 20.

<sup>228</sup> EDNT, vol. 1, 273-274.

<sup>229</sup> James A. Brooks, *Mark*, The New American Commentary, vol. 23 (Nashville: Broadman & Holman Publishers, 1991), 90.

(*Iēsou huie tou theou tou hupsistou*), “Jesus son of the most high God.”<sup>230</sup> The story is not about the level of ownership the demons had over the victim. The man’s state, the level of torment and the destruction of the pigs only served as a backdrop to highlight Jesus’ majesty, which the people rejected by asking him to leave, even after witnessing this great spectacle.

If the term “demon-possessed” (*riīvaus*) is used to describe the torment and the partial control demons have over people in a way that ownership is not implied, we could accept the term, but it would beg for a further definition. There seems to be no ground to argue that the New Testament would suggest ownership either by use of δαιμονίζομαι (*daimonizomai*), or by use of ἔχειν δαίμονιον (*echein daimonion*).

John Eckhardt disagrees and lumps all possible definitions together and says that the term “possession” is not that problematic:

I personally do not have as much of a problem with the word “possessed”... In fact, to me the word “demonized” sounds worse. And when I looked up the word “possess,” one definition simply means to occupy. My contention is that if a demon occupies your big toe, he possesses that part of you. It doesn’t mean he possesses your spirit, soul, or body. If he occupies just a small portion... then there is possession to some degree.<sup>231</sup>

Eckhardt’s statement is somewhat problematic, because if he prefers “possession,” but needs to justify it with another English word, “occupation,” why not use that word instead? One of the definitions of “occupy” is: “enter, take control of, and stay in (a building) illegally and often forcibly.”<sup>232</sup> The idea of occupation in the

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<sup>230</sup> NA27, Mark 5:7 and Luke 8:28; own translation.

<sup>231</sup> John Eckhardt, “Can a Christian Have a Demon?” in *Ministering Freedom from Demonic Oppression*, ed. Doris M. Wagner (Colorado Springs, CO: Wagner Publications: 24-37), 30. Eckhardt seems to emphasize practicality: “In the Bible, there really is no difference between what has been translated as possessed and being oppressed, digressed [*sic*], suppressed, obsessed, and so forth. They all simply mean that a person is, to some degree, under the influence of a demon” (p. 29). It is difficult to understand what Eckhardt bases his arguments on, because he does not allude to any sources (they are completely missing from the book which has obviously been a purposeful choice since the book is geared to the laity).

<sup>232</sup> *New Oxford American Dictionary*, 3rd edition (Oxford University Press, Inc, 2010) in Apple Dictionary Version 2.2.3 (118.5), Apple Inc.2005-2011.

context of demons would carry out many aspects of demonic invasion: malevolent spirit(s) entering in illegally, staying in, and vandalizing the premises. If one would want to argue on behalf of indwelling spirits without a connotation of ownership, occupation would be better fitting word than possession.

### ***Demonization as Indwelling***

In order to avoid the difficult possession (*riivaus*) nuance, many have suggested we should use such terms as transliterated “demonization” (*demonisaatio*) and “demonized” (*demonisoitu*), or literal translations “one having a demon” (*joku jolla on demoni*) or “demoniac,” which has no Finnish counterpart.<sup>233</sup> Usually those who prefer translations that omit the possession aspect are the ones who have witnessed demons in Christians, sometimes even in themselves like Dow and Basham, for example, have described.<sup>234</sup>

Murphy says that the word “‘demon possession’ is... sensationalism [which] must be thrown out,” and that “I believe Satan is happy with the words ‘devil possessed,’ ‘demon possessed,’ and ‘demon possession.’ These words magnify Satan’s

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<sup>233</sup> Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids, MI: Zondervan, 1994), 423; Dow, *Deliverance*, 19; Timothy Warner, *Spiritual Warfare* (Wheaton, IL: Crossway Books, 1991), 79-80. Ed Murphy, *The Handbook For Spiritual Warfare*, revised and edited (Nashville, TN: Thomas Nelson Publishers, 1996), 49-50; Charles Kraft, *Deep Wounds Deep Healing : an Introduction to Deep Level Healing*. Revised, Updated ed. (Ventura, CA: Regal, 2010), 213; F. Douglas Pennoyer, “Trends and Topics in Teaching Power Evangelism,” in *Wrestling With Dark Angels: Toward A Deeper Understanding Of The Supernatural Forces In Spiritual Warfare*, ed. Wagner, C. Peter & Pennoyer, F. Douglas (Ventura, CA: Regal Books, 1990: 339-357), 348-350; Prince, *They Shall Expel Demons*, 16-17; Nigel Wright, *A Theology Of The Dark Side* (Carlisle, UK and Waynesboro, GA: Paternoster Press, 2003), 102, 114; Ray Kollbocker, “My Unsought Calling” in *Leadership Journal*, Spring 2012, 29; David W. Appleby, “Diagnosing the Demonic” in *Leadership Journal*, Spring 2012, 38; Peter Horrobin, *Healing Through Deliverance, volume 1. The Foundation of Deliverance Ministry* (Grand Rapids: Baker Book House, 2003), 285-297. “Demonic” does not have a Finnish counterpart.

<sup>234</sup> Dow, *Deliverance*, 26; Basham, *Päästä Meidät Pahasta*, 239-241.

power and degrade human beings. Satan loves this.”<sup>235</sup> Accepting any of these new translations does not settle the question but highlights a different one: Is demonization or demon-possession about indwelling or outward influence?

Concerning this matter Kraft equates “those [in the Gospel accounts] who were in a saving relationship with God,” such as the woman Jesus confirmed as “Abraham’s daughter,” to Christians.<sup>236</sup> This allows him to back up his experience and ministry with the Bible. He speaks of various levels of demonization, “a scale of 1-10” for Christians, and suggests a larger scale for non-Christians. This means that the demonization of Christians cannot be as severe as of non-Christians. He presupposes that “the Gospel writers recorded only a few spectacular cases,” and that majority of the cases were “like most of those we encounter today, at the lower end of the scale.”<sup>237</sup>

It is true that the evangelists chose to use only the data that served their purposes, but here Kraft is reading too much into the original accounts, and also falling into the fallacy of an argument from silence. One could throw in an equally weighty argument and say that there is not a single instance in the Gospels that describes similar exorcism as those that Kraft performs.

Kraft is not a theologian; he is an anthropologist and sociologist. His personal experience in missions and contact with several who were ministering to the demonized convinced him. This allows him to reinterpret the gospels and find support for Christians’ demonization, “a paradigm shift.”<sup>238</sup> Konya, not addressing Kraft

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<sup>235</sup> Murphy, *The Handbook For Spiritual Warfare*, 49-50.

<sup>236</sup> Charles Kraft, *Defeating Dark Angels: Breaking Demonic Oppression In The Believer’s Life*. (Ann Arbor, MI: Servant Publications, 1992), 131; Peter Horrobin, *Healing Through Deliverance, volume 2. The Foundation of Deliverance Ministry* (Grand Rapids: Baker Book House, 2003), 85.

<sup>237</sup> Kraft, *Defeating Dark Angels*, 36-37, 131-135.

<sup>238</sup> Kraft, *Defeating Dark Angels*, 61-62.

directly, offers a harsh but keen critique: “If one accepts the validity of exorcism based upon experiences, he has logically opened the door to accept any false doctrine upon the same basis.”<sup>239</sup> Kraft’s methodology is not based on thorough biblical study but on subjective interpretation of his case studies, which he backs up by “proof texting” his claims from the Bible with a new reading.<sup>240</sup>

Many of the advocates are “pastorally oriented.” Their sincere purpose is to help Christians to become free from something they best understand to be something along the lines of demonization.<sup>241</sup> Therefore the only logical response to peoples’ need is to cast demons out.

Konya stresses that indwelling is central to our understanding of demonization, but he reads too much into language - such terms as “entering in,” “going out” or being “cast out.”<sup>242</sup> Eckhardt follows by noting that “Jesus tells us to cast devils *out*, not to cast devils *off*.<sup>243</sup>

Konya argues on behalf of the indwelling because he wants to show how serious the case is. He rejects the softening of the terminology to include milder influence, and would probably object to Kraft’s scale and practices. He concludes, “The New Testament seems to use this word only in the narrow sense of demon possession. Other forms of influence cannot therefore be properly called demon possession.”<sup>244</sup>

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<sup>239</sup> Konya, *Demons*, 93.

<sup>240</sup> Ma Wonsuk. “A ‘First Waver’ Looks at the ‘Third Wave’: A Pentecostal Reflection on Charles Kraft’s Power Encounter Terminology”, in *Pneuma: The Journal Of The Society For Pentecostal Studies, Volume 19, No. 2, Fall 1997*:189-206.  
<http://search.ebscohost.com/login.aspx?direct=true&db=rf&AN=ATLA0000997881&site=ehost-live> (accessed August 25th, 2011), 200.

<sup>241</sup> David Powlison, *Power Encounters: Reclaiming Spiritual* (Grand Rapids, MI: Baker Books, 1994), 121.

<sup>242</sup> Konya, *Demons*, 21-22.

<sup>243</sup> Eckhardt, *Can a Christian Have a Demon*, 26. Apostle Eckhardt has missed here that actually Jesus does not command to cast out devils out, but to cast *demons* out.

<sup>244</sup> Konya, *Demons*, 22.

For Konya it is clear that “the word ‘demonized’ is never used of such demonic influence that can be resisted.”<sup>245</sup> Konya cannot accept demonization of Christians because all the cases in the Bible show how severe the state is. He points out that the battle we face is “defensive,” we should not go after demons, a practice the Bible does not command. “God’s plan is for the Christian to resist attack when it comes instead of looking for demonic forces to battle. To lose this perspective is both unwise and dangerous,” he sums up.<sup>246</sup>

Kraft, on the other hand, believes in the indwelling of the demons, even in Christians. He attempts to refute the argument “that the Holy Spirit within Christians makes it impossible for dark angels to live in them,” but admits that the critics “are partly right. A demon cannot live in the Christian’s spirit—that is, the person’s central core, the part that died when Adam sinned, because Jesus now lives there. Demons can, however, live in other parts, just as sin can.”<sup>247</sup> Such parts are “mind, emotions, body, and will.”<sup>248</sup> Kraft pairs up cancer and demonization as an example – if Christians can have cancer, then they can have demons too.<sup>249</sup> Demons in Christians are a matter of failure to enter “the promised land” of freedom as God’s children; that is the reason that we need deliverance ministry.<sup>250</sup> Kraft does not see that conversely this means that Christians should not have cancer or any other deceases either. If a Christian can have a demon as well as a cancer, we should either accept them both or cast both of them out. Failure to do so speaks about inconsistent theology and practice.

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<sup>245</sup> Konya, *Demons*, 21.

<sup>246</sup> Konya, *Demons*, 103-104.

<sup>247</sup> Kraft, *Defeating Dark Angels*, 35, 61.

<sup>248</sup> Kraft, *Defeating Dark Angels*, 67.

<sup>249</sup> Kraft, *Defeating Dark Angels*, 64-65.

<sup>250</sup> Kraft, *Defeating Dark Angels*, 68.

Some take the claims even farther, saying that they would not even attempt to deliver non-Christians from demons. They claim that the New Testament teaching is forwarded to us so that we can cast out demons from Christians. Exorcism of believers is “our covenant right,” as Eckhardt puts it.<sup>251</sup> Instead of limiting exorcism to only believers, perhaps a healthier way would be to limit it only to those who are willing to surrender to Christ.<sup>252</sup>

Using terminology from Kraft and the Third Wave movement, Anderson says that “truth encounter” is more important than “power encounter,” because “the battle... is primarily for our minds.”<sup>253</sup> He says that we need to understand two truths: one of our “identities in Christ,” and the other is about the real but hidden spiritual warfare.<sup>254</sup> Since “[t]he power of Satan is in the lie, and the power of the believer is in knowing the truth... [w]e are to pursue truth, not power.”<sup>255</sup> Exposing the person to God’s truth reveals that he has bought into a lie. This understanding disarms the devil of his power, and it seems that Anderson is suggesting that in these cases no further deliverance is required.<sup>256</sup>

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<sup>251</sup> Eckhardt, *Can a Christian Have a Demon*, 32-33.

<sup>252</sup> Frangipane, *Ei Ihmistä Vastaan* 28; Bob Larson, *In the Name of Satan* (Nashville, TN: Thomas Nelson, 1996), 189. Larson adds two other prerequisites before exorcism should be attempted: “spiritual preparedness of the exorcist and the weakened condition of the demon” – thus he takes into account all three involved in the exorcism.

<sup>253</sup> Neil T. Anderson, *Helping Others Find Freedom in Christ* (Ventura, CA: Regal Books, 1995), 16; John Wimber, “Power Evangelism: Definitions and Directions,” in *Wrestling With Dark Angels: Toward A Deeper Understanding Of The Supernatural Forces In Spiritual Warfare*, ed. Wagner, C. Peter & Pennoyer, F. Douglas (Ventura, CA: Regal Books, 1990), 31-32. Kraft writes in *I Give You Authority* about truth and power – alongside allegiance to Christ. He argues that these three need to be balanced, but criticizes Evangelicals for neglecting the power aspect (Charles Kraft, *I Give You Authority* [Grand Rapids, MI: Chosen Books, 1997], 303-308). He gives more advanced presentation about “power encounters” in his article in *Perspectives* (Charles H. Kraft, “Three Encounters in Christian Witness,” in *Perspectives on the World Christian Movement: a reader*, eds. Ralph D. Winter, Steven C. Hawthorne [Pasadena, CA: William Carey Library, 2009: 445-450] 445-450).

<sup>254</sup> Anderson, *Helping Others Find Freedom*, 14-15.

<sup>255</sup> Neil T. Anderson, *Bondage Breaker* (Eugene, OR: Harvest House Publishers, 1990), 23.

<sup>256</sup> Anderson, *Bondage Breaker*, 16-17.

Anderson's emphasis is a synthesis that takes seriously the spiritual realm while keeping the focus on God and people instead of demons. Holistic approach sees that "our problems are never not psychological... also never not spiritual."<sup>257</sup> Lutzer gives an example of a woman who had been sexually violated:

When we assured her that God did not hold her responsible for what happened and that her self-hatred was demonic, she immediately felt the darkness lift, and when she prayerfully embraced the truth, the demon was forced to leave.<sup>258</sup>

### ***Outward Demonic Influence***

For practical reasons Grudem seems to avoid speaking about demons indwelling Christians, and says that it is better to speak about "an attack or influence... and leave it at that."<sup>259</sup> He does not necessarily deny the aspect of indwelling, but skips the question altogether. Grudem claims that translations having "possessed" are unwarranted:

The term demon possession is an unfortunate term that has found its way into some English translations of the Bible but is not really reflected in the Greek text. The Greek New Testament can speak of people who 'have a demon...' or it can speak of people who are suffering from demonic influence... but it never uses language that suggests that a demon actually "possesses" someone.<sup>260</sup>

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<sup>257</sup> Neil T. Anderson, *Released from Bondage* (San Bernardino, CA.: Here's Life Publishers, 1991), 16.

<sup>258</sup> Erwin Lutzer, "A Contested Universe" in *Leadership Journal*, Spring 2012: 52.

<sup>259</sup> Wayne Grudem, *Systematic Theology: An Introduction To Biblical Doctrine* (Grand Rapids, MI: Zondervan, 1994), 425.

<sup>260</sup> Grudem, *Systematic Theology*, 423. Unger points out that the word possession was probably developed by Josephus, and then the word was taken later on by Christians. Merrill F. Unger, *Demon in the World Today* (Wheaton, IL: Tyndale House Publishers, 1971), 101.

Therefore he rejects the use of “possession” altogether, even though he accepts that a Christian can be strongly influenced by demons. However, it is not clear if he is speaking about indwelling or influence; it seems that he wants to leave that as opaque as possible. He compares our question with another one by asking, "How much can a genuine Christian let his or her life be dominated by sin, and still be a born-again Christian?"<sup>261</sup> Grudem's question allows that both cases could be understood simply as a matter of choices: how much will I let myself enjoy sin, and how much will I let the demons possess me? Clearly this is not what he had in mind, for he seems to argue that the problem of possession is not theological but a semantic one, “[s]ince the term does not reflect any word found in the Greek New Testament...”<sup>262</sup>

Grudem rather speaks of “different degrees of demonic attack or influence,” sounding here a lot like Kraft.<sup>263</sup> However, Grudem makes a clear distinction between believers before the Pentecost and after the Pentecost. New Testament believers with the Holy Spirit cannot be equated with Old Testament believers who did not have the Holy Spirit, who made it possible to resist the demons and even expel them. Therefore demoniacs of the Gospel accounts were absent from the Church after the Pentecost.<sup>264</sup>

Other way to speak about demonic influence is to understand that the demons are “attached to us” instead of indwelling us.<sup>265</sup> It seems absurd to argue about the location of the demons since the soul is not a place, neither is it something material.<sup>266</sup> Lutzer concludes: “I believe that a Christian can be demonized but not helplessly controlled

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<sup>261</sup> Grudem, *Systematic Theology*, 424.

<sup>262</sup> Grudem, *Systematic Theology*, 423-424.

<sup>263</sup> Grudem, *Systematic Theology*, 424.

<sup>264</sup> Grudem, *Systematic Theology*, 424.

<sup>265</sup> Lutzer, *Contested Universe*, 53.

<sup>266</sup> Lutzer, *Contested Universe*, 53.

by an evil spirit; and most assuredly any claim of ownership Satan makes about a believer is bogus. He does not own us, God does.”<sup>267</sup>

Wright writes against the “Satan syndrome.” He means that focusing on demons serves only to glorify them, and that there might be different explanations as to what might seem to be demonization at first glance. He says that “human beings are psychologically... socially... psychically and spiritually more complex than we imagine,” while at the same time admitting that problems in any of these areas might also be of demonic origin.<sup>268</sup> Following quote illustrates his point:

We speak of a “spirit of pride” or a “spirit of gluttony” without at all intending a demonic entity, but a sinful power with a foothold in an individual or a group. If so, deliverance or liberation from a concrete form of sin is needed. By virtue of its having become a binding power there may be a superficial resemblance here to a demon. Deliverance therefore should be seen as a spectrum extending at one end from the foothold that sin may have gained through ingrained habit or enslavement through to actual and specific demonisation. In a deliverance context such binding sin might react to the name of Christ and might be mistaken for an evil spirit... Deliverance from binding sin is necessary but this should not be administered under the form or under the name of exorcism. To do this is to take a hammer to crack a nut.<sup>269</sup>

### ***Can a Christian Have Demons?***

This question depends largely on one’s understanding and application of a few New Testament words and passages. Everybody seems to agree that Christian cannot be possessed in the sense of ownership, and thus the debate is largely a semantic one. Kankaanniemi and Niemi understand the consequences of hasty diagnoses, but say that

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<sup>267</sup> Lutzer, *Contested Universe*, 53.

<sup>268</sup> Nigel G. Wright, *A Theology Of The Dark Side* (Carlisle, UK and Waynesboro, GA: Paternoster Press, 2003), xi, 16, 115-121.

<sup>269</sup> Wright, *A Theology Of The Dark Side*, 120.

“the problematic question of naming the phenomenon should not prevent the advancing of God’s kingdom...”<sup>270</sup> By this they want to say that we should cast out demons upon meeting without need to argue whether it is possession (*riivaus*) or influence. By accepting the possibility of demonization of Christians they are distancing themselves from the official lines of the Assemblies of God Pentecostal theology.<sup>271</sup>

However, we should also be concerned about the people our impetuous choice of words might hurt or victimize. Being sensitive to people and forming a common understanding of the phenomenon does not mean preventing the gospel from advancing.

Therefore, we argue that semantics is a matter of key importance here. When we are talking about Christians with demons, whether indwelling or being influenced by, we cannot allow any terminology that even suggests ownership and thus questions their faith and allegiance to Christ. Because the matter is semantic, it follows that we can come to an agreement about it through conversation and defining all the concepts.

## Holy Spirit’s Coexistence with Demons

Another common objection against Christians with demons is spatial: how can demons and the Holy Spirit dwell in the same space? The argument goes like this: God is stronger than the devil, and he would not live under the same roof with the devil, ergo: Christian cannot have demons.<sup>272</sup> The objection is based on logical deduction

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<sup>270</sup> Kankaanniemi & Niemi, *Voimat Vastakkain*, 98-99.

<sup>271</sup> Guy P. Duffield and Nathaniel M. Van Cleave, *Foundations of Pentecostal Theology* (Los Angeles, CA: L.I.F.E. Bible College, 1983), 494-496.

<sup>272</sup> Thomas Ice and Robert Dean Jr., *Overrun by Demons* (Eugene, OR: Harvest House Publishers, 1993), 119.

and it presupposes indwelling. Obviously this question implies a much more difficult and severe question: Can salvation be lost? It seems that an indwelling demon would be a proof of the Holy Spirit's absence – either the person lost his faith, or he never was truly a believer.

However, nobody supporting the demonization of believers is suggesting this. On the contrary, they say that the person's innermost being, the regenerated spirit, is the domain of the Holy Spirit where demons do not have any access. Only the Holy Spirit can enter there after conversion. When the person comes to faith, his life is not automatically and fully surrendered to God. A Christian's ongoing sanctification, therefore, is about the conflict of control over a person's whole life, "mind, emotions, body, and will."<sup>273</sup> In this battle the Christian's sin nature is fighting alongside the demonic against the new man and the Holy Spirit in him.<sup>274</sup>

Lutzer points out that the Holy Spirit chose to indwell us despite our fallen nature:

How can the Holy Spirit put up with our flesh? Our flesh really isn't much better than Satan, often. And somehow the Holy Spirit manages to coexist with our flesh. So I can imagine that maybe somehow the Holy Spirit manages to exist in the proximity of unclean spirits.<sup>275</sup>

Lutzer does not hold to the indwelling of demons in believers, and therefore he uses the subtle notion of "proximity."<sup>276</sup> However, all the explanations offered before are only partly satisfying, as long as we hold that the demons are indwelling spirits. Frangipane offers an insightful observation: "The fact is, the devil is in

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<sup>273</sup> Charles H. Kraft, *Deep Wounds Deep Healing: An Introduction to Deep Level Healing*. Revised, Update ed. (Ventura, CA: Regal, 2010), 214.

<sup>274</sup> Kraft, *Defeating Dark Angels*, 66-68.

<sup>275</sup> Lutzer, *Contested Universe*, 53.

<sup>276</sup> Lutzer, *Contested Universe*, 53.

darkness. Wherever there is spiritual darkness, there the devil will be.”<sup>277</sup> This seems to be in accordance with the New Testament that does not speculate which part of man the demons occupy.

### **Ways Christians may eventually have Demons**

Murphy explains that there are two possible reasons how Christians could after all have demons: either the demons were already there and did not leave at conversion, or the demons entered in after conversion. Of course these options are not mutually exclusive.<sup>278</sup>

Kraft claims that “[T]he vast majority of demonized Christians are demonized when they come to Christ... They have experienced a change of rulers in their spirit, but they have not attained complete freedom.”<sup>279</sup> Kraft speaks about “rats and garbage... Demons cannot live in a person without something to ‘feed’ on.”<sup>280</sup> These things can be almost anything the person has not dealt with – emotional wounds, inherited habits, sin issues, curses, involvement in idolatry etc.<sup>281</sup> Kraft is not so much interested in exorcism; in his demonology this seems to be only a necessary phase in a person’s way towards “inner healing,” a practice which he likes to call “deep-level healing” or “deep healing.”<sup>282</sup>

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<sup>277</sup> Francis Frangipane, *The Three Battlegrounds*, Kindle Edition (Cedar Rapids, IA: Arrow Publications, 1989,), Kindle Locations 53-54.

<sup>278</sup> Murphy, *The Handbook For Spiritual Warfare*, 432-433.

<sup>279</sup> Kraft, *Defeating Dark Angels*, 68.

<sup>280</sup> Kraft, *Defeating Dark Angels*, 78.

<sup>281</sup> Murphy, *The Handbook for Spiritual Warfare*, 437-448.

<sup>282</sup> Kraft, *Defeating Dark Angels*, 78.

Demons do not enter in just by accident; there needs to be an “invitation.”<sup>283</sup> The person is not necessarily aware that he has invited demons in, and demons can even have been invited in by other people who have been in a position of “authority over [them].” Kraft argues that the demonic realm is highly organized, and also that the demons have to follow certain God-ordained rules concerning authority. Therefore, a nanny, a sports coach, or a parent can invite a demon into a child – some call this “the principle of covering,” a term better known through the faith movement. Obviously the child is not aware of the ugly deal and she needs to discern why she is suffering from certain symptoms after her awareness has grown, or when she has become believer, or perhaps only when demons reveal this information in a deliverance session.<sup>284</sup>

Based on Exodus 20:5 Kraft says that “one of the laws of the universe is that demons can be inherited,” referring to “generational curses” (*sukukirous*). This is also known as “transference;” these demons are also known as “familiar spirits.”<sup>285</sup> One could argue against this, however, by saying that the phenomenon can best be explained as learning from experience; the children adopt their parents’ weaknesses and become prone to commit similar sins. Arnold argues that the text speaks plainly about “guilt and consequential punishment.”<sup>286</sup> A simple explanation of Exodus 20:5 is that God speaks about a family. Family of the Bible may have consisted of three or four generations, thus simply meaning that God brought the judgment on the whole “house.”<sup>287</sup>

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<sup>283</sup> Kraft, *Defeating Dark Angels*, 68-77.

<sup>284</sup> Kraft, *Deep Wounds Deep Healing*, 215-217; Horrobin, *Healing Through Deliverance*, volume 2, 95-96.

<sup>285</sup> Kraft, *Deep Wounds Deep Healing*, 217; Murphy, *The Handbook for Spiritual Warfare*, 437; Kankaanniemi & Niemi, *Voimat Vastakkain*, 169-170; Prince, *They Shall Expel Demons*, 104-105.

<sup>286</sup> Arnold, *3 Crucial Questions*, 119.

<sup>287</sup> Walter A. Elwell and Barry J. Beitzel, *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 768.

Furthermore, the text needs to be seen in the context of God who forbids making idols or having other gods besides him. The point is that God is jealous and he personally is going to be in charge of the punishment. Nothing in the text itself hints of demons or curses, an interpretation, which can be extrapolated only from imagination.

Sin – even habitual sin – does not automatically mean that there is a spirit involved. However, unrepented sin poses a real danger of the person becoming demonized. According to Murphy, especially sins in sexual areas are prone to produce demonization because they “disturb the whole person... When persons are crippled sexually, their entire being is damaged.”<sup>288</sup> Murphy speculates that “[d]emons of sexual abuse and perversion... are among the most active, subtle, and vicious of all demons.”<sup>289</sup> Sexuality is in the core of a husband’s and a wife’s relationship, and thus also in the core of the family. Therefore it is only natural to presume that the demons would want to destroy it, but to speculate from that that there would be specialized demons of sexuality and that they are among the strongest demons is highly doubtful.

There is a great risk in thinking that demon-possession results from sin. Konya offers a significant insight by noting that Jesus did not say to any of the demon-possessed “go and sin no more,” but he said so to many whom he healed or met. Jesus thus affirmed these rejects who were outside any possible human help. Consequently this seems to suggest that the demon-possessed were not “monsters of iniquity,” and that we must take other issues into account than classic sins.<sup>290</sup>

Norwegian theologian Engelsviken believes that a Christian can become possessed (*riivatuksi*) if he is in a fallen state. He also believes that salvation can be lost, and therefore does not regard these people any longer as Christians.

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<sup>288</sup> Murphy, *The Handbook for Spiritual Warfare*, 441-442.

<sup>289</sup> Murphy, *The Handbook for Spiritual Warfare*, 442.

<sup>290</sup> Konya, *Demons*, 28.

Engelsviken's logic has an error — he should then not speak about Christians being possessed if they can be possessed only after rejecting their faith.<sup>291</sup>

Konya believes that there is only one reason for demon-possession: idolatry. However, even committing idolatry does not guarantee possession. He notes that only one instance of demonization occurred in Jerusalem (Acts 5:16). He points out that

Nearly all New Testament accounts of exorcism are in geographical locations where the influence of paganism was great... While not conclusive, this evidence does suggest that demon possession was particularly prevalent in pagan areas, where idolatry was more common.<sup>292</sup>

Konya's point might explain why Western countries such as Finland have few occurrences of severe demon-possession, but as has been shown, the times are changing and we can expect to have more demonic activity since New Age, Neo-Paganism, Hinduism and Islam are growing.

## **Giving a Foothold to the Devil**

We will compare different interpretations on “giving a foothold to the devil” in Ephesians 4:27 to give an illustration of this. All views agree that the passage speaks about unconfessed or excessive anger. But is it “an unconscious invitation to demons” (Kraft), or an opportunity that can be “exploited by the devil and turned into a means of control over a believer’s life” (Arnold)?<sup>293</sup> Furthermore, we must ask whether the text gives any warrant to believe that it warns Christians about inviting demons into their lives.

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<sup>291</sup> Tormod Engelsviken, *Vapaaksi Paholaisen Vallasta* (Kauniainen, Perussanoma, 2008), 114.

<sup>292</sup> Konya, *Demons*, 28-31.

<sup>293</sup> Clinton E. Arnold, *Powers of Darkness: Principalities and Powers in Paul’s Letters* (Downer’s Grove, IL: InterVarsity Press, 1992), 128-129; Kraft, *Defeating Dark Angels*, 71-72. Arnold borrows his idea from BDAG, and leaves the question somewhat open.

Arnold is not very clear in his argumentation. In *Powers of Darkness* he seems to be less sure that the passage would speak about demonic invasion. In *3 Crucial Questions* he argues that despite the poetic language the passage reveals something from the demonic domain. He stresses the importance of τόπος (*topos*) in the passage, which speaks to him about spatial inwelling, but might also be understood simply to mean “‘chance’ or ‘opportunity.’”<sup>294</sup> Arnold extends the passage to mean any unrepented, “habitual sins,” not only anger.<sup>295</sup>

Kraft believes that demons cause Christians to sin and then they use these sins as ways to get in. Sinning does not mean mechanical invitation, but based on this passage, unrepented habitual sin makes it possible for demons to enter in. He quotes John Wimber as having said that this is “a runway with lights showing the way for demons to enter,” but there is no indication if Wimber said this in the context of Ephesians 4:27.<sup>296</sup>

The verse 4:26 is a quotation from Psalm 4, which speaks about a just response after being claimed on false grounds to have committed a sin. Neither the Psalmist nor Paul prohibits anger as a feeling in such circumstances, but acting upon it is not suiting to the new man. Doing so would give an opportunity to the devil, which simply means harboring unforgiveness and retaliating with the accuser, thus acting according to one’s old self.<sup>297</sup>

Nothing in the text itself suggests indwelling demons. The demons should not be seen as the epicenter of this passage, but instead as the quality of the new man that the

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<sup>294</sup> Arnold, *3 Crucial Questions*, 88-89.

<sup>295</sup> Arnold, *3 Crucial Questions*, 119.

<sup>296</sup> Kraft, *Defeating Dark Angels*, 72.

<sup>297</sup> Peter Thomas O’Brien, *The Letter to the Ephesians*, The Pillar New Testament Commentary (Grand Rapids, MI: W.B. Eerdmans Publishing Co., 1999), 339-342.

believers should put on (4:24). The devil's activity in this passage is tied to the believer's response to being falsely treated, and therefore we can limit his power to outward influence based on the text. If he buys into the devil's snare, it does not result in demonization but in simply acting against the Lord's will, which is more Gentile than Christian.

### ***Exorcism as a Solution***

If we hold onto the possibility of Christians' demonization or demon-possession, and are not referring to influence but indwelling, then exorcism would be the answer to the problem. Classical cold-turkey exorcism attacks the demons directly, and deliverance is best described as a battle between the exorcist and the demonized. This view advocates devoted exorcists, even though all believers would be capable of casting demons out. Almost as important as the exorcism itself is recognizing the demons. Sometimes the demons are hidden and do not manifest themselves in a noticeable way, and thus an experienced exorcist is required who can locate the hidden demons. Also some rely on the gift of discerning of the spirits. Some even want to provoke the demons to manifest themselves by various means.<sup>298</sup>

Kraft offers a hybrid solution, which he calls the "inner healing" model.<sup>299</sup> This means that he prefers to "weaken the spirits" through counseling and dealing with the

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<sup>298</sup> Arnold, *3 Crucial Questions*, 33; Carlos Annacondia, *Listen to Me, Satan!* (Lake Mary, FL: Creation House, 1998), 67-70; Powlison, *Power Encounters*, 125, 127; Kraft, *Defeating Dark Angels*, 100-101, 181-183

<sup>299</sup> Charles H. Kraft, *Contemporary Trends In The Treatment Of Spiritual Conflict In The Mission Of The Church*, The Lausanne Movement, Nairobi 2000, <http://www.lausanne.org/en/documents/all/nairobi-2000/198-contemporary-trends.html> (accessed October 12, 2012).

issues that caused the demonization in the first place. Healing the wounds, confessing sin and recognizing curses removes the demon's right to be in the believer. Sometimes they leave without any battle or even without manifesting themselves. It is not clear how one would know whether there ever were demons, if they did not manifest themselves in any way. It seems that Kraft equates an issue with a demon, and so no issues means no demons. On the other hand, he admits that the absence of demons is not enough, because if the original issue is not dealt with, the demon will return after the exorcism, since the root problem that gave right to the demon's indwelling still exists.<sup>300</sup>

Some prefer to interrogate the demons, asking for their names and for the ruling demons.<sup>301</sup> This seems to be an almost magical procedure that requires a lot of skill and experience. They argue that Jesus presented a model of this when he asked the demon's name. However, they miss that Jesus asked for demon's name only once. Furthermore, nothing even in this case suggests that the demon's name would have been key to the exorcism, but Jesus' surpassing power and authority. If the name were truly the key for exorcism to be successful, it would "reduce the power of Jesus to that of any exorcist."<sup>302</sup> Konya points out that "the New Testament writers seemed to have deliberately avoided using *echorkistēs*, an exorcist, to describe Jesus' ministry of casting out demons..." and therefore he "should not be considered an exorcist."<sup>303</sup>

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<sup>300</sup> Kraft, *Defeating Dark Angels*, 54-56.

<sup>301</sup> Payne, Karl. "Removing Demonic Oppression." *Leadership Journal*, Spring 2012: 41.

<sup>302</sup> William Hendriksen and Simon J. Kistemaker, vol. 10, *Exposition of the Gospel According to Mark*, New Testament Commentary (Grand Rapids: Baker Book House, 1953-2001), 191-92.

<sup>303</sup> Konya, *Demons*, 36. Konya's view seems to be very much opposite to Twelftree who explicitly claims that Jesus was *the exorcist*. Graham H. Twelftree, *Jesus The Exorcist: A Contribution To The Study Of The Historical Jesus*. Eugene, OR: Wipf & Stock Publishers, 2011 and *In The Name Of Jesus. Exorcism Among Early Christians* (Grand Rapids, MI: Baker Academic, 2007).

We should also note that the practice of interrogation is close to violating the Old Testament command not to contact familiar spirits. We should humbly accept that the Bible does not speak much about demons for a reason. Extra-biblical information gained though this should always be questioned, since the devil is a liar.<sup>304</sup> Those who argue for seeking the names of demons defend themselves by saying “that the demons are under great pressure from the Holy Spirit to help us.”<sup>305</sup> Even this does not safeguard the exorcists from false information, because the case might be only a product of a confused mind.<sup>306</sup>

Charles Kraft, who has influenced Gary Hixson’s demonology, offers a case study of an exorcism he performs:

Usually, as with Ollie, there are several demons. Typically they work in groups, with one at the head of each group. Usually when there is anger, his group will include bitterness, resentment and depression. When there is fear, there will be worry, anxiety and panic... We found several such clusters in Ollie.

The way I find out what demons are there is by developing what I call a “suspects” list while we’re doing the inner healing... I list these in the suspects list with the plan that I will challenge each of these group heads and their underlings...

In Ollie’s case, once I made contact with the spirit of anger and took some ground from him, I was able to break the power of the rest of his group and bind them to him. I could then lock his group in a spiritual “box.” I could then ignore that group and concentrate on the breaking the power and locking the other groups in boxes. This is done by commanding that all spirits that are under the authority of each head spirit be bound to the head spirit and locked in their box. If there is difficulty in getting any of the spirits into their boxes, I know that we need to go back and do some more inner healing. In this way, we get each group bound together and into the locked boxes waiting to be sent to Jesus at the end of the ministry session.

During this process there may be demons still outside the boxes once we’ve gotten the obvious ones inside. At this point, we can command any of the spirits in the boxes to tell us if there are still some spirits outside the boxes. They may

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<sup>304</sup> Wright, *A Theology of the Dark Side*, 110, 125.

<sup>305</sup> Kraft, *Deep Wounds Deep Healing*, 224.

<sup>306</sup> Larson, *In the Name of Satan*, 189.

be there either because we haven't identified them or because whatever emotional or spiritual problem they are attached to hasn't been fully dealt with...

When we're sure they're all in the boxes and we've finished getting information from them, we send them to the feet of Jesus and ask Jesus to dispose of them.... Then I like to place the cross of Jesus and His empty tomb between the person and the spirits, and forbid them to ever return or to send any other spirits.

Once the demons are taken to the feet of Jesus, the person being delivered can usually see what the Lord does with them. Often He crushes them or throws them away... Once the demons are gone, I like to "seal all that Jesus has done" for the person and then call down upon him or her blessings which are just the opposite of the problems that have been dealt with...<sup>307</sup>

Yung describes this kind of action as "animism and magic in which spiritual forces and the spirits can be controlled and manipulated if we know the right techniques..."<sup>308</sup> He argues that the battle against the demons and all the strategies are not central in a Christian's life. He does not reject the need of deliverance, but wants to emphasize the priority of the right "relationship with and faith in God" — therefore, personal walk with God is more important than casting out demons. He asks if "the teachers and writers of spiritual warfare and the related issues of miraculous healing [are] in danger of slipping back into an animistic worldview or adopting that of the New Age or of post-modernity?"<sup>309</sup>

Despite Kraft's methods his motive seems to be correct: to restore a broken relationship with God and help the person to have a clear idea of who he is in Christ. His mental image exercise seems to be simply a mean to an end, but we must ask whether it has any connection with the reality of demons. People might get help, but then again, how much their problems had to do with demons in the first place? Perhaps

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<sup>307</sup> Kraft, *Deep Wounds Deep Healing*, 225-226.

<sup>308</sup> Hwa Yung, *Some Issues In A Systematic Theology That Takes Seriously The Demonic*, The Lausanne Movement, Nairobi 2000, <http://www.lausanne.org/en/documents/all/nairobi-2000/184-systematic-theology.html> (accessed October 12, 2012).

<sup>309</sup> Yung, *Some Issues In A Systematic Theology*.

all they ever needed was to come clean with their issues, and the “demons” would had be gone.

Konya argues that not only is the premise of demonization of Christians subject to doubt as a subjective experience, but so also is the assumedly successful deliverance. What seems to be the case is that the experienced freedom is only temporary because the demons seem to have left. However, he claims that “the ‘exorcisms’ are in reality the *voluntary* departure of demons from their victims. This fact alone undercuts the validity of experience as a legitimate way to discover truth concerning demons possession and exorcism.”<sup>310</sup> He also points out that there is a real danger of getting demonized again even though an exorcism has been successful, and therefore exorcism cannot be the only answer.<sup>311</sup>

Kraft and most of the other exorcists do not rely solely on techniques or view exorcism as a solve-it-all practice. Kraft stresses that the house should be kept clean; i.e., practices that gave the demons permission to enter ought to be avoided. He even begins his sessions by “weakening the spirits”, a procedure of inner healing, which some other might call simply normal counseling.<sup>312</sup> Also Prince comes closer to non-exorcists by saying “The truth is that neither is a substitute for the other. Deliverance cannot take the place of discipline, and discipline cannot take the place of deliverance. Both are needed.”<sup>313</sup>

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<sup>310</sup> Konya, *Demons*, 25. The demons leave voluntarily only to return. Thus they fool the exorcist by allowing him an easy victory. This allows it to return when the exorcist has left. Now the victim assumes that the demon left and is more vulnerable for its control and attacks.

<sup>311</sup> Konya, *Demons*, 25-26.

<sup>312</sup> Kraft, *Deep Wounds Deep Healing*, 211, 227.

<sup>313</sup> Prince, *They Shall Expel Demons*, 37.

### ***The Flesh, the World, and the Devil***

Mark Bubeck wrote in 1975 that spiritual warfare has three fronts: “the flesh, the world, and the devil...”<sup>314</sup> This view is based on Ephesians 2:1-3.<sup>315</sup> Francis Frangipane defines the same three-level warfare with different terminology. He has “the church” instead of “the world” as his second level, and instead of “the devil” he has “the heavenly places.”<sup>316</sup>

Only the last part in Bubeck’s definition deals directly with the question of Christians and demons. Bubeck is certain that unlike

Unbelievers... no believer can be possessed in the same sense that an unbeliever can... A believer may be afflicted or even controlled in certain areas of his being, but he can never be owned or totally controlled as an unbeliever can.<sup>317</sup>

A believer is not a slave of these three forces, and he can resist their influence.<sup>318</sup> Bubeck, therefore, speaks about “affliction,” “oppression,” and “obsession.” The common denominator to these is that the demons influence from outside. The demons do not indwell Christians, but this does not mean that they would not be resourceful. The devil “delights to play both ends against the middle. As the tempter, he delights to inject into our minds wicked thoughts and desires. Then as the accuser, he loves to taunt us about what a terrible person we are...”<sup>319</sup>

In serious cases of affliction the spirits need to be confronted by “aggressive use of prayer, the application of the doctrines of the Word of God, praise to the Lord...”

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<sup>314</sup> Mark Bubeck, *The Adversary. The Christian versus Demon Activity* (Chicago: Moody Press, 1975), 13.

<sup>315</sup> Arnold, *3 Crucial Questions*, 32-33.

<sup>316</sup> Frangipane, *The Three Battlegrounds*, Kindle locations: 43-44.

<sup>317</sup> Bubeck, *The Adversary*, 87-88.

<sup>318</sup> Arnold, *3 Crucial Questions*, 33.

<sup>319</sup> Bubeck, *The Adversary*, 71, 83-88.

Bubeck sees that only sometimes is it required to address the demons directly, but even then he does not speak about casting out indwelling demons.<sup>320</sup> Frangipane, following Bubeck's idea, warns: "Many of our battles are merely the consequences of our own actions... we must separate what is of the flesh from what is of the devil."<sup>321</sup>

Bubeck's emphasis is that the most often the battle is fought in the Christian's everyday life. Even though the demonic aspect is somehow always present, the much more common battlefields should not be overlooked. While concentrating on the devil we miss the much more immanent threat: ourselves. "We must never underestimate the terrible strength of our fallen nature to hinder and destroy spiritual life and the holy life God desires us to live."<sup>322</sup> Thus we need to fight against our own desires that are sometimes suggested and sometimes enhanced by the spirits. Frangipane says that to "harbor sin [gives] Satan... a legal access... to dwell in the domain of darkness."<sup>323</sup> This "domain of darkness" is the hidden sins of the person, the will that has not surrendered to Christ.

Sometimes when nothing seems to bring help and freedom to the afflicted, it is good to understand that it is not necessarily a demon that is holding on strongly, but the person is not genuinely letting go of his temptations and desires.<sup>324</sup> Despite any possible demonic activity, he himself is in the place of decision.<sup>325</sup> Once these issues are settled, the demons lose their right "to claim control."<sup>326</sup>

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<sup>320</sup> Bubeck, *The Adversary*, 89-90.

<sup>321</sup> Frangipane, *The Three Battlegrounds*, Kindle Locations 125-126.

<sup>322</sup> Bubeck, *The Adversary*, 27.

<sup>323</sup> Frangipane, *The Three Battlegrounds*, Kindle Locations 67-68.

<sup>324</sup> Bubeck, *The Adversary*, 25-44.

<sup>325</sup> Neil T. Anderson, *Victory over the Darkness: Realizing the Power of Your Identity in Christ* (Ventura, Calif.: Regal Books, 1990), 159-160.

<sup>326</sup> Lutzer, *Contested Universe*, 53

Bubeck sees that in order to be victorious on this front the believer needs to be “filled with the Spirit,” and he needs to “walk in the Spirit.” Being filled with the Spirit does not necessarily require any feelings whatsoever. The true presence of the Spirit can be possible even without emotions, which can sometimes even lead one astray and fool one into seeking for an experience, instead of the source of true renewal of the soul. The true presence of the Spirit renews the man, and equips him to fight against his own flesh, with or without feelings.<sup>327</sup>

The second front, called the “world”, is more likely a “world system” or “a spirit of an age.”<sup>328</sup> “The world tempts believers to conform to the world’s standards.” This world system is not a spirit, but more like a corporate ideology of fallen men, a “spirit” of a society or a culture.<sup>329</sup> C. S. Lewis describes how demons work in this way, in this case making it difficult to marry:

It is the business of these great masters (the spirits far deeper down in the Lowerarchy) to produce in every age a general misdirection of what may be called sexual “taste.” This they do by working through the small circle of popular artists, dressmakers, actresses, and advertisers who determine the fashionable type.<sup>330</sup>

The struggle is individual, but it is not only against one’s own personal temptations, but it is also against what is perceived as normal, acceptable and worth pursuing by the society. Thus, victory in this battle is successful resistance, and it is gained by faith and the Spirit’s help, who renews our thinking and reveals what God’s will is.<sup>331</sup>

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<sup>327</sup> Bubeck, *The Adversary*, 43-44.

<sup>328</sup> Bubeck, *The Adversary*, 46-47.

<sup>329</sup> Bubeck, *The Adversary*, 46-48.

<sup>330</sup> Lewis, *Screwtape Letters*, 91.

<sup>331</sup> Bubeck, *The Adversary*, 45-54.

Lutzer speaks against individualistic Christianity. In many cases once Christians open up to other Christian about their struggles, it is an act of humility that serves to break down the presence of the spirits in their lives together with the prayers of the saints. "It's in community that God grants victory," he says.<sup>332</sup>

Frangipane offers us a final word of warning:

There are occasions when your battle against the devil is actually a digression from the higher purpose God has for you. Intercessors and warfare captains take note: there is a demon whose purpose is to lure one's mind into hell. Its name is "Wrong Focus." If you are continually seeing evil spirits in people or in the material world around you, you may actually be fighting this spirit. The ultimate goal of this demon is to produce mental illness in saints who move in deliverance. Listen very carefully: we are not called to focus on the battle or the devil, except where that battle hinders our immediate transformation into Christ's likeness. Our calling is to focus on Jesus. The work of the devil, however, is to draw our eyes from Jesus. Satan's first weapon always involves luring our eyes from Christ. Turn to Jesus and almost immediately the battle vanishes.<sup>333</sup>

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<sup>332</sup> Lutzer, *Contested Universe*, 54.

<sup>333</sup> Frangipane, *The Three Battlegrounds*, Kindle Locations 386-391.

## **5. CONCLUSION**

In this thesis it was presupposed that Christians cannot be demon-possessed according to the Bible. The question has not been clear within the EFCF, partly because the wrong understanding of the term “*riivaus*” (demon-possession), and partly because of sensationalism. Some have taken advantage of this, though they have probably meant well. They have tried to exorcise demons from Christians as an answer to their problems, thus creating an atmosphere that is fearful of demons and suspects that they are the reason for all the hardships of life.

On the other hand, it would be wrong to claim that Christians could be free from demonic attacks. We must come to a better understanding of spiritual warfare, understand that demons are not our biggest problem, and that therefore exorcism cannot be the solve-it-all answer to problems in Christians’ lives. Seeing demons as the main reasons for believers’ problems takes away their responsibility concerning sin issues, victimizes the already troubled, does not offer any long-lasting help, and subsequently serves to glorify the power of the evil one.

### ***History and Later Development***

Tapio Nousiainen was a key player in Finnish demonology in the 70’s, and his influence reached outside the EFCF. Nousiainen, Basham and Irvine wrote independently, but the connecting factor was the publisher *Päivä OY*. It is possible that Nousiainen was pulling strings to get the books published.

Despite some unhealthy aspects the books do not contain anything that would be regarded as the only reason for the demonophobia of the 70's. The time was ripe for the message. Perhaps Basham's book was the most influential with all the stories of demons in Christians. Nousiainen was much more academic in his treatise, and *Taistelu Henkivaltoja Vastaan (Battle Against the Spirits)* certainly has a textbook feel to it.<sup>334</sup>

After the 70's there has not been wide acceptance of such practices except in smaller circles. Even though the questionnaire reveals that there is a lot of variation in thinking within the pastors and church workers of the EFCF, surprisingly few are willing to think that Christians could be demon-possessed. Even fewer of them hold the opposite view, namely arguing that even talking about demons is harmful. In any case there seems to be a real need for solid training on the issue at hand.

### ***Biblical Study***

Since the EFCF does not have any written doctrine it is sometimes difficult to claim what is biblical and what is not.<sup>335</sup> In some cases we must leave room for

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<sup>334</sup> Recent book from Kankaanniemi and Niemi, *Voimat Vastakkain* (Opposing Powers), presupposes the existence of demons and the devil while Nousiainen deals broadly with their origins. Kankaanniemi and Niemi on the other hand deal with the phenomenon in the Finnish perspective, and have taken the latest currents into consideration, including strategic level spiritual warfare. Frangipane's *Ei Ihmistä Vastaan (The Three Battlegrounds)* is a practical guide to spiritual warfare in individual's life, and represents surprisingly healthy theology to come from a Roman Catholic, whom one would presume almost automatically to rely on crosses, holy water and anointing oil as a solution to the problem.

<sup>335</sup> The EFCF has a stement of faith that explains in four short points that the members are Christians, that the Bible is the highest and divine authority that dictates everything else, that faith in Jesus is the only requirement for joining the EFCF, and that the EFCF consists of congregations that practice biblical faith. Suomen Vapaakirkko, *Suomen Vapaakirkon uskontunnustus*, <http://www.svk.fi/?sid=229> (accessed January 30, 2013).

different views to coexist where the Bible is ambiguous, but only if the practices are healthy. However, in this case we must say that the New Testament does not teach that Christians can have demons. In order to advocate exorcism of believers one needs to go beyond what is written; either by proof texting or adding animistic beliefs to one's practice.

Christians may have demonic problems, but if they truly are Christians, then exorcism is not the biblical answer. However, in these cases some sort of deliverance is probably necessary. Some Christians may have opened up their lives to evil spirits before becoming Christians, or their parents may have dedicated them to idols. For example, among the youth spiritism has been a popular experiment that has traumatized many.<sup>336</sup> In these cases it is necessary that this person is led to renounce all such practices in prayer and destroy related literature, tarot cards etc. so that he or she can experience freedom from these things. In some cases despite of person's active dedication or willing participation he might have fears and other symptoms that have nothing to do with demons. We should not make schoolbook rules about demonic influence, rather each person should be treated as an individual.

If the person has opened doors to demons unknowingly or knowingly while being a Christian, perhaps when he has lapsed, he should likewise repent from all such practices whether he has experienced any level torment in his life or not. In most cases a simple prayer of renunciation should be enough, some times a deliverance prayer might be needed, and certainly all the ties to the demons should be cut.<sup>337</sup> In these cases "an older brother" is needed, who can follow up and help them to resist the evil.

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<sup>336</sup> While being a teacher in a Bible school for six years, several students told about having experimented with an Ouija board. Despite the fact that many of them had not believed that the board would work, they all told that the experiment had been disturbing and caused fear and sometimes even hysteria.

<sup>337</sup> See Appendix E – guide regarding deliverance process.

In some cases the experience might challenge what the Bible says or what is our understanding of it. In these instances we should sharpen our theology, and let it be challenged by our contradicting experiences. However, experience should always be inferior to what the Bible teaches. There should be a certain consensus of what are the safe parameters within which there is a freedom of interpretation. If after our study the Bible and our experience still seem to contradict, we should always suspect our experience, never the Bible.

The New Testament letters are not silent about demons, but they indicate that the demons work against Christians in much more subtle ways than possession. It is dangerous if we fail to understand that their main attack comes by influencing the mind and thoughts instead of violently possessing someone. If we think that the demons work only in terms of possession, then we fail to realize that our main defense is to resist these ideas and suggestions. Likewise we become prone to practice Christian magic: purifying objects, casting out demons in every turn and looking for signs of hidden demons or satanic symbols, rituals or curses.

### *Dangers of Extremes*

Everybody seems to want to have C. S. Lewis on his side, and everybody wants to see his own view as in the middle of the spectrum. Even C. Peter Wagner, who is in the extreme end, uses Lewis' famous line about the two equal dangers concerning demons.<sup>338</sup> The point is not only about Lewis being popular, but it seems that all tend to see views that differ from one's own view either as radical or lame. Warner

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<sup>338</sup> Lewis, *Screwtape Letters*, 3; C. Peter Wagner, *Confronting the Powers* (Ventura, CA: Regal Books, 1996), 75.

explains: “The problems often come from a wrong definition of the extreme. To those at one extreme, the center seems like the other extreme, and the apparent balance is still pretty far in one direction.”<sup>339</sup> However, for the EFCF as evangelicals, the middle view must be found from the Bible, not from experience *per se*.

## Pragmatism

Both extremes are prone to pragmatism. One opposite asks if it is wrong to cast out demons if it works, the other asks if we should avoid talking about demons because people might get hurt by being falsely identified as demonized, or that people would start to fear demons and see them everywhere. The history of the EFCF shows that there have been ill practices that have done a lot of harm, but should this prevent the church from even discussing the topic openly? Is the avoidance of even talking about the topic really the right solution? There is always a risk of misunderstanding or getting over-excited, but if we cannot talk about difficult topics, we cannot correct our doctrines and practices.

On the other hand, Kraft and others almost arrogantly claim that they must be right, because they have witnessed thousands of exorcisms of believers. “The burden of proof lies with those who deny that Christians can be demonized,” asserts Dickason.<sup>340</sup> However, we must ask what their experience proves if it is contrary to what the Bible teaches? This illustrates the nature of the schism, which boils down to pragmatism and experience; what works and how it has been experienced.

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<sup>339</sup> Warner, *Spiritual Warfare*, 49.

<sup>340</sup> Kraft, *Defeating Dark Angels*, 66. C. Fred Dickason, *Demon Possession and the Christian* (Chicago, IL: Moody, 1987), 175-176.

If experience has been considered a source of credible information before, it is more so in a postmodern time. Postmodernism challenges Evangelicals to hold on to *sola scriptura*, even when experience would testify just the opposite. If the Church leans on experience at the expense of the Bible, no matter how beneficial the practices might be, the outcome cannot be used to validate the practice. Sometimes the persons might receive temporal help from exorcism, but what happens when their problems reoccur? Clearly the returning of the symptoms must be interpreted to mean that the issue at hand was never solved, and that the demons were simply a false diagnosis.

On the other hand, if the Gospel seems to be without power, if it does not challenge the evil spirits by its proclamation about Jesus' lordship, then it is a dead and powerless gospel. We must argue for balance, but for a balance that is anchored in the Scriptures, sometimes even at the expense of results.

### **Glorifying or Ignoring the Devil**

Casting out demons does not mean directly praising the devil or his minions, but it refers to seeing demons as the main or only reason for Christians' sin, sickness and problems. If we count everything as his doing, then we are in effect saying that he is more powerful than what the Bible tells us. Looking for hidden demons and suspecting demonic influence conditions one to see demons everywhere, and also causes one to engage a direct battle against them. It takes the focus off of God, and also makes us suspect demonic presence in the saints whenever someone might commit a sin, act strangely, if one faces financial crisis, or catches the flu.

A certain Lutheran youth worker in Finland, who worked among Satanists in the 90's, said that he wanted to learn about the phenomenon. He read all the books he got his hands on. He had a huge pile of occult books on his night table, and one night his

frustrated wife yelled at him: “You have become just like the ones you are trying to help!” Only then did he realize that he had flown too close to the sun and gotten burned. He was reminded to read the Bible; it is the best guidebook on spiritual warfare there is, because it puts the demons into right perspective.<sup>341</sup>

However, choosing not to speak about demons when it is necessary and failing to recognize demonic influence when it is evident does not bring glory to God either. Jesus did not go after demons, but he was always prepared to deal with them whenever they might be manifested. Demons are a reality even in the civilized West, though it is already post-Christian, and their influence is becoming more apparent.

Christians have never been safe from demonic attacks. The enemy who is a master at disguising himself has made people believe that something they have seen in *the Exorcist* movie is how he works. This way he has made people think that demon-possession is his greatest weapon that he is capable to inflict even on the Christians. Some have bought into his lie and believed that we can solve all problems with exorcism.

Some, on the other hand, who cannot believe in a red devil with a fork and horns on his head, have denied his influence almost altogether within the Church claiming that Christians are demon-free. They have equally bought into his lie, but believed a different side of it. They have failed to see that even if demons do not invade Christians in their everyday life, surely they have other means to make Christians trip.

Speaking about demons does not necessarily have to mean glorifying them; the Church needs to repent from both harmful extremes and start teaching biblically how demons can affect Christians’ lives with an emphasis that man is always responsible for his actions and he cannot escape by saying the Devil made me do it.

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<sup>341</sup> Keijo Ahorinta, a seminar in the 90’s, own notes, own translation.

## **Forgetting it is about the People**

The issue ultimately does not have to do with demons, but with people. Both extremes are prone to fail to see this. The other pitfall is to focus on demons and fail to see the man and his issue; the other by either denying that demons could influence Christians, or considering it wiser to keep silent, fail to see that sometimes the problem might actually have demonic roots.

Those focusing on demons tend to have a magical view of spiritual warfare. Once they have performed an exorcism, if a person does not experience deliverance, a diagnosis is been made that the person is guilty. They suspect that either he has become dependent on the powers of the demon(s), or that he has some unrepented or hidden sins that caused the possession (*riivaus*) in the first place.

While demons might sometimes be involved, it should not be presupposed that it is always the case. The problems are always deeper if a demon is involved. Man is first and foremost a spiritual being, and therefore his problems are also always spiritual in nature. Therefore a major part in deliverance should always be integrating the person into a welcoming, loving and caring church where he is treated holistically.

Deliverance is not about wrestling with demons, but helping people.

On the other side, if the church fails to listen to a Christian clearly describing a demonic influence in his life and only offers them love and care, it fails to use the authority Christ gave to it. A lady with an occult past told of how she had told her pastor about her constant demonic nightmares, and he expressed being unable to help her. This pastor had not rejected her experience and did not deny the demonic aspect, but explained that he was not capable of performing deliverance. He was also unable to refer her to anyone who could help her either. Her problems continued until while

on a trip to another country she bumped into people in a church who understood her and managed to bring freedom in her life. She has been free ever since.<sup>342</sup>

If a pastor or a counselor is not prepared to face a situation where demonic influence occurs, he should consult more experienced pastors, or introduce him or her to someone who can help them. Furthermore, the pastor or counselor is responsible for acquiring consultation or additional training even if his ministry training did not equip him adequately..

### ***What Should Have Been Done Otherwise***

The questionnaire was compiled while the analysis of the sources was in an early phase. The results would have been more revealing and more exact if the analysis would have been further at that point. Especially the influence of Veijo Piipponen and his TV-show would have been an interesting topic to track down. Instead of presenting an open form question about influential authors and speakers on the questionnaire, the question should have been more definite. One option would have been to ask about the influence of the following “authorities” on the scale of 1-5 regarding their personal conviction and beliefs: Veijo Piipponen, Aulikki Hartikainen, Tapio Nousiainen, Gary Hixson, Don Basham, Rebecca Brown, Graham Dow, John Wimber, and other.

In addition to Mantere and Kuusinen, some additional interviews from the 70’s perspective would have been useful. Both Mantere and Kuusinen were a bit one-sided in their view, and an interview from the side of the exorcists would have provided some balance. On the other hand, the questionnaire offered information from both

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<sup>342</sup> Confidential conversation with a lady with occult past in the 90’s. The details are omitted so that the identity of the pastor or the woman must remain in secret.

views. The 80's remain a mystery, and would be an interesting topic for further study to see whether it was as silent as it seems to have been. The questionnaire had serious limitation because it was performed electronically and sent by email – an additional questionnaire performed at the annual pastors' meeting that would be more accessible to older pastors might offer further information about the 70's and 80's.

Perhaps the greatest challenge in this thesis was the dealing with the Finnish word “*riivaus*” (demon-possession). The topic was not easy to investigate using English. The Finnish word does not itself suggest ownership, but the interpretation comes from the movie world of *the Exorcist*, Chick tracts and many other sources that focus on wild manifestations and magical exorcisms.

We need not reject the word “*riivaus*” in Finnish, because it best describes the New Testament accounts. On the other hand, when we are speaking about demons and Christians we should use softer expressions such as “*vaivaama*” (oppressed), “*kiusaama*” (vexed), or by saying “*pahojen henkien vaikutuksen alainen*” (under the influence of evil spirits). The other English term “oppression” translates into Finnish also as “*riivaus*” (demon-possession), or with a meaning of compulsion, and therefore does not serve our purposes. However, this word study would require more specialized linguistic skills than the researcher has at the moment.

Since the schism is largely related to the understanding of the words δαιμονίζομαι (*daimonizomai*) and ἔχειν δαιμονιον (*echein daimonion*), more open discussion about their meaning in their original context is required. Many sources tend to do theology from English translations, and it seems that majority of those suggesting translations such as “demonization” have a presupposition that Christians should be delivered from demons on a regular basis. Therefore one should suspect this

translation since it suggests too close a link between the exorcisms in the Gospels, and the deliverance ministry Jesus and the apostles practiced.

### ***Further Study Topics***

A further topic for study would be to dig deeper into Finland's animistic history, and investigate if there are any connections with the practices currently in the church. Also Tapio Nousiainen's influence, that was not limited only to the EFCF, is a missing piece of Finnish Free Church history, and would be a very important topic to research further.

### ***Final Word***

This thesis began with an aim to reveal the biblical truth about demons and Christians. The researcher was aware of the different hermeneutical principles, and wanted to ask whether there should be room for the practice of exorcising demons from Christians within the EFCF.

In order to be able to understand each other the representatives of the different parties need to understand each other's terminology. When some claim that "*kristitty voi olla riivattu*" (a Christian can be demon-possessed), they are not usually suggesting ownership or total control. In fact, the Finnish term allows for a much wider scope of meaning than any of the English words. The church needs to check whether it is disagreeing only about words while agreeing on the matter.

On the other hand, when the word “*riivaus*” (demon-possession) is used in the sense of indwelling about Christians, it is problematic. The critics reject the idea because they cannot understand how demons could live in the same body with the Holy Spirit. However, the same argument would mean that there cannot be sin in Christian’s life either.

The sense of indwelling is not present among the believers in the New Testament letters after the Pentecost; the emphasis among Christians shifts to influence in the New Testament. Pentecost did not change the possibility of possession of non-believers, but a born-again Christian should not be compared to the Old Testament believers in the Gospels and in the Acts. Also because spirits do not have a body and therefore do not need to occupy a space, it does not make sense to argue on behalf of the indwelling. Speaking about Christians who have become under demonic influence (*pahojen henkien vaikutus*) without stressing the aspect of indwelling would be easier for many to accept, and would not suggest losing one’s salvation either.

We must ask of those who argue on behalf of indwelling, how much does it really matter which parts the demons do occupy? Do demons have to be inside the person in order to tempt him into sin? Can they not cause a disease even from without? Since the demons’ power is in their lies, can they not use basically any situation and add a demonic element to it without having to be in one’s soul?

The debate is partly due to view of the erroneous view of the man as a closed system, a vessel, which has three parts: body, spirit and soul. Instead we should suggest that man is a relational whole, which would explain why some may seem healthy in some aspects but be under demonic bondage in one aspect.

Sometimes a session of deliverance is needed. Most often these cases have to do with past involvement in the occult or idolatry. Deliverance should not be performed

as a public spectacle, but always in a more discreet setting. Deliverance is not only about rejecting demonic influence in someone's life, but more than that it is about helping to find healthier relationship with God, others, and himself.

Due to the challenges of neo-paganism, New Age and postmodernism, the EFCF should prepare to face the growing challenge of demonic involvement in its churches. Not instead, but in addition to deliverance the EFCF and TSF need to teach its pastors to understand the spiritual warfare as a three-level battle, perhaps best described by Bubeck.<sup>343</sup> Everyone in pastoral training should be equipped to understand the principles spiritual warfare, both in personal life and also in a way that they can help their churches. The best way to do this is to add a course in the curriculum.

We must be balanced in our battle in all three fronts. We can overemphasize the satanic aspect, we can overemphasize the worldly aspect, and we can overemphasize the aspect of simply focusing on our own shortcomings.<sup>344</sup> We need to have a broader scope of the battle in all of its fronts.

We need to focus on God, his mission, and his people. We do not need to encourage demons to manifest themselves, nor do we have to search for hidden demons. When we encounter demons, and only then, do we have to deal with them. Jesus is our best model in this. We do not have to rely on experience, tactics and tools, special gifting or spiritual calling. We have the Holy Spirit, and we have the authority to use the power that is in the name of Lord.

A Christian's greatest defeat is not becoming demon-possessed (*riivattu*), but the failure to focus on God in his life and do his will. This is also how Christ conquered the adversary:

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<sup>343</sup> Bubeck, *The Adversary*.

<sup>344</sup> Arnold, *3 Crucial Questions*, 32-35.

Therefore, we reject the exorcism of Christians as practiced and propagated by Hixson, Kraft, Basham, Nousiainen, Piipponen, Hartikainen, and the like. The EFCF needs to distance itself from magical and animistic practices and return to the Gospel that truly sets people free and makes them new. While listening to experience we need to subject it always to the Scriptures. We conclude that according to the Scriptures a Christian cannot be demon-possessed (*riivattu*), but we cannot escape the fact that it also affirms that Christians will be constantly attacked by the evil spirits. Therefore, both extremes should be avoided.

The greatest battle that was ever won was accomplished by the apparent death of the victor, without even a word of rebuke to His adversary! The prince of this world was judged and principalities and powers were disarmed not by confrontational warfare but by the surrender of Jesus Christ on the cross.<sup>345</sup>

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<sup>345</sup> Frangipane, *The Three Battlegrounds*, Kindle Locations 384-386.

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## **APPENDIX A – TERMINOLOGY AND ABBREVIATIONS**

### *Abbreviations*

BDAG – A Greek-English Lexicon of the New Testament and Other Early Christian Literature, 3<sup>rd</sup> Edition, ed. Danker & Bauer.

EDNT – Exegetical Dictionary of the New Testament, ed. Balz & Scheider.

EFCF – The Evangelical Free Church of Finland.

KR33/38 – The previous Finnish Church Bible, OT 1933, NT 1938.

KR92 – The Finnish Church Bible 1992.

NA27 – Nestle Aland, 27<sup>th</sup> edition.

NIDNTT - The New International Dictionary of New Testament Theology, ed. Brown.

RK – A Finnish Bible translation, “Bible to the People,” 2000.

TDNT – Theological Dictionary of the New Testament, ed. Kittel.

TSF – Theological Seminary of Finland (school of the EFTF).

### *Terminology*

Deliverance            A practice where a person is delivered from the influence of evil spirit(s). Does not necessitate indwelling demons, even though Kraft et al. use this word systematically. See: Exorcism.  
Finnish: *Vapauttaminen*.

Demon-possession    A concept that suggests a demon (or demons) that occupies and takes control over its victim through indwelling; interchangeable with demon possession. In Finnish this is

called *riivaus* in the older Bible translations, in the later translations it varies from demonic influence to possession.

Demonization	A transliterated word of the Greek δαιμονίζομαι. It suggests that demon-possession with its ownership nuance is illegitimate.
Generational curse	Belief that the fathers' sins are transferred to "the third and fourth generation" (Exodus 20:5). A.k.a. transference. Some claim that demons are the actuators of these curses. Context speaks about God who wants his people to keep the Torah. Nothing here suggests demons. Finnish: <i>Sukukirous</i> .
Exorcism	A practice where demonic spirit(s) are casted out of a person. Usually presupposes indwelling demons. See: Deliverance. Finnish: <i>Riivaajien ulosajaminen</i> .

## **APPENDIX B – QUESTIONNAIRE<sup>346</sup>**

### **Demons and Demon-possession in the Evangelical Free Church of Finland**

This questionnaire primarily geared to the employers of the EFCF congregations. The questionnaire is a part of the researcher's Master's studies. His thesis is about believer's demon-possession. This study will be ready in spring 2013. Personal information is regarded as confidential, and the results will be presented in a way that they cannot be connected to the respondents. Answering to the question should take about ten minutes. It contains few open questions that are voluntary to answer, and answering to those might take longer. Thank you for your time and effort! Tommi Karjalainen, Amsterdam. This questionnaire will be open until 15th July 2012. Questions marked with a star are mandatory questions.

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#### **Background Questions**

##### **Your job in the EFCF? \***

Choose the option that best describes your job – obs. If you are retired, choose the job you had before retiring. If you cannot find fitting option, choose "Other" and write more fitting description to the empty field.

- Church leader
- Pastor
- Youth worker
- Children worker
- Missionary
- Office worker
- Chairman of the board
- Other:

##### **Length of Career \***

How long have you been in at least part-time paid church work?

- Not at all
- Less than 5 years
- 5 to 10 years
- 11 to 20 years
- 21 to 30 years
- More than 30 years

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<sup>346</sup> This questionnaire was sent in Finnish, and was translated here by the researcher.

**Education \***

Where did you do your studies that prepared you for ministry? If in more than one places, choose the one which is the highest level.

- Theological Seminary of Finland
- Iso Kirja College
- University of Helsinki
- Open Theological Seminary
- No special ministry education
- Other:

**Length of Education \***

How many years did your theological training take in total?

- 0
- 1-2
- 3-4
- 5-6
- Or more

**Name of the Degree \***

Name the highest degree you have in ministry/theology.

- Doctor of Theology
- Master's level
- BA
- Pastor
- Children or youth worker
- Missionary
- Church worker
- Other:

**When did you graduate from your theological/ministry studies? \***

If you do not have any theological/ministry training, indicate with —.

---

**Understanding and experience of demon-possession and demons****Do you believe demonic spirits exist? \***

- Yes
- No
- I cannot or do not want to say

**Do you believe in the possibility of demon-possession (*riivaus*)? \***

See next question, which asks what demon-possession means

- Yes
- No
- I cannot or do not want to say

**What does demon-possession mean according to you? \***

Choose best-fitting option or give your own definition in “Other” field

- An evil spirit has taken a person under his control permanently
- An evil spirit has taken a person under his control temporarily
- An evil spirit makes the person do things against his/her own will
- An evil spirit influences the person subconsciously without his/her own knowing in various means.
- Demon-possession was a term for complex illnesses, both mental and physical, in a time when medicine and understanding of man was not very developed.
- Other:

**What sort of symptoms can demon-possession cause? \***

Choose one or more of the option. You can give several in “Other” field.

- Unexplainable physical illnesses
- Mental illnesses
- Family curses
- Poverty
- Wanting to resist spiritual things
- Rebellion against spiritual authority
- Compelling desire to sin
- Oppressive thoughts and/or dreams
- Serious depression or anxiety
- Violence
- Addiction (narcotics, gambling..)
- Worship of evil spirits
- Meddling with other religions (astrology, tarot...)
- Self-destructive thoughts
- Physical manifestations (crying, supernatural powers, strange speaking voice)
- Death
- Wrong doctrine or teaching
- I cannot or do not want to say
- Other:

**How can demon-possession (*riivaus*) or demon-possessed person be identified? \***

Supposedly you meet a demon-possessed person. What indicators are you looking for?

---

**Is demon-possession (*riivaus*) same as influence of the evil spirits? \***

- Yes
  - No
  - I cannot or do not want to say
- 

**Believers and demon-possession (*riivaus*)**

**Can a believer be demon-possessed (*riivattu*)? \***

- Yes
- No
- I cannot or do not want to say

**Can a believer be under the influence of the evil spirits? \***

This question indicates different understanding than the term demon-possession (*riivaus*).

- Yes
- No
- I cannot or do not want to say

**Have you met people in whom you have sensed the influence to demonic spirits? \***

- Yes
- No
- I cannot or do not want to say

**Have you met Christians in whom you have sensed the influence to demonic spirits? \***

- Yes
- No
- I cannot or do not want to say

**If you have met such Christians, then where? \***

Choose all fitting options

- In Finland
- Elsewhere in Europe
- Asia, India, Africa, South-America
- North-America
- Australia
- I have not met such Christians

**Have you been involved in such practice, where Christians have been delivered from demonic spirits' control or influence? \***

- Yes
- No
- I cannot or do not want to say

**Have you participated in training or seminar, where Christians have been delivered from demonic spirits? \***

- Yes
- No
- I cannot or do not want to say

**Have you been sometimes under the influence of demonic spirits in recognizable way? \***

- Yes
- No
- I cannot or do not want to say

**If you answered “yes” to any of the question in this section, could you share about your experience(s)?**

All answers are confidential.

---

**Is talking about demonic spirits harmful, and should it be avoided altogether? \***

- Yes
  - No
  - I cannot or do not want to say
- 

**Few questions about your opinion on various things**

**How important the ability of recognizing evil spirits or discerning the spirits is for a person in ministry? \***

Ability can be understood here a gift.

1 – 5; 1 = Not important at all, 5 = Crucial

**How important the recognizing evil spirits or discerning the spirits is for the EFCF congregations? \***

1 – 5; 1 = Not important at all, 5 = Crucial

**How common demon-possession (*riivaus*) is in Finland at the moment? \***

1 – 5; 1 = It does not happen at all, 5 = It happens all the time

**How well did your training prepare you to face the reality of spiritual warfare in ministry? \***

1 – 5; 1 = Very poorly, 5 = Very well

**How important do you think it would be to arrange additional training on this topic to the EFCF workers? \***

1 – 5; 1 = Not necessary at all, 5 = Very necessary

---

**Additional details**

**Your email address \***

Email address is used to control the answering rate. Those who have not answered in time will receive two reminders via email. Email addresses are not connected to the answers. Email addresses will be deleted from the answer sheets 1<sup>st</sup> August 2012.

**Do you want to receive more information about this survey when it is ready? \***

If you answer “yes,” you will receive more information in your email.

- Yes, my email address can be saved and I want to receive more information when the survey is finished.
- No, I do not wish to have more information, and I want my email address to be deleted from the database.

**Can the researcher contact you concerning the topic? \***

If your answers offer valuable additional information, can you be contacted via email?  
If you prefer phone, mark your number to the “Other” field.

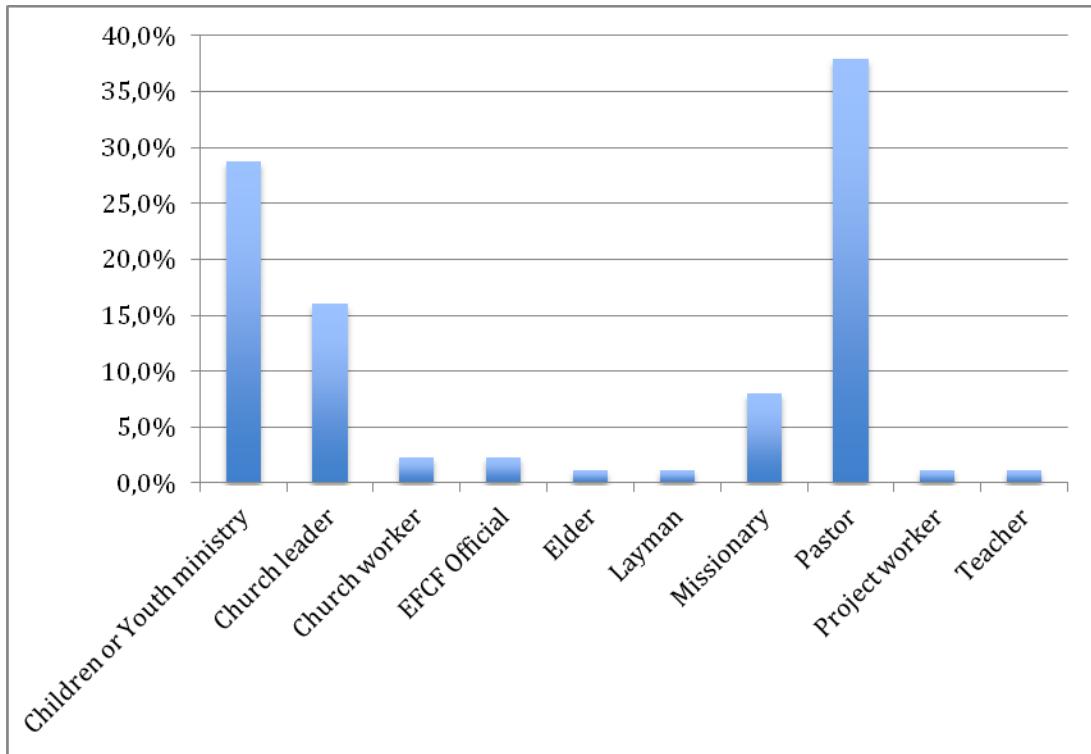
- Yes, I can be contacted via email.
- No, I cannot be contacted
- Other:

**Is there something else you want to say about this survey?**

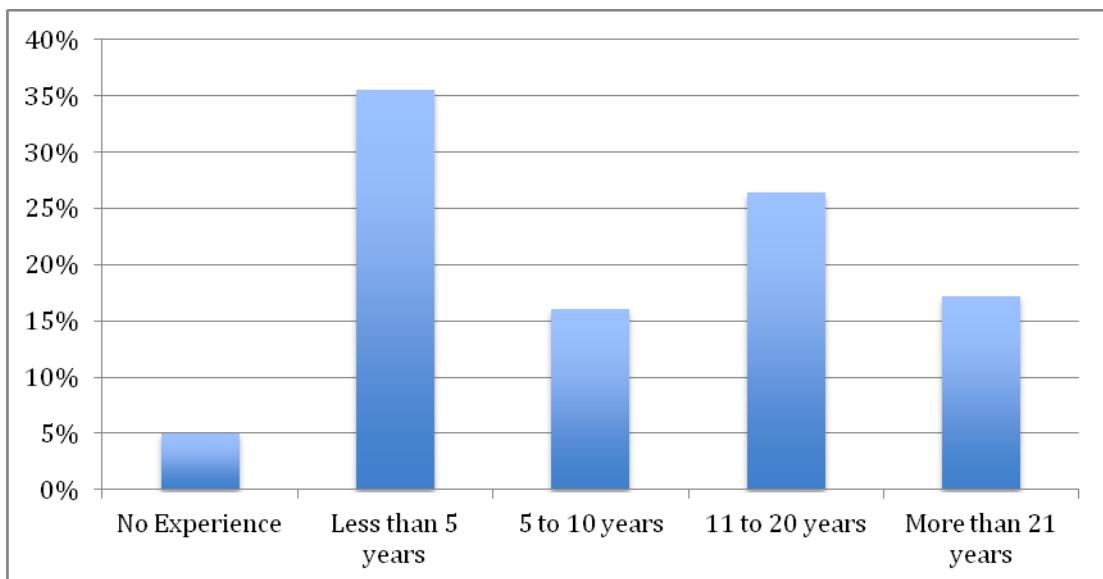
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## APPENDIX C – QUESTIONNAIRE RESULT GRAPHS

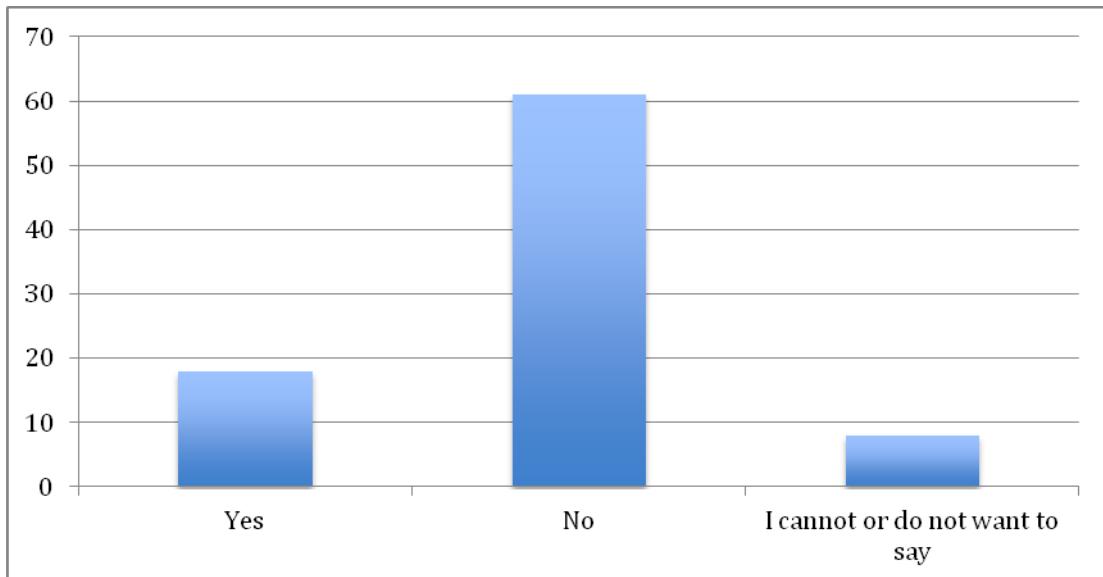
Graph 1 – Job in the EFCF.



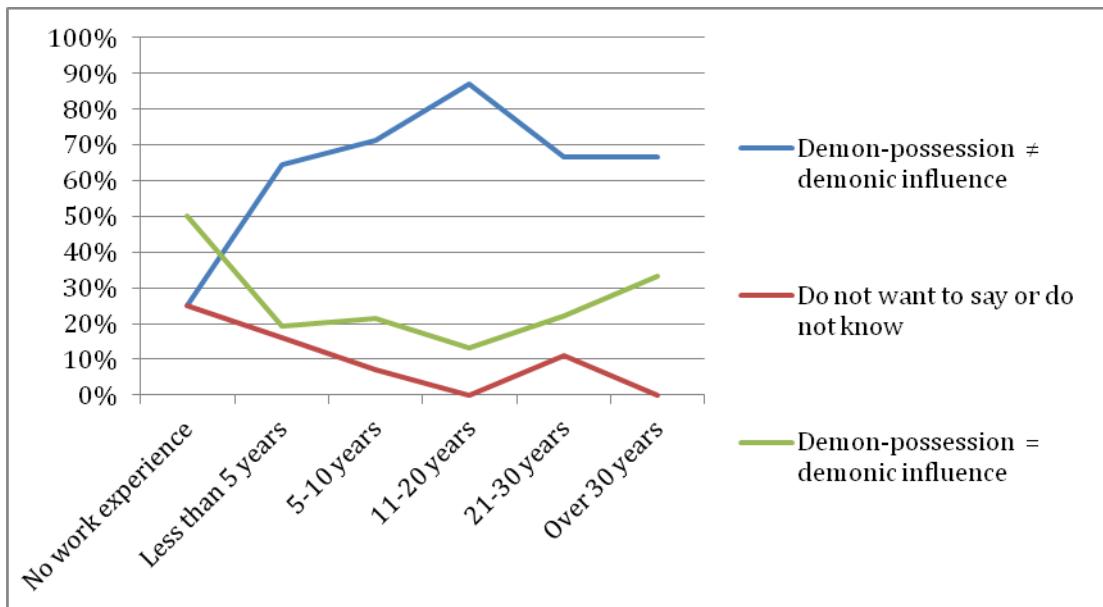
Graph 2 – Paid ministry experience.



**Graph 3** – Is demon-possession (*riivaus*) same as influence of the evil spirits?

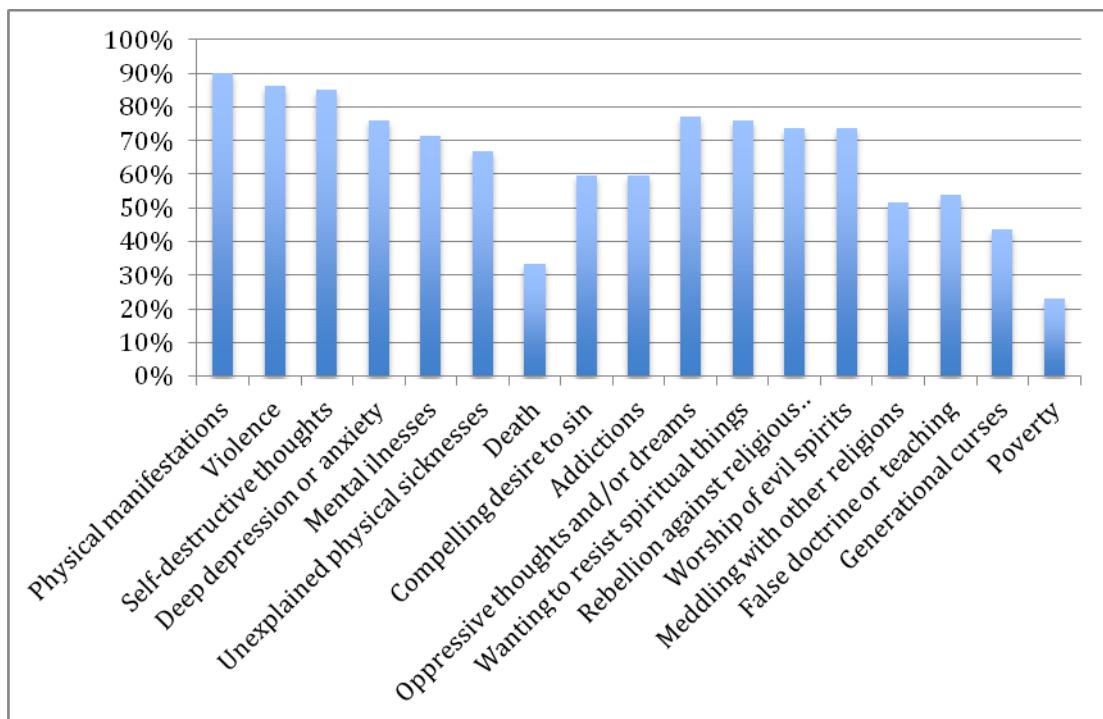


**Graph 4** – The question “Do the terms demon-possession and demonic influence mean the same thing?” compared to ministry experience.

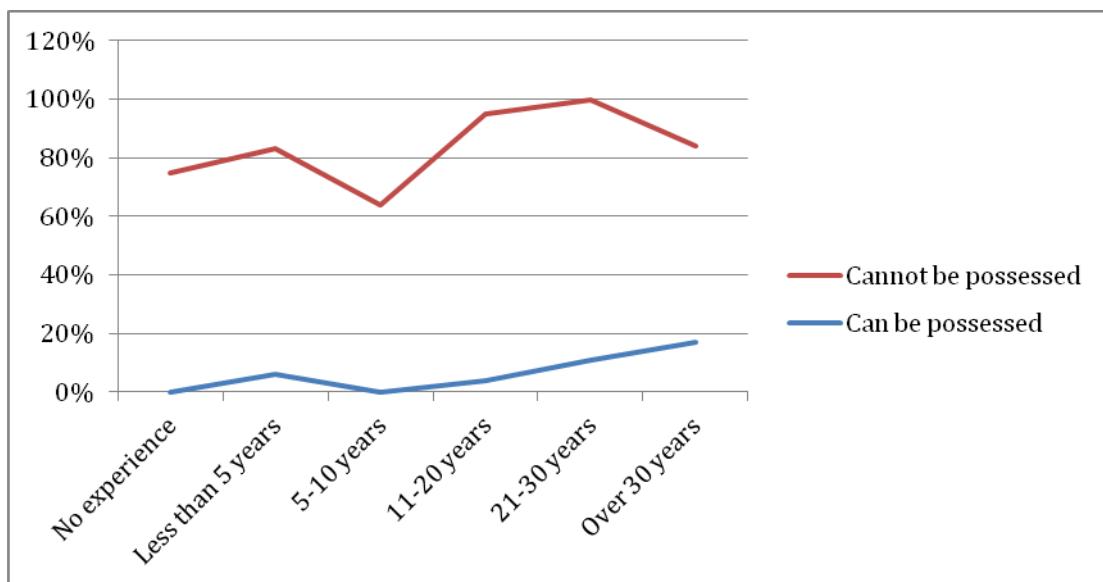


Highest line refers to the negative answers to the question, line in the middle to the positive answer and the line in the bottom to the group that did not or could not answer.

**Graph 5 –** What kind of symptoms can demon-possession (*riivaus*) cause?

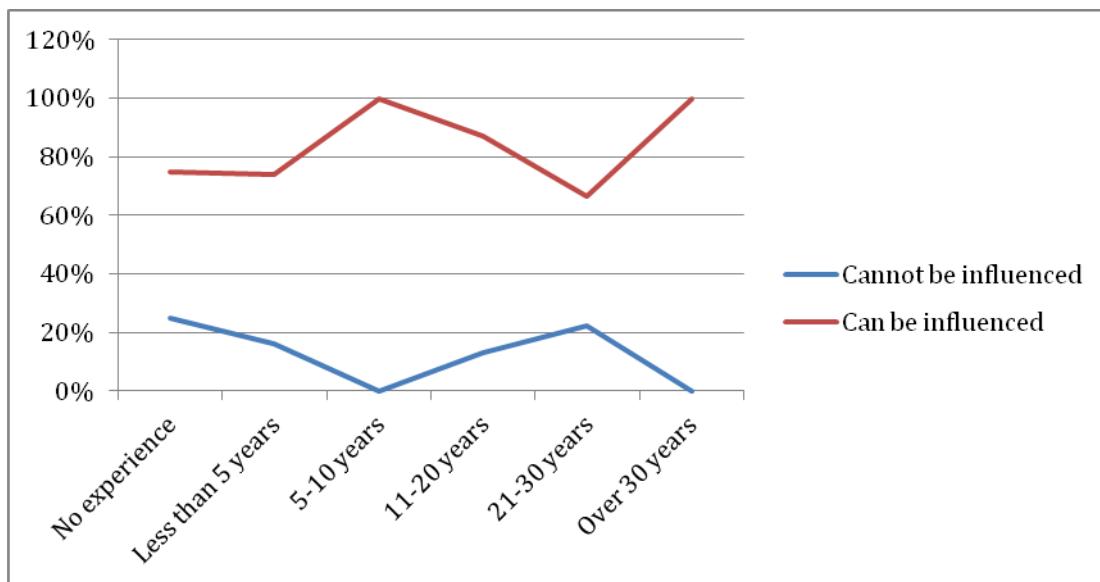


**Graph 6 –** Length of career and belief in the demon-possession of Christians



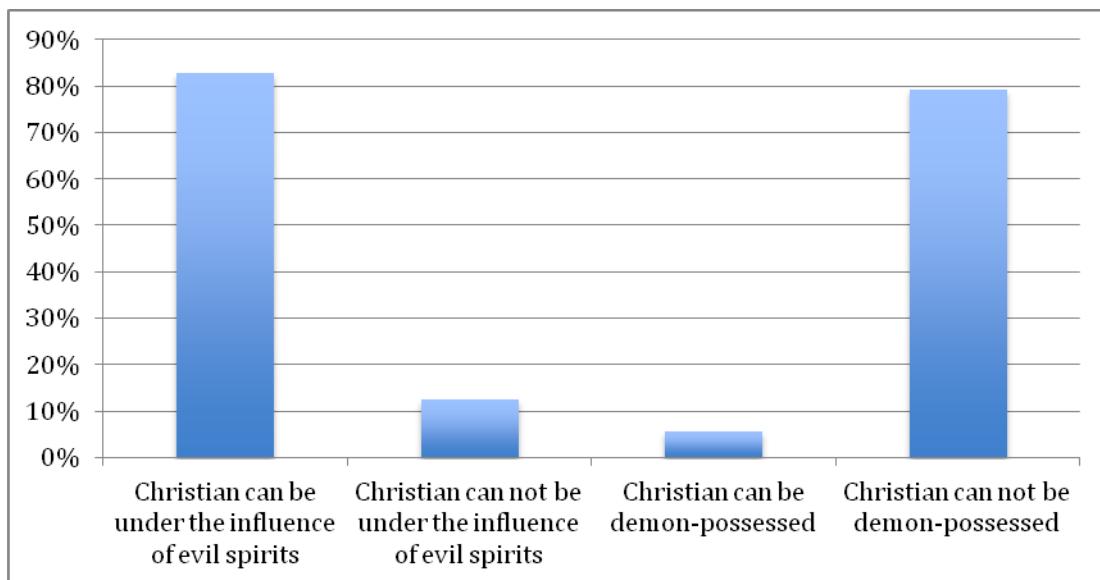
Higher line describes that a Christian cannot be possessed, lower that he can be.

**Graph 7** – Length of career and belief in the demonic influence in the Christians.

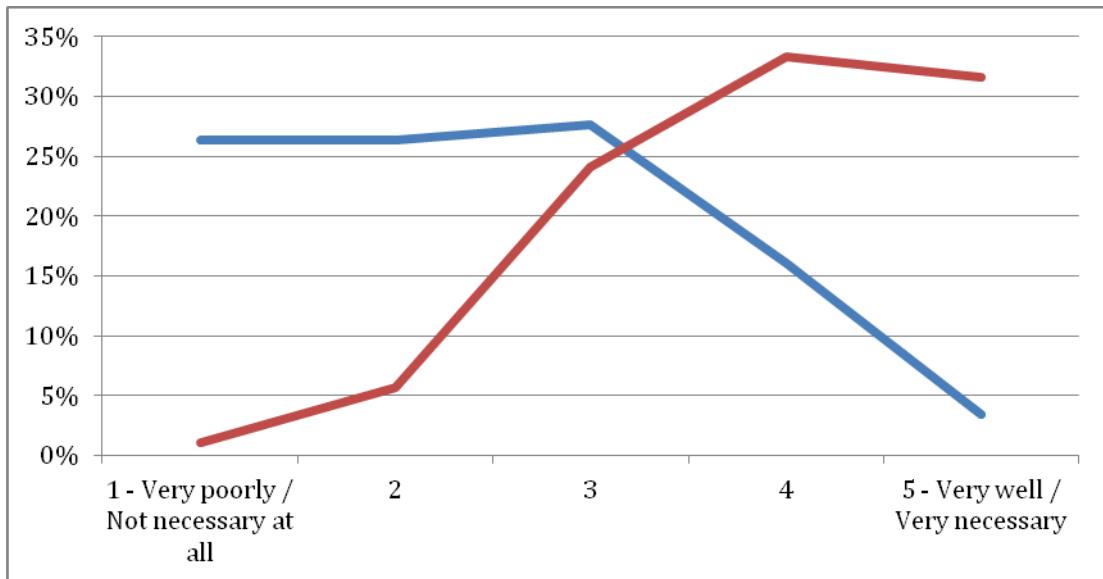


Upper line describes the belief that a Christian can be influenced by demonic spirits, lower that a Christian cannot be influenced.

**Graph 8** – Overall belief concerning demonic influence and demon-possession of a Christian.

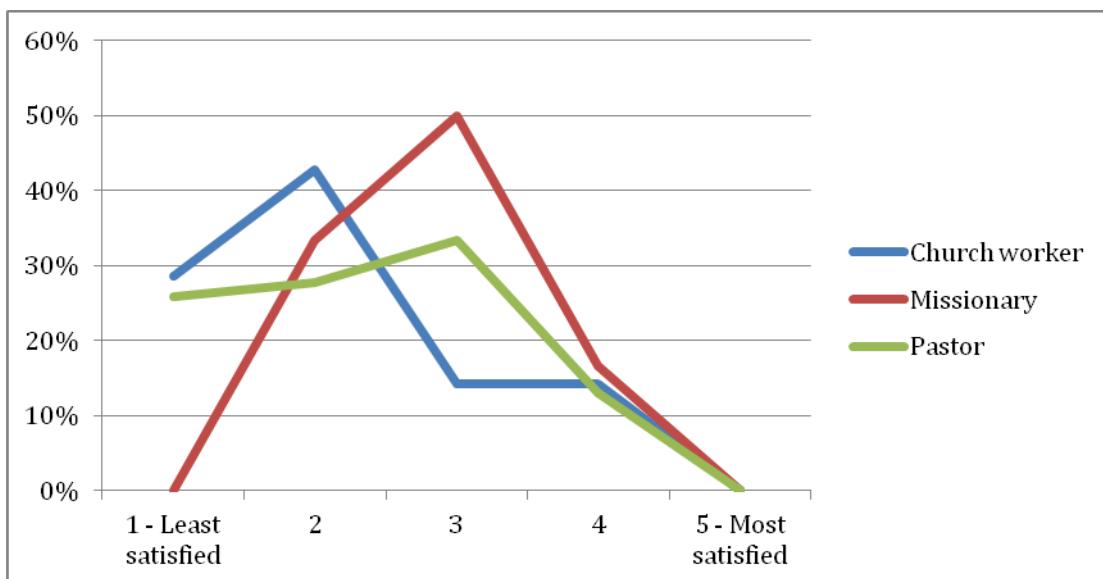


**Graph 9 – Theological training and spiritual warfare.**



Descending line reflects satisfaction with theological training concerning spiritual warfare, ascending arrow reflects the need for additional training on the topic.

**Graph 10 – Satisfaction with the ministry education.**



The line with its peak on the far left represents the church workers whose training is usually two years, the line with its peak in the middle are the pastors. Missionaries are the most satisfied, their line is on the right. None of them were fully satisfied with their training.

## APPENDIX D – ΔΑΙΜΟΝΙΖΟΜΑΙ TRANSLATION

### COMPARISON

Verse	Greek (NA27)	ESV	Finnish Translations			
			1776	RK33/38	RK92	RK2000
Mt. 4:24	δαιμονιζόμενους	Those oppressed by demons	Pirulta riivatuita	Riivatut	Pahojen henkien vaivaamat	Pahojen henkien riivaamat
Mt. 8:16	δαιμονιζόμενους πολλούς	Many who were oppressed by demons	Pirulta riivattua	Monta riivattua	Pahojen henkien vaivaamia	Monta riivattua
Mt. 8:28	δύο δαιμονιζόμενοι	Two demon-possessed men	Kaksi pirulta riivattua	Kaksi riivattua	Pahojen henkien vaivaamaa	Kaksi riivattua miestä
Mt. 8:33	δαιμονιζόμενων	The demon-possessed men	Pirulta riivatuille	Riivattujen	Pahojen henkien vaivaamille	Riivatuille
Mt. 9:32	δαιμονιζόμενον	A demon-pressed man	Pirulta riivatun	Oli riivattu	Mies, jota vaivasi paha henki	Jossa oli riivaajahenki
Mt. 12:22	δαιμονιζόμενος	A demon-pressed man	Pirulta riivattu	Riivattu mies	Mies, jota vaivasi paha henki	Riivattu mies
Mt. 15:22	δαιμονίζεται	Oppressed by a demon	Vaivataan hirmuisesti perkeleeltä	Riivaaja vaivaa	Paha henki vaivaa	Riivaaja vaivaa
Mk. 1:32	τοὺς δαιμονιζόμενους	Oppressed by demons	Perkeleiltä riivatuita	Riivatut	Pahojen henkien vaivaamat	Riivatut
Mk. 5:15	τὸν δαιμονιζόμενον	The demon-possessed man	Perkeleeltä riivattu	Riivatun	Pahojen henkien vaivaaman miehen	Legioona riivaajia
Mk. 5:16	τῷ δαιμονιζομένῳ	To the demon-possessed man	Perkeleeltä riivatulle	riivatulle	Pahojen henkien vaivaamalle	Riivatulle
Mk. 5:18	οἱ δαιμονισθεῖς	Who had been possessed with demons	Perkeleeltä riivattu	Se riivattuna ollut	Pahoista hengistä (vapautunut)	Riivattuna ollut mies
Lk. 8:36	οἱ δαιμονισθεῖς	The demon-possessed man	Perkeleeltä riivattu	Riivattu	Pahojen henkien vaivaama	Riivattu
Jn. 10:21	δαιμονιζόμενοι	One who is oppressed by a demon	Riivatun	Riivatun	Jossa on paha henki.	Riivatun

## **APPENDIX E – GUIDE FOR PASTORS, CHURCH WORKERS AND COUNSELORS**

### **What to say to a Christian who believes he/she or someone else is demon-possessed**

Explain to him/her that...

1. The image we have about demon-possession is more a product of the show business than of the Bible.
2. If we are Christians, we cannot become demon-possessed. There are no indications in the Bible that the New Testament churches would have exorcised demons from Christians.
3. Severe demonic influence in our lives is most often preceded by occult involvement. Best solution is to surrender to Christ, pray for his help and connect to a local church.
4. Mental illnesses are not to be equated with demons. There are usually other explanations than demon-possession, because human beings are so complex.
5. Demons do not need to be inside of us in order to be able to influence us. Fighting demons is not the primary aspect of spiritual warfare, but a holy life.

### **How to recognize when deliverance might be needed**

*If the person is a Christian*

Even though a Christian cannot be demon-possessed, there is a possibility that deliverance is necessary. Such cases might be due to

1. Occult past before coming to faith, such as
  - a. Experimenting with an Ouija-board
  - b. New Age
  - c. Eastern religions and meditation
  - d. Satan worship
  - e. Black or white magic
2. Idolatry and syncretistic practices after coming to faith such as
  - a. Tarot
  - b. Horoscope
  - c. Remaining in the practices of former religion
3. Family involvement in such practices – this is not a matter of generational curses (a.k.a. familiar spirits), but it speaks about openness to evil spirits during his/her upbringing.
4. If the Christian has been struggling with addictions or compulsory and destructive behavior, or is overwhelmed by fear.

*If the person is a non-Christian*

Performing deliverance to a non-Christian is not recommended unless he/she is willing to accept Christ. Always explain the Gospel to the non-Christian, and when praying with him/her the “sinner’s prayer,” you can include a part into the prayer in which he/she renounces his/her former occult practices.

## **How to perform deliverance**

Follow the steps described here and apply them according to each individual person.

1. Always perform deliverance in a private setting. Begin by telling that everything is confidential. You may want to ask briefly for the Holy Spirit's guidance.
2. Explain that becoming free requires that he/she him/herself renounces the evil.
3. Explain that things are not either spiritual or secular – everything is spiritual. Therefore some things that we have overlooked might have influenced our lives more than we can imagine.
4. Ask the person to describe any reason why he/she thinks the devil is tormenting. Ask him/her be specific — this might be the first time he/she realizes the scope of his/her actions, or feels safe enough to open up to somebody who can actually help him/her.
5. Encourage the person to open up and tell him/her that there is nothing he/she could say that would be beyond God's grace or would make you to think about him/her badly.
6. Pay attention to his/her feelings, especially fear and sense of unhealthy guilt. Ask questions relating to your observations. Listen to the Holy Spirit.
7. Invite him/her to pray with you. It is always better if he/she prays aloud and renounces his/her practices. Find a model prayer below.
8. After he/she has prayed, declare his/her sins forgiven, invite Holy Spirit to fill him/her. Declare that the Devil's power has been broken, and that the evil spirits need to leave and never come back. Anoint him/her with oil if available.
9. Explain to him/her that his/her actions had opened doors into her life for demons. Jesus has now closed those doors, but now it is up to him/her not to open those doors anymore. In this he/she needs the Help of the Holy Spirit and other Christians. Encourage the person to join the Church and enjoy the benefits of true Christian fellowship.
10. If the person does not experience freedom right away, be prepared to meet him/her repeatedly. Sometimes the help of a psychiatrist or more experienced therapist is needed.

### **Model prayer**

Depending on the willingness of the person, either encourage him/her to pray him/herself, or ask him/her repeat the following prayer after you.

- Dear Lord Jesus, forgive me my sins.
- I repent my involvement in \_\_\_\_\_ (ask him/her to describe the matter with his/her own words).
- I thank you for dying on the cross for my sins and defeating the powers of darkness.
- I ask that you would set me free from this bondage.
- Jesus, make me truly free from these things.
- Amen (pastor/counselor will continue with a declaration and blessing).

### **Some warnings**

1. Never perform deliverance in public.
2. Never suggest that somebody is demon-possessed. Instead, propose that there might be demonic influence involved.
3. Do not expect any spectacular manifestations during the deliverance. Greatest sign of successful deliverance is that the person experiences true freedom in his/her life.
4. Do not suppose that getting rid of demons solves anything. The demons are not the issue but the things in his/her life that have allowed them to influence him/her. The person might need more help after the deliverance than before it.
5. Never blame the person for anything, even of not getting free of demons – he is a victim and needs help, love and acceptance.
6. Do not allow the person to describe detailed sexual experiences, and especially so if he/she is of different gender.
7. Be aware of your own weak spots and guard yourself from becoming overtly interested about the demons.
8. Never shout or use any mediums; true spiritual authority comes from real relationship with Jesus and cannot be fabricated.
9. If the “demons” manifest...
  - a. Remember that despite the symptoms it is not necessarily a real manifestation. If the person is a Christian, always presuppose that the manifestations are not real deal but speak about other problems in that person’s life.
  - b. Deliverance is not a power struggle between you and the demons.
  - c. Do not interrogate “the demons” — even in the real cases they have nothing to offer but lies.
  - d. Understand that they manifest in order to cause fear or to get us preoccupied with them, there are no other purposes for them to reveal themselves.
10. If you are afraid to perform deliverance, ask someone to join you. You do not have to be experts. If you have enough faith to try deliverance, you have enough faith.
11. Being able to deliver somebody is not a matter of bragging. You have done nothing but been faithful.
12. Do not try to “cast out” demons without the person’s consent.