



# Can a Christian Have an Unclean Spirit? Volume III : The Psychology and Book Apologetics

*Gary Hal Graff*

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SUMMARY OF VOLUME III: The Psychology and Book Apologetics (232 pages)

CHAPTER 11: Epilepsy: the Archeproof (30 pages) Epilepsy stands at the center of the debate of whether or not a Christian can have an unclean spirit because Jesus cured epilepsy by casting out a spirit. However, some believe that the boy of Matthew 17 was not "epileptic," but "lunatic." Yet all the Greek lexicons agree that the word in question means "epileptic." So if epilepsy can be caused by a spirit, and Christians can have epilepsy, then here is real proof that a Christian can have an unclean spirit. However, there is more than one type of epilepsy; are Christians immune to one type and not to another? Is there a type which may be caused by a spirit and a type which is purely natural? To discover the answer to this question, the medical nature of this condition is explored. There are some surprises to be found in this information.

CHAPTER 12: Hysteria: the Archetype (65 pages) Hysteria is also central to the study of demonology because what used to be called "possession" is now called "hysteria." "Hysteria" does not refer to a panic-stricken person, but is something quite different. What is it; what is its medical or psychological nature; are Christians immune to it? Is it really just dissociated mechanisms from the person's subconsciousness, as psychiatrists claim, or is there more to it?

One of the most bizarre forms of hysteria is multiple personality, which includes the case of the Eve of "The Three Faces of Eve." Were any of these patients Christians? More surprises are found here.

CHAPTER 13: The Neuroses and Psychoses (19 pages) We know that Christians can become neurotic or psychotic. Are spirits involved in either of these illnesses? To determine this, the medical and psychological nature of these conditions are explored. This includes: studying the neuroses such as anxiety, phobia, obsession, compulsion, depression; and studying the psychoses such as paranoia, depression, mania, and schizophrenia. If it appears that spirits might be involved in any of these, theories must be developed to explain how they are involved, and what is the balance between the natural and spiritual elements of these conditions. This is because no spirit-caused condition is one-hundred percent spiritual, not even possession; all spirits are limited to working through the physiology and psychology of the subject.

CHAPTER 14: The Mind, Drugs, and Spirits (32 pages) If spirits may be involved in epilepsy, the neuroses, and the psychoses, why can some of these conditions be treated (though not cured) by drugs? And why, conversely, do other drugs seem to promote the activity of spirits, such as the psychedelic and other mind-altering drugs? Most Third World religions use drugs and asceticism to produce spiritual experiences, as a means of putting their devotees into contact with their "gods." So is there a connection between the mind, drugs, and spirits?

CHAPTER 15: Reply to Dr. Reddin (24 pages) It is not enough to answer various objections to the idea that a Christian can have an unclean spirit; there are also entire books written against this idea. These objecting works come from all directions, from the fundamentalists, from the liberals, and from the non-Christian psychiatrists. The fundamentalist viewpoint is represented in a book by Dr. Opal Reddin and nine of her colleagues at Central Bible College, Springfield, Missouri. Their book is called, *Power Encounter: A*

Pentecostal Perspective.

Though their credentials are impeccable, the arguments of these theologians are extremely weak. The passages they cite to "prove" that a Christian cannot have an unclean spirit have little or nothing to do with internal demonic bondages. For instance, they repeatedly refer to Matthew 6:24, the passage that says no man can serve two masters, as one such "proof." But what does this have to do with demonology? Why should anyone think that those who are harassed by unclean spirits are "serving" the devil? This is a dangerous attitude, the same one that led to the prosecution of the possessed during the witch hunts of the seventeenth and eighteenth centuries. At that time the possessed were identified with witches, which resulted in their being imprisoned, tortured and executed along with witches! By citing such passages as Matthew 6:24, these theologians demonstrate that they are out of contact with the realities of this subject.

Dr. Reddin and her colleagues further criticize those who have made demonology their life-long study, but their lack of understanding demonstrates their failure to invest any real amount of time and energy into studying this matter. Hence, their thought and arguments are fraught with weakness.

CHAPTER 16: Reply to Dr. Corts (28 pages) Dr. Juan Corts, a liberal, has produced a similar book entitled, *The Case Against Possessions and Exorcisms: A Historical, Biblical, and Psychological Analysis of Demons, Devils, and Demoniacs*. His credentials are impressive: the holder of a masters degree in philosophy, a doctorate in theology, and a Ph.D in clinical psychology, and having been both a student and a professor at Harvard. However, his errors in the use of New Testament Greek and in his interpretation of scripture are easily exposed. For instance, he claims that a "demon" is not a true substantive, not a real "thing," but merely an impersonal "force" or "influence." He supports this claim by stating that in the Greek the word "demon" is never preceded by the definite article "the." But the fact is, out of a total of fifty-five listings for this word in the New Testament, the definite article precedes it in thirty-one of these cases (which are listed), which is 56% of the total. This is a far cry from "never."

CHAPTER 17: Reply to Dr. Sargant (15 pages) The psychological viewpoint is represented by Dr. William Sargant in two of his books: *Battle for the Mind*, and *The Mind Possessed: A Psychology of Possession, Mysticism, and Faith Healing*. His books are interesting, and his contribution to the treatment of the soldiers who suffered nervous breakdowns during World War II was significant. However, when he tries his hand in the field of religion, he is obviously unqualified. He holds such beliefs as, the Christian conversion process is the result of a nervous breakdown, the apostle Paul suffered trance-like hysterical fits of ecstasy when he spoke in tongues, and exorcism is equivalent to his drug-excitation treatment for hysteria. His lack of understanding of the religious domain and of the spiritual realities essentially hamstring the effect of his argument.

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