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# Demonic Possession, Exorcism, and Pastoral Care

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DEMONIC POSSESSION, EXORCISM, AND PASTORAL CARE

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A Research Paper Presented to the Faculty  
of Concordia Seminary, St. Louis,  
in partial fulfillment of the  
requirements for elective  
P-200

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by

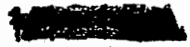
Paul L. Sherouse

May 1983

Charles Knippel

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## INTRODUCTION

In 1949, a fourteen year old boy in a Lutheran family living in Mt. Rainier, Maryland, was reported to be possessed by a demon. Because their Lutheran minister was unable to provide adequate pastoral care, the family turned to the Catholic Church for help. They came to St. Louis University Hospital for consultation with Jesuit experts and eventually a successful exorcism was performed at Alexian Brothers Hospital. Before the boy was admitted to Alexian Brothers, he was brought to the attention of Dr. Louis Sieck, then President of Concordia Seminary, and Rev. Alfred Doerffler, then pastor of Pilgrim Lutheran Church. Together, they attempted an exorcism to free the boy from the demon which possessed him. The attempt proved unsuccessful and the family converted to Catholicism. The case became the basis for the book and movie entitled, The Exorcist.

The objective of this research paper is to understand the phenomena of demonic possession in the light of Scriptural teaching and Lutheran theology, in order to evaluate the place of exorcism in pastoral care. To achieve this objective, the following research is employed: (1) Lutheran involvement in the 1949 case in terms of pastoral

care provided, (2) Scriptural references to Satan, demons, and demonic possession, (3) references to the same in significant Lutheran theological literature, (4) insights from other literature on demonic possession, and (5) evaluation of exorcism in the practice of pastoral care.

For the purpose of this paper, we will be working with the following definition of demonic possession: the control of a human person's body and mind against their will by a spiritual being. Authorities on this subject sometimes make fine distinctions between demonic possession, demonic obsession, and the like. It is not the intent of this paper to discount these distinctions as much as it is to focus on the specific phenomena surrounding bodily possession.

At the end of this paper, several appendixes are attached. The reason for this is twofold: (1) to facilitate additional research into the 1949 case, and (2) to assist the practical application of this research.

I would be remiss if I did not acknowledge the many persons who showed a genuine interest in the historical research and provided me with much helpful information. In particular, I would like to thank Prof. Charles T. Knippel for his support and encouragement.

## CHAPTER I

### LUTHERAN INVOLVEMENT IN THE 1949 CASE

The pastoral care, provided in 1949 to a Lutheran boy possessed by a demon, ultimately became the responsibility of a Roman Catholic priest. The Lutheran pastor, of the boy's home congregation in Woodridge, D.C., did little more than confirm the phenomena which surrounded the boy at the parsonage on the night of February 17.<sup>1</sup> That the boy was brought to the attention of Dr. Louis Sieck and Rev. Alfred Doerffler is a fact. However, neither of these men recorded this event so that we might have a first-hand account of it today. The closest story we have been able to find is reproduced below. The details were originally given to me at the beginning of this academic year. They were kindly repeated for this record on May 11, 1983.

During the spring of my second or third year at the seminary, I attended the funeral of Dr. Kretzmann (father of O.P. Kretzmann, et al) at St. Peters Lutheran Church. St. Peters had been my fieldwork congregation. My roommate, Vernon Bahr, was with me. Dr. Sieck offered us a ride back to the seminary. I do not recall going to the committal. I remember this event clearly because

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<sup>1</sup> A more detailed discussion of this is presented in Peter Travers and Stephanie Reiff, The Story Behind The Exorcist (New York: Crown Publishers, 1974) chapter one, p. 15.

it was such a rare opportunity to ride with the President of the seminary.

On the way to the seminary, Dr. Sieck related the following story to us. What brought it to his mind, or inspired him to tell it I do not know.

Dr. Sieck explained that he and Rev. Alfred Doerffler were involved with a young man who had come from the east with his mother. The boy seemed to be possessed with a demon and Dr. Sieck and Rev. Doerffler had attempted to perform an exorcism.

Already in the east, there had been reports of the strange phenomena which centered on the boy. Objects reportedly moved with invisible assistance (pictures, tables, objects on the tables) and the bed the boy slept in was shaken violently and the bed covers were ripped off the child. A chair the boy sat in rocked back and forth in a manner which could not be duplicated by anyone else. Finally, there appeared on the boy's chest dermal markings which spelled the phrase: "Go to St. Louis."

Dr. Sieck witnessed the phenomena of the chair jumping about when the boy sat in it. He described how the boy would fold his legs up in the air, knees to his chin, and the chair would begin to tip back and forth. Dr. Sieck, who was a very tall man, attempted to duplicate this movement in the same chair but was unable to do so.

The exorcism attempt involved prayer and the Lord's Supper. It took place at Pilgrim Lutheran Church. The vessels on the altar were moving about as if some force was trying to prevent the communion. I cannot recall whether the boy was communed or not. My general impression is that they did commune him.

My roommate and I were very impressed with this story and discussed it at length. I received a carbon copy of that story from someone. My file which contained it has since been lost.<sup>1</sup>

It is possible to verify much of Prof. Knippel's

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<sup>1</sup>Cf. Appendix 1, below, p. 51.



story. It was spring. The boy arrived in St. Louis on March 6, 1949. He was admitted to Alexian Brothers Hospital on March 21. He remained in Alexian Brothers until the last week in April. Therefore, Dr. Sieck and Rev. Doerffler must have had contact with him sometime in the fifteen days prior to his hospitalization. When Dr. Sieck related this story to student Knippel, it was less than a month old.

Dr. Sieck and Rev. Doerffler had been very close throughout their days at the seminary and this friendship was maintained during their respective careers. It is not hard then to understand that either one would consult the other with regards to this case. Unfortunately, one of the remaining puzzles to this case is which of these men was contacted first by the family.

At any rate, it is obvious that fifteen days during the Lenten season was hardly enough time to establish a systemized plan to care for this child and his family. At Pilgrim, Lenten services were held twice each week. March 11 was Dr. Sieck's birthday. In this respect, it is doubtful whether there were more than two meetings with the boy. The limited success or failure of these men to care for this boy are clouded only by the family's frantic grasp at any means which offered a ray of hope. Hence we are left in our historical search with only two basic facts:

(1) Dr. Sieck and Rev. Doerffler believed this was a valid case of demonic possession, and (2) they attempted to help the boy. Whether this attempt can be classified as an exorcism must remain undetermined since we do not know exactly what they did.

These facts raise further questions for our study: What are the characteristics of demonic possession? How should a Lutheran pastor respond to a person who manifests these characteristics? What Lutheran materials are available to assist pastors in caring for such a person? Hopefully, most of the answers will be found in the following pages.

## CHAPTER II

### SATAN

Any discussion of demonic possession must naturally start with a look at Satan, "the ruler of demons" (Matt. 12:24). While it is the Pharisees who give him this designation, Jesus confirms the tempter's office later in this same passage by referring to "his kingdom" (Matt. 12:26). Two basic questions confront us in this chapter:

(1) What does Scripture reveal about the nature and origin of Satan? (2) What does Scripture reveal about Satan's attributes?

There are five passages which lead us to conclude that Satan was once an angel of heaven. In Rev. 12:3-9, Satan is portrayed as the red dragon whose tail "swept away a third of the stars of heaven." Many commentators would agree that "stars of heaven" is descriptive language for angels and that what is presented here is the idea that a third of the heavenly host followed Satan in his rebellion against God. This passage goes on to describe how Satan waged war against Michael and the heavenly host with his own army of angels.

These fallen angels are mentioned in Jude 6 as ones who "abandoned their proper abode." II Peter 2:4

adds that these angels were not spared "when they sinned," but were cast into hell and committed to pits of darkness "reserved for judgment." Rev. 12:9 informs us that they were thrown out of heaven and thrown down to the earth. The apostle warns us in II Cor. 11:14 that Satan has the ability to disguise himself as an "angel of light." In Job, we are told that he presented himself to God with the "sons of God" (1:6; 2:1) an Old Testament expression also used for angels.

Scripture gives us no direct information on when the angels were created. However, in Revelation we are told that the dragon "appeared in heaven" (12:3). That he was already a resident there seems obvious from the text as well as his later adherence to heavenly protocol (Job 1:6; 2:1). John mentions only two other times that Satan, in an intriguing phrase, was both a murderer and a sinner "from the beginning" (John 8:44; I John 3:8). This can not be a reference to his own beginning since, as one of God's creations, he was at first perfect. Rather it must refer to the beginning of time as man, on this side of eternity, understands it. It is in the Garden, where man and woman were first planted, that Satan makes his first attack against the human race (Gen. 3). Whether or not he was created before or during creation seems to be an open question.

Equally perplexing is the question of why Satan

rebelled in the first place. Scripture offers little explanation here as well, although many think Ezekiel 28 is a reference to Satan's demise. However, such an interpretation is hardly faithful to the text.<sup>1</sup> Regardless of the reason, Scripture does reveal in a multitude of passages the effect such a rebellion had on Satan.

Satan became an enemy of God and, consequently, of God's creation, man. He waged battle against our ancestors through deceit, temptation, and accusation. This warfare is continued in our time. He is the enemy of man who actively seeks his destruction at every turn. The angels which followed Satan appear to be servants under his authority for this very purpose.

Eve was the first human to fall prey to Satan's deceit (Gen. 3:13). Many scholars identify the deceiving angel in I Kings 22:19-23 as Satan. Even if this interpretation is wrong, Jesus referred to him as "a liar, and the father of lies" (John 8:44). The apostle describes him as "the god of this world who has blinded the minds of the unbelieving" (II Cor. 4:4). Later, in the same letter, Paul reveals that Satan, as the serpent, "deceived Eve by his craftiness" (11:3), and that he "disguises himself as an angel of light" (11:14). The antichrist works

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<sup>1</sup>Cf. Horace D. Hummel, The Word Becoming Flesh (St. Louis: Concordia Publishing House, 1979), p. 275.

"in accord with the activity of Satan" which includes "power and signs and false wonders, and . . . all the deception of wickedness for those who perish" (II Thess. 2:9,10).

I Tim. 5:15 regrets those who have "turned aside to follow Satan." John explains that a confession of Jesus is the key in distinguishing between "the spirit of truth and the spirit of error" (I John 4:6). In his Revelation, John quotes Christ as condemning those who are described as "a synagogue of Satan" (2:9), because they believe a different teaching and search the "deep things of Satan" (2:24). Later in this epistle, John describes Satan as the one "who deceives the whole world" (12:9).

As tempter, Satan is first revealed in the Garden (Gen. 3 and II Cor. 11:3). I Chron. 21:1 notes that it was Satan who "moved David to number Israel" against the Lord's will. In his most arrogant way, he tried to defeat Jesus with temptations (Matt. 4; Mark 1; Luke 4). It was Satan who put the idea of betraying Jesus into the heart of Judas (John 13:2) Satan filled Ananias' heart "to lie to the Holy Spirit" (Acts 5:3). The apostle Paul warns spouses that they are a favorite target of Satan's temptations (I Cor. 7:5).

The fact that Satan seeks mankind's destruction is evident in the story of Job (Job 1:6-12; 2:1-7). He snatches the Gospel message from the hearts of those who do not understand so that they will fall from faith and

and be lost (Matt. 13:19; Mark 4:15; Luke 8:12). Sickness is a part of his kingdom, as in the case of the woman "whom Satan [had] bound for eighteen long years" (Luke 13:16). Jesus called him a "murderer from the beginning" (John 8:44). He is the oppressor whose evil was repaired by Jesus (Acts 10:38). However, at times his destruction of men's flesh is also used for divine purposes (I Cor. 5:5; 12:7; I Tim. 1:20). He stands in the way of human work for the Gospel (II Thess. 2:18). Peter compares him to a "roaring lion, seeking someone to devour" (I Pet. 5:8). He puts the faithful to the test casting some in prison and taking other's lives (Rev. 2:10). Of course, the most dramatic depiction of Satanic destruction is the role he played as the red dragon opposing with his own army the heavenly host, and then turning his wrath upon man (Rev. 12).

Interestingly enough, Satan is cast in the role of accuser only twice in Scripture. This is noteworthy because the basic meaning of his name, שָׂטָן, is that of adversary and accuser. "The satan is the enemy in a specific sense, i.e., the accuser at law."<sup>1</sup> Thus we see, in Zech. 3:1, that he stood beside Joshua the high priest to accuse him. In Rev. 12:10 the proclamation is made that "the accuser of our brethren has been thrown down,

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<sup>1</sup>Gerhard Kittel, ed., Theological Dictionary of the New Testament, 10 vols. (Grand Rapids: Eerdmans, 1964), 2:73.

who accuses them before our God day and night."

God, Himself, declares that enmity exists between Satan and man (Gen. 3:15). Satan's argument against God and Job make this quite evident (Job 1:6-12; 2:1-7). In the case of Peter, Jesus revealed that Satan had "demanded permission to sift him like wheat" (Luke 22:31). Paul reminds us that Satan schemes to take advantage of us (II Cor. 2:11; Eph. 6:11), and he never fails to look for an opportunity to succeed (Eph. 4:27).

For our struggle is not against flesh and blood, but against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places (Eph. 6:12).

Satan seeks to condemn those in the service of the church so that they might "fall into reproach" with those outside the church (I Tim. 3:6,7). He holds men captive and forces them to do his will (II Tim. 2:26). He even disputes with the angels of heaven (Jude 9), and seeks their destruction as much as man's (Rev. 12).

As the instigator of rebellion, Satan has been given the authority to lead it. The Pharisees referred to him as "Beelzebul the ruler of demons" (Matt. 12:24; Mark 3:22; Luke 11:15). In the same text, Jesus acknowledges that the kingdom of evil belongs to Satan (Matt. 12:26; Mark 3:24-26; Luke 11:18). Twice, Jesus calls him "the



ruler of this world" (John 12:31; 16:11). All men who remain in spiritual darkness are under his dominion (Acts 26:18). The apostle Paul calls him the "god of this world," who attempts to keep men from the "light of the Gospel of the glory of Christ" (II Cor. 4:4). In Eph. 2:2, he is described as "the prince of the air, . . . the spirit that is now working in the sons of disobedience." He most certainly is the leader of "the rulers . . . the powers . . . the world forces . . . the spiritual forces of wickedness in the heavenly places" (Eph. 6:12). Paul reports that the coming of the man of lawlessness is "in accord with the activity of Satan" (II Thess. 2:9). He wields the power of death (Heb. 2:14). He is described as having a throne (Rev. 2:13), which certainly supports the view of him leading an army of rebelling angels (Rev. 12:7).

Having been given such authority, it appears that the battle has need of strategy and the army organization. Jesus asserts that Satan's kingdom is united in its fight against God and man (Matt. 12:26; Mark 3:23-26; Luke 11:17,18). The apostle tells us that his thorn in the flesh is, in fact, a "messenger of Satan" (II Cor. 12:7). The rulers, powers, world forces of darkness, and spiritual forces of wickedness seem to await his command (Eph. 6:12; Col. 2:15). Finally, the army which he led against Michael and the heavenly host, and the army which he leads against mankind is called "his angels" (Matt. 25:41; Rev. 12:7).

With such a powerful adversary, men might well become fearful and despondent. This is exactly Satan's purpose: to have men fear him rather than God. However, his most important attribute, as far as we are concerned, is that of the defeated and vanquished enemy.

Jesus noted at the return of the seventy that while they were proclaiming the Gospel and casting out demons in His name, He was "watching Satan fall from heaven like lightning" (Luke 10:18). Satan was cast out as the ruler of this world through Jesus' passion (John 12:31). Jesus also said that the Holy Spirit would "convict the world concerning . . . judgment . . . because the ruler of this world has been judged" (John 16:8,11). Paul exhorts us to remain faithful "and the God of peace will soon crush Satan under our feet" (Rom. 16:20). In Col. 2:15, Paul teaches that God has already "disarmed the rulers and authorities, making a public display of them, having triumphed over them through Jesus." The brother of our Lord suggests that by submitting ourselves to God and resisting the devil, "he will flee from us" (James 4:7). Peter also confirms the fact that Jesus now resides as the ruler of the universe "after angels and authorities and powers had been subjected to Him" (I Pet. 3:22). John records that Satan and his army "were not strong enough" (Rev. 12:7), and that they were thrown down from heaven (Rev. 12:9). And this defeat was not due to the angelic

superiority of Michael and the holy angels, but solely  
"because of the blood of the Lamb" (Rev. 12:11).

## CHAPTER III

### DEMONS

The Hellenistic use of the word δαίμων could refer to both deity and minor deity alike. Popular Greek usage tended to regard demons as spirits of the departed dead. In the Old Testament, the unique feature of Jewish demonology was that it equated demons with evil spirits. This was carried over into the New Testament, as we shall see in the following discussion.<sup>1</sup>

The origin of demons may be said to be identical with the origin of Satan. That they are angels is apparent from verses like Matt. 25:41. The apostle Peter explains how "God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment" (II Pet. 2:4). Jude relates how "the angels who did not keep their own domain, but abandoned their proper abode, [God] has kept in eternal bonds under darkness for the judgment of the great day" (Jude 6). While it may be debated that these angels can also be identified as the "third of the stars of heaven" (Rev. 12:4), it is clear that they are the Satanic

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<sup>1</sup>For a more thorough discussion of δαίμων see Gerhard Kittel, ed., Theological Dictionary of the New Testament, 10 vols. (Grand Rapids: Eerdmans, 1964), 2:1-20.

army which battled God's angelic host and attacks men under Satan's authority (Rev. 12:7-9). That they have also been present "from the beginning" (John 8:44; I John 3:8), by association with Satan seems apparent since they join in his rebellion.

The major attribute which Scripture reveals about demons is that they are spirits. Matthew describes how Jesus "cast out the spirits" (Matt. 8:16) from those demon-possessed. Jesus gave His twelve disciples "authority over unclean spirits, to cast them out" (Matt. 10:1). Jesus describes for His audience how unclean spirits react once they have been cast out (Matt. 12:43-45). Jesus healed "a man with an unclean spirit" (Mark 1:23) in a synagogue. Mark also tells us how these unclean spirits would react when they were confronted by Jesus (3:11). One of the Gadarene demoniacs is described as having "an unclean spirit" (Mark 5:2). Later in this same text the "demons" (5:12) within the man entreat Jesus to send them into a herd of swine. These demons are referred to as "unclean spirits" in the following verse. The man is later described as the one "who had been demon-possessed" (5:15). This same exchange between the terms demon and unclean spirit also occur in Luke's parallel account (Luke 8:27-39).

There are countless other verses which bear out this identification of demons as unclean spirits. We have

touched upon it here to counter the erroneous claim by some who proposes that the demons have some other nature than that of a spirit.<sup>1</sup> If one accepts the obvious, that the demons are the fallen angels, then there can be no question that they are spiritual beings for all angels are spirits (Heb 1:14).

Having once been holy angels, it is important to examine how rebellion affected their once perfect natures. They belong to the spiritual realm which exists beyond time and space as we know it (Luke 20:36). The mighty strength ascribed to God's angels by the psalmist has long since been turned against God and man (Psalm 103:20). As spirits, they are invisible (Num. 22:22-31), but have the ability to take shape and appear to men (Luke 1:26-28; 24:4). It should be noted that if the appearance of holy angels struck fear in the hearts of those who saw them (Luke 2:9), how much more fearful demons must be.

That there are many demons is attested to by the demons themselves (Mark 5:9; Luke 8:30). They are the enemy of God and man (Eph. 6:12; Rev. 12:7). They are organized, at least in so far as they come under Satan's authority (Matt. 12:24; Mark 3:22; Luke 11:15). Regardless of how they are organized, their ultimate purpose is the destruction of man. The Synoptics record how easily

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<sup>1</sup>For a look at some of the divergent views see Merrill F. Unger, Biblical Demonology (Wheaton: Van Kampen Press, 1952), p. 40.

the demons destroyed the herd of swine (Matt. 8:32; Mark 5:13; Luke 8:33). How much more intent they are for the destruction of man will be made obvious in the following paragraphs.

Leviticus presents us with a picture of sacrifices being offered to the satyrs, or demons (17:7). Deuteronomy speaks of "strange gods . . . demons who are not God . . . new gods who came lately" (32:16,17). II Chronicles describes how places of worship were created for "the satyrs" (11:15). The Psalms speak of children being sacrificed to the demons who are also called the "idols of Canaan" (106:36-39). These Old Testament references would lead us to conclude that deceiving man through false religions is one of the prime strategies of Satan's kingdom.

Certainly the New Testament supports such an idea. Paul clearly teaches that the Gentile sacrifices are "to demons, and not to God" (I Cor. 10:20). He continues in the same passage:

I do not want you to become sharers in demons. You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons (I Cor. 10:20,21).

Paul warns Timothy and all of us "that in the latter times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons (I Tim. 4:1). The brother of Jesus also gives a warning against the wis-

dom which is not "from above, but is earthly, natural, demonic" (James 3:15).

Demons are known to terrorize individuals. After the Spirit of the Lord departed from Saul "an evil spirit from the Lord terrorized him" (I Sam. 16:14). So much so, in fact, that Saul "raved in the midst of the house" (I Sam. 18:10). It is important to remember that those close to the individual terrorized also suffer, as in the case of the demoniac boy (Matt. 17:15; Mark 9:22). These two examples also show how such terrorization can come in the form of fits or convulsions. Yet another example is the demoniac in the synagogue: "And throwing him into convulsions, the unclean spirit cried out with a loud voice, and came out of him" (Mark 1:20). Luke's account of the demonic boy, mentioned above, demonstrates the demonic ability to ape an epileptic seizure: ". . . a convulsion with foaming at the mouth, and as it mauls him, it scarcely leaves him" (Luke 9:39).

The effect of demonic terrorization is often to drive men to acts of violence. Saul attempted to "pin David to the wall" with a spear on more than one occasion (I Sam. 18:11). Each time, "an evil spirit from God [had come] mightily upon Saul" (I Sam. 18:10). Through their association with idolatrous peoples, the Israelites "sacrificed their sons and their daughters to the demons" (Psalms 106:37). The Gadarene demoniacs "were so exceed-



ingly violent that no one could pass by that road" (Matt. 8:28). Mark reports that one of these demoniacs was so violent

. . . chains had been torn apart by him and shackles broken in pieces . . . and constantly night and day among the tombs and in the mountains, he was crying out and gnashing himself with stones (Mark 5:4,5).

The most famous example of demoniac inspired violence is reported in Acts where the demoniac attacked the seven sons of Sceva, "subdued all of them and overpowered them, so that they fled out of the house naked and wounded (Acts 19:6).

Sickness appears to be a close ally of the demonic realm in its constant attack against man. A spirit had caused a Jewish woman to be "bent double" as if with some crippling arthritis (Luke 13:11). In Jerusalem, people brought those "who were sick or afflicted with unclean spirits" (Acts 5:16) The apostle Paul seems to be another victim of a demonically induced "thorn in the flesh" (I Cor. 12:7).

Apart from their deception, terrorizing, and instigating acts of violence, Scripture lists more references to the phenomena of demonic possession. Unique in this regard is the fact that demons are closely related to all that is categorized unclean. Sickness, which we touched

briefly above, is in this category. The Gadarene demoniacs lived among the tombs and pleaded to be sent into the swine. Both of these--the tombs and the swine--were considered grossly unclean in the Jewish culture. Whether this attraction carries over into the spiritual realm and influences the choice of which persons are available for demonic possession is an open question. Scripture never reveals the spiritual state of persons before their state of possession.

Matthew reports that Jesus healed "many who were demon-possessed . . . with a word" (Matt. 8:16; Luke 6:18). Obviously, the Gadarene demoniacs were severely possessed (Matt. 28:33; Mark 5:15-19; Luke 8:27-29). A demon caused one man to be dumb (Matt. 9:32; Luke 11:14). Another man's possession caused blindness as well as dumbness (Matt. 12:22). Jesus warned His followers that a relapse of demonic possession would be worse than the initial possession (Matt. 12:43-45; Luke 11:24-26). The Canaanite woman's daughter was "cruelly demon-possessed" (Matt. 15:22; Mark 7:25). One boy demoniac would often "fall" into the fire, and often into the water" (Matt. 17:14-20; Mark 9:17-28; Luke 9:38-42). Those in the synagogue were not immune to this malady (Mark 1:23-27). Both the apostles and those who were not a part of the band which followed Him were able to cast out demons in His name (Mark 6:13; 9:38). Many women were healed of evil spirits, including Mary

Magdalene, "from whom seven demons had gone out" (Luke 8:2). The apostles continued to heal demoniacs in Jerusalem after Pentecost (Acts 5:16; 8:7). Those who practiced divination seemed to be prime candidates for possession, as was the slave-girl in Philippi (Acts 16:16). Demonic possession was also combatted by others. Exorcism was a trade for some Jewish families, although not always a successful one (Acts 19:11-16).

When the demoniacs were confronted by Christ, they revealed a supernatural knowledge of Him. Perhaps it would be more correct to say, the demons revealed their knowledge of Him. The Gadarene demons were painfully aware of who Jesus was (Matt. 8:29; Mark 5:7; Luke 8:28). The unclean spirit which possessed the man in the synagogue also had a supernatural knowledge of Jesus (Mark 1:24). However, Jesus did not always permit the demons to speak precisely for this reason (Mark 1:34). Mark describes how, "whenever the unclean spirits beheld Him, they would fall down before Him and cry out saying, 'You are the Son of God!'" (3:11). The slave-girl of Philippi demonstrated demonic knowledge of Paul and his assistants (Acts 6:17). The demon admitted to the sons of Sceva that he recognized Jesus and even knew about Paul (Acts 19:15). The brother of Jesus taught: "You believe that God is one, you do well, the demons also believe, and shudder" (James 2:19).

That last verse alerts us to the final character-

istic that Scripture reveals about demons: they shudder in their knowledge of God because they recognize their doom and defeat at the hands of His Son. The demons of Gadarene fearfully asked Jesus: "Have You come here to torment us before the time?" (Matt. 8:29). Mark's and Luke's parallel to this event show the demons begging Jesus not to torment them (Mark 5:7; Luke 8:28). Luke adds that the demons "were entreating Him not to command them to depart into the abyss" (8:31). The writer of Hebrews reveals that the demons do not receive help from God (2:16), rather, "God did not spare the angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment" (II Pet. 2:4). Jude 6 adds that God "has kept them in eternal bonds under darkness for the judgment of the great day." In their heavenly battle, they already discovered that "they were not strong enough" and we can be sure that they are aware with Satan that they have "only a short time" (Rev. 12:8, 12).

## CHAPTER IV

### CASE STUDIES

We are now to the point in this paper, where we can focus our attention on Scripture's information regarding the specific phenomena of demonic possession. That is, the complete control of an individual's body and faculties by an unclean spirit against their will. Among the many references to persons being possessed by demons, there are eight cases in Scripture which provide some details of the possession itself. As we examine these cases, a Scriptural blueprint of demonic possession should emerge and common characteristics of possession should become apparent.

Case one is reported by each of the Synoptic writers (Matt. 8:28-34; Mark 5:15-19; Luke 8:27-39). It is the case of the Gadarene demoniacs. Matthew alerts us to the fact that there were two. Mark and Luke only record one since it appears he was the spokesman. Perhaps the second demoniac had been made dumb by his possession. All three report that the demoniacs lived among the tombs and Luke adds that they were naked. While Matthew describes them as exceedingly violent, Mark adds that they demonstrated superstrength which could burst chains, although much of their violence was directed upon themselves. The

demoniacs recognize Jesus and Luke adds that they fell on their faces before Him. Apart from a few minor differences, all report the same basic greeting:

<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>
What do we have to do with You, Son of God? Have You come here to torment us before the time?	What do I have to do with You, Jesus, Son of the Most High God? I implore You by God, do not torment me!	What do I have to do with You, Jesus, Son of the Most High God? I beg You, do not torment me.

According to Mark, as Jesus was commanding the demons to depart He asked: "What is your name?" Luke records this question of Jesus also and gives the demons' single response: "Legion." Mark gives the more complete response: "My name is Legion; for we are many." All three mention the demonic entreaty made to Jesus. Matthew and Mark supply the dialog:

<u>Matthew</u>	<u>Mark</u>
If You are going to cast us out, send us into the herd of swine."	Send us into the swine so that we may enter them.

The permission given by Jesus is recorded by Matthew in the one word: "Begone!" Matthew's account ends with the destruction of the herd, but Mark and Luke continue the story. The healed man wanted to go with Jesus but was told:

Mark

Go home to your people and report to them what things the Lord has done for you, and how He had mercy on you.

Luke

Return to your house and describe what great things God has done for you.

Luke concludes this account with the former demoniac following Jesus' instructions.

The characteristics of possession revealed in this case study are: (1) multiple possession, that is, possessed by more than one demon at a time, (2) an attraction for unclean things or acts, (3) supernatural knowledge, (4) violence, (5) control of man's speech, (6) the acknowledgment of Jesus' authority, and (7) supernatural strength.

Our second case is contained in only two verses of Scripture (Matt. 12:22; Luke 11:14). A man was brought to Jesus who Matthew describes as being blind and dumb. Luke mentions that the demon was dumb, in the sense that it was the cause of the malady. Jesus healed the man so that he could speak and see. Luke adds that the healing was effected when the demon was cast out. In this brief case we note the following characteristics: (1) the demoniac had to be brought to Jesus, (2) physical infirmities were considered unclean in the Jewish religion, (3) control of the faculties of sight and speech, and (4) acknowledgment of Jesus' authority.

Case three is the familiar story of the demoniac daughter of the Canaanite woman (Matt. 15:22-28; Mark 25-

30). After hearing about Jesus, she goes to Him and prays: "Have mercy on me, O Lord, Son of David; my daughter is cruelly demon-possessed" (Matt. 15:22). Mark adds that she was persistent in her appeal. Because of her faith, Jesus healed her daughter from afar. In this case, the characteristics are: (1) the Canaanites were unclean, (2) the healing comes after faithful praying, (3) the daughter is healed from a distance, and (4) the acknowledgment of Jesus' authority.

The fourth case study is about a boy demoniac (Matt. 17:14-20; Mark 9:17-28; Luke 9:38-42). A father brings his demoniac boy to Jesus' disciples, but their attempts at expelling the demon are unsuccessful. He comes to Jesus and says:

Matthew  
 Lord, have mercy on my son, for he is a lunatic, and is very ill; for he often falls into the fire and often into the water. And I brought him to your disciples and they could not cure him.

Mark  
 Teacher, I brought You my son, possessed with a spirit which makes him mute; and whenever it siezes him, it dashes him to the ground and he foams at the mouth, and grinds his teeth and stiffens out. And I told Your disciples to cast it out and they could not.

Luke  
 Teacher, I beg You to look at my son, for he is my only boy. And behold, a spirit siezes him, and he suddenly screams, and it throws him into a convulsion with foaming at the mouth, and as it mauls him, it scarcely leaves him. And I begged Your disciples to cast it out, and they could not.



Mark records that Jesus asked the father how long this had been going on. The father responded: "From childhood. And it has often thrown him both into the fire and into the water to destroy him. But if You can do anything, take pity on us and help us!" (Mark 9:21,22). Jesus said to this father: "All things are possible to him who believes" (Mark 9:23). As the boy is attacked again, Jesus commands the demon to leave and never return. After a final convulsion it departs.

Characteristics in this case are: (1) the demoniac had to be brought to Jesus, (2) violence towards himself, (3) control of physical and speech faculties, (4) importance of faith for success, (5) acknowledgment of Jesus' authority, and (6) the demon departs in a fit.

The fifth case concerns a man in a synagogue (Mark 1:23-27; Luke 4:33-36). He is possessed by "the spirit of an unclean demon" (Luke 4:33). The demon reacts toward Jesus in the following way:

Mark  
 What do we have to do with You, Jesus of Nazareth? Have You come to destroy us? I know who You are--the Holy One of God!

Luke  
 Hā! What do we have to do with You, Jesus of Nazareth? Have You come to destroy us? I know who You are--the Holy One of God!

Both record Jesus saying to the demon: "Be quiet, and come out of him!" After throwing the man into a convulsion and crying out with a loud voice, the demon departs with-

out doing any harm.

The following characteristics are noted in this case: (1) supernatural knowledge, (2) control of speech faculty, (3) acknowledgment of Jesus' authority, and (4) the demon leaves in a fit.

Case six is reported by Matthew alone (Matt. 9:32, 33). A demoniac is brought to Jesus suffering from dumbness. After Jesus released him from the demon he could speak. The characteristics of this possession are: (1) the demoniac had to be brought to Jesus, (2) control of speech faculty, and (3) acknowledgment of Jesus' authority.

Case seven is another singular report. This time the demoniac is a slave-girl in Philippi (Acts 16:16-18). She follows Paul and his assistants through the streets crying: "These men are bondservants of the Most High God, who are proclaiming to you the way of salvation." After several days of this, Paul turns to her and says to the spirit: "I command you in the name of Jesus Christ to come out of her!" The demon departed that very moment.

In this case we see the following characteristics: (1) supernatural knowledge, (2) control of girl's speech, (3) an attempt to hinder the proclamation of the Gospel, (4) acknowledgment of the apostle's authority to exorcize it in the name of Jesus.

Our eighth and final case study involves a demoniac who was being exorcized by the seven sons of Sceva. When

they attempted to use the name of Jesus in their ritual, the demoniac attacked them and all seven left the house naked and wounded. The demon's retort shows that they lacked the same authority to use Jesus' name as Paul exercised: "I recognize Jesus, and I know about Paul, but who are you?"

This unique case has the following characteristics: (1) supernatural knowledge, (2) control of man's speech, (3) violence, (4) superstrength, and (5) acknowledgment of Jesus' authority but only through qualified agents of His.

In addition to the above cases, the following verses contribute to our list of characteristics in demonic possession. Matt. 7:22; Mark 9:38; and Luke 10:17, demonstrate the power of Jesus' name in casting out demons. Mark 1:34; 3:12; and Luke 4:41, support the fact that Jesus did not always permit the demons to speak because of their knowledge of Him. Mark 3:11 and Luke 4:41 reveal that the demons always proclaimed Jesus as the Son of God. Mary Magdalene was once the victim of a multiple possession (Luke 8:2). In Acts 8:7 there is another example of demonic departure through a fit.

Matthew and Luke record an intriguing discussion by Jesus on what a demon does after it leaves a person. (Matt. 12:43-45; Luke 11:24-26). First, it wanders through waterless places seeking rest which it does not find. It may return to its previous home, and if found unoccupied,

seven demons more wicked than the first will join it in possessing the person. The end result is that the last state of possession is worse than the first.

By combining the above characteristics found in the eight case studies and additional verses, we can say that the Scriptural characteristics of demonic possession are: (1) control of the speech process either to use it or prevent its use, (2) supernatural knowledge of persons and events, (3) some sort of connection with things regarded as unclean, (4) control of physical movement, (5) supernatural strength, (6) violence either to the possessed or others, (7) control of the sense of hearing, (8) multiple possession.

Additionally, the following characteristics about exorcism can be said to be substantiated by Scripture: (1) the authority of the name of Jesus, (2) necessity of faith, (3) inability of the possessed to seek help on his own, (4) the possibility of the demon departing through a convulsion or fit, (5) the possibility of the demon returning if there is no change in the spiritual life of the person, and (6) the success of exorcism over distances.

## CHAPTER V

### LUTHERAN INSIGHT

We turn our attention now to what the Lutheran Confessions and others in the church have said in regard to our topic. The Confessions do not address themselves to the subject of demonic possession. A single reference to evil spirits is in the Smalcald Articles, Part II, in relation to the evils of the Mass: ". . . evil spirits have introduced the knavery of appearing as spirits of the departed and, with unspeakable lies and cunning, of demanding Masses, vigils, pilgrimages, and other alms."<sup>1</sup> There are many references to the devil.

Luther says of the devil, in the Large Catechism, that he "especially exerts himself where the conscience and spiritual matters are at stake."<sup>2</sup> The purpose for such an attack is to strip from us the confidence in the Gospel. "But", Luther concludes the Sixth Petition, "prayer can resist him and drive him back."<sup>3</sup> Luther expresses his belief, in the Last Petition, that Satan is also re-

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<sup>1</sup>Theodore G. Tappert, ed., The Book of Concord (Philadelphia: Fortress Press, 1959), p. 295.16.

<sup>2</sup>Ibid., p. 434.104.

<sup>3</sup>Ibid., p. 435.111.

sponsible for causing "accidents and injuries to our bodies. Therefore there is nothing for us to do on earth but to pray constantly against this arch-enemy."<sup>1</sup>

With regards to sin, The Epitome makes clear that it is not a creation of Satan as if it were a substance. "Satan cannot create a substance; he can only, with God's permission, corrupt accidentally the substance which God has created."<sup>2</sup> This is to say that Satan's power is limited by the restraints which God places upon him. This knowledge is of comfort to Christians "for if God did not support us, we would not be safe from [Satan] for a single hour."<sup>3</sup>

Luther understands prayer to be the major weapon against Satan. The devil "is well aware what damage and harm he suffers when prayer is in proper use."<sup>4</sup> The reason prayer is so powerful is that it appeals to God through His Son Jesus Christ. Article IV of the Augsburg Confession says it this way:

Nothing less than Christ's power is needed for our conflict with the devil. We know that for Christ's sake we have a gracious God and his promise. And therefore we pray that the Holy Spirit may govern and defend us, so that we may not be deceived and err, nor be driven to do anything against God's will. . . . For Christ conquered the devil and gave us his promise and the Holy Spirit, so that with the help of God, we too,

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<sup>1</sup>Ibid., p. 435.115,116.    <sup>2</sup>Ibid., p. 469.25.

<sup>3</sup>Ibid., p. 435.116.    <sup>4</sup>Ibid., p. 424.29.

might conquer.<sup>1</sup>

In his discussion of the Third Commandment, Luther writes:

Even if no other interest or need drove us to the Word, yet everyone should be spurred on by the realization that in this way the devil is cast out and put to flight.<sup>2</sup>

In the preface to his Large Catechism he wrote:

Nothing is so effectual against the devil, the world, the flesh, and all evil thoughts as to occupy oneself with the Word of God, talk about it, and meditate on it.<sup>3</sup>

It is unfortunate that Luther's Works does not have a volume on the Synoptics which cover any of the case studies examined earlier. However, there are a few references with regards to demons and possession in Luther's Table Talks. For Luther, contact with demons was to be expected. "Every moment they are plotting against our life and welfare, but the angels prevent them from harming us."<sup>4</sup> One unique case of a twelve year old boy came to

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<sup>1</sup>Ibid., p. 126.139.    <sup>2</sup>Ibid., p. 379.102.

<sup>3</sup>Ibid., p. 359.10.

<sup>4</sup>Helmut T. Lehmann, ed., Luther's Works, 54 vols. (Philadelphia: Fortress Press, 1967), 54:172.

Luther's attention. The child was nothing more than a human vegetable, although he consumed as much food as four men. Unfortunately, Luther's advice was to suffocate the child. His reasoning was as follows:

Because I think he's simply a mass of flesh without a soul. Couldn't the devil have done this, inasmuch as he gives shape to the body and mind even of those who have reason that in their obsession they hear, see<sup>1</sup> and feel nothing? The devil is himself their soul.

Luther's most sound advice seems to have been the following:

No man should be alone when he opposes Satan. The church and the ministry of the Word were instituted for this purpose, that hands may be joined together and one may help another. If the<sup>2</sup>prayer of one doesn't help, the prayer of another will.

In Christian Dogmatics, Francis Pieper describes demons in this way: "The evil angels are stronger than men . . . the believer can withstand the attacks of Satan only in the power of God."<sup>3</sup> In discussing the distinction between the unbelievers' relationship to Satan and those who become bodily possessed, he makes the following points:

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<sup>1</sup>Ibid., p. 397.    <sup>2</sup>Ibid., p. 78.

<sup>3</sup>Francis Pieper, Christian Dogmatics, 3 vols. (St. Louis: Concordia Publishing House, 1950), 1:501.



It is Scriptural to describe the status of all those who do not believe that the blood of Jesus Christ cleanses us from all sins as obsessio spiritualis. We may reserve this term for particular cases and persons, using it to describe an intensified operation of the devil in individuals.

Bodily possession (obsessio corporalis) presents an entirely different case. Also children of God may suffer this affliction (Mark 5:6,18,19; Luke 8:28,38,39); by it the devil, under God's sufferance, takes possession of a man by personally (κατ' οὐσίαν) dwelling in him, so that the demoniac, bereft of the use of his reason and will, becomes the involuntary instrument of Satan. The human personality no longer functions; the devil in person (αὐτοπροσωπῶν) becomes the acting subject.<sup>1</sup> The demoniac is no longer responsible for his action.

These distinctions are helpful. However, his Scripture references do not support the argument that a Christian (a child of God) can be bodily possessed. Mark 5:6 shows the demon acknowledging Jesus' authority and pleading to escape torment. It should not seem strange that the demoniac is on his knees when the demon inside him is pleading with Jesus. Nor can we conclude that the man in his right mind after being healed is in the same spiritual state as before his possession. In fact, just the opposite would seem the case.

In the Concordia Theological Monthly of August 1933, Theodore Graebner wrote an article entitled, "Demoniacal Possession." At the end of the article he gave the following personal account:

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<sup>1</sup>Ibid., pp.509,510.

In my own experience I have witnessed only one phenomenon that satisfied the marks of possession given by Lang. [These marks are: the acting out of a new personality, supernatural knowledge, and a change in moral character.] This was the case of a farmer's boy near Hay Creek, Minn. Reared in a Christian family and a faithful member of our Church, he had "spells," during which a voice not his own would speak through his tongue, uttering words of unchastity and profanity completely foreign to his speech otherwise; sometimes giving evidence of information that could not be accounted for by natural sources; sometimes interjecting words in his own character, complaining of the power that was in control of his members. He would then be convulsed and thrown about, a state of unconsciousness would follow, and then there would be a complete recovery, without any trace of the experience. The attacks always yielded to the Word of God and prayer.<sup>1</sup>

In Healing and Redemption, Martin H. Scharlemann touches upon some parallel concepts which will prove helpful in our evaluation of exorcism. In regard to sickness Scharlemann writes:

But men fell prey to another rule, the tyranny of the Evil One. Jesus came to destroy the works of this alien power, to bind the strong man, as He Himself put it (Mark 3:27). The battle was joined also along the front of disease and suffering. To the task of overwhelming the kingdom of darkness belonged the job of restoring the whole man to a full relationship with God.<sup>2</sup>

The relationship between healing and redemption can then

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<sup>1</sup>Theodore Graebner, "Demoniacal Possession," Concordia Theological Monthly 4 (August 1933):603.

<sup>2</sup>Martin H. Scharlemann, Healing and Redemption (St. Louis: Concordia Publishing House, 1965), p. 84.

be seen in the context of the Christian congregation:

. . . a Christian congregation serves as a community within which the saving acts of God occur, and where healing is found in the very fact of belonging to a group.<sup>1</sup>

If we apply this approach to pastoral care for the demonically possessed, exorcism becomes just one aspect of the healing ministry of the Church. Not that a ministry of healing is the primary focus of a congregation, in the sense of miracles of healing being performed every week, but that within the Christian community the experience of the forgiveness of sins and Christian concern give a certain validity to exorcism as an expression of pastoral care. In this respect, "healing is a part of the total ministry of the church as it is exercised under the guidance of the pastor of a particular congregation."<sup>2</sup>

Scharlemann comments on several examples of Jesus' healing miracles. In the story of the paralytic, who was let down through the roof to see Jesus, Scharlemann makes the following important statement regarding faith:

. . . faith is not to be understood merely as the therapeutically effective expectant attitude on the part of the sick man; it is rather the assurance of both the paralytic and those who bring him that God's power of healing is at work in Jesus Christ. Restora-

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<sup>1</sup>Ibid., p. 99.      <sup>2</sup>Ibid., p. 105.

tion takes place within a group.<sup>1</sup>

Closer to our topic, Scharlemann discusses the healing of the ten lepers:

Jesus had a very special interest in combating this particular illness, partly because it cut the individual from the community of God's people. Part of His healing consisted in making it possible for such an individual to join the people of God at prayer, at worship, and in the service of others.<sup>2</sup>

In relation to the pastoral care of demoniacs, we could say the same situation applied. These were also people cut off from the community of God. Sometimes they were driven to live among tombs as the Gadarene demoniacs. Others appeared to be deranged or afflicted with illnesses which prevented their participation in society. Exorcism in this context goes far beyond the mere casting out of a demon, but returning a lost child of God to his Father through the redemption found in Jesus Christ.

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<sup>1</sup>Ibid., p. 100.    <sup>2</sup>Ibid., p. 85.

## CHAPTER VI

### INSIGHTS FROM OTHERS

Trevor Ling, in The Significance of Satan, makes the argument for a healing of the whole individual through exorcism. His argument stems from a study of what the concept "unclean" means in Mark's Gospel.

In Mark, however, the word 'unclean' has special prominence. It is used, without exception, at some point in every case of exorcism the evangelist describes. St. Mark thus emphasizes that the demonic is characteristically unclean. Every exorcism is, therefore, according to St. Mark, the purging out of spiritual defilement.<sup>1</sup>

Just as healing is but an aspect of redemption, so also sickness and defilement must be seen as a part of the Satanic kingdom. Therefore, Ling sees as the basic thrust of Jesus' teaching the fact that defilement begins on a spiritual level. Jesus' basic message is that "real defilement is an inner affair, that which proceeds from the heart."<sup>2</sup>

At this point, it might be well to address the question of whether a Christian is susceptible to demonic

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<sup>1</sup>Trevor Ling, The Significance of Satan (London: S.P.C.K., 1961), p.14.

<sup>2</sup>Ibid., p.15.

possession. Earlier, we noted that Francis Pieper thought this was a possibility. Leahy takes the opposite view and appeals to Luther: "It is impossible", says Martin Luther, "for Jesus Christ and the devil ever to remain under the same roof. The one must yield to the other--the devil to Christ."<sup>1</sup>

Scripture never reveals the spiritual state of the demoniacs prior to their possession. Neither does Scripture reveal how they became possessed. Certainly Scripture nowhere indicates that a Christian, no matter how weak their faith, doing battle with Satan can come to this end. Jesus' statement to Peter is just as true for each Christian today:

Simon, Simon, behold, Satan has demanded permission to sift you like wheat; but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers (Luke 22: 31,32).

In Ephesians, the apostle exhorts all believers to "put on the full armor of God, that you may be able to stand firm against the schemes of the devil," and later in this same passage, "taking up the shield of faith with which you will be able to extinguish all the flaming missiles of the evil one" (Eph. 6:11,16).

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<sup>1</sup>Frederick S. Leahy, Satan Cast Out (Edinburgh: The Banner of Truth Trust, 1975), p. 96.

The word of comfort which John speaks to our doubting faiths is: "You are from God, little children, and have overcome them; because greater is He who is in you than he who is in the world" (I John 4:4).

The emphasis then, in exorcism, must shift away from battle with individual demons and be seen in the total context of Christ's victory over Satan. This can be clearly seen in Jesus' response when the seventy returned full of excitement because the demons were subject to them in His name: "Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven" (Luke 10:20).

In the whole context of Christ's victory over Satan, the whole man must be ministered to. This means there must be more than a command for the demon to depart. "Being delivered from is only the prerequisite for being committed to--committed to a life of fellowship with the Son who sets men free."<sup>1</sup> In the words of a practicing exorcist: "The full healing work of exorcism always includes sound instruction in the Christian Faith for the individual and his or her family."<sup>2</sup>

Richards has these words for those shepherds who

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<sup>1</sup>John Warwick Montgomery, ed., Demon Possession (Minneapolis: Bethany Fellowship, 1976), p. 306.

<sup>2</sup>Elijah White, Exorcism as a Christian Ministry (New York: Moorehouse-Barlow, 1975), p. 53.

feel awed by the responsibilities of ministering to the whole man:

By far the greatest healing is undertaken by those who would not regard their ministry as a healing one-- those who nevertheless bring wholeness at many levels by their friendship and counsel, their support and their encouragement, their prayers and spiritual direction.<sup>1</sup>

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<sup>1</sup>John Richards, But Deliver Us From Evil (London: Darton, Longman & Todd, 1974), p. 8.



## CHAPTER VII

### CONCLUSIONS

In attempting to draw this paper to a respectable close, it is obvious that many questions remain unasked. The search for answers seems to only lead to further questions and already this paper has far exceeded its intended length. It was the stated objective of this paper to understand the phenomena of demonic possession in the light of Scripture and Lutheran theology in order to evaluate the place of exorcism in the practice of pastoral care. When this research was begun, I had fully intended to come to the conclusion that the place of exorcism was as a valid facet of the Church's ministry and that therefore, the practice of exorcism was a necessary part of pastoral care. It is my conclusion that exorcism is a valid facet of the Church's ministry, however the phrase "in the practice of pastoral care" needs important qualifications. How does one practice exorcism? This depends entirely upon one's definition of exorcism. In this paper, the assumed definition of exorcism was: to cast out a demon. If we maintain this general definition, the next question to be asked is: What then are the essential elements of an exorcism?

Literature abounds on the essentials and proper procedure to assure one of a successful exorcism. Some believe it is important to bind the demon so that it cannot speak. Others believe this is an excellent opportunity to question the demon. After all, how can one successfully exorcize a demon or demons if one does not know how many there are within the victim? It is thought that by binding the demon "in 'Jesus' name" will insure proper obedience and truthful answers. No matter that the victim must continue to suffer while the exorcist's curiosity is satisfied! Great importance seems to be placed on commanding the demon not to enter anyone else on its way out. Rather, one should command it to depart directly into the abyss and never return. Thereby another Satanic soldier is eliminated so that the Church of Christ can continue to march forward in victory. The problem with such "practical" advice is that it completely overlooks the significance of Christ's complete victory over sin, death, and yes, the devil too!

While on earth, Jesus selected certain people to carry the message that "the kingdom of God has come near to you" (Luke 10:9). In a foreshadowing of the Pentecost event, these men were given signs to accompany their proclamation: authority over "all the power of the enemy" (Luke 10:19). The Messianic age was to <sup>be</sup> accompanied by such signs. The authority Jesus gave to these men was

proof that the Messiah had indeed come. When the seventy returned, revelling in the power they had over demons in Jesus' name, Jesus put the proper perspective on the situation: "'I was watching Satan fall from heaven like lightning'" (Luke 10:18). He dispels the notion of doing battle with demons on the individual level. "You are on a team", He says, "Mine. The demons are on the other--Satan's." As the kingdom of God is proclaimed, Satan, his kingdom and minions, fall like lightning under the overwhelming victory of God's Son. Exorcism takes a back seat to proclamation.

The disciples practiced exorcism. Like children with a new toy, they attempt to help a father whose only son was possessed by a demon (Matt. 17:14-20; Mark 9:17-28; Luke 9:38-42). They fail. And Jesus' response is: "Deliverance comes from Me, not the authority I have given you." Through the proclamation of God's kingdom, faith takes hold of the victory Christ has already provided. "All things are possible to him who believes" (Mark 9:23). The healing of a demoniac is taken out of the vacuum of "gifts" and is placed in the light of faith. Faith brings one in contact with Christ's deliverance at every level. So you can cast out a demon. Big deal! Unbelievers can too!

Many will say to Me on that day, "Lord, Lord, did we

not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?" And then I will declare to them, "I never knew you; depart from Me, you who practice lawlessness." (Matt. 7:22,23).

It is interesting to note the circumstances surrounding the only example of a Christian exorcism recorded in the early Church. To be sure, people were still being delivered from evil spirits (Acts 19:11), but the story of the demoniac slave-girl in Philippi has an interesting twist. She follows Paul for days. He, on the other hand, sees no need to rush out and rescue her from the demon. Only when she began to affect their work does Paul turn and command the demon to depart. Nothing is to get in the way of proclamation! This account seems quite different from some present day practices which lean more toward demon hunts and tally keeping to present the Lord with a marvelous record of "kingdom work." "I will declare to them, 'I never knew you.'" (Matt. 7:23).

The only other exorcism attempt mentioned in Acts is the story of the seven sons of Sceva (Acts 19:13-16). Of course, this is often seen merely as a warning to those who rely to heavily on incantations, formulas, or rituals without faith. Others were successful without faith. The message here is contained in the retort by the demon: "I recognize Jesus."

The incident is recorded, rather, as a part of a longer section intended to show how the name of Jesus overcame the ancient idols of the province of Asia in much the same way that Jehovah had once overpowered the prophets of Baal in the days of Elijah.<sup>1</sup>

Once again we see that the name of Jesus is more than a formula: it is proclamation of victory in Jesus Christ.

When one turns to the present practices of exorcism, the distortion given this subject becomes all too apparent.

It is a sign of the terrible spiritual chaos of our times that religious suggestion is so often labelled as "divine healing" by Christians who should know better.<sup>2</sup>

Unfortunately, our sinful natures like to be complimented on how much we are doing to further God's kingdom. Individual battle and victory over demons is hard to let pass. But the real insight is this: In the total picture of Jesus versus Satan, every single Christian does battle every single day. False doctrine, false religions, war, calamity, strife, are all a part of the Satanic strategy to take our eyes off of Christ. ". . . the god of this world has blinded the minds of the unbelieving, that they might not see the light of the Gospel of the glory of Christ, who is the image of God" (II Cor. 4:4).

Luther retained the practice of exorcism in his

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<sup>1</sup>Scharlemann, p. 88.

<sup>2</sup>Kurt Koch, Demonology Past and Present (Grand Rapids: Kregel Publications, 1973), p. 112.

Rite of Baptism. He did this to demonstrate the transformation from obsessio spiritualis to new creation. But always his emphasis in fighting Satan was the use of prayer, and the more people praying the better. Pastoral care to new creations helps them drown their obsession with sin and Satan through remembering Christ's victory over them. An emphasis on a Rite of Exorcism could make the congregation a house divided. The pastor performs it while the congregation may not even know about it. The father's prayer for his demoniac son (Matt. 17:15) was the same as the Canaanite woman's prayer for her demoniac daughter (Matt. 15:22): "Lord, have mercy." This is the Church's prayer. This is the healing strength of the congregation.

In this light, we gather as the redeemed community to share our redemption in Christ, to encourage one another in the faith, and to pray for one another. We have no need of a command or formula which is tagged "in the name of Jesus." We are the community which proclaims that name as Savior. We are the body of Christ. Therefore we exercise priestly prayer rather than priestly exorcize demons. For Jesus has assured us:

. . . if two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in heaven. For where two or three have gathered in My name, there I am in their midst (Matt. 18:19,20).

## CONVERSATION WITH PROF. CHARLES T. KNIPPEL, MAY 11, 1983

During the spring of my second or third year at the seminary, I attended the funeral of Dr. Kretzmann (father of O.P. Kretzmann, et al) at St. Peters Lutheran Church. St. Peters had been my fieldwork congregation. My roommate, Vernon Bahr, was with me. Dr. Sieck offered us a ride back to the seminary. I do not recall going to the committal. I remember this event clearly because it was such a rare opportunity to ride with the President of the seminary.

On the way to the seminary, Dr. Sieck related the following story to us. What brought it to his mind, or inspired him to tell it I do not know.

Dr. Sieck explained that he and Rev. Alfred Doerffler were involved with a young man who had come from the east with his mother. The boy seemed to be possessed with a demon and Dr. Sieck and Rev. Doerffler had attempted to perform an exorcism.

Already in the east, there had been reports of the strange phenomena which centered on the boy. Objects reportedly moved with invisible assistance (pictures, tables, objects on the tables) and the bed the boy slept in was shaken violently and the bed covers were ripped off the child. A chair the boy sat in rocked back and forth in a manner which could not be duplicated by anyone else. Finally, there appeared on the boy's chest dermal markings which spelled the phrase: "Go to St. Louis."

Dr. Sieck witnessed the phenomena of the chair jumping about when the boy sat in it. He described how the boy would fold his legs up in the chair, knees to his chin, and the chair would begin to tip back and forth. Dr. Sieck, who was a very tall man, attempted to duplicate this movement in the same chair but was unable to do so.

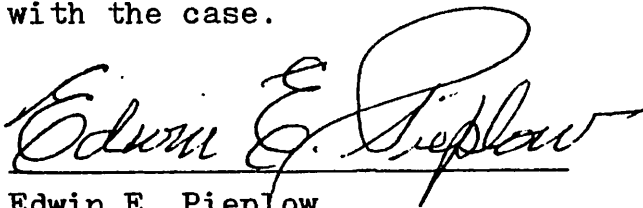
The exorcism attempt involved prayer and the Lord's Supper. It took place at Pilgrim Lutheran Church. The vessels on the altar were moving about as if some force were trying to prevent the communion. I cannot recall whether the boy was communed or not. My general impression is that they did commune him.

My roommate and I were very impressed with this story and discussed it at length. I received a carbon copy of that story from someone. My file which contained it has since been lost.

  
Charles T. Knippel

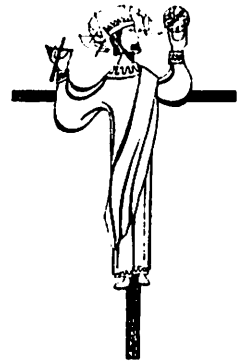
TELEPHONE CONVERSATION WITH REV. EDWIN E. PIEPLOW (RETIRED)  
FEBRUARY 25, 1983

The possessed boy was named Douglass. His family belonged to an LCA congregation in Woodridge, D.C. The parents sometimes attended evening services at Trinity Lutheran Church (Pieplow was pastor at Trinity in 1949) and Douglass sometimes attended Sunday School. Douglass was a fine student and everyone liked him. Upon a visit to their home, the grandmother explained that they had taken Douglass to St. Louis. Phenomena she reported: pictures standing out from the wall; scratching noises on the wall; his bed would move; the coffee pot would slide from the sink to the stove. The family lived in a neighborhood called Colmar Manor. R.C.H. Lenski (ALC) of commentary fame, may have become involved with the case.



Edwin E. Pieplow





**chapel  
of the  
cross**

LUTHERAN

Pastor

**MILTON J. NAUSS D.D.**

*Assistant to the Pastor*

**RICHARD J. SCHULTZ, D.D.**

*Assistant to the Pastor*

**THEODORE G. SCHOECH**

February 25, 1983

Mr. Paul L. Sherouse  
6701 San Bonita, Apt. 1BE  
St. Louis, MO 63105

Dear Paul:

This is in response to your letter of February 15. Unfortunately I cannot verify any of these statements which you included in your letter other than that Pastor Doerffler was involved in a rite of exorcism for the benefit of a young man from the Washington, D. C. area.

For more detailed verification I would suggest you contact Pastor Doerffler's sister, Adele, who is a resident at the Lutheran Altenheim here in St. Louis. In addition, you might call Dr. Milton Carpenter, former Treasurer of the Lutheran Church-Missouri Synod, who was a member at Pilgrim Church at the time of the exorcism. Dr. Carpenter's telephone number is 388-1010.

I hope one of these people will be of help to you.

May our Savior Jesus Christ Who gave His all for us on Calvary use you effectively in your ministry to advance His Cause!

In His Name,

*Milton Nauss*

MJN:kt

314 741-3737

11645 BENHAM ROAD  
ST. LOUIS, MISSOURI 63136

Highway 367 North of Interstate 270

**MISSIONARIES AIDED**

Russell Anderson, Nigeria  
Alvaro Carino, Philippines  
Stephen Cohen, Toronto  
Dorothy Degnitz, R.N., New Guinea  
Walter DeMoes, Togo  
John Durkovic, Guatemala  
Leroy Eckert, New Guinea  
John Erickson, Botswana  
Thomas Feiertag, Philippines  
Denis Fortin, Montreal  
S. Gottermann, St. Louis  
Steven Greene, Nigeria  
Gerald Grimm, St. Louis  
Travis Grubbs, Dubois, WY  
Ernest Hahn, Toronto  
Linn Hartz, Colombia  
D. Haertling, Albuquerque, NM  
James Herzog, Mexico  
Dennis Hilgendorf, Lebanon  
Louis Jasper, Hong Kong  
Donald Johnson, Neah Bay, WA  
Douglas Johnstone, Venezuela  
Mark Kempf, Venezuela  
Hae Chul Kim, Korea  
J. Krause, Milk River, Alberta  
Wilbert Kreiss, France  
Dan Kunkel, Ghana  
Arnold Lutz, India  
Garry McClure, Guatemala  
Dennis Malone, New Guinea  
Ulmer Marshall, Mobile, AL  
Ronald Meyer, Liberia  
Donald Mueller, Liberia  
Henry Otten, India  
Walter Rasch, Nigeria  
Acir Raymann, Brazil  
Henry Rowold, Taiwan  
Wilbur Rumsch, Venezuela  
George Shibata, Okinawa  
David Susen, Korea  
L. Vigil, Harlingen, TX  
L. Vogel, Lee's Summit, MO  
Paul Voltrath, New Guinea  
Naomi Warth, Brazil  
Merrill Wetzstein, Panama  
Clifford Winter, Taiwan  
Walter Winters, Philippines

9:30 A.M. Sunday Service  
Broadcast KFUC-FM (99.1)

## CONVERSATION WITH DR. AUGUST R. SUELFLOW, MARCH 24, 1983

Concordia Seminary was the focal point of contact with the family. Rev. Alfred Duerffler was unable to exorcize the demon and was <sup>added</sup> ~~merely~~ <sup>1</sup> an assistant to Dr. Louis Sieck. Dr. Sieck used an exorcism ritual which dated from the 16th or 17th century. It was a Lutheran formula and was written in Latin. The exorcism Sieck performed <sup>changed</sup> ~~took~~ <sup>2.</sup> place in what is now called the Chapel of the Holy Apostles. At that time it was simply an empty room just off from the president's office. The walls are <sup>changed</sup> ~~four~~ <sup>3.</sup> feet thick, the windows were not made of stained glass, and there was no furniture in the room. It was doubtful that the Sieck exorcism had been successful. On campus, there were divergent views regarding the incident. Some thought it best not to discuss the matter. Others thought Sieck was losing his mind. Others believed that the story was factual. 1949 was a time when belief in a personal devil was thought to be the product of a medieval mind. The matter may have been kept quiet to protect the reputation of the seminary.



August R. Suelflow

1. added - a good friend and
2. changed - may have taken
3. changed - very

## CONVERSATION WITH PROF. LOUIS A. BRIGHTON, APRIL 6, 1983

A young boy, confirmation age, was brought from his home in Washington, D.C. to St. Louis for observation and treatment at the Washington University Medical School. The boy was surrounded by strange phenomena (fruit flying through the room as if thrown at him by an invisible hand; his bed levitating till he hit his head on the ceiling; large, over-stuffed chairs being thrown over when he sat in them) at home as well as at school. Perhaps the parents were referred to Washington University because of its Psychology Department. The family came in contact with either Concordia Seminary or Rev. Alfred Dœrffler. Sieck called Dœrffler the "pastor in charge." Dœrffler was well known for his ability to minister to the sick. Dœrffler performed one or more exorcisms which were successful for a time, however, the demon kept returning. A copy of a Washington University Medical School mimeograph report confirmed the boy's illness. Dœrffler on two occasions asked the boy how many demons were inside him. The boy rolled up his pants leg to show the number "1" written in the skin of his knee. Because the Lutheran attempt was unsuccessful, the Jesuits became involved. (The family converted to Catholicism) and the boy was eventually cured.



Louis A. Brighton

*was supernatural in origin.*

# FAITH LUTHERAN CHURCH

316 EAST TWELFTH

TEL. CH 2-1906

EARL J. ZIMMERMAN, Pastor  
934 S. Sycamore  
Phone CH 2-1814

OTTAWA, KANSAS 66067

April 7, 1983

Paul Sherouse, CRM  
6701 San Bonita, Apt. 1 B E  
St. Louis, MO 63105

Dear Paul:

The following is an account of what I remember being said about a situation of demonic possession during my last year at the seminary in 1953.

Dr. Louis Sieck, who was president of Concordia Seminary at that time recounted this event in one of our classes in Systematic Theology.

In my recollection it was like this. A family from some southeastern part of the United States had come to St. Louis to find help for their 14 year old son who was having problems.

They first went to Washington University in St. Louis for some psychiatric help. But the doctors at Washington U. were fearful and claimed that there was more than mental or emotional problems. They in fact, felt that some evil force or spirit was in control of the boy.

The parents then took the boy to St. Louis University and the Jesuits. There they persuaded the Jesuit priests to perform exorcism. In doing this they cast out the demon for a period of three months, but then he returned and the Jesuits could not again cast him out. They in turn sent the boy and his parents to our seminary after contacting Dr. Sieck.

Dr. Sieck in turn has gotten in contact with an old and dear friend of his Dr. Alfred Doerfler, who had been a pastor in the St. Louis area all his ministry (I think in Florissant, MO).

Dr. Sieck, Dr. Doerfler and one other professor, whose name I forget gathered with the parents and the boy in the Seminary chapel and performed the ritual of exorcism upon the boy. It was very difficult - but after several attempts the demon left the boy. This exorcism again lasted for only a period of three months. When they returned the spirit would not yield to exorcism and could not be cast out. The family left, never to be heard of again.

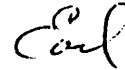
*The manifestation of the possession according to the boy and his parents were: throwing of objects - especially food; tossing the boy in the air above his bed, or throwing him on the floor; When the exorcisms took place the boy claimed he could hear clanking on the windows as though some one were beating the windows with chairs. Also it would become very cold in the room and a feeling of dampness.*

*The clergymen of our Lutheran Church experienced the coldness, but heard no noises.*

*Paul, I hope this has been of help to you in your paper.*

*May the Lord smile on you and Pam when the calls are presented and give you a great place of opportunity.*

*Peace & Joy in Jesus,*



*Earl J. Zimmerman,  
pastor*

*P. S.*

*We'll be waiting to hear where your first call is to.*

*EJZ/wb*



ST. ANSELM'S ABBEY SCHOOL

4501 SOUTH DAKOTA AVE, NE  
WASHINGTON, DC 20017  
(202) 526-6060

Apr. 18, 1983.

Dear Mr. Sherouse:

In response to your letter of April 10, I did take an hour yesterday to review my documentation on the 1949 case.

I do not know whether you intended "Douglas Deen" to be a pseudonym or not; this was not the boy's name. Neither Dr. Sieck nor Dr. Doerffler is mentioned - at least, by name. Among the witnesses are mentioned a Mark Sebacher, who is not further identified and a Professor Bubb from Washington University. I have enclosed two excerpts - from pages 5 and 10 of the diary - mentioning two ministers and a professor.

In response to your four questions:

- 1) The minister's name is not mentioned. The church is identified only as the Lutheran Church in Cottage City. As I remember, from the one time I communicated with him, the minister's name was either Schultz or Schwartz and he had taken an assignment in up-state New York.
- 2) The first date mentioned relative to the possession is Jan. 15, 1949. The cure was effected on April 18, which was Easter Monday. The boy came out of the hospital for two days the weekend of April 23 - 24, returned to the hospital on April 25, again went to the home of his aunt and uncle on the 27th; he returned to the Washington area on a train with his mother on Saturday, April 30, arriving the next morning. They had first come to St. Louis (the boy, not his mother) on March 6. As you can see, the entire duration of the case, from Jan. 15 to May 1, is 3½ months.
- 3) The boy entered Alexian Bros. Hospital on Monday, Mar. 21; so he was there only six weeks.
- 4) I cannot help you with the name of the boy's aunt - nor am I willing at this time to contact her. Billy Friedkin has the tape of his conversation with her. I doubt that he is at liberty to make a copy, even for research purposes, but he might allow you to listen to it in his presence if you can make arrangements.

Enclosed are the articles for which you asked. I am sorry that I cannot forward any further documentation. I trust that you will be discrete in the use of what you have.

Best wishes in your work,

*Fr. John Nicola*

*Early  
mark*

relatives who had knowledge and experience of the case.

Two Lutheran ministers were called in on the case, since R and his family were of that denomination. Early in the case one of the ministers invited the boy to his home. He wished to check himself on the movements of the mattress and similar manifestations on the boy's retirement. He slept in the same room with the boy. During the night, the clawing sounds on the floor were heard. The boy sat in a heavy chair. The chair slowly tipped over. R went to bed. Bed began to shake. The minister put the mattress on the floor, and R lay on it. The mattress and boy moved over the floor and under the bed. The mattress was pulled out. With the boy on top, the mattress made a half circle on the floor and went back under the bed. As attested by the minister, these phenomena took place in his presence with the boy clearly in view on top of the mattress and unable to produce any of the movements indicated.

---

Monday, March 14, 1949

10.

The priests were not present. A non-Catholic uncle of R had told a friend of his, Professor X, of Washington University, about R. The science professor became curious and wished to witness some of the events himself. Accordingly he paid a visit to R at the home this evening.

The professor and R's mother sat in the room beside the bed. After a short while the mattress began to move as on former occasions. The professor looked under the bed to assure himself that there was no hoax involved. He saw nothing. He thought that the matter might be explained by electronics. After a short interval, the dressing table bench mysteriously rose from the floor and moved through the air over R's bed and came to rest on the side of the bed next to Mrs. H and Professor X. His reaction was that there was a great deal about electronics that science had not yet discovered. The professor left. The movement of the mattress continued at intervals throughout two hours this evening.

AVAILABLE MATERIAL IN LUTHERAN WORSHIP

Lutheran Worship, The Commission of Worship of The Lutheran Church-Missouri Synod (St. Louis: Concordia Publishing House, 1982).

## SUGGESTED SERVICES:

Morning Prayer, p. 236.

Evening Prayer, p. 250.

Special Notes: Any service would lend itself to the appropriate mood of prayer. The two listed above are particularly suitable. It is suggested that the Litany on p. 279 be used, regardless of the service chosen.

## SUGGESTED HYMNS FOR SERVICES AND PRIVATE DEVOTION:

5 Create in Me

7 Agnus Dei

## ADVENT

17 O Lord of Light v. 2

29 Hark The Glad Sound v. 2

33 Let the Earth Now Praise the Lord v. 6

## CHRISTMAS

36 Of The Father's Love Begotten v. 4

48 Come, Your Hearts and Voices Raising vv. 2,3

52 From Heaven Came the Angels Bright vv. 4,5

67 Lo, How a Rose Is Growing v. 5

## EPIPHANY

78 Jesus Has Come and Brings Pleasure v. 3

79 O Jesus, King of Glory v. 5

88 Songs of Thankfulness and Praise v. 3

## LENT

92 O Lord, Throughout These Forty Days v. 2

93 Savior, When in Dust to You v. 2

95 Grant, Lord Jesus, that My Healing vv. 1,2

## PASSION WEEK

103 The Royal Banners Forward Go v. 4  
104



- 110 Go To Dark Gethsemane v. 1  
112 Jesus in Your Dying Woes v. 20  
EASTER  
126 At The Lamb's High Feast We Sing v. 5  
128 Awake, My Heart, With Gladness vv. 2,3,4,5  
132 Make Songs of Joy v. 5  
135 Welcome, Happy Morning vv. 1,4  
136 Today in Triumph Christ Arose vv. 1,2,3  
138 He's Risen, He's Risen vv. 2,3  
142 Christ the Lord is Risen Today v. 3  
143 The Strife is O'er the Battle Done v. 4  
144 Triumphant From the Grave vv. 1,6  
146 Lo, Judah's Lion Wins the Strife vv. 3,4  
PENTECOST  
155 To God the Holy Spirit Let Us Pray v. 3  
156 Creator Spirit, Heavenly Dove v. 5  
165 Come, O Come, O Quickening Spirit vv. 3,4  
TRINITY  
170 Triune God, Oh, Be Our Stay  
SUNDAY OF FULFILLMENT  
179 Rejoice, The Lord Is King v. 3  
LESSER FESTIVAL  
187 When All the World Was Cursed v. 3  
BEGINNING OF SERVICE  
200 This Is the Day the Lord Has Made v. 2  
LITURGICAL HYMNS  
215 All Glory Be to God on High v. 1  
CLOSE OF SERVICE  
220 Guide Me Ever, Great Redeemer v.3  
LORD'S SUPPER  
241 Let All Mortal Flesh Keep Silent v. 3  
DEATH AND BURIAL  
265 In the Very Midst of Life vv. 2,3  
REDEEMER  
270 Jesus, Priceless Treasure vv. 2,3

- 272 All Hail the Power of Jesus Name v. 1  
275 Oh, Love, How Deep v. 3  
278 Crown Him With Many Crowns vv. 3,6  
279 How Sweet the Name of Jesus Sounds v. 3  
287 Abide with Us, Our Savior vv. 1,5

THE CHURCH

- 288 May God Embrace Us with His Grace v. 2  
293 Lord Jesus Christ, the Church's Head v. 3  
297  
298 A Mighty Fortress Is Our God vv. 1,3

THE CHURCH MILITANT

- 300 Do Not Despair, O Little Flock v. 3  
301 Lord of Our Life v. 3  
302 Rise, My Soul, to Watch and Pray v. 1  
303 Rise! To Arms! With Prayer Employ You v. 1  
305 Stand Up, Stand Up for Jesus vv. 1,2

CHURCH TRIUMPHANT

- 310 Look Toward the Mountains v. 1

MISSIONS

- 315 Awake, Thou Spirit of the Watchmen v. 1

THE WORD OF GOD

- 330 The Gospel Shows the Father's Grace v. 4  
337 Preserve Your Word, O Savior v. 3  
341 O God, Our Lord, Your Holy Word v. 3  
342 Almighty God, Your Word Is Cast v. 2  
344 Lord Jesus Christ, Will You Not Stay v. 4

THE GOSPEL CALL

- 345 Come unto Me, Ye Weary v. 3

JUSTIFICATION

- 353 Dear Christians, One and All vv. 2,6,7,10  
354 I Know My Faith Is Founded v. 2  
357 I Trust, O Christ, in You Alone v. 2  
358 Seek Where You May to Find a Way v. 1  
364 Oh, How Great Is Your Compassion

367 When Over Sin I Sorrow v. 3

369 Through Jesus' Blood and Merit v. 3

COMMITMENT

372 O God, Forsake Me Not v. 3

LOVE AND OBEDIENCE

383

384 All Who Would Valiant Be v. 2

386 Jesus, Still Lead On v. 2

391 I Walk in Danger All the Way vv. 1,4,5

SOCIETY

398 God of Grace and God of Glory v. 2

399 Your Hand, O Lord, in Days of Old

TRUST

407 If God Himself Be For Me vv. 1,5

409 From God Can Nothing Move Me vv. 2,3

413 Lord, You I Love with All My Heart v. 2

414 Who Trusts in God a Strong Abode

CROSS AND COMFORT

425 The Will of God Is Always Best vv. 3,4

PRAYER

430 Our Father, Who from Heaven Above vv. 2,3

431 Our Father, Who from Heaven Above vv. 3,7,8

PRAISE AND ADORATION

449 When in Our Music God Is Glorified v. 4

JUDGMENT

462 The Day Is Surely Drawing Near v. 4

463 The Clouds of Judgment Gather v. 1

MORNING

479 O Holy, Blessed Trinity v. 2

483 With the Lord Begin Your Task v. 2

EVENING

485 Now Rest Beneath Night's Shadow v. 4

490 Abide with Me v. 2

492 God, Who Made the Earth and Heaven v. 2

SPIRITUAL SONGS

- 516 What A Friend We Have in Jesus v. 2
- 518 Onward Christian Soldiers v. 1
- 520 He Is Arisen! Glorious Word

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