



# MIRED IN Confusion and Mysticism

*Demonology and Spiritual Warfare According to Joyce Meyer*

by G. Richard Fisher and M. Kurt Goedelman

The Holy Spirit, through James, warns, "My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment" (James 3:1). Joyce Meyer remarks, "Sometimes I don't know too much about common sense. I guess that's why I'm still preaching. ... the spirit of error is the hardest to break, because they're convinced they're right."<sup>1</sup>

Reformer Martin Luther's 16<sup>th</sup> century world was one in which people lived in fear of demons, whom they saw everywhere. People practiced rituals, prayers, incantations, and spiritual maneuvers in an effort to be free of malignant spirits. People in the late Middle Ages believed that Satan could assume a visible form as a dog, a hog, even as "a man with horns" who "steals little children."<sup>2</sup> The demonology was taught out of ignorance and superstition.

Joyce Meyer demonstrates that the mind set Luther knew is alive and being taught today.

In his hymn, "A Mighty Fortress is Our God," Luther wrote of Satan, "one little word shall fell him." Luther firmly believed the Scriptures and taught that the devil had no real power over believers. Luther also believed that the devil would flee from prayer and the cross, and that believers simply needed to affirm that

Christ had slain him and would at last cast him into the fire of hell. The believer could jeer and taunt Satan, Luther taught.<sup>3</sup>

As a child, my mother thought to keep my brother, sister, and myself in line by telling us that if we lied, our lips would be sewn up by "sewing bugs." She showed us all the "sewing bugs" outside (they were nothing more than dragon flies). Our ignorance kept us in fear as well as indoors for a time. It was a sincere attempt to keep us in line, and worked (for awhile) until we were educated enough to know that dragon flies do not do surgery.

Sincerity can be dangerous in any age. Sincerity toward the wrong things creates bondage when not based on truth.

Alfred Edersheim, many years ago, said people can fall into the pursuit of the superstitious:

"...those who have lost the habit of seeing God in the ordinary Providence of every-day life — as is the case with all who are conformed to the world — are too often in the habit of looking for things strange, or for miracles, and thus become at the same time superstitious and unbelieving."<sup>4</sup>

Many so-called deliverance ministries may sincerely believe they are a help to others with all of their exorcisms and teaching as to what demons can do to believers. Some claim to get their extra-biblical information right from demons themselves, which should make us question the validity of their sources of information.<sup>5</sup>

How could one be sure a demon is not lying? Many modern exorcists disagree at major points on many details, which places us in the dilemma of conflicting revelations. Since many teach that Satan and demons can do so much to Christians by way of distress, damage, mischief, and mayhem, it is hard to fathom what Christianity does for a believer, since it sounds as unsafe for a believer as it is for one outside the faith.

Joyce Meyer deviates widely from the Scripture in her teachings on demons and other matters. Her demonology and other teaching is an amalgam of imagination, Middle Age mythology, speculation, and overstatement. In her eight-tape series, *How to Fight the Devil and Win!* one can only conclude that demons are everywhere and we must worry and protect ourselves all the time. Meyer makes demon spirits out to be almost as omnipresent, sovereign, and omnipotent as God. Each tape in her series

mires listeners deeper in mysticism and subjectivism.

The announcer tells us at the introduction of the tapes that this is “anointed teaching.” Meyer says as well that “God gave me this to teach” as she begins this series. So, according to her, it is nothing less than straight from God with God’s anointing. She has moved herself well beyond that of any average Bible teacher who has labored hard to correctly handle and rightly divide the Word of Truth. The tape album’s back cover boasts:

**“WARNING! These resources contain IMPORTANT INFORMATION THE DEVIL HOPES YOU WILL NEVER FIND OUT!”<sup>6</sup>**

*Charisma* magazine calls Meyer “America’s most popular woman minister” and “a national sensation.”<sup>7</sup> A local St. Louis television station says she is “large and in charge” of her multimillion-dollar ministry.<sup>8</sup> Meyer claims an initial profession of faith at age 9, but says it wasn’t until she was in her 20s that she knew she was saved. Suffering through a failed first marriage, she met Dave Meyer and the couple were married in 1967. Dave claimed to be a “Spirit-filled Lutheran,” and Joyce’s “Baptism of the Holy Spirit” came years later at age 36. Eventually, the Charismatic beliefs of the couple caused conflict within the Lutheran congregation they were attending and they departed for an independent Charismatic church. The church, Life Christian Center, is pastored by Rick Shelton and became a springboard for Meyer’s early ministry.<sup>9</sup>

Dave was the catalyst who convinced his wife to take her ministry to the airwaves. First on radio, then in the mid-1990s to television. Currently, Meyer’s daily television show is broadcast to two-thirds of the world. She has published more than 40 books and recorded more than 200 tapes. She drives to her ministry’s new \$20 million facility in a Porsche and travels to her crusades in a

private jet. She tries to defend herself and deflect criticism for such an opulent lifestyle by stating:

“I know that there’s always a temptation to judge people in ministry who have anything, which is an amazing thing when you think about it. I mean why would people want their spiritual leaders to be poverty stricken and have nothing?”<sup>10</sup>

Meyer’s comments are scheming and manipulative. Her remarks leave one with no balance or middle ground. Apparently for Meyer, a minister must either live in extravagant luxury or live in gross poverty. The Apostle Paul outlines the character for ministers in 1 Timothy 3 and Titus 1. He calls for virtue, reputation, moderation, and *balance*. Money is the bottom line for several of Meyer’s illustrations of personal success and integrity presented on her demonology tape series.<sup>11</sup>

Meyer also tries to deflect other criticism by stating, “I think two of the main things that aggravate people is: 1) I’m a woman, and 2) I don’t have a lot of formal education.”<sup>12</sup> Meyer also admits a desire to

surround herself with others who lack skill and formal education:

“You know, I’ve begun to figure out that the more people that I hire that don’t know what they’re doing, the better off I am. It’s when you get the smart ones that you’ve got a problem. You need to get the ones that don’t know how to do nothing.”<sup>13</sup>

Her comments are insightful. A good manager, leader, or pastor will always attempt to surround himself with quality and capable people. On the other hand, those who fear being surpassed by someone else’s skill will surround themselves with incompetent people.

There is a danger in following people like Meyer. She holds out just enough truth to throw one off track. The claims of God-given teaching also intimidate one who would question. Of the small bits of truth she teaches, Christians will have no problem. It is the additions that cause trouble. Jesus warned about the doctrines and commandments of men (Matthew 15:9). Meyer’s appetizers — such as marriage enrichment, weight control, and health improvement — may sound



*Joyce Meyer Ministries’ new \$20-million facility west of St. Louis where, according to a local television station, Meyer is said to be “large and in charge.”*

and look good, but it is her main theological meals which are dangerous. There is a great peril in looking for God in strange places — trying to look into Satan's lair and be immune to his deceptions. Our protection is to constantly look into the Scriptures (Psalm 1).

Meyer is in many cases just following the lead of so many other demon-busters and exorcists so prevalent in Christendom today. Given the propensity and popularity of "Christian" teachers such as Neil Anderson, Mark Bubeck, Rebecca Brown, Derek Prince, Bob Larson, along with a plethora of lesser-known exorcists, Meyer is wrong in her statement that:

"Do you know that in this country [United States] that we are probably more ignorant of demonic power than any country on the face of the Earth? You go to almost any other nation, and they understand demonic power. They understand demons getting into people and possessing them. But in this nation, we have stuck our head in the sand and tried to blame it on everything except the devil."<sup>14</sup>

If there is any ignorance, it is ignorance of sensible Bible teaching on demonology. Certainly, trustworthy Bible schools and seminaries have a biblically balanced understanding of Satan, demons, and angels, but the proliferation of modern day exorcists compound the confusion. Despite what Meyer claims, the United States is saturated with all the wrong kinds of information about Satan and demons — teachings that we readily export into other countries. In various segments of the Church, there is demon obsession because of such teaching. Christian bookstores are flooded with material that is sensationalistic, imaginative, and unbiblical. Meyer only adds fuel to an already out of control fire.

### A DEMON IN EVERY ROCK?

For example, Meyer without any scriptural foundation, teaches:

- "[In] one of the foreign lands, there's a certain tree that they believe that demons inhabit this tree. Demons have been known to inhabit rocks. And you know, there are inanimate objects that they will inhabit. But largely they want to inhabit a human body because they can work out their evil through that human body. Occasionally they will get into an animal, but they want to be in a body. That's the highest honor for them is to get in a body. They want to be in a body."<sup>15</sup>

- "Evil spirits are drawn to sounds, to smells, and also to different things they can see like different idols."<sup>16</sup>

- "Poverty is probably one of the most unique spirits to watch. You can watch a spirit of poverty take over an entire neighborhood. ... And almost always with a poverty spirit, comes a spirit that just stinks. I mean, a poverty spirit just plain stinks. When I get people at the altar that got a poverty spirit on them they almost always have bad breath and body odor."<sup>17</sup>

- "You know, a lot of lazy people get demons. A lot of passive people get demons."<sup>18</sup>

### TOOTING HIS OWN HORN

Meyer maintains that in the original creation, God created three archangels unto personal and distinct functions: Gabriel was created as the chief messenger; Michael was created as the chief warrior; and Lucifer was created as the chief worship leader. Concerning these specific angelic creatures, it is helpful to first note that Gabriel's appearances in Scripture are limited to one each in the Old and New Testaments (Daniel 8-9 and Luke 1). For additional references to an angel Gabriel, one must go outside the biblical record, to places such as the Jewish *Talmud* or Islamic *Qur'an*.

Secondly, while claiming that Michael was "the angel in charge of war," Meyer does not disclose exactly why he was created for such an office — being that originally all angels were created good. There was neither

sin, rebellion, or good opposing evil for which Michael to war against. Perhaps, Meyer would argue, that Michael was created, and then placed on hold, for this future enterprise. However, one must establish such speculation apart from the clear teaching of Scripture.

Finally, Meyer further contends:

"Lucifer had a tambourine built into his body. He also had pipes. Organs have pipes. It's very clear from these Scriptures, and there are many authorities that agree with this, that Lucifer's body, along with being made up of other things, was also made up of musical instruments."<sup>19</sup>

Is this true? Or is Meyer again merely playing fast and loose with Scripture for effect? Moreover, should we make dogmatic statements about obscure and debatable verses in Scripture? To be dogmatic where evidence is thin is not wise.

The passage Meyer cites that deals with Lucifer is Ezekiel 28. Is he really pictured as some kind of freak creation with instruments of music created into his body? Is he half spirit being and literally half one-man band? It is grotesque to think of the crass literal interpretation given by Meyer. Verse 13 mentions "timbrels and pipes." Perhaps Meyer is confused by the rendering in the King James Version, which says "in" him.

The text is clear that the instruments were prepared "for" Lucifer not in or on him. Saying these were "for" him would not lead us to believe the strange understanding of Meyer. Pentecostal expositor and former President and Dean of Central Bible Institute, Frank M. Boyd offers this:

"The latter part of v. 13 should be translated: — 'The service of thy tabrets and of thy pipes was prepared with (or for) thee on the day when thou wast created.'"<sup>20</sup>

Verse 13 also mentions various jewels, and we would not think of the body of Lucifer being studded with

diamonds, but rather with the glory and luxury around him. Boyd suggests that Lucifer originally, in his pre-fallen state, dwelt in a heavenly city like the New Jerusalem.<sup>21</sup>

According to Meyer — and she probably has not thought this through — Lucifer would have been at least partially material. He would be part horn, part tambourine, and part spirit. Yet, we are assured by Scripture that spirit beings are non-corporeal — that is, non-material (John 4:24), and “have not flesh and bones” (Luke 24:39). As such, material elements are not in their makeup. Some would say maybe it means spiritual pipes and spiritual tambourines. Meyer did not say that and we don’t want to put words in her mouth. Besides, there is no biblical evidence for instruments that are “spiritual.” Instruments of music are always shown in Scripture to be *physical* and *external* to the user.

Probably the most that could be said about Lucifer and musical instruments in Ezekiel has been stated by Dr. Harry Ironside:

“It was his to lead the praises of the angelic host. The workmanship of his tabrets and of his pipes suggests this: in the day that he was created he was prepared to lead the heavenly choir.”<sup>22</sup>

No one could go any further than this, given the sparse nature of the Ezekiel passage. No interpretation could make a spirit being into a partially material being.

Some may view the above as small or inconsequential issues, but misleading anyone in regard to the Scripture is serious. It shows a propensity to read into the text and not get the meaning out of the text. Will we be able to trust Meyer’s interpretations and statements as she further preaches on the tape? Will she just be saying things from her imagination for effect?

Meyer admits along the way that she is not bound by the Scriptures. She relates a story of a Baptist

preacher who supposedly died, went to heaven, and was then sent back to Earth. Her words are revealing:

“Now here’s where I’m telling you — I don’t have Bible to back this up — I’m telling you this man’s experience. We do have Scriptures to back up that there are ranks and orders of demons, okay? But he tells us what some of them look like, and so on and so forth. I can’t prove that to you, but I have no reason to believe he’s lying. Matter of fact, I bear witness with what he says.”<sup>23</sup>

How about others who have had conflicting heavenly visitations? What

Charismatic preacher who made the claim of messages from angels was healer William Branham. Branham ended his career denying the Trinity and believing he was Elijah.<sup>25</sup>

Others, like Roland Buck in the 1970s, were led astray into false doctrines by claimed angel messengers.<sup>26</sup> Meyer further invites her listeners into the same hazardous mystical wasteland, stating God sends angels to give them messages as well:

“If you receive a message either in a dream or a vision, it’s brought to you by some messenger angel. ... There have been preachers who have been preaching and people’s eyes in the

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*“I would suppose that every sermon that I get, I get it from a messenger angel.”*

*—Joyce Meyer*

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of those who, like Meyer, “bear witness” to these conflicting experiences? Whose experience or witness is right? Is it then just Meyer’s “experience” that tells her what she thinks she knows about Lucifer, Michael, or Gabriel?

#### TOUCHED BY AN ANGEL?

Meyer asserts for herself a practice that most would consider very dangerous spiritually. She claims special ongoing messages, not from the Word, not from illumination of the Holy Spirit, but from angels. “I would suppose that every sermon that I get, I get it from a messenger angel,” she claims.<sup>24</sup>

This is a troublesome and frightening statement and puts Meyer on very dangerous ground. Others have claimed to channel angels, however it is obvious they were under deep deception. The most well-known

congregation have been opened to see a large angel standing beside this preacher and the angel would bend over and whisper something in the preacher’s ear and the preacher would get all excited and say something.”<sup>27</sup>

Meyer also makes an observation that puts some of her superstar colleagues in conflict with her when she states:

“Angels are not fat little babies with wings on their backs. Whether you know it or not, Satan has painted that picture also. ... He doesn’t want us to know that they are big and strong and their coming [is] sent from God and they’re here to protect us.”<sup>28</sup>

However, popular faith healer Benny Hinn does teach this and claims he has had divine revelations

from God on the issue. Hinn claims these little children angels appeared to him:

“Angels would appear in my bedroom at night and just stand and look at me. I would wake up to see angels in my bedroom. All sizes. Call me crazy but I would even see little boys in my bedroom with beautiful white robes. Like, little, they almost looked like girls but they were male. You say, ‘Do you mean there are little angels?’ I believe that ‘cause I saw them. ... There must be little angels in heaven.”<sup>29</sup>

Meyer’s angelic source for her sermons, as noted above, is a strange one. The image she paints of angelic whisperers to preachers, moves her further into the realm of the occult. Isaiah 8:19 informs us that mediums and wizards hear whispering voices. Despite her repeated claims that she is immune from deception,<sup>30</sup> Meyer is, in fact, very vulnerable to deception. She is deceiving and is herself deceived (2 Timothy 3:13).

Meyer shows ignorance of the centrality of the Holy Spirit and His offices and work spelled out in John 14-16. It is the Holy Spirit who teaches and leads us into truth. He unveils Christ to us. It is the Spirit who illumines the Word to us — He does not bring us new or ongoing revelation. There are abundant warnings about “angel” messengers in the Bible. One of these warnings comes from the Apostle Paul: “For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no wonder! For Satan himself transforms himself into an angel of light” (2 Corinthians 12:13-14).

There is no precedent or biblical justification for receiving messages from angels. The Word of God is our unshared source for “doctrine, reproof, correction, and instruction in righteousness” (2 Timothy 3:16). It seems that Paul warns against this kind of thing — which the Gnostics were doing — in Colossians 2:18. The

word Paul uses in Colossians 2:18 in his warning regarding our dependence upon angels is the Greek word *threskeia*. The King James Version incorrectly translates this word as “worship.” Worship in the sense of worshipping God is the Greek word *proskuneo*.

The idea that Paul is talking about only worship could mislead us since we could correctly say Meyer is not worshipping angels. *Threskeia*, however, has to do with a religious practice of seeing angels as intercessors. There is a show or ceremony of religiosity and humility, and a dependence on angels as opposed to a direct dependence on the Savior and the ministry of the Holy Spirit.<sup>31</sup> The first chapter of Hebrews affirms that Jesus is far greater than any angel, and we have direct access to Him.

Co-founder of Dallas Theological Seminary, W.H. Griffith Thomas, refers to Colossians 2:18 with the term “angelic mediation.”<sup>32</sup> Thomas warns that “Christians are to beware of becoming entangled again in anything that would lead them away from Christ and from the fulness of their privileges in Him.”<sup>33</sup> Meyer has succumbed to the vanity of human imagination.

### MISINFORMATION AD NAUSEAM

Meyer further shows how out of touch she is with events and happenings when she suggests that psychic surgeons in South America give true healings and that some people serving Satan have more success in healing people than do Christians.<sup>34</sup> In reality, these so-called psychic surgeons do nothing more than sleight of hand. For decades, their gimmickry has been repeatedly exposed by even the secular media on television specials and in books. Using fake blood and palmed chicken parts they exploit the simple-minded by pretending to take diseases out of the body with no cuts or incisions. It is an old racket of which Meyer appears to be undiscerning.

Meyer also makes a shocking statement to her audience, informing them that cults are probably 90% truth.<sup>35</sup> Where would the 90% truth be in Jehovah’s Witnesses or Mormonism or Theosophy? With all the denials and heresies, one would be hard-pressed to find any truth whatsoever in the mainline cults. Even the words they use as common denominators (Jesus, God, salvation, etc.) are distorted and redefined.

She shows her further ignorance of the cults when she claims, “Many of the real false, false, false religions — I think Christian Scientists is one of them, the basic core of it is an angel appeared to somebody one day and gave them a new book which was in addition to the Bible.”<sup>36</sup> Even one with a rudimentary knowledge of the history of the cults can recognize Meyer’s mixing up the origins of the Mormon religion<sup>37</sup> with Christian Scientists.

Mary Baker Eddy and her founding of Christian Science is very well documented and accessible to any reader. Eddy created Christian Science as an outcome of her involvement with the mind science teachings of Phineas Quimby.<sup>38</sup> Eddy made no claim of angelic information, but claimed to get her system right from Scripture by waiting on the mind of Christ.<sup>39</sup>

### THE MURPHY’S LAW OF MURPHY’S RECALL

Meyer, in her discussion of reincarnation, continues her deluge of misinformation when she uses the case of Bridey Murphy as an example. Under hypnosis, a woman was supposedly regressed back to a former life in old Ireland during the 17<sup>th</sup> or 18<sup>th</sup> century and, speaking in the Gaelic language, gave details of the geography, customs, and clothing of the times. Meyer says Bridey Murphy was deceived by a familiar spirit. However, the story of Bridey Murphy has been thoroughly debunked. Murphy was not an outstanding proof of reincarnation. Neither was Murphy proof of familiar spirits, but was a dramatic

case of modern childhood memories, as proven by the meticulous documentation of the late apologist Walter Martin. Martin wrote:

“But finally an especially persistent psychiatrist found Bridey Murphy and began to check on her background. She seemed to be telling the truth under a lie detector, but he still wasn’t satisfied. As he reexamined all the evidence, it turned out that Bridey Murphy never existed at all, but was a figment of a child’s imagination. This lady had spent some of the early years of her childhood in the presence of her grandmother, who spoke Gaelic and who had history books about old Ireland. The child had spent many hours reading these books, and Granny had taught her Gaelic. She forgot the language and the history books as she grew older, but her memory banks recalled them. Under hypnosis she regressed to four or five years of age and began to spew out in Gaelic everything she knew at that period in her life. Her recall was so convincing that it was taken as absolute proof of reincarnation.”<sup>40</sup>

Meyer somehow missed the rest of the story and is sowing falsehood in the name of truth. But it is not just that Meyer misleads with her uninformed comments, she also blurts out other statements — probably for effect — which have no basis in truth or reality.

Meyer states, on two separate tapes from her series, that the occult headquarters for the entire nation (and possibly the whole world) has moved to Florissant, Mo. — right in her backyard, so to speak.<sup>41</sup> Personal Freedom Outreach, since its inception in 1975, has worked in and around the city of Florissant (which is a north suburb of St. Louis). Could the relocation of such a vast occultic enterprise to this city have escaped the notice of PFO? Not likely.

Beyond this apparent lack of awareness by PFO, also comes a complete

unawareness by high-ranking city officials in Florissant. Robert Lowery is mayor of Florissant. Prior to being elected to that office in 2001, he served as the city’s chief of police for over two decades and headed up the major case squad. Lowery responded to Meyer’s defamatory report about his city, stating, “I know what goes on in my community, and I am not aware of any facts that would substantiate these troubling statements.”<sup>42</sup>

Other leaders in the community share Lowery’s assessment. Dr. Robert Griffin, for the past decade, has served as pastor of Parker Road Baptist Church in the heart of Florissant. Griffin is a pastor who is keenly discerning and aware of the spiritual climate in and around his city to be able to warn, protect, and feed his congregation. He told PFO that Meyer’s allegation against his city “is extreme to say the least.” Griffin added:

“Our community has spiritual needs, as any community does. But what Mrs. Meyer is alleging would be a major concentration of evil, and I don’t believe such could exist in our midst without as least some of the spiritual leaders who actually live in the city being aware of it. It would have been helpful if she had been willing to provide some type of documentation.”

PFO contacted Meyer’s organization for details about the vast occult empire supposedly centered in Florissant. Meyer’s “Correspondence Supervisor,” Kathy Russell, dismissed the inquiry with this comment: “We believe that the occult headquarters that were mentioned on those tapes have moved to another unknown location.”<sup>43</sup>

It is remarkable that after making such a grievous charge against a community, such a superficial response would be offered. The doors to PFO’s ministry would have been closed long ago if we had ever made such grave and undocumented allegations. Moreover, Meyer’s organization

offers no disclaimer, and anyone who currently purchases and listens to the tapes are led to believe that the occultic headquarters for the nation (or the world) is centered in Florissant.

Just as important is the fact that, like Meyer’s misguided information of the cults, her ignorance of the occult is likewise apparent. Even a quick search of Gordon Melton’s massive *Encyclopedia of American Religions* will detail many dozens of occult, spiritistic, New Age, and channeling societies. Melton’s information also shows that not one of these organizations is in Florissant or St. Louis. Since occultism is not monolithic, but is a conglomeration of unconnected or very loosely connected small groups as Melton shows, the term “headquarters” for the occult, in fact, has no basis. The world of the occult is vastly different from sects such as Jehovah’s Witnesses or Mormons who have a central and distinct headquarters (e.g., in Brooklyn and Salt Lake City). There are autonomous occultic groups headquartered in many, many cities, but none in Florissant.

As repeatedly shown above, Meyer’s facts are all so wrong and she shows herself to be out of touch with even the most basic of information. At this point, the question looms large and screams for an answer. How can anyone trust anything Meyer says? How can anyone believe anything she teaches?

Meyer then tells us that almost every medium speaks in tongues and prophesies.<sup>44</sup> She mentions this after telling of her speaking in tongues to protect herself against a family of Satanists while walking to an airport gate.<sup>45</sup> She also informs her listeners that, while not being “a prophet of God,” God gives her prophetic utterances and she operates under a prophetic flare.<sup>46</sup> What are we to think? She then comes to the aid of faith teachers and the faith movement:

“But you cannot throw out positive confession, and you cannot throw out all the faith teachers,

and you cannot throw out positive thinking. And you cannot get rid of those kinds of things because they're in the Bible from one end of it to the other."<sup>47</sup>

Despite her appeals for "balance," how could anyone be anything other than confused?

### NO HUMBLE PIE SERVED HERE

Meyer is not in any way humble, and allows her pride to show throughout the tape series. For example, she boasts: "I'll bet I give him [the devil] a nervous breakdown about six times a day. I hope every time he sees me coming he has to take a whole handful of tranquilizers."<sup>48</sup> She further asserts:

"Do you want me to tell you something? And I don't say this in a wrong spirit. I doubt that

Meyer also contends that she has a supernatural cognition of when people criticize her: "Do you know I believe that I can feel it when people are talking adversely about me? And I don't necessarily know how I feel or what I feel, but I might feel pressure that day. I might feel physically bad that day."<sup>50</sup>

While Meyer may wish to deflect criticism leveled against her, she is not immune from finding fault with others. She says there are some Charismatics who are "flaky as the day is long" and "goofy as they could possibly be."<sup>51</sup> Her tolerance level for those with whom she disagrees is dramatically unchristian. She speaks of one "Charismatic nut" who "aggravated" her "to the point where I just wanted to strangle her."<sup>52</sup> Later she intimates those who question her teaching, "I tell you when somebody comes to me and says, 'Oh, this stuff

Circumventing or ignoring criticism is not the way "God feels" or the way He wants His children to respond. God has established the course of action for grievance and wrongs in Matthew 5:23-24 and 18:15-20. The Bible — especially the book of Proverbs — is replete with the wisdom and prudence gained when one heeds a rebuke. A Christian's response should be one of repentance and restitution, not apathy or disdain. These latter attitudes display a carnal, haughty, and unregenerated spirit.

Throughout the series, she repeatedly directs comments toward her audience with voice inflections that are cruelly mocking and condescending. "Oh, you poor baby," she intones with ridicule<sup>55</sup> and demeans her listeners by telling them to "Quit being childish and silly."<sup>56</sup>

In her boasting, she spawns even more confusion by telling her audience that the devil will lie to them by telling them they are either wonderful or worthless.<sup>57</sup> However, it may not be the devil telling them they are worthless at all. If we are living in sin or in gross violation of God's law, we will feel guilty and worthless, and we should. The Holy Spirit works to bring conviction, and bad feelings may be part of the repentance process (2 Corinthians 7:8-10).

Dr. Jay Adams points to the fact that sinfulness and slothfulness can trigger depression:

"...the guilt of neglect, the guilt of doing work with a lick and a promise, the guilt of facing others who have depended on him catches up with him. Once laden down with guilt, and because of the depression that accompanies it, he finds he can't do even the work he has been doing very effectively. So he slackens up still more. Thus he is caught in a cyclical downward whirlpool of despair. What is true of the lazy man is true generally of clients caught in the vortex of their sin and subsequent failure to deal

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*"I tell you when somebody comes to me and says, 'Oh, this stuff don't work,' I'd like to black both their eyes."*

*—Joyce Meyer*

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there are very many women that could do what I'm doing. Now you say, 'What in the world would make you think that? What's so different about you than anybody else?' Because most women operate out of their emotions and they don't know how to judge between emotionalism and logic and they could no more do what I'm doing and control in the right way what's going on — keep it in balance without getting goofy and silly. ... And I believe that God is allowing me to bring this teaching. Do you know why? Because I believe that I can bring it to you in balance."<sup>49</sup>

don't work,' I'd like to black both their eyes."<sup>53</sup>

Other of Meyer's comments also display a tendency to cast off any type of reprimand. She explains:

"If my next-door neighbor comes over and says, 'Boy, that kid of yours is a mess.' Do you know what I'm going to tell them, don't you? 'Don't you worry about it, lady. He's my mess!' Isn't that right? I mean, every one of you, if you're a good parent, you'd tell them the exact same thing. 'Just don't you worry about it, lady. He's my mess.' And that's exactly the way God feels."<sup>54</sup>

with it properly.”<sup>58</sup>

## HEART TROUBLE

Meyer repeats the same mistake so many other hyper-Charismatic teachers make in denigrating thinking. She confuses the heart and mind and creates a false dichotomy in repeating the old canards of the Charismatic extremists. She actually says we have to turn off our head and go by our heart. For Meyer, “peace” becomes the ultimate arbitrator for truth. It is an argument which is hammered home again and again throughout her series as her patrons are made to recite her mystical chants. She even misapplies Colossians 3:15 in an attempt to provide a scriptural basis for the unbiblical premise that peace equals discernment.<sup>59</sup>

Like a Mormon, she makes the center of knowing and conviction the heart. She has her audience repeatedly chant that they are to be led out of their heart, not out of their mind. She instructs the audience to “Stop living out of your mind,” and classifies one who does as a “carnal Christian.” She chides, “Don’t listen to your stinking thinking,” and says that a “prophet” told her that “the definition for ‘occult’ is ‘thoughts.’”<sup>60</sup> Is this a biblical notion?

Close attention to the Scripture will not let us wander into this error and false dichotomy. In Matthew 22:37, Jesus commanded us to love the Lord with “all our mind.” Jesus stacks up words to tell us we must love the Lord with our whole being. Paul commanded that we bring “every thought captive to the obedience of Christ” (2 Corinthians 10:5).

According to linguist W.E. Vine, the Old Testament word for heart (*leb*) is a synonym for mind. He points up that Genesis 6:5 talks of the thoughts of the heart.<sup>61</sup> While the Hebrew word for heart can mean the pumping organ of the body, it is also used of our thought processes and emotions, as well. Another form of the word *leb* (*lebab*) can be the whole inner man, as in Deuteronomy 30:14. Then Deuter-

onomy 8:5 and 29:4 see the heart as the seat of knowledge.

In the New Testament, the Greek word for heart is *kardia*. Vine points up that *kardia*, while at times refers to the literal physical heart, means otherwise: “man’s entire mental and moral activity, both the rational and emotional elements.”<sup>62</sup> Thoughts, reasoning, emotions, imaginations, desires, affections, and intentions are bound up in the word *heart*.

It is so simplistic and so shallow to glibly separate heart and mind. It makes no sense biblically, and is simply an attempt to get people to stop thinking (and only feel) and then control them. It should be a large red flag to the discerning Christian to hear Meyer claim, “God is saying, ‘You’ve got to turn your head off and you’ve got to go by what’s in here [the heart].’”<sup>63</sup> It is dangerous when any teacher attempts to get Christians to stop thinking or somehow elevate any part of their make-up over their thinking. Paul warns that when there is futility (vanity or emptiness) of mind, there can only be ignorance and darkness of understanding (Ephesians 4:17-18). All through the Scriptures we find the affirmations — in one way or another — that our minds do matter!

## NO BIBLICAL BACKUP

Meyer insists that nothing is done in her services that cannot be found in the Bible. That is a blatant contradiction at many points. We have already seen one such admission already in the story she tells of the Baptist preacher’s visit to heaven. She also says that there are times she feels 100% sure she has heard from God, but finds out later she did not.<sup>64</sup> Yet in the face of that, she confesses: “You see, I’ve got a strong personality. ... Folks, when I get convinced, I’m convinced. I mean, if I believe that God has told me something, you just might as well forget trying to talk me out of it, because I believe that I’ve heard from God. And I will do my utmost, most of the time, to try and

convince you.”<sup>65</sup> So it sounds like right or wrong — God or not — she will not be talked out of it.

Another example of Meyer’s departure from Scripture is her insistence that Old Testament prophecy and New Testament prophecy are different.<sup>66</sup> The idea is that Old Testament prophets could not miss at all in their predictions, but New Testament prophets can be wrong some of the time. This, first of all, is a tacit admission that she is wrong, and many of her cohorts in ministry give false prophecies all the time.<sup>67</sup>

Despite Meyer’s appeal to a two-class prophet system, there is no Scripture to support it or back it up. The New Testament would never support the idea of fallible prophets. God has not changed his mind. God is the same yesterday, today, and forever about the accuracy of His prophets. That, after all, is one of the primary ways we have to determine if they are genuine (Deuteronomy 18:21-22).

The fallible-prophet idea is a recent invention from the imagination of self-proclaimed prophets who are confronted with misses all the time. Men like Mike Bickle, Rick Joyner, Bob Jones, Jack Deere, and James Ryle have conspired to create a new paradigm of prophets who make mistakes in their predictions. This way anybody can do it. By their definition, anyone who can guess right a lot of the time can be a “prophet.”

The Vineyard’s James Ryle tries to use Agabus in Acts 21:11 as his example of a prophet who makes a mistake. However, he overreaches and proves too much. By such reasoning, the Bible is suspect, contradictory, and even wrong since it calls an error a prophecy. The Bible, then, would not be inerrant. When Agabus says the Jews will bind Paul, he is speaking of the Jews as the agents or facilitators or cause of the binding. If he was wrong, he was subject to stoning.

Apologist Hank Hanegraaff, using good hermeneutical sense, writes:

“Scripture often speaks of a person performing an action when in reality that person is merely the cause or agent of the action. Thus, Agabus is perfectly accurate in saying that the Jews bound Paul because the Jews were the cause for which Paul was bound.”<sup>68</sup>

### **PASS THE GENERATIONAL SPIRIT, PLEASE!**

Other of Meyer’s views of demonology are downright spooky, superstitious, and further depart at major points from the Bible. Christians being demon possessed<sup>69</sup> and losing their salvation<sup>70</sup> can nowhere be proven from the Bible. Meyer dogmatically asserts, without any textual reference, that every person has a familiar spirit assigned to them at birth, and sometimes a spirit is assigned to a family. This spirit is then transferred from generation to generation within the same family.<sup>71</sup>

Who does the assigning? God? Why would He do that? Satan? Why would God allow it since the Bible never mentions it? What verse is there to suggest this or back it up? Where has Meyer gotten these special insights? If this were true we would have to live in constant fear because there would be no objective way to sort this out or know which relatives and what sins. Complications mount for those who, as small children, had their grandparents or even parents die.

Meyer also says that these generational spirits show up as cysts.<sup>72</sup> This is really strange because cysts can easily be removed by a doctor. Therefore, does the doctor actually remove a demon? She suggests (from personal experience)<sup>73</sup> that we are to avoid going to an unsaved doctor. This poses an interesting paradox: If someone goes to an unsaved doctor to have a cyst removed, has Satan worked against himself? Even female problems are generational curses. What does this say about Meyer’s own bout with breast cancer?

Nothing gets missed by Meyer. She regards alcoholism, incest, poverty,

divorce, miscarriages, headaches, and even baldness as generational curses and Christians are beset by these curses. “Just because you happen to be a believer doesn’t necessarily mean that you cannot have a generational curse,” she informs her naive followers.<sup>74</sup> Why doesn’t the Bible ever call the above things demons? Drunkenness and unbiblical divorces are looked on by God as sin, but never called a generational curse or demon. The unfortunate medical problems because of the Fall (or at times, personal sin or neglect) are never called spirits or demons in the Scripture.

The only real curse that has been passed down is the curse of this false teaching. The idea of generational spirits and generational curses form a total skewing and misunderstanding of four Old Testament verses (Exodus 20:5, 34:7; Numbers 14:18; and Deuteronomy 5:9). Each of these verses say essentially the same thing. So it really boils down to one and only one pronouncement. It refers to “the iniquity of the Fathers visited on the third and fourth generation.” Meyer mentions Exodus 20:5 as the scant evidence for all her confusion.<sup>75</sup>

Because God is completely fair and righteous in His judgments and because Ezekiel 18:19-20, as well as Deuteronomy 24:16, are very clear that God will not punish someone for his ancestor’s sins, Meyer cannot be right. Furthermore, the first chapter of 1 Peter assures us that we have been redeemed from our parents’ vain habit patterns. We are not stuck and vulnerable, as Meyer suggests.

The four verses in question lay emphasis on the condition that, if the succeeding generations *continue to hate God*, they will receive punishment. It is the third and fourth generation “of them that hate me” (Exodus 20:5). Otherwise God shows mercy to thousands of generations of those who love Him. The sin cycle can be broken by repentance and the mercy and grace of God. The context is clear.

While it is true that God holds parents accountable for sinful

example, and at times innocent family members suffer *social* consequences — it is essential to keep in mind that demons are not even mentioned in the passages. How does Meyer get spirits and demons into those verses? Purely by imagination. She injects them, thus adding to and distorting the Word of God. Meyer totally abuses the Scripture and inserts things that are not there. It would be like reading a newspaper story about a political race and trying to convince people it is all about a horse race.

### **STICKING IT TO JOYCE**

Meyer also teaches the validity of Satanic curses. She, herself, alleges to have been the recipient of a voodoo curse. Years before entering full-time ministry, a coworker who “despised” Meyer made a voodoo doll of her and stuck it with pins. The effect, Meyer claims, left her “foggy and far out,” with “real strange feelings” in her body for “years and years and years.”<sup>76</sup>

While some may utter a curse or claim a curse on us, are they really effective as far as Christians are concerned? Do unsaved people really have that power over a believer? Believers have been delivered from the power of darkness (Colossians 1:13). John says, “greater is He who is in us than he who is in the world” (1 John 4:4). Technically, God alone has the power to effectively curse someone as clearly taught in many places in Scripture. Christ became a curse for us and redeemed us from the curse of the law (Galatians 3:13).<sup>77</sup>

Pastor and author David Kirkwood advises:

“...there is no record of Paul breaking any ‘Satanic curses’ or binding Satan’s power over them after they were saved. The reason is because they were automatically set free from Satan’s dominion the moment they first believed in Jesus.”<sup>78</sup>

Thomas Ice and Robert Dean debunk many of the modern warfare myths that circulate in deliverance

circles today. They remind us:

“This kind of ‘I-inherited-it-from-my-parents’ view is also a popular explanation for all kinds of aberrant behavior within many Christian psychology circles as well. It is used to explain mental and emotional disease, chronic sickness, all sorts of female problems from miscarriage to PMS, marriage and financial problems, rebellious teenagers, etc. But the idea that a Christian might have to be delivered specifically from a curse or occult power which salvation in Christ has not taken care of is not found in Scripture. In fact *there is not one example in the entire Bible of a saved person being under a satanic curse which had to be broken by Christian exorcism or distinct confession.* The only curses which the Bible treats as effective are those uttered by God. This attempt to shift responsibility for current failures to someone else is reminiscent of Adam’s attempt to shift the blame for his sin to Eve.”<sup>79</sup>

The real danger with Meyer’s teaching is that she binds yokes upon people whom God never intended to bear them. It creates paranoia and demon obsession. One is sidetracked from healthy growth into a vain expedition digging out non-existent demons from their history. It is a bait-and-switch tactic that lures Christians into seeing things that are not really there. Meyer’s teaching is worse than junk-food doctrine, it is doctrine that makes for mental and spiritual sickness. It is very unhealthy. The old cliché, “demons behind every bush,” is now demons behind every relative.

### TOTALLY OUT OF TOUCH

Meyer goes on to ridicule those with the gift of discernment, disparaging that precious gift from God, and saying that those who exercise discernment are “always squint-eyed” and have a “spirit of suspicion” on them.<sup>80</sup> Obviously she has none, which is unfortunate for her hearers. It is obvious that they have none as

well, if they do not protest any of this, but laugh and cheer her on.

Meyer goes on to say that her education in demonology came from a prominent book by a Christian author, but she refuses to give either the author’s name or the title of the book.<sup>81</sup>

Meyer has many “war” stories, but of course they are just stories and anecdotal evidence with no corroborating evidence or proof. We are simply to believe Meyer’s stories and her interpretations of the stories. She discloses an arrangement of deliverance episodes which are said to have happened in her home. For her listening audience, it seems the more bizarre, the better. Yet it must be asked, were the people involved legitimate? Were they mentally disturbed? Were

piggyback is never suggested in Ephesians 6 or anywhere else. Vomiting is never given as a mark of spiritual progress.

Meyer claims she is able to “judge between what is just a work of the flesh or just that sin nature, and what is somebody who really has a demon.” She says it “is when that person begins to say to you, ‘I can’t control myself.’ That’s one of the things I listen for when somebody comes to me for ministry.”<sup>83</sup> She encourages her listeners to employ this same methodology. Thus, for Meyer and her followers, apparently persons who say they can’t control themselves are no longer dealing with a deeply rooted sin nature or lack of self-discipline, but by demons. It is, according to Meyer, a case of *the devil made me do it!*

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*On one occasion she and her pastor, Rick Shelton, supposedly rode a large demonized woman piggyback around her house while the woman vomited on every towel Meyer had in the house.*

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they simply physically sick or perhaps deranged? These kinds of hard questions can never be posed about the secondhand tales on a tape.

Meyer claims that she has had people in her home, hitting her, spitting on her, throwing up on her, socking her in the face, and running crazed through the house. On one occasion she and her pastor, Rick Shelton, supposedly rode a large demonized woman piggyback around her house while the woman vomited on every towel Meyer had in the house.<sup>82</sup> Was Meyer just the victim of some wild charade, or is she merely exaggerating for effect? Though we will never know, we do know her actions and activities are in no way biblical. It is only her word that she was dealing with demons. Riding

Jay Adams, in his biblical treatise on anger, shows the fallacy of Meyer’s premise:

“Like many others, you have bought the false line that under certain circumstances you are totally unable to control your temper. That is false, I say, because the Bible assures us that if you know Jesus Christ as your Saviour, you can. God calls upon you to do just that... When you say *can’t*, what you really mean is you *don’t* or *won’t*. You may have convinced yourself that you can’t, but that doesn’t change the facts. You can; God says so.”<sup>84</sup>

Adams’ comments can be well applied beyond the sin of uncontrolled

(or misdirected) anger. They can equally pertain to drunkenness, immorality, or any other lusts of the flesh. When one claims, "I can't control myself," we must never ignore personal responsibility in favor of a demon, as Meyer tells us. Would Meyer argue that the Apostle Paul had a demon when he revealed his own struggles with sin in Romans 7?

Whether knowingly or unknowingly, Meyer speaks as though she is into a form of mind science. She alleges that sickness cannot get you unless you accept it in your mind. This is certainly regurgitation of positive confession, Word Faith, and Latter Rain ideas. Positive affirmations are supposed to guarantee health and wealth. We are to believe that we can speak a new reality into existence. As PFO director Steve Cannon has stated, the basic error of Word Faith is: "No negatives are allowed. God wants you healthy, wealthy, and wise."<sup>85</sup> Meyer contends: "The faith movement is right. You can't throw the faith movement out the window."<sup>86</sup> She also teaches that, "We need to have faith-filled words going out of our mouth."<sup>87</sup>

Job and Jesus would be indicted if Meyer was right. Both spoke realistically and truthfully in discussing the negatives of life. If Meyer was right, we would be forced to throw out Romans 8 and reject Paul because he realistically spoke of the "sufferings of this present time" and his "thorn in the flesh."

Meyer then gets her audience involved in a silly exercise of putting an open Bible on their heads, pretending it is a graduating cap.<sup>88</sup> "You're not all playing my game. Ah, you're afraid it'll mess your hair up, aren't you," she scolds.<sup>89</sup>

On another occasion, after having her audience go through the same silly exercise, Meyer repeats to them an obvious error. She relates, "I heard one man say not too long ago, and I really like this. He said the verb for 'believe' and 'obey' are the exact same verb in Greek. So he said if you can't believe, just obey, because it's the

same thing."<sup>90</sup> Even a first-year Greek student knows they are not the same. They are not even close. Both may be acts of the will, but one has to do with trust and content, the other content and action. One may flow from the other, but they are not the same in Greek at all. "Believe" is from the noun *pistis*, and "obey" from the noun *hupakoe*. Yet Meyer will say "always tell the truth." Amazing. We can only conclude that in some areas she just does not know the truth. She even tells untruths dogmatically.

Joyce Meyer's teaching is a mass of contradictions and confusion. Her ramblings are mired with miscues, misinterpretation, misunderstandings, mistranslations, mysticism, mistakes, and just downright muddle. Meyer claims, "You need to know how to rightly divide truth. ... So you can't have a whole lot of truth and a little bit of error. You need to have all truth."<sup>91</sup> She has grossly violated her own rule and standard.

Meyer is an unsafe guide, a sinking ship, and certainly not a port in any storm. Her teachings can only confuse and mislead her many avid, but gullible followers. She is a sad case of a little knowledge being a great danger. It would not be surprising if, in light of the above criticisms which establish Meyer's demonology biblically invalid and erroneous, she would desist from any further selling of her *How to Fight the Devil and Win!* series. This has been her custom in the past when biblical criticism has exposed her unorthodox teaching.

However, regarding these taped teachings, her announcer proclaimed each tape in the series as "anointed teaching," and Meyer herself repeatedly said they were God-given. Meyer, with her claims of anointing and divine revelation, has placed herself in a precarious position. If she discontinues selling the tapes, she is withholding "anointed teaching" and "important information the devil hopes you will never find out." If she continues to make the tapes available, one could conclude then that God is confused and contradicts Himself and is responsible for false teaching at

worst, and confused teaching at best. We know that the latter cannot be right and either way we must lay the blame totally and completely at the feet of Meyer. Christians who think Meyer a sound and reliable teacher need to carefully reconsider such an evaluation.

### Endnotes:

1. Joyce Meyer, "Familiar Spirits & Generational Curses," tape 4, sides 1 and 2. From the series: *How to Fight the Devil and Win!* Fenton, Mo.: Joyce Meyer Ministries, no date.
2. Philip Schaff, *History of the Christian Church*. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1994, Vol. VII, pp. 336-337.
3. *Ibid.*, pg. 337.
4. Alfred Edersheim, *Bible History Old Testament*. Peabody, Mass.: Hendrickson Publishers, 2001, pg. 687.
5. See for example, C. Fred Dickason, *Demon Possession and the Christian*. Chicago: Moody Press, 1987, pg. 224.
6. *How to Fight the Devil and Win!*, op. cit., cassette album, back cover, bold and upper case type in original.
7. Ken Walker, "The Preacher Who Tells It Like It Is," *Charisma*, November 1998, cover and pg. 48.
8. FOX-TV Saint Louis, "Joyce to the World," KTVI, Nov. 11, 2001, video tape on file.
9. For information on the early ministry and teachings of Meyer, see G. Richard Fisher and Paul R. Belli, "Doctrinal Ambiguity of a Wandering Star," *The Quarterly Journal*, Vol. 16, No. 1. Also, Paul R. Belli and G. Richard Fisher, "The Preacher Who Doesn't Tell It Like It Is," *The Quarterly Journal*, Vol. 19, No. 2.
10. "Joyce to the World," op. cit.
11. For example, she cites the failure of a message she gave because "Well, what happened was we didn't sell hardly any tapes that night." ("Deliverance & The Character of Satan," tape 6, side 1. From the series, *How to Fight the Devil and Win!*, op. cit.) She also addresses Christians with a lack of integrity — those who say God told them to support her ministry, but became infrequent in their giving and then stop altogether. ("How to Defend Yourself Against the Devil (Pt. 1)," tape 7, side 2. From the series, *How to Fight the Devil and Win!*, op. cit.)
12. "Joyce to the World," op. cit.
13. "How to Defend Yourself Against the Devil (Pt. 1)," op. cit., side 1.
14. Joyce Meyer, "Satan & Demons — Origin & Fall," tape 1, side 1. From the series, *How to Fight the Devil and Win!*, op. cit.

15. Joyce Meyer, "Deliverance & The Character of Satan," op. cit., side 2.
16. Joyce Meyer, "Witchcraft & Related Spirits (Pt. 2)," tape 3, side 1. From the series, *How to Fight the Devil and Win!*, op. cit.
17. Joyce Meyer, "Generational Curses & Deliverance," tape 5, side 1. From the series, *How to Fight the Devil and Win!*, op. cit.
18. "Deliverance & The Character of Satan," op. cit., side 2.
19. "Satan & Demons — Origin & Fall," op. cit., side 1.
20. Frank M. Boyd, *Book of the Prophet Ezekiel*. Springfield, Mo.: Gospel Publishing House, 1951, pg. 130.
21. Ibid.
22. Harry Ironside, *Expository Notes on Ezekiel The Prophet*. Neptune, N.J.: Loizeaux Brothers, 1984, pg. 192.
23. "Satan & Demons — Origin & Fall," op. cit., side 2.
24. Ibid.
25. See further, C. Douglas Weaver, *The Healer Prophet*. Macon, Ga.: Mason University Press, 2000, pp. 120, 173.
26. Roland Buck, *Angels on Assignment*. Kingwood, Texas: Hunter Books, 1979.
27. "Satan & Demons — Origin & Fall," op. cit., side 2.
28. Ibid.
29. Benny Hinn, "Personal Testimony," Orlando Christian Center, Orlando, Fla., July 19, 1987, tape #A071987, tape on file.
30. Consider these examples: "I am going to tell you something right now. I no more believe that my God is going to let me stand around and believe a lie than I believe that I'm going to turn green in the next two minutes. ... And if I'm accidentally or any other way getting into error, I am going to have a bell go off in the inside of me that is going to be so loud that not only am I going to hear it, but so is everybody else." (Joyce Meyer, "Witchcraft & Related Spirits (Pt. 1)," tape 2, side 2. From the series, *How to Fight the Devil and Win!*, op. cit.)
31. See for example, W.E. Vine, *Vine's Complete Expository Dictionary of Old and New Testament Words*. Nashville: Thomas Nelson Publishers, 1985, New Testament section, pp. 520-521, 687.
32. W.H. Griffith Thomas, *Studies in Colossians and Philemon*. Grand Rapids, Mich.: Baker Book House, 1973, pg. 94.
33. Ibid., pp. 93-94.
34. "Witchcraft & Related Spirits (Pt. 1)," op. cit., side 1.
35. Ibid.
36. "Familiar Spirits & Generational Curses," op. cit., side 2.
37. That is, Joseph Smith Jr. and the angel Moroni who allegedly gave him gold plates containing *The Book of Mormon*.
38. See, John Ankerberg and John Weldon, *Encyclopedia of Cults and New Religions*. Eugene, Ore.: Harvest House Publishers, 2000, pp. 105-106.
39. See, Mary Baker Eddy, *Science and Health with Key to the Scripture*. Boston: The First Church of Christ, Scientist, 1875, pp. viii-ix.
40. Walter Martin, *The Riddle of Reincarnation*. Santa Ana, Calif.: Vision House Publishers, 1977, pp. 20-21.
41. Joyce Meyer, "How to Defend Yourself Against the Devil (Pt. 1)," op. cit., side 1 and "How to Defend Yourself Against the Devil (Pt. 2)," tape 8, side 2. From the series, *How to Fight the Devil and Win!*, op. cit.
42. Conversation between Robert Lowery and M. Kurt Goedelman, Dec. 23, 2001, and subsequent statement by Lowery's office to PFO, Feb. 1, 2002.
43. Joyce Meyer Ministries letter to PFO, Nov. 27, 2001, copy on file.
44. "Witchcraft & Related Spirits (Pt. 1)," op. cit., side 2.
45. Ibid.
46. "Witchcraft & Related Spirits (Pt. 2)," op. cit., sides 1 and 2.
47. "Witchcraft & Related Spirits (Pt. 1)," op. cit., side 2.
48. "How to Defend Yourself Against the Devil (Pt. 2)," op. cit., side 2.
49. "Witchcraft & Related Spirits (Pt. 2)," op. cit., side 1.
50. "Familiar Spirits & Generational Curses," op. cit., side 1.
51. Ibid., side 2.
52. Ibid.
53. "How to Defend Yourself Against the Devil (Pt. 2)," op. cit., side 2.
54. Ibid., side 1.
55. Ibid., side 2.
56. "Witchcraft & Related Spirits (Pt. 2)," op. cit., side 2.
57. "How to Defend Yourself Against the Devil (Pt. 2)," op. cit., side 2.
58. Jay E. Adams, *Competent to Counsel*. Grand Rapids, Mich.: Baker Book House, 1970, pg. 144.
59. "Witchcraft & Related Spirits (Pt. 2)," op. cit., side 2.
60. "Deliverance & The Character of Satan," op. cit., side 1.
61. W.E. Vine, *Vine's Complete Expository Dictionary of Old and New Testament Words*, op. cit., Old Testament section, pp. 108-109.
62. Ibid., New Testament section, pg. 297.
63. "Witchcraft & Related Spirits (Pt. 2)," op. cit., side 1.
64. Ibid., side 2.
65. "Familiar Spirits & Generational Curses," op. cit., side 1.
66. "Witchcraft & Related Spirits (Pt. 2)," op. cit., side 2.
67. For example, modern day prophets like Mike Bickle, Rick Joyner, Benny Hinn, and others have all failed in their prophetic utterances.
68. Hank Hanegraaff, *Counterfeit Revival*. Dallas: Word Publishing, 1997, pg. 77.
69. "Generational Curses & Deliverance," op. cit., side 1.
70. "Familiar Spirits & Generational Curses," op. cit., side 2.
71. Ibid., side 1.
72. "Generational Curses & Deliverance," op. cit., side 1.
73. Here Meyer offers yet another paradox saying, "You can think this is my opinion if you want to, but God's spoken to me..." ("Familiar Spirits & Generational Curses," op. cit., side 1.)
74. "Generational Curses & Deliverance," op. cit., side 1.
75. Ibid.
76. "Familiar Spirits & Generational Curses," op. cit., side 1.
77. See further, M. Kurt Goedelman, "Quick Fixes and Spiritual Baggage," *The Quarterly Journal*, Vol. 22, No. 1, and G. Richard Fisher and M. Kurt Goedelman, "The Curse of Curse Theology - The Return of Rebecca Brown," *The Quarterly Journal*, Vol. 16, No. 3.
78. David Kirkwood, *Modern Myths About Satan and Spiritual Warfare*. Pittsburgh: Ethnos Press, 1994, pg. 132.
79. Thomas Ice and Robert Dean, Jr., *Overrun by Demons*. Eugene, Ore.: Harvest House Publishers, 1990, pp. 180-181, italics in original.
80. "Familiar Spirits & Generational Curses," op. cit., side 2.
81. "Generational Curses & Deliverance," op. cit., side 2.
82. Ibid.
83. Ibid.
84. Jay Adams, "What Do You Do When Anger Gets The Upper Hand?" Phillipsburg, N.J.: P&R Publishing, 1975, pamphlet, italic in original.
85. See, Stephen F. Cannon, "The Presumptuous Teachings of the Word Faith Movement," *The Quarterly Journal*, Vol. 8, No. 4. This article is available in tract form from PFO.
86. "Witchcraft & Related Spirits (Pt. 1)," op. cit., side 2.
87. "Satan & Demons — Origin & Fall," op. cit., side 2.
88. "How to Defend Yourself Against the Devil (Pt. 1)," op. cit., side 2.
89. Ibid.
90. "How to Defend Yourself Against the Devil (Pt. 2)," op. cit., side 1.
91. "Witchcraft & Related Spirits (Pt. 1)," op. cit., side 1.

