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The Christian Versus
Demon Activity

MARK I. BUBECK

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To
My Victory Partners

My wife, Anita; my daughters,
Judy, Donna, and Rhonda and her
husband, Gary.

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FOREWORD

When Mark Bubeck and I were undergraduates at the Moody Bible Institute twenty-five years ago, it seemed that nearly no one in the sophisticated Western world, except the inner Catholic and fundamentalist circles, believed in the devil. Science was in vogue, while seances were relegated to eccentric wierdos who were too neurotic to come to grips with reality. To subscribe to a belief in Satan was tantamount to believing in Halloween goblins, the bogeyman, or guardian angels. Secularists reckoned that once society could afford enough psychiatrists to eliminate depressions on one hand, or irrational hallucinations on the other, it would be rid of the ills which imbalanced the march of man toward his self-proclaimed utopia.

Man must worship. Turning his back on God, he still found himself with what some have called “the God-shaped blank” within. And the devil, whom he had pushed out through the window of his mind, would then come crashing back in through the door of his heart. Today he is ubiquitous. What we used to think was the special monopoly of primitive peoples—like the pagan barbarians of the Congo or the heathen-hearted savages of Borneo jungles—has moved into fashionable suburbia. Voodoo, fortune telling, black magic, witchcraft, poltergeistism, spiritism with mediums, parapsychology clinics (which often are no more nor less than seances with professors as the mediums)—they’re everywhere. It’s not legal to have Christianity in sharp focus in academe, but the devil—the red carpet has been rolled out to him! Demonizing denizens seem to be in the highest style today.

A few years ago Mick Jagger and his Rolling Stones came out with the song, “Sympathy for the Devil,” and it spread like the Spanish influenza, climaxing in a film, *The Blood, Sweat and Tears*. Their *Symphony to the Devil* moved from service to Satan to the worship of Satan. The last estimate I heard was that one in four current pop songs has, woven into its lyrics somewhere, a salute to Satan.

Then came a tremendous rush of films which featured the devil, such as *The Devil in Miss Jones* and *Rosemary’s Baby*. Is it any wonder that huge

and violent gangs of youth are bamboozled by this kind of propaganda into calling themselves Satan's Choice, Hell's Angels, Hell's Belles, and The Devil's Disciples?

Then there are the books—both serious and bizarre—featuring the devil in their titles and enticing people to read. The phenomenon carries into the horoscopes and astrology charts which are published in fifteen hundred of North America's two thousand daily newspapers and followed with far more devotion than most Christians follow the Word of God.

There are television programs on Satanism every week. Pick up a TV guide and run down through program titles, and you will be astonished at how many there are. And there are the magazine articles—three cover stories in nine months in *Time*, for example.

Nor is it something exclusive to Western society. It is perhaps even stronger in the communist world; *The Los Angeles Times* tells us that whole villages are under the domination of witches and wizards. And of course it is strongest in the third world where the name of Christ has been least known.

I firmly believe in the work which Mark Bubeck has done herein, based on his intimate knowledge of Christ, of the Bible, and of people.

Mark and I met at Moody. Fifteen years later we were together at his invitation for several months in Denver, where he was pastor of a great church; and where I saw as saintly a man of God as I have ever known. His treatment of the devil in this book is thorough, biblical, balanced, and gives answers to questions which are being asked today, not just by the tiny minority of Bible-believing Christians, but by the vast majority of people everywhere, who in the present explosion of Satan worship and demonism, are wondering what truly is the Word of God. The scripture passage which struck me again and again as I read through this book was the apostle Paul's description: "The Lord's bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, and they may come to their senses and escape the snare of the devil, having been held captive by him to do his will" (2 Timothy 2:24-26, NASB). Mark Bubeck is such a servant.

JOHN WESLEY WHITE

PREFACE

“Consider mine enemies, for they are many; and they hate me with cruel hatred” (Ps 25:19, KJV).

THOSE FAMILIAR with the psalms of David are aware of the many times he talked to God about his enemies. Sometimes he had in mind those tangible enemies of the battlefield, but more often David seems to be referring to spiritual enemies. Psalm 25 reveals that he knew he had spiritual heart trouble. “The troubles of my heart are enlarged” (v. 17, KJV). Christian believers today need this kind of spiritual sensitivity concerning their enemies.

The subject of aggressive spiritual warfare against the world, the flesh, and the devil is becoming increasingly important. Many are giving themselves to rampant abandonment and indulgence in fleshly sins. The glitter and appeal of the world system keeps pressuring for conformity. Satan and his kingdom relentlessly press their battle against believers and all of God’s program. The purpose of this book is to help believers know biblical answers for handling our enemies.

The primary emphasis of this book is on practical spiritual instruction rather than theoretical exhortation. Christians need to know how to fight a good fight. The emphasis is upon the use of the objective, absolute truth of the Word of God, and not of subjective experience. Attributed to Martin Luther is this little quatrain which expresses well the thrust of this book:

Feelings come and feelings go
And feelings are deceiving;
My warrant is the Word of God,
Naught else is worth believing.