



## SPIRITUAL WARFARE PROFILES OF SATANISM: ARE THEY MISLEADING?

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### Introduction

Throughout church history, Christians have recognized that they need a strategy for overcoming opposition from Satan and his demons. This is most commonly referred to as *spiritual warfare*. [1] Warner provides a common definition of spiritual warfare when he writes, *spiritual warfare is the Christian encounter with evil supernatural powers led by Satan and his army of fallen angels, generally called demons or evil spirits.* [2] However, we believe a more biblically holistic understanding of spiritual warfare is offered by Arnold. He states,

Spiritual warfare is all-encompassing. It touches every area of our lives· our families, our relationships, our church, our neighborhoods, our communities, our places of employment. There is virtually no part of our existence over which the Evil One does not want to maintain or reassert his unhealthy and perverse influence. Conversely, Jesus longs to reign as Lord over every area of our lives. [3]

As evidenced by Arnold, a biblically based definition of spiritual warfare won't merely focus on Satan and demons, but how the individual Christian seeks to live out a godly life (Ephesians 6:10-18). Of course this will partially involve resisting Satan (1 Peter 5:8-10).

In recent times, Frank Peretti has had enormous success with his first two fictional books dealing with spiritual warfare, *This Present Darkness* and *Piercing the Darkness*. [4] Peretti's books portray a spiritual battle between angels and demons, with humans closely intertwined. [5] There

has been some debate as to whether or not Peretti meant to describe reality in these books. However, Peretti answered this question himself. In a *Christianity Today* interview he was asked, "In *Piercing the Darkness* you describe a highly organized New Age/satanic conspiracy. How much of this is a literary device and how much do you think is descriptive of the way things really are?" Peretti responded, "Right now, it's half and half - half fictional device, half reality. I think in a few years it will be more reality than it is fiction." [6]

Though Peretti was somewhat tentative in his answer, it appears that many of his readers have taken his novels as descriptive of reality. For example, Ed Murphy affirms the belief that "cosmic dualism is a reality: spiritual warfare exists in heaven. Earthly dualism is a reality: spiritual warfare rages on earth." [7] In order to illustrate this point, Murphy notes, "For excellent popular presentations of this dimension of reality see my friend Frank Peretti's excellent books, *This Present Darkness* and *Piercing the Darkness*." [8]

The writings of Peretti and others have arguably brought the subject of spiritual warfare, variously understood, into greater prominence than at any previous time in church history. Significantly, several authors on the topic of spiritual warfare present profiles of modern western Satanism and Satanists, emphasizing that they are devoted to the worship of Satan. As we shall discuss below, most of the material is anecdotal in nature and not grounded in a correct understanding of the primary sources. In addition, it appears that many Christians have received their understanding of Satanism based almost wholly on secondary source books on spiritual warfare. [9] As a result, the reader is required to trust that the author adequately researched, interpreted, and communicated accurately the beliefs and practices of Satanism as expressed in primary source Satanist writings.

To know how satisfactorily this has been accomplished, we will compare primary source writings on Satanism with the writings of authors who consistently interact with spiritual warfare and Satanism. It should be noted that not all authors writing on the subject of spiritual warfare interact with Satanism. Therefore, we will only critique those who do. To begin with, however, we first need to familiarize ourselves with Satanism.

### Satanism

There have been several historical figures and groups that have purportedly represented earlier expressions of Satanism. The evidence is



stronger for some than others, however it appears that much of the historical material that we have in this regard is based on sensational accounts that make truth difficult to discern from fiction. For example, in regard to the infamous Hell-Fire Club(s), OGrady writes,

There have been many lurid stories about the Hell-Fire Club and its Black Masses, and several other similar societies are known to have sprung up in imitation of it. But there is little accurate information as to what actually went on at any of these meetings. [10]

Satanism as it is known today has largely developed as a non-theistic philosophy from the life and writings of Anton Szandor LaVey who founded the Church of Satan in 1966. LaVey undoubtedly remains the most influential figure within Satanism, and the Church of Satan has continued since his death in 1997. [11] LaVey's writings, especially *The Satanic Bible*, continue to be among the most important writings in Satanism. [12] It's important to note that Christian understandings of the nature of the Old and New Testaments as specially revealed and inspired of God, and authoritative for life and practice, have no parallels with the Satanist understanding of *The Satanic Bible*, or any other writing for that matter. Individual Satanists only deem *The Satanic Bible* to be important insofar as it reflects their personal beliefs. Thus, it will be more important for some Satanists than others.

The majority of individuals who call themselves Satanists, as documented below, do not actually believe in the existence of the Devil. Furthermore, Satanism is not monolithic but consists of various strands or differing standpoints. For example, Satanists who identify especially with the type of Satanism expressed by LaVey are generally termed LaVeyan Satanists. However, there are other prominent types of Satanism. For example, Lord Egan's First Church of Satan emphasizes the "free thought" Satanism. Another type of Satanism is represented by the Temple of Set, which was founded by Michael Aquino. Such examples could easily be multiplied.

Many Satanic churches or "crottos" seem to appear and then disappear out of existence frequently. However, the above mentioned organizations as well as the Satanic Reds, Lucifers Den, and others appear to have established themselves as Satanic organizations that, like the Church of Satan, will remain as influences within the Satanic community. Many of these organizations are at odds with each other. Perhaps the only religion

that comes close to Protestant Christianity's infamous record of division and the creation of splinter churches is Satanism.

As we have mentioned, Satanism is by no means monolithic. However, there are consistent beliefs that Satanists are united on. These are the beliefs that essentially define contemporary Satanism, and which come under the umbrella of the Left-Hand Path. [\[13\]](#)

Satanists stress the priority of the individual. To put this another way, Satanists stress selfishness. Since Satanism is essentially a religion of the self, it holds that the individual and his personal needs comes first. [\[14\]](#) This doesn't mean that Satanists don't seek to care for others. But generally they see themselves as their first priority, and after that others whom they choose to care for. Expressing the typically metaphorical use of the word Satan in Satanism, the fourth of LaVey's *Nine Satanic Statements* reads, "Satan represents kindness to those who deserve it, instead of love wasted on ingrates!" [\[15\]](#)

Consistent with the stress on the individual, Satanists are against following the dictates of society or organized religion. Satanists describe themselves as "anti-herd mentality," and "herd mentality" is considered one of LaVey's *Nine Satanic Sins*. [\[16\]](#) LaVey wrote,

An individualist must always live in his own world, not one created by others' standards. A person who comfortably accepts the dictates of popular culture might be sympathetic or even enthused about Satanism, but he cannot be termed a Satanist. A true Satanist, even if unspoken, must be responsible for reaction and change. [\[17\]](#)

Not surprisingly, ethics are defined by the individual: "Definition of Good and Evil: Good is what you like. Evil is what you don't like." [\[18\]](#) It is important to note, however, that even if Satanists disagree with the laws of their country, they urge the necessity of obeying them. [\[19\]](#)

Most Satanists could loosely be described as "atheist / Nietzschean / Objectivist philosophers." [\[20\]](#) Contrary to popular misunderstanding, Satanists generally do *not* believe in a literal being named Satan. In James Lewis's survey of Satanists he found that of the comparatively small amount that did, "even most of these respondents did not have what one would call a traditional view of Satan/god/demons." [\[21\]](#) The minority of Satanists who do believe in a literal Satan tend to be derogatorily labelled by Satanists as "evil worshippers" or are



is frequently considered deluded. [22] Matt Paradise speaks for many Satanists when he writes,

In Satanism, Satan is an archetype, a representation of certain qualities that the Satanist embodies including rational self-interest, avoidance of oppressive mentalities, the questioning of all, and a perseverance towards success and human potential. [23]

Thus, for the majority of Satanists, the Satan in Satan-ism doesn't represent an allegiance to, or worship of, the literal being named Satan in the Christian Bible. Rather, the term Satan metaphorically represents the most important ideals within Satanism.

Our brief survey of Satanism as based on primary source writings shows that the majority of Satanists are atheistic, do not believe in a literal being called Satan, nor demons. Furthermore, Satanists seek to obey the laws of their country.

### Spiritual Warfare

Now that we have briefly surveyed some of the beliefs of Satanism as expressed in primary source Satanist literature, we will turn to writings on spiritual warfare that profile Satanism to get an understanding of how accurately it is portrayed.

In spiritual warfare literature Satanism is sometimes defined very broadly. Satanism may include various occult based religions, as well as criminal practices. For example, E. James Wilder speaks of the,

connections between different Satanists groups, OTO, Process, Illuminati, The Golden Dawn, various forms of witchcraft, Wicca, Santeria, voodoo, Juju, Palo Mayombe, Curanderismo, New Age, Freemasonry, Nazism, Scientology, organized crime- particularly drugs and child pornography- American paganism and the Theosophical Society, to name a few. [24]

Apart from broad definitions, Satanism is also profiled or defined in more specific terms. Importantly, Satanists supposedly worship the Satan that the Christian Bible refers to- or at the very least a distortion based

on the biblical Satan. For example, in *Larson's Book of Spiritual Warfare*, Bob Larson dedicates a large amount of space to Satanism. In one section he devotes space to enabling his readers gain insight into the clandestine activities of cults committed to the worship of Satan. [\[25\]](#)

Another commonly alleged assertion in spiritual warfare literature is that Satanists believe in demons. C. Peter Wagner implies that the demonic power at work through Satanist priests and other occult practitioners is far more destructive than the works of demons not associated with them. In his words, they are substantially different from the ordinary demon who may cause headaches, marital blowups, drunkenness or scoliosis. [\[26\]](#)

According to some spiritual warfare authorities, Satanists become involved in Satanism to receive power. This power is often used to control, use, and take advantage of others in a violent manner. Satanists derive their power from Satan and his demons. For example, Murphy states,

Satanism is a power religion. People worship Satan because he promises his worshippers power. With power comes position. With power and position comes possession. With power and position and possession comes pleasure. Satanists seek personal pleasure. Some of them find it in having sex with children, animals, or even corpses. Others find it in torturing animals, children, young people, or adults. Others find it in killing animals, children, young people, or adults. [\[27\]](#)

In spiritual warfare literature, Satanism, criminal activities, Satanic Ritual Abuse (SRA), Satan, and demons are repeated and closely connected terms. This is often achieved anecdotally. For example, Murphy tells of one former Satanist that he counselled named Betty. Betty is a Christian, but was supposedly born into Satanism. Her father, who is a Satanist, hated Betty before she was born. Betty's father had also hated him before he was born. Murphy's conclusion is Satanism is a hate belief system. [\[28\]](#) Several things occurred before Betty's birth. Her father had dedicated her to Satan, and initiated her into Satanism as an infant. Spirits had told her father that he would have a child born with a cleft lip and palate. This was a special sign that Satan had especially chosen her. She was severely demonized. Multiple demons came into her life. Two of them, Hellbent and Father of Hate, were transferred to her from her father while in her mother's womb. Other demons that came into her life before her birth included Pain, Torture, Cleft Lip, and Cleft Palate. The demon, Destroyer, came into her



life about the time she was born. From the age of three, her Satanist father repeatedly ritually abused her sexually. The first time her father ritually abused her sexually several more demons came into her body. Their names were Sacrifice, Spirit of Her Father, Kill, and Perversion. Multitudes of other demons, about 1,065, were to subsequently enter her life. According to Murphy, "Demons continued to gain entrance into her life at specific points of terrible trauma."[\[29\]](#)

Importantly, though Betty was to forget it until later in life, her father had attempted to murder her in a satanic ritual when she was three. These memories came back to her through a series of flashbacks. "The demons confirmed her flashbacks at every point. She was chosen by Satan through her father to serve him and be sacrificed by him to Satan, they said, but God intervened."[\[30\]](#)

According to spiritual warfare proponents there is a close connection between SRA and a psychological condition that was formerly termed Multiple Personality Disorder (MPD), but is now referred to as Dissociative Identity Disorder (DID). [\[31\]](#) Satanists train those involved in SRA to disassociate. [\[32\]](#) Murphy explains how and one of the reasons why,

In SRA the abuse is carefully calculated to produce enough trauma, torture, and pain so the child will dissociate. The abuse is continued until the dissociation is well established. Demons are conjured up or down to attach themselves to these personality segments. They are preprogrammed (for lack of a better word) to gain control of the host person later in life for Satan and evil. [\[33\]](#)

In summary, spiritual warfare literature emphasizes that Satanism involves the worship of Satan, the use of Satan and demons for power, and that this power is especially used for criminal acts of SRA. Furthermore, SRA is used to train individuals to dissociate so they can control them.

### **Spiritual Warfare and Satanism: A False Portrait.**

The comparison of primary source Satanism writings and Satanism as portrayed in spiritual warfare literature paints a disturbing picture.

Virtually everything that is written about Satanism in spiritual warfare literature is at complete odds with Satanism as believed and practiced by Satanists themselves. Below we will seek to answer questions related to this troubling observation.

Warfare proponents generally base their understanding of Satanism on three sources of knowledge. The first is what the Christian Bible teaches about Satan and demons. However, while they should be commended for looking first to Scripture for understanding, it is also necessary to gain an understanding of Satanism through primary source material written by Satanists as well as through interaction with Satanists themselves. Importantly, the Christian Bible contains only the Scriptures of Christianity and Judaism. It is not a textbook for learning about modern day Satanism.

The second source spiritual warfare writers tend to rely very heavily on for information is one another's books. An example of this is shown in the way spiritual warfare authors refer to each others as authorities on Satanism. Murphy demonstrates a case in point when he writes, "For excellent insight into Satanism and satanic cults see [34]" and then proceeds to reference exclusively secondary source writings, including those of Larson, Bubeck, and others. [34] From their use of quotes and footnotes, it is clear that most of the spiritual warfare literature referred to relies on each other for their understanding of Satanism.

The third source is case studies involving second hand information from Christians who claim to have come out of satanic cults. [35] Much of the information that is relied on in this regard forms the basis for a belief in SRA. It's important to note that spiritual warfare literature doesn't seek to give any evidence for this alleged phenomena other than second-hand testimony accompanying these accusations.

It can be concluded from the above statements from Wilder, Larson, and others, that they have little or no understanding of real Satanism, not to mention the catalog of other religions that are mistakenly associated with Satanism. If so, they would not make the negligent connection between Satanism and the other religions, not to mention organized crime. In addition, they would have accurately represented Satanism for what it has to say for itself, rather than relying on secondary source misinformation.

We have stressed that most Satanists do not believe in a literal Satan, much less worship him. What are we then to think of the contrary claim in spiritual warfare literature that not only do modern Satanists believe



Satan exists, but worship him, are involved in criminal activities as an integral part of Satanism, and even sacrifice humans for Satan? One assertion is that Satanic cults use portable crematoriums, which they transport on trailers from one ritual site to another so no one finds evidence of a body after murdering a victim. [36] Another claim is that Satanists are covering up SRA by creating alter personalities and programming biggers+ in individualsq minds that keep them fearful of giving evidence. [37] However, in regard to questions such as this our response must be: %Where is the proof?+ The Passantinos rightly note, %Mark Bubeck, in *The Satanic Revival* reports unsubstantiated, subjective testimonies of satanic activity as though they were documented, officially validated facts.+ [38] This assertion could equally be made of Larson and several other authors writing on spiritual warfare in connection with Satanism. There is simply no conclusive, or even remotely plausible, evidence of a widespread Satanic conspiracy. In his influential study of SRA, Kenneth Lanning of the Federal Bureau of Investigation (FBI) stated, %The most significant crimes being alleged that do not seem to be true are the human sacrifice and cannibalism by organized satanic cults.+ [39] Significantly, he states,

Not only are no bodies found, but also, more importantly, there is no physical evidence that a murder took place. Many of those not in law enforcement do not understand that, while it is possible to get rid of a body, it is even more difficult to get rid of the physical evidence that a murder took place, especially a human sacrifice involving sex, blood, and mutilation. Such activity would leave behind trace evidence that could be found using modern crime scene processing techniques in spite of extraordinary efforts to clean it up. [40]

In spite of convincing evidence to the contrary, in spiritual warfare literature pertaining to Satanism, there are repeated claims that Satanists are involved in SRA. This assertion is predominantly based on second-hand evidence from Christians who were supposedly formerly involved in Satanism. It is also commonly based on information from uncovered repressed memories and Satanically programmed DID. However, the reliability of repressed memories and the possibility of Satanists being able to train those involved in SRA to develop DID, or create alter personalities, as some spiritual warfare proponents suggest, is highly doubtful. For example, Nicholas Spanos, the prominent late Professor of Psychology at Carleton University writes,

Such accounts of *cult programming* are clearly inconsistent with the evidence presented above that indicates that hypnotic subjects retain rather than lose control over memory processes and retain control over even those behaviors they label as involuntary. Moreover, these accounts are also inconsistent with the available evidence concerning posthypnotic responding.

[41]

Professionals in the field of psychology find DID a highly debateable subject. Some even go so far as to say that DID is the creation of well-intentioned, but mislead therapists. For example, influential Professor of Social Psychology at the University of California at Berkeley Richard Ofshe, and journalist Ethan Watters who has written on pseudomemory, stress that the diagnosis of MPD is always made after a significant amount of time in therapy. Speaking of the recovered memory therapists, they write,

According to the movements own experts, patients rarely if ever walk into therapy with the belief that they were abused at the hands of a satanic cult. It is only *during therapy* that these stories are painstakingly pulled out of the clients. [42]

They also argue that,

The therapists influence over the MPD behavior is perhaps the most telling clue that they are not manipulating the behavior but creating and controlling it. A therapist's ability to call up different personalities, simply by asking them to come out, is one example of this control. [43]

Our purpose in quoting such authors is not to make a judgment on whether or not DID exists. This would be irresponsible, as the author is not sufficiently qualified to make this judgment. However, neither are the authors of the spiritual warfare genre. Not only are they not qualified to speak authoritatively on DID, but their repeated and highly controversial assertion that Satanists program alter personalities to control and manipulate individuals appears to be unethical because they haven't given any plausible evidence that this is possible, much less occurs. [44] At best, these types of assertions are irresponsible. They are neither qualified to diagnose individuals, nor are they qualified to speak in a matter of fact way about how DID works.



In addition to this, our comparison of modern Satanism as believed and practiced by contemporary Satanists themselves and %satanism+ as described in spiritual warfare writings makes it clear that such persons aren't qualified to speak about Satanism in general, as they appear to know little or nothing about Satanism as it exists outside of their books. Since those such as Ofshe who are qualified to explain DID themselves do not agree and are still seeking to understand the DID phenomena, responsible persons will judge Satanism in regard to what we do know from primary source Satanism writings, as well authorities on the *non*-existence of SRA such as Lanning.

Other factors need to be taken into consideration as well. For example, there are reasons why worldview beliefs may make some Christian counsellors particularly vulnerable to over diagnosing DID.[\[45\]](#) Furthermore, the impact of the media and therapists themselves must be taken into account. Finally, Perrin and Parrott's words are important. They write,

We have an obligation to listen to our Christian brothers and sisters, but we also have a scriptural obligation to evaluate what they say. We cannot fall victim to sloppy thinking or judgment based on a mixture of fallacies, nonevidence, and subjectivism.[\[46\]](#)

Unless the authors mentioned, as well as others writing similar literature in relation to spiritual warfare and Satanism, can produce evidence that the FBI and other law enforcement agencies have not, it is simply time to apologize to Satanists for grossly and irresponsibly misrepresenting them and begin telling the truth. Admittedly, the subject of SRA is much more complex than we have been able to demonstrate here, those seeking a fuller treatment should refer to pertinent sources.[\[47\]](#) Furthermore, those seeking to correctly understand Satanism should base their understanding on primary source writings rather than demonstrably incorrect secondary spiritual warfare sources.

Based on the above evidence, it shouldn't be surprising that spiritual warfare profiles of Satanism have done little more than alienate Satanists from the Gospel. However, the author's personal experience with Satanists has demonstrated that they respond positively to individuals who seek to have a correct understanding of their beliefs and practices. If Christians will listen before %preaching+they will often find that Satanists will ask questions about their faith and thoughtfully reflect on criticisms

of Satanism. Examples of fruitful areas of dialogue include respective views on indulgence, vengeance, hypocrisy, guilt, and conscience.<sup>[48]</sup> Nonetheless, it must be reemphasized that the most important need is first to develop a foundation of understanding. In addition to basing dialogue on mutual respect and correct understanding, Christians should be open about admitting that it has often been fellow Christians, or even themselves, who have regretfully slandered Satanists.

### Conclusion

It is no surprise that LaVey bemoaned that the general public listened to people such as US television host Geraldo and Bob Larson to understand Satanism, rather than getting a right understanding from him.<sup>[49]</sup> Christian writings that even secondarily interact with other religions must responsibly express a correct understand of the beliefs and practices of adherents. Relying on secondary sources may be expedient, but as we have demonstrated, the end result will in all likelihood be sadly reflective of the means.

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<sup>[1]</sup> For a helpful survey of the early church's views on aspects of spiritual warfare see Clinton E. Arnold, *3 Crucial Questions about Spiritual Warfare* (Grand Rapids, MI: Baker Books, 1997), 107-112.

<sup>[2]</sup> Timothy M. Warner, "Spiritual Warfare" in *Evangelical Dictionary of World Missions*, General Editor A. Scott Moreau (Grand Rapids, Michigan: Baker Books, 2000), 902.

<sup>[3]</sup> Arnold, 27.

<sup>[4]</sup> Frank E. Peretti, *This Present Darkness* (Wheaton, Illinois: Crossway Books, 1986); *Piercing the Darkness* (Westchester, Illinois: Crossway Books, 1989).

<sup>[5]</sup> For a critique of Peretti's perspective see Robert A. Guelich, "Spiritual Warfare: Jesus, Paul and Peretti" in *PNEUMA: The Journal of the Society for Pentecostal Studies*, Vol. 13, No. 1, Spring 1991, 33-64.



[6] *Christianity Today*, December 15, 1989, 58. Cf. Dan O'Neill, "The Supernatural World of Frank Peretti" in *Charisma & Christian Life*, May 1989, 48-52.

[7] Edward F. Murphy, *The Handbook of Spiritual Warfare* (Nashville, Tennessee: Thomas Nelson, 1992), 13.

[8] *Ibid.*, 522, note 13 in "The Spiritual Warfare Dimension of a Biblical World View." Johnson observes, "Peretti's novels have become handbooks for many lay Christians." Philip Johnson, "The Aquarian Age and Apologetics" in *Lutheran Theological Journal*, Volume 34, Number 2, 2000, 55. Wagner writes, "Undoubtedly, the single-most influential event that has stimulated interest in strategic-level spiritual warfare among American Christians was the publication of Frank Peretti's two novels, *This Present Darkness* and *Piercing the Darkness*." C. Peter Wagner, *Warfare Prayer: How to Seek God's Power and Protection in the Battle to Build His Kingdom* (Ventura, California: Regal Books, 1992), 19. James Lewis notes the influence Peretti has had on an influential evangelist, as well as on the Christian understanding of the New Age. James R. Lewis, "Works of Darkness: Occult Fascination in the Novels of Frank E. Peretti" in *Magical Religion and Modern Witchcraft*, edited by James R. Lewis (Albany, New York: State University of New York Press, 1996), 339-342.

[9] We say "almost wholly" because the media's views on Satanism have also been influential.

[10] Joan O'Grady, *The Prince of Darkness* (Longmead: Element, 1989), 91.

[11] Drury appears to mistakenly believe that the Church of Satan is now defunct, existing for a mere nine years. Drury writes, "There can be little doubt that for the nine years of its existence the Church of Satan was an organization dedicated to licentious self-indulgence." Nevill Drury, *The History of Magic in the Modern Age: A Quest for Personal Transformation* (London: Constable, 2000), 208.

[12] Anton Szandor LaVey, *The Satanic Bible* (New York, New York: Avon, 1969); *The Satanic Witch* (Venice, California: Feral House, 1989); *The Satanic Rituals* (New York, New York: Avon, 1972); *The Devil's*

*Notebook* (Venice, California: Feral House, 1992); *Satan Speaks!* (Venice, California: Feral House, 1998).

[13] On the meaning of the term Left-Hand Path, as well as the difference, for Satanists anyway, between Left-Hand and Right-Hand Paths see Vexen Crabtree, *Left Hand Path*, <http://simon.crabtree.com/satanism/lefthandpath.html>. Accessed 19/3/02.

[14] Anton Szandor LaVey, *The World's Most Powerful Religion*, <http://www.churchofsatan.com/Pages/MostPower.html>. Accessed 19/3/02.

[15] LaVey, *The Satanic Bible*, 25.

[16] Anton Szandor LaVey, *The Nine Satanic Sins* (1987), <http://www.churchofsatan.com/Pages/Sins.html>. Accessed 19/3/02.

[17] LaVey, *The Devil's Notebook*, 63.

[18] *Ibid.*, 144.

[19] Anton Szandor LaVey, *The Eleven Satanic Rules of the Earth* (1967), <http://churchofsatan.com/Pages/Eleven.html>. Accessed 19/3/02.

[20] By 'objectivist', we refer to Ayn Rand's philosophy, objectivism. LaVey, and as a result Satanism, was heavily influenced by both Rand and Nietzsche. See, for example: Ayn Rand, *Atlas Shrugged* (New York, New York: Signet, 1957); Ayn Rand, *The Virtue of Selfishness* (New York, New York: Signet, 1964). LaVey stated that his religion was 'just Ayn Rand's philosophy, with ceremony and ritual added.' LaVey as cited in Bill Ellis, *Raising the Devil: Satanism, New Religions, and the Media* (Lexington, Kentucky: University Press of Kentucky, 2000), 180. For one Satanist's appraisal of Rand's philosophy, objectivism, in relation to Satanism see Nemo, *Satanism and Objectivism*, <http://www.churchofsatan.com/Pages/SatObj.html>. Accessed 9/5/01. For Nietzsche, see especially: Friedrich Nietzsche, *Twilight of the Idols and The Antichrist* (London, England: Penguin, 1968); *Beyond Good and Evil* (London, England: Penguin, 1990); *Thus Spoke Zarathustra* (London, England: Penguin, 1969); *Ecce Homo: How One Becomes What One Is* (London, England: Penguin, 1979).

[21] James R. Lewis, *Satanism Today: An Encyclopedia of Religion, Folklore, and Popular Culture* (Santa Barbara, California: ABC-CLIO, 2001), 329. This information originally appeared in James R. Lewis,



Who Serves Satan? A Demographic and Ideological Profile in *Marburg Journal of Religion*, <http://www.uni-marburg.de/religionswissenschaft/journal/mjr/lewis2.html>. Accessed 24/9/01.

[22] Crabtree, *Left Hand Path*.

[23] Matt G. Paradise, *Satanism FAQ*, <http://www.satanism101.com/satfaq.htm>. Accessed 20/3/02.

[24] E. James Wilder, *The Red Dragon Cast Down: A Redemptive Response to the Occult and Satanism* (Grand Rapids, MI: Chosen Books, 1999), 21. Cf. Murphy, 499.

[25] Bob Larson, *Larson's Book of Spiritual Warfare* (Nashville, Tennessee: Thomas Nelson, 1999), 9.

[26] Wagner, 17.

[27] Murphy, 499.

[28] *Ibid.*, 473.

[29] *Ibid.*

[30] *Ibid.*, 474.

[31] According to McMinn, Multiple Personality Disorder was renamed Dissociative Identity Disorder with the American Psychiatric Association's publication of the fourth edition of the *Diagnostic and Statistical Manual of Mental Disorders* (DSM-IV). Mark R. McMinn, Dissociative Identity Disorder in *Baker Encyclopedia of Psychology and Counseling*, Second Edition, Edited by David G. Benner and Peter C. Hill (Grand Rapids, Michigan: Baker Books, 1999), 357. See also American Psychiatric Association. Dissociative Identity Disorder in *Diagnostic and Statistical Manual of Mental Disorders*. Fourth Edition, Text Revision. Washington, DC: American Psychiatric Association, 2000, 526-529. Many recent writings still contain both terms and here they are used interchangeably.

[32] James G. Friesen, *Uncovering the Mysteries of MPD: It's Shocking Origins, It's Surprising Cure* (San Bernardino, California: Here's Life Publishers, 1991), 75.

[33] Murphy, 480.

[34] *Ibid.*, 587-588, footnote 1 under "The New Age Movement".

[35] See for example the many alleged personal testimonies in Murphy, Larson, and Bubeck.

[36] Bob Larson, *Abaddon* (Nashville, Tennessee: Thomas Nelson, 1993), 284. Our use of Larson's novels may appear inappropriate in this context because they are sold as fictional books and most often use the generic word "cults" rather than specifically "Satanism". However, the editorial note at the end of *Dead Air* states, "The incidents in this story are based on actual experiences." Bob Larson, *Dead Air* (Nashville, Tennessee: Thomas Nelson, 1991). Since this is a series of books, it appears that the same is alleged of all of them. Furthermore, Larson's use of the word "cult" is consistent with his description of Satanism in his explicitly spiritual warfare literature.

[37] *Ibid.*, 219-220. Larson, *Abaddon*, 134, 189-191.

[38] Bob and Gretchen Passantino, *Spiritual Warfare: Designer Weapons for Contemporary Christians* (1991), [http://answers.org/bookreviews/spiritual\\_warfare\\_lit\\_rev.html](http://answers.org/bookreviews/spiritual_warfare_lit_rev.html). Accessed 21/3/02.

[39] Kenneth V. Lanning, *Investigator's Guide to Allegations of "Ritual" Child Abuse*, Behavioral Science Unit, National Center for the Analysis of Violent Crime, Federal Bureau of Investigation, FBI Academy, Quantico, Virginia 22135 (1992), 309. Cited in full in Lewis, *Satanism Today*, Appendix II, 299-324. For our purposes page references will be taken from Lewis's appendix.

[40] Lanning, 309-310.

[41] Nicholas P. Spanos, *Multiple Identities and False Memories: A Sociocognitive Perspective* (Washington, DC: American Psychological Association), 45-46.

[42] Richard Ofshe and Ethan Watters, *Making Monsters: False Memories, Psychotherapy, and Sexual Hysteria* (Berkeley, California:



University of California Press, 1994), 181. Similarly, Spanos writes, "therapy-induced memories of ritual abuse at the hands of satanic cultists appear to be confabulations. Moreover, because patients almost always begin therapy without such memories, the satanic content of the memories may stem from expectations and beliefs of the therapists that are conveyed during the therapeutic process. In addition, of course, patients may be primed to generate such memories, and define them as real, on the basis of their background religious beliefs, media presentations, and so forth." Spanos, 273.

[43] Ofshe and Watters, 218.

[44] For examples see Murphy and Larson quotes above.

[45] Christopher H. Rosik, "The Misdiagnosis of Multiple Personality Disorder by Christian Counselors: Vulnerabilities and Safeguards" in *Journal of Psychology and Theology*, 1995, Vol. 23, No. 2, 76.

[46] Robin D. Perrin and Les Parrott III, "Memories of Satanic Ritual Abuse: The Truth Behind the Panic" in *Christianity Today*, June 21, 1993, 23.

[47] See especially James T. Richardson, Joel Best, and David G. Bromley (Editors), *The Satanism Scare* (New York: Aldine de Gruyter, 1991); Lanning; Ellis; Spanos; Ofshe and Watters. See also Rosik, 75-88; Perrin and Parrott, 18-23.

[48] John Smulo, *Christ's Advocate: An Incarnational Apologetic to Satanism*, BMin (Hons) Thesis, Australian College of Theology, 2001; John Smulo, "Methods and Perspectives in Understanding and Reaching Satanists" in *Sacred Tribes: Journal of Christian Missions to New Religious Movements*, 2002, <http://www.sacredtribes.com/>.

[49] LaVey, *Satan Speaks!*, 6.