



Media Spotlight

A BIBLICAL ANALYSIS OF RELIGIOUS AND SECULAR MEDIA

SPECIAL REPORT

REBECCA & ELAINE

QUESTIONABLE TESTIMONIES

by Albert James Dager

Elaine wasn't your ordinary satanist. Betrothed to Satan, filled with thousands of demons, Elaine possessed powers that were unmatched in the world of the occult. After seventeen years of service to her underworld master, she found that there was One who possessed even greater power than he. It was then, she says, that she gave her life to Christ.

Two weeks after renouncing satanism, Elaine met Rebecca Brown, M.D., who had been battling single-handedly against witches and satanists who dominated the hospital where she was serving her internship. Rebecca felt that she must take Elaine under her care and deliver her from the demons that were still controlling her. Their close association over the ensuing years has resulted in a deliverance ministry that has been given great impetus through the first two of Rebecca Brown's books published by Chick Publications.

The first, *He Came to Set the Captives Free* (1986), chronicles Elaine's involvement in Satan worship and Rebecca's struggle to free Elaine from the fury of Satan after she betrayed him to follow Christ. The second, *Prepare for War* (1987), gives Rebecca's instructions for those who wish to engage in spiritual warfare, particularly deliverance.

Dropped by Jack Chick after his being convinced that not all is on the up-and-up with Rebecca and Elaine, Rebecca published her next book herself under the banner of Fortress Publications in Woodburn, Oregon. Despite their containing some good information relative to certain evils in the world, there are some serious scriptural problems with these books.

Other problems have arisen concerning the integrity of Rebecca Brown. Under her real name, Irene Bailey, she practiced medicine at Memorial Hospital in Illinois. She contends that the hospital was heavily staffed by satanists and witches who were out to get her. In the course of her duties she provided a one-person defense for many patients who were targeted for destruction by the evil devil worshippers.

In 1986 she was barred from practicing medicine in Illinois due to unprofessional conduct involving among other things the administering of illegal drugs to patients in

attempts to rid them of demons and of what she perceived as spiritual illnesses.

Rebecca maintains that she was framed by satanists on the state medical board as well as by those on the hospital staff. Some who testified against her alleged that she suffered from paranoia and delusions of conspiracy. It is understandable that these conclusions might be drawn considering her testimony of suffering under consistent attack by satanists and demonic forces that appear to her virtually daily.

In *Becoming a Vessel of Honor*, Brown recounts several incidents in which she says demons and satanists have harassed her for her exposés of their activities. Her real-life accounts read like a poorly written Frank Peretti novel. Dark figures hiding in shadows, ever watching, waiting to pounce upon these two women; struggles between demons and angelic beings sent to defend Rebecca and Elaine as well as several other women living under their care; conspiracies involving high-ranking officials working in the employ of Satan.

The problem with such testimonies is that they are not verifiable; one must choose whether or not to believe them. One thing is certain, however, and that is the unusual nature of these circumstances. Without wishing to belittle the idea of genuine spiritual warfare, no one I have ever known in all my years of ministry has ever experienced satanic attack to the degree that Rebecca and Elaine say they have. If their testimonies are true, they are aberrations with which most Christians cannot identify. This isn't to say that the events they describe haven't taken place to some people at some time, but to have them all take place to the same people all the time begs one's indulgence beyond reason.

Elaine's testimony is especially bizarre; but then, what can be expected in the life of one who claims to have been married to Satan himself?

SATAN'S BRIDE

Elaine's remarkable tale involves a childhood of poverty and loneliness, due in large part to her having been born as a severe hair-lip with a cleft palate. Much surgery was required to build a face for her, and the poor financial circumstances in which she was born did not allow for that. She claims that, knowing of her condition, some satanists offered to take care of her expenses if her

mother would give them a small amount of Elaine's blood. Her mother, not knowing why these nice people wanted a sample of Elaine's blood, allowed them to have it in exchange for their promise to meet her financial needs. Unknown to her mother, the satanists drank Elaine's blood and cast demons into her during a ritual.

Her life from that day forth was one fraught with demon possession of increasing intensity as she climbed the ladder of success as one of Satan's witches. Chief among those possessing her was Mann-Chan, who was at once her protector against others vying for her position, as well as her enemy whenever she disobeyed her master Satan's orders.

Amidst tales of human sacrifices, drugs, and sexual orgies, the most remarkable account involved Elaine's rise to the position of "top bride of Satan within the United States."¹ This came as a result of winning competitions involving the display of occult powers.

According to Elaine, being a bride of Satan is more than in name only. The Brotherhood, as she calls the order of Satan worshippers to which she belonged, rented a large church for her wedding ceremony. Upon Satan's appearance on his golden throne, the ceremony began:

The ceremony took almost two hours. I stood the whole time. I again signed a contract with my own blood. Then I was given a liquid to drink from a golden goblet. I do not know what was in the liquid, but I suppose there were some drugs in it, as I felt rather light-headed after drinking it. It certainly destroyed the clarity of my mind. I was told that the contract was binding. There was absolutely no way to get out of it. Satan doesn't believe in divorce!

Satan himself did not give any of his blood, neither did he drink any of the potion. He told me that he could not as he "must keep himself pure" for me. But that I must drink in order to purify myself for him. He was the most beautiful I had ever seen him. He wore what looked like a pure white tuxedo, decorated with gold. His hair was, on this occasion, shining gold and his skin bronzed as with a beautiful tan. His eyes were dark and the love he professed for me and the smiles he gave to me never seemed to reach his eyes. But, I wanted to believe that he really did love me, and that he was really my husband. He treated me with the greatest of respect. He caressed my cheek, my hair, my arms. He told me how I looked to him: great beauty, great power and that I could become what he had really always hoped for—the mother of his son, "The Christ" the redeemer of the world. I was completely taken in by his deception....

Immediately after the ceremony I was taken by the Sisters of Light and changed into an exquisite gown and given a cape of velvet trimmed with pure gold. We were then taken by limousine to the airport where we boarded a luxurious private jet along with several high priests and high priestesses and flown out to California. The wedding supper was served aboard the jet on the way.

...By the time we arrived at the mansion in the hills of California, I was pretty hazy from the drugs I had been given. We were

escorted with much pomp and ceremony to a large suite of rooms. The bedchamber had a large golden bed in it. Afterwards I was thankful for the drugs I had been given, because once we were alone Satan's beautiful appearance disappeared and the sexual intercourse we had was brutal.²

Elaine's duties as top bride of Satan involved more than conjugal relations. According to Elaine, she held absolute power. She was Satan's official delegate to the governments of the world:

I rapidly rose to the position of top bride and my responsibilities grew also. I became one of Satan's representatives on an international level. I made many trips out to California to meet with government officials from the U.S. as well as foreign dignitaries. Representatives of foreign governments came to the mansion in California to petition for money on arms, etc. Most knew they were dealing with Satan, a few did not. Very large sums of money changed hands. Mann-Chan spoke through me on most occasions, speaking each one's own native language perfectly. Mann-Chan also gave the interpretation of what those people were saying. I could not begin to speak the many different languages myself, but Mann-Chan knew them all.

I also made a number of trips to other countries. I have been to Mecca, Israel, Egypt, also the Vatican in Rome to meet with the Pope. All of my trips were for coordinating Satan's programs with satanists in other lands as well as meeting with various government officials to discuss aid to their countries in the form of money. A few did not know that I was a satanist, but thought I was associated with a powerful wealthy organization of some kind. People asking for money don't ask too many questions. The Pope knew very well who I was. We worked closely with the Catholics (especially the Jesuits) and the high-ranking Masons.³

It was in her attempt to destroy a Bible-believing church that Elaine says she came against a greater power than she possessed. The people there were aware of her tricks, but they just kept loving her until one day she went forward to receive Christ. After this she encountered rage from Mann-Chan and from Satan himself.

In a Jack Chick tape entitled "Closet Witches," Elaine tells how she confronted Satan with the knowledge she received from one of Chick's tracts, that her contact with Satan was covered by the blood of Jesus and therefore was no longer valid.

AMBIGUITY

Elaine's personal relationship with Satan aside, Rebecca's and Elaine's message must be examined in the light of Scripture. Not having been involved in the occult, I won't venture to say that satanism is not as bizarre as Elaine tells us.

One problem with Rebecca's and Elaine's testimonies is their vagueness. For example, we are never told in what cities any of the alleged incidents occurred. Rebecca's "Memorial Hospital," could be anywhere in the world. The only understandable ambiguity is the changing of personal names to

protect the innocent, which is reasonable in view of the possible consequences to people's lives.

Since their testimonies involve interaction with the spirit realm, however, and since the kind of interaction recounted has no precedent in Scripture, their ambiguous approach leaves readers with nothing more than blind trust upon which to base their acceptance of what they read. By the same token, there is an equally justifiable reason to reject what is said as the figment of two women's imaginations.

Rebecca Brown's books present a dilemma. There is much good information on how Christians must separate themselves from the world, especially anything associated with demonism—fantasy role-playing games, idols, pornography, illicit sex, false doctrines, religious rites, sin in general—that I could not help but agree. The depth of Brown's spiritual insight is greater even than that of many pastors. Yet I found much of what Rebecca and Elaine say inconsistent with Scripture.

SPIRIT BODIES

In their instructions for spiritual warfare they remind us of the necessity to put on the whole armor of God. But to them this means clothing one's literal "spirit body" which, according to Rebecca, is identical to our physical body. To support this idea she cites I Corinthians 15:44 "...There is a natural body and there is a spiritual body." But the context shows that Paul was speaking about the resurrected body, not some "spirit body" as defined by Rebecca:

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

It is sown in dishonour; it is raised in glory; it is sown in weakness; it is raised in power:

It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body (I Corinthians. 15:42-44)

Lacking a scriptural basis for her conclusions, Rebecca states that the spirit body has an independent mind and will. After citing only the latter part of I Corinthians 15:44, she tells us that "Our spirits have a form or shape, a body corresponding to our physical body. Few people other than the satanists or those involved in such things as astral projections realize this."⁴

This concept is not set forth in Scripture. Yet Rebecca cites II Corinthians 12:2-4 and Revelation 4:1-2 to validate this teaching and to show that we can experience something in our spirit body while it is separated from our physical body.

Careful reading of these Scriptures reveals that while the writers' souls or spirits may have left their bodies (or may not have), they were clearly aware of what they perceived. This differs from Rebecca's claims that the spirit body can act independently without the person's knowledge. Even more incredible is the idea that the spirit body can be used by demons without the owner's knowledge:

Hatred is a conscious sin. As such, it gives Satan legal ground in our lives if we permit it to dwell in our hearts. If you hate someone, Satan can step in and use your spirit body to attack the person you hate. Such an attack can produce all sorts of illness, accidents, emotional problems, and even physical death. The person doing the hating usually is never aware that Satan is using his spirit body. The person being hated usually has no idea where his trouble is really coming from.⁵

STANDING IN THE GAP

Rebecca's spiritual warfare principles employ the spirit body to "stand in the gap" for others. According to Rebecca, intercession of this type can be very dangerous, even to the risking of life and limb.

Have you ever experienced a time of intense intercessory prayer after which you felt completely exhausted? That is because while you were praying with your physical body and mind, God had taken your spirit body and put it into combat with the demonic forces you are praying against on the battlefield of the spirit world. The fatigue you felt is mostly a reflection of the stress your spirit body experienced. Wounds inflicted in your spirit body are often manifested by various symptoms in your physical body as well.⁶

To justify this idea, Rebecca again misapplies the Scriptures by citing I Corinthians 5:1-4:

...For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,

In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ.

Paul was merely using a metaphor. It's common for someone to say that he's with us in spirit if not in person, meaning that he's sympathetic to our situation even though absent. Paul was not engaging in astral projection. He was responding to reports of sin in the Corinthian Church. To build a case for separation of the spirit from the body in order that it might work as Rebecca Brown describes is not an accurate appraisal of this Scripture.

Further, she states that standing in the gap with our spirit body will result in great suffering as we take the blows intended for others:

*In other words, any demonic powers directed towards the minister must get past you first. This will mean suffering for you—both physical and emotional. You may not always be able to get to church every Sunday as a result because you will be too ill to get there.*⁷

Let me make one point clear. You will rarely be consciously aware that you are "in the gap." This is because the Lord has complete control of our spirit bodies.⁸

Rebecca's theory is not scriptural but is gleaned from her own experiences in ministering to Elaine and to others. Bearing the physical pain and suffering afflicting someone else, she says, is what is meant by bearing one another's burdens.

There is no scriptural precedent for this interpretation. When Paul told the Galatians to bear one another's burdens he was speaking about restoring a brother taken in a fault. Obviously we are also to help others in need. But there is no scriptural teaching that we are to suffer pain so someone else will not have to.

Jesus is the one who took our burdens on the cross. Yet Brown again misuses Scripture in an attempt to prove that her concept of bearing another's pain is equivalent to "standing in the gap" as related in Ezekiel 22:30-31. In these verses God was merely saying that He was going to destroy the land because He found no one to stand in the gap for it—that is, to intercede in prayer.

Brown also cites Moses interceding for the Israelites. But here, too, there is a difference. Moses didn't suffer in his body or spirit for Israel; he interceded in prayer and God answered him.

How careful we must be with God's Word when attempting to justify a theory; especially a theory which Rebecca admits is gleaned from knowledge to which only those in the occult are privy.

ANGELS ON ASSIGNMENT?

Elaine says she received her revelation about the spirit body from an angel with whom she spoke for some two hours. The angel also told her that

the Lord cares so much for His children that every time one of them cries He sends an angel to hold that person in his arms and bring comfort to him...The angel also told me that God has created all of his angels with so much love, that every person has a special guardian angel who guards him or her because he has so much love for that individual that he petitioned Father for the job of guarding him from his birth.⁹

If, in fact, God created the angels with so much love, how can it be called love? Love is voluntary. Was Satan created with so much love? And the one-third of the angels who rebelled with him?

Also, the idea of a guardian angel for every individual is not found in Scripture. What we do find is just the opposite, proven by the verse Rebecca Brown quoted to confirm the angel's claim:

But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation? (Hebrews 1:13-14)

There is no mention here or anywhere else in Scripture of single guardian angels given to everyone. More significantly, the angels are ministers only to the heirs of salvation, not to every person.

In view of Paul's warning not to accept any gospel other than the one he had already preached, even if from an angel (Galatians 1:8-9), what was Rebecca's test for the angel? She relied on the belief that no fallen angel can say Jesus is Lord except by the Holy Spirit, basing her conclusion on I Corinthians 12:3. Therein she made a common error: this verse applies to men, not to spirits of decep-

tion. And it specifically denotes the line of demarcation that existed at the time it was written: no one would have said Jesus is Lord unless they were of the Faith. Now even the most aberrant cults call Jesus "Lord." Ask the Jehovah's Witnesses or Mormons next time they come to your house. The test today is not whether someone says "Jesus is Lord," but whether what they teach is backed wholly by God's written Word.

On another occasion both Rebecca and Elaine faced an angel who came to kill Elaine for her rebelliousness in not entering into a covenant with God to protect her from an upcoming attack by local satanists. Elaine had decided that she could fight on her own; she didn't need God's help. In fact, she was ready to "punch out" the angel for his audacity. Only after Rebecca interceded, asking God to put His wrath upon her instead of upon Elaine, did the angel leave, saying that her prayer had been heard. Then God's wrath fell on Rebecca.

There are several problems with this account. In the first place, there is no scriptural precedent for God pouring His wrath on His children, let alone on an innocent child for the sake of a guilty child. Nor is there any scriptural evidence that God would destroy one of His children for not entering into some covenant. And there is no scriptural precedent for God forcing anyone to enter into a covenant with Him. All of His covenants are open to rejection or acceptance. Granted, His covenants offer protection and promises that cannot be claimed otherwise, but He never forces Himself upon anyone, and certainly there is no precedent that He would send an angel to kill someone who refused to enter into a proposed covenant.

COVENANTING WITH GOD

In *Prepare for War*, Rebecca devotes one chapter to making covenants with God. This is based on the idea that "God makes a covenant with each of us when we ask Jesus to forgive our sins and to become our Lord and Savior and Master." But in order to enter into the special plan God has for each of us He desires to make personal covenants "even as He did with Noah, Abraham, Moses, Joshua and so on, down through the pages of scripture."¹⁰

Her idea that "God makes a covenant with each of us when we ask Jesus to forgive our sins" is not quite accurate. In point of fact, Jesus established His covenant with His disciples and commissioned them to invite whosoever will to enter into that covenant. There is only one covenant. We do not all have separate covenants in Jesus' blood, although we have individual relationships with the Father through that one covenant.

Rebecca herself says, "we could not have [a personal] relationship with the Lord unless we made a total commitment to Him."¹¹

By definition, a "total commitment" means giving ourselves to God completely. Why then the need for further covenants?

We should understand that the word "covenant" does not necessarily denote a formal oath. All Christians who seek the Lord's will in their lives come to the place more than

once where we realize that God is leading us in a particular direction and we agree to go in that direction. In such a case it may be said that we have "covenanted" with God. But the idea of a covenant as presented by Rebecca Brown is of a more deliberate type, more on the order of taking an oath.

Two more things need to be said about covenants. The first is that, whatever promises we make, if we fail to keep them we are guilty of sin and in danger of incurring God's judgment, whatever form that may take. That's why Jesus warned against taking oaths (Matthew 5:34-37). In view of our sinful nature, making promises is foolish. Not only does God not require it, He forbids it.

The second thing is that God is not bound by any covenants we initiate. He is sovereign. He may or may not do what we ask of Him. But if He does, He will certainly require performance on our part.

In fairness to Rebecca, she does stress the sovereignty of God. In fact, one statement of hers bears noting in view of today's cavalier attitude toward God's sovereignty: "Christians seem to spend the bulk of their time trying to formulate doctrines to get around the sovereignty of God."¹² But shortly after this she shows her misunderstanding of the New Covenant:

My first covenant with the Lord was at the time of my salvation. My second covenant was when I made Jesus the total Master of my life by making that total commitment. I was the initiator of these two covenants. All the rest of the covenants in the years since have been initiated by God.¹³

I'm afraid Rebecca has gotten things backwards. God initiated the covenant of salvation under which we enter by our agreement. And making Him Master of our lives is part of that agreement. One cannot enter into the new Covenant in Christ's blood without making Him Lord. The idea that Jesus can be our Savior without being our Lord is an error that has been responsible for the plethora of "nominal Christians" that make up the bulk of the Church's attendance.

Rebecca indicates that she is constantly being approached by God to enter into covenants, all or most of which require hardships and personal sacrifices that would tax any normal Christian beyond their ability to comply. In one case, she relates how she was plagued with indecision on whether or not to enter into a particular covenant:

I anguished over the decision for about a week, counting the cost as best I could. I knew without a doubt that once I made such a covenant, there would be no backing out. When the going got rough, I could not change my mind. If I did, I would lose my relationship with the Lord, and that, I could not bear.¹⁴

To lose one's relationship with the Lord is to lose one's salvation. If this is what Rebecca meant, I might assure her that failing to keep an oath may be a sin, but it isn't the unpardonable sin. God's grace leaves room for repentance.

If that is not what she meant, she should have clarified her statement. Otherwise those who take her words seriously might condemn themselves as having forsaken God by failing to meet His test under the covenant. Certainly this at least reveals the danger in going against the Lord's words not to take oaths before God.

One could say that Paul entered into a covenant with God after having met Jesus on the road to Damascus. But this brings up an important point which many teachers ignore: God works through His ordained authority within the Church. Ministry involving spiritual warfare is to be entered into by the elders, not by lone rangers who, not under the authority of the Body of Christ, are free to formulate theories and practices according to their own proclivities.

Playing loose with spiritual matters leaves one outside the protection of God. His covenant requires that whatever we perceive He has lain upon our hearts for ministry must be under the covering of elders in the Body of Christ. Men who have displayed scriptural qualifications in their personal lives, whether or not they are formal "elders" of a church, must be in a position to guide and correct individuals who legitimately have a calling from God.

Rebecca does say that she and Elaine have a spiritual covering, a brother in Christ who oversees their work. No major decisions are made without unanimous agreement by all three. While this is a step in the right direction, it has not proven sufficient in view of the discrepancies with Scripture in Rebecca's writings.

TAKE THEM HOME

One piece of advice Rebecca gives on ministering to the demon-possessed is that we must be willing to take them into our homes just as she did Elaine. While she offers cautions on this, she lays a good guilt trip on Christians who reject that idea by accusing them of wishing to retain the privacy of their homes.

No doubt many Christians have refused their homes to the brethren when they should have given them housing for a time. But this is different from taking someone who is demon-possessed into our homes. Nowhere in Scripture is this suggested let alone commanded. The dangers inherent in such an idea are enormous.

The terror she experienced as a result of bringing Elaine into her home should serve as a warning. Now, if the Lord directs us to do such a thing for a specific person at a specific time, we can be sure of His protection. But to lay this down as a general rule for the Body of Christ demonstrates a lack of understanding and wisdom.

Rebecca does not differentiate, however, between the demon-possessed and the brethren in Christ when it comes to this idea. In fact, she feels that deliverance is for Christians. Non-believers must be brought to Christ before any attempts to cast demons out of them.¹⁵

DEMONS IN CHRISTIANS

One of the earmarks of most "deliverance ministries" is the insistence that Christians not only can be demon-possessed, but that most likely we all suffer that affliction if we don't submit to deliverance occasionally. Brown readily admits there is no scriptural basis for this belief, but she again twists Scripture to prove her point:

...I myself used to think Christians could not have a demon indwelling them. That was until God called me into this ministry. Then I had to really search the scriptures and seek the Lord in prayer regarding this problem.

I wish the Lord had made a plain statement in scripture one way or the other. No where does the Bible say specifically that a Christian *can* be indwelt by a demon and no where does it say that a Christians *cannot* be indwelt by a demon. So let's look at some of the scriptures that apply to this problem.¹⁰

The Scripture verses Rebecca gives to support the idea of demon possession in Christians are I Corinthians 9:27 and Ecclesiastes 10:8. I suggest the reader check these Scriptures to see if there is any remote possibility that they mean what Rebecca Brown wants them to mean. The first has nothing to do with demon possession, but with the possibility that Paul might fail and be cast away after all his diligence. The second is pure wisdom from Solomon about not breaking a hedge where serpents lie; it's a metaphor, warning not to enter carelessly where danger lies. It doesn't even hint at the possibility of Christians being demon possessed.

The point is that, if the deliverance people can't come up with a clearer statement from Scripture than these to support their idea, then there must be a reasonable explanation as to why experiences such as Rebecca's give the impression that demons can indwell Christians.

Lacking scriptural evidence that this is possible, those who insist upon it base their conclusions either on the reports of other's experiences or upon their own experiences of what they perceive is evidence of demon possession in Christians.

For an in-depth study on whether or not Christians can be demon possessed, see Media Spotlight's special report, *Deliverance: Demonization and the Christian*.

BY THEIR FRUITS?

It may be argued that a ministry is valid if it has borne fruit, having led many out of satanism to Christ. But it may also be argued that Sun Myung Moon has borne fruit, having led many out of occultism, drugs, alcoholism, and other false religions. So, too, the Mormons and Jehovah's Witnesses have borne "good" fruit. But they have led people out of one deception into another, albeit, in some cases, the latter deception isn't as pronounced as the former.

All false teachings that go by the name of "Christian" are predicated upon erroneous applications of Scripture. This has nothing to do with one's sincerity or desire to serve God. But regardless of sincerity, motives, or any other factor which may be used in an attempt to justify a work, the fact remains that any

ministry built upon erroneous applications of God's Word is not of God.

Rebecca teaches that certain Scriptures mean certain things, when in fact they *clearly* do not mean those things. Her deliverance ministry is built upon those erroneous applications (many of which we had no room to mention). Therefore, those teachings based upon erroneous applications of Scripture should be rejected.

The question we must all answer is whether we are going to place our trust in subjective teachings based on erroneous applications of Scripture (regardless of the perceived "good" fruit), or whether we are going to trust the integrity of Scripture itself as our final authority.

Paul states that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Timothy 3:16-17). In I Corinthians 4:6, he further says, "Do not go beyond what is written" (NIV).

This may be summed up thusly: whatever is in Scripture is important; if it is not in Scripture, it is not important; if it is important, it is in Scripture; if it is not important, it is not in Scripture.

Among those certain truths that Rebecca does convey, one statement in particular stands out: "The Lord will *never* tell you anything that is not consistent with His word, the Bible."¹⁷

The problem is, if she were to take these words to heart she would have to reject a significant portion of her own writings. ■■

NOTES

1. Rebecca Brown, *He Came to Set the Captives Free* (Chino, CA: Chick Publications, 1986), p. 54.
2. *Ibid.*, pp. 60-61.
3. *Ibid.*, pp. 62-63.
4. *Ibid.*, p. 164.
5. *Ibid.*, p. 177.
6. *ibid.*, p. 180.
7. *Ibid.*, p. 179.
8. *Ibid.*
9. *Ibid.*, p. 127.
10. Rebecca Brown, *Prepare For War* (Chino, CA; Chick Publications, 1987), p. 29.
11. *Ibid.*, p. 28.
12. *Ibid.*, p. 31.
13. *Ibid.*
14. *Ibid.*, p. 32.
15. *Ibid.*, p. 109.
16. *Ibid.*, p. 106.
17. *Ibid.*, p. 82.



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