

Finding Freedom in Jesus

ADeliverance Ministry Manual

Sponsored by
Adventist Frontier Missions
and
Department of World Mission
Seventh-day Adventist Theological Seminary
Andrews University

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If you have additional material that you have found helpful in setting people free and are willing to share it, please send it to Bruce Bauer, bbauer@andrews.edu.

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Forward

In February 2018, a group of Adventists gathered in Berrien Springs, MI, for 2 days of prayer and reflection. The group was diverse. It was drawn from a broad range of ministry callings, including missiologists, front-line missionaries, theologians, and administrators with representatives from Southeast Asia, Africa, Latin America, the EU, and North America, and with both men and women included. The group was also united by the fact that all were actively involved in Deliverance Ministry. The goals of the conference were as follows:

1. To agree and define biblical and SOP foundations for Deliverance Ministry (DM).
2. To agree and define ethical guidelines for DM practitioners.
3. To agree on a field manual for Adventist DM practitioners.
4. To agree and define a mentoring program for key unions/universities so they can mentor local pastors/elders in biblical DM practices.
5. To establish an association/institute which can continue this work, developing regional chapters, conducting annual conferences, coordinating new training material development, and raise the understanding and awareness of this kind of ministry among Adventists.

To chart a Seventh-day Adventist path for deliverance ministry is fraught with difficulty and hostile questions, avoiding both the Scylla of the aggressive Strategic Level Spiritual Warfare found among many Evangelicals on the one hand, but also the Charibdis of the skeptical Western secular worldview on the other. Yet, given the late hour in earth's history, we must wrestle with how we as Adventists may apply our unique theological insights into the Great Controversy that rages between our Lord and Savior Jesus Christ and the Evil One at a cosmic level into practical principles of ministry for the victims of Satan's attacks on an individual level.

The preparations for the February 2018 conference were difficult. Satan pushed back with personal harassment of the participants. Many of those involved suffered personal injury and much pain. Yet, to God be the glory! He protected with His angels, led through His Spirit, and the outcome was a renewed commitment to minister with biblical fidelity, unyielding love, and a holy boldness for God.

This book contains the papers that were prepared by the conference attendees, and which were subject to intense review, discussion, and debate, as Adventist practitioners from around the world added their insights to each chapter. As such, these papers are not the end of our journey, nor is they the final word on this difficult topic. Rather, they are merely the next step in a journey of faith as we humbly partner with God in the Great Controversy, and as such we welcome your comments and suggestions for how this important ministry can be further refined.

This book is not written exclusively for theologians or missiologists or pastors wrestling with dual allegiance or over demonization among members.

There once was an unseen woman who crept up behind Jesus to touch the hem of His robe, and whose faith brought healing. Nobody saw her. Nobody cared about her. She was in the group of disciples but not with the group of disciples. They were, in fact, heading in a different direction.

This book is likewise written for the unseen woman who comes to you at the end of a worship service, and quietly says with tears in her eyes, “Pastor, I have a problem, a shadow in my life, and I don’t know how to get rid of it. I can’t speak about it publicly, for people will say I am crazy, but I am desperate. I can’t go on. Please help me.”

This book is written for the seminary student who played with an Ouija board as a teenager, in whose life the “predictions” of the fallen spirit have all come true . . . and is terrified.

This book is written for the mother who discovers that her estranged husband’s family were all involved in Freemasonry and channeling spirits, and whose teenage daughter is now filled with rage and is cutting herself.

This book is written out of love, for love, and with love. It is rooted in the Good News that Jesus Christ has never lost a battle with Satan, and in His name, the captives may still be set free. To God be the glory!

Dr. Conrad Vine
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1

A Biblical Basis for Deliverance Ministry with Historical Insights

by Conrad Vine

Introduction

Deliverance Ministry is a complex topic, fraught with potential areas for conflict, misunderstanding and misapprehension. Perhaps most importantly, to the victims of demonic harassment, debate about the validity of deliverance ministry can often overlook their desperate need for deliverance and freedom in Jesus Christ.

This chapter outlines the biblical basis for a deliverance ministry. It will begin by providing an outline of the Great Controversy meta-narrative within which deliverance ministry is understood. It then covers some basic issues surrounding terminology, before asking what demons are according to Scripture. After a brief discussion of whether or not committed disciples of Jesus Christ can experience demonic attack, the paper turns to the witness of the Old Testament (OT).

The chapter then reviews the ministry of Jesus Christ and the continuation of His ministry of deliverance among His disciples prior to, and after, His ascension. The apostolic era is briefly considered before a detailed analysis of Eph 6:12 is provided. Who exactly are the spiritual authorities in the heavenly realms against whom disciples of Jesus struggle? After reviewing the 1st Century AD context for Paul's writings, the chapter then turns to its final conclusions.

The Great Controversy Meta-Narrative

The Scriptures teach that behind the scenes of earthly affairs, invisible, supernatural forces, both evil and good, are engaged in cosmic warfare for the allegiance and control of every human being (Eph 6:12). The Scriptures teach the existence of a literal, personal devil, once called Lucifer (Isa 14:12) and now named Satan, who was once the highest ranked and most beautiful angel in heaven (Ezek 28:15).

Succumbing to pride, iniquity was found in Satan, and he led one-third of all the holy angels with him into rebellion against God (Rev 12:4), and at the conclusion of the war in heaven he was literally and physically ejected from heaven, eventually coming down to planet Earth (Rev 12:7-9). Satan and his fallen angels (demons) continue to this day in waging ruthless war against the Kingdom of God and all that is good and worthwhile in the universe (Rev 12:13-17).

During earth's final days, Satan will send forth three demonic spirits who will delude and control the overwhelming majority of the powers and inhabitants of our world to fight against God Almighty (Rev 16:13) and to persecute God's faithful people. Satan will bring about an overpowering delusion at the end of time to deceive, if possible, even the very elect of God and those who do not love the truth (2 Thess 2:9, 10).

Fallen angels (demons) are able to tempt fallen humanity (Eph 6:12), make attractive to fallen hearts sins of intent (1 John 3:4) and sins of omission (Jas 4:17). These forces of evil that weigh down fallen humanity are so powerful that human beings, in their own unaided and broken condition, in and of themselves cannot withstand them (Eph 6:12).

In the Nativity story, the arrival of the Kingdom of God set up a direct confrontation with the Kingdom of Satan (Rev 12:4, 5), but the forces of darkness have never ever been able to extinguish the Light of the World (John 1:5). "The reason the Son of God appeared was to destroy the devil's work" (1 John 3:8). In His first sermon at Nazareth, Jesus declared that He had come to "proclaim release to the captives," that is, to deliver the victims of satanic harassment and possession (Luke 4:18).

According to Paul, "Our struggle is not against enemies of flesh and blood, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly realms" (Eph 6:12). Those rulers (fallen angels) can never separate born-again Christians from the love of God. "For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Rom 8:38, 39).

An intrinsic component of the Good News of Jesus Christ is that even though during His earthly ministry He was subject to constant satanic harassment, He has never lost in an encounter with Satan or one of his fallen angels. Christ triumphed in the first heavenly war, and Satan was cast out of heaven. Christ triumphed over Satan in the wilderness, and Satan departed from His sight. Christ triumphed over Satan's fallen angels while He was on earth, and the demons were cast out, without fail. Christ triumphed over Satan on Calvary's cross (Col 2:14, 15). Christ will triumph over Satan in the final conflict between good and evil, and Satan will be cast into the lake of fire to be eternally destroyed (Rev 20:10).

The Good News is precisely that humanity has a Savior, and that is Jesus Christ (Phil 3:20). Yes, Jesus was the most gifted teacher in human history, but He did not come simply to teach—He came to save. It is precisely because the evil we experience today has a satanic origin that we cannot simply overcome it by better Christian education, better parenting skills, carefully nuanced denominational resolutions, or local church programs. Our greatest enemy is not ignorance and our greatest need is not education. Our greatest enemy is personal, malevolent evil, and our greatest need is a personal, loving Savior. Without a Savior we are all irretrievably lost. That Savior is Jesus Christ. He is “the same yesterday and today and forever” (Heb 13:8) and because He has been given “all authority in heaven and earth” (Matt 28:18); therefore, “He is able for all time to save those who approach God through Him, since He always lives to make intercession for them” (Heb 7:25).

The biblical Great Controversy meta-narrative is that there has been a Fall and that Satan is the “Prince of this World” (John 12:31; 16:31). Humanity struggles today under the consequences of sin, with sinful desires, and an internal brokenness which offers multiple points of entry and attack for Satan and his fallen angels. Evil in our world is bigger than any human being—it is supernatural in origin, and Satan, the fallen cherub angel, is behind all this evil. Satan’s primary struggle is with Jesus Christ, seeking to thwart His dominion and replace it with his own. In this context, human beings and their lives represent a temporal location for this broader struggle for an everlasting dominion (Dan 7:14).

As such, our struggle as human beings is not just against human forces of evil, but against spiritual principalities and powers, and precisely because of the enormity of this vast evil, we need a Savior to rescue us. Thus it was that in the fullness of time, God, who so loves the world, sent His Only-Begotten Son, Jesus Christ, the One who was anointed with the Holy Spirit and God’s power, to free us from the dominion of the devil. “God anointed Jesus of Nazareth with the Holy Spirit and with power; and now He went about doing good and healing all who were oppressed by the devil, for God was with Him” (Acts 10:38).

Key Terminology

The New Testament (NT) has the most to say in the Bible about how Satan and demons operate. Three names are used in the NT for demons: demon (Matt 8:31), unclean spirit (Mark 1:23), and evil spirit (Luke 11:24). These terms are used interchangeably to refer to fallen angels (i.e., demons). The KJV often translates “demon” as “devil” which can be misleading. The English word “devil” is taken from the Greek word *diabolos* which means “slanderer,” which has no relation to the underlying Greek word for demon, *daimonion* (*daimon* is the singular version of the noun).

The NT repeatedly uses the verb *daimonizai* to refer to the influence of an evil spirit or a demon on a human being (Matt 4:24, 8:16; Mark 1:32). This

verb is often taken as referring to “demonic possession” whereas this verb only occurs in the passive form, and the best translation for it is “to be demonized.” The English language phrase “demon possession” can erroneously imply that an individual is fully possessed by, and owned by, and is subject of, a demon. However, there is no basis in the NT Greek to make this conclusion. *Daimonizai* is best understood as referring to someone who is subject to demonic influence (which may happen in varying degrees).

The most common verb in the NT for delivering individuals from demonic influence is *ekballo*, which means to drive out, or to cast out (Matt 10:1). However, this should not be taken to imply that the demons possess or own an individual, but rather that the minister of the Gospel is acting under the name and authority of Jesus Christ to cast out the demon and its influence from the life of the individual who turns to Jesus for help.

In this context, deliverance ministry may be best understood as delivering an individual from the influence of personal, malevolent fallen angels.

What Are Demons?

Demons are fallen angels (Rev 13:3, 4; see also Job 38:7; Rev 9:1) operating in league with, and under the leadership of, Satan. They were originally unfallen angelic beings in heaven who joined with Satan in his rebellion against God (Rev 12:7). Angels are called spirits in Scripture (Ps 104:4; Heb 1:14), and so are demons (Matt 8:16; Luke 4:36). Demons are often referred to in Scripture as being with Satan: “Satan and his angels” (Matt 12:24, 25:41; Rev 12:7). Like Satan, they are able to enter people and control to differing degrees, depending on the situation (Matt 17:14-18; Mark 9:17-27; Luke 11:14, 15, 22:3).

Demons are individuals with the characteristics of personhood. They are referred to by Jesus using personal pronouns (Luke 8:30) and refer to themselves using the first person personal pronoun (Luke 11:24), they communicate with each other (Luke 11:24-26) and through humans (Matt 8:28-34; Mark 5:1-10). They prefer to reside in a human body, but will choose animals (pigs) over having nowhere to reside (Mark 5:12). They have a will and can make decisions (Matt 12:44); they experience emotions (Jas 2:19); they have an intellect (Mark 1:24) and self-awareness (Mark 5:9).

Demons can travel at will around our world. Satan was able to travel to join the heavenly councils (Job 1:6) and demons may even enter and remain in houses of worship with the physical presence of Jesus Christ (Mark 1:21-28). Demons dwell not only on this planet, but in the “heavenly realms” (Eph 6:12, see below). Physical barriers are no barriers to demonic travel. The narratives of the legion of angels and the expelled demon who gathered seven more indicate that angels can act separately and in league with each other (Mark 5:1-12; Luke 11:24-26). The seven demons who were gathered by the original expelled demon were “more evil than itself” showing that demons vary in levels of wickedness (Luke 11:25).

Both fallen and unfallen angelic beings appear to be highly ordered. The fallen angels speaking through the demoniac referred to themselves as “my name is Legion” (Mark 5:9), suggesting a military organization and possibly a hierarchy of fallen angels that may match the military formations of the unfallen angels (2 Kgs 6:17; Matt 26:53; Rev 19:14).

Demonic Attacks on God’s Followers

Demons are able and willing to afflict committed followers of God. It is a fatal misconception to assume that God’s people are not the object of Satan’s attacks. To the contrary, the Scriptures reveal that Satan’s attacks are often most fierce upon God’s people. Job was directly attacked by Satan within parameters clearly established by God. Job was never possessed as such, but he was attacked by Satan through his family, his wife, his children, his possessions, his friends, boils and pain in his own body, and his reputation.

Perhaps the greatest apostle to have ever lived, Paul himself endured repeated demonic harassment during his apostolic ministry. Writing to the church of Corinth, Paul stated, “To keep me from being too elated, a thorn was given me in the flesh, a messenger of Satan to torment me, to keep me from being too elated” (2 Cor 12:7). The Greek word used for “messenger” is *aggelos*,” which is the word used for angels. God allowed overt demonic harassment upon Paul through the course of his apostolic ministry. Why? Paul pleaded three times for God to rebuke the demon(s) and end the harassment, but God replied that His grace was sufficient for Paul (2 Cor 12:8, 9). God needed to ensure that Paul depended continually on the grace of God rather than on his own brilliant education or world-class theological thinking for power in ministry.

In the famous dialogue of Matt 16:13-23, Jesus taught His disciples about His impending death in Jerusalem. Peter took Him to one side and “began to rebuke Him, saying, ‘God forbid it, Lord! This must never happen to you!’” (Matt 16:22). In response, Jesus recognized that it was not Peter per se speaking, but Satan who was temporarily speaking through Peter to try and divert Him from the path to Calvary. “Get behind me, Satan! You are a stumbling block to me; for you are setting your mind not on divine things but on human things” (Matt 16:23).

Peter was not possessed, but he allowed Satan to influence his thoughts and words, if only temporarily. In this instance, Peter was directly contradicting a plain teaching of Jesus on the necessity of His death in Jerusalem. As such, Peter’s counsel to Jesus was no different than when Satan “offered” Jesus Christ all the kingdoms of this world without the path to Calvary. When disciples directly contradict or nullify a direct teaching of Jesus Christ, they allow Satan to take temporary control of their minds and words.

Finally, John records in 6:70 that Judas was in fact experiencing demonization. “Jesus answered them, ‘Did I not choose you, the twelve? Yet one of you is

a devil.” Quite literally, “*kai ek humon eis diabolos estin*.” Here *diabolos* means a devil or slanderer. There is no record of Jesus Christ ever delivering Judas from demonic possession. Jesus healed all who came to him seeking deliverance, but not for Judas. At no point did the other 11 disciples ever suspect that Judas was demonized. However, driven by remorse, Judas eventually was driven to suicide (Matt 27:3-10; Acts 1:16-20).

Judas’ example indicates that one may consider oneself to be close to Jesus and yet experience demonization; however, unless such an individual turns to Christ for deliverance, there will be no deliverance from demonic harassment or oppression.

It is clear from the biblical examples that being a disciple of Jesus Christ does not guarantee freedom from demonic attacks. Except in the unique case of Judas, nowhere does Scripture reveal that disciples can be fully possessed by demons. Rather, disciples may experience a spectrum of demonization, including (but not limited to) harassment (e.g., Paul), a temporary relinquishing to demonic influence of their cognitive faculties (e.g., Peter), and physical persecution (e.g., Job) by demons, but all within boundaries established by God. It is important to note that God gave victory in the experiences of Paul, Peter, and Job (2 Tim 4:7-8). Having reviewed this broader context we now turn to see what the OT in particular reveals about deliverance ministry.

Deliverance Ministry in the OT

Perhaps the best-known example of a fallen angelic being in direct contact with a human being is the story of the Fall in Genesis 3. This might best be understood as being satanic harassment rather than possession, and the outcome was satanic harassment and/or oppression for multitudes through the ages. “Satan” as a word however is really a title, meaning “accuser,” who appears in the heavenly courts in Job 1 and Zechariah 3 as the accuser of God’s faithful servants, implying they are not fit for salvation due to their sinfulness, and only worship God through selfish self-interest.

The Apostle Paul referred to the pagan sacrifices of his era as being made not merely to idols, but to demons (1 Cor 10:20, 21), and church members are not to participate in any such pagan rituals. By implication, the worship of pagan idols in OT times may be understood as being the worship of demons. This implication is sustained and confirmed by both Moses (Deut 32:17) and the Psalmist (Ps 106:37), who both explicitly stated that when the Israelites worshipped before pagan idols and sacrificed their children, they were worshipping demons. Interestingly, the Koine Greek (known as the Septuagint, or LXX) translation of the OT Hebrew Masoretic Text (MT), references all the pagan gods of Ps 96:5 as being “demons” and in Ps 106:37, where the psalmist talks of the sacrifice of daughters to pagan idols, the LXX translates the Hebrew MT as “demons.” The LXX was the primary scripture in use among the diaspora Jews in the apostolic

era, and its use linguistically and conceptually of the word “demon” corresponds with the “demons” of the Gospels.

Furthermore, Lev 17:7 refers to the pagan deities whom the Israelites prostrated themselves before, and prostituted themselves to, as being “goat-demons.” The false worship established by Jeroboam included high places, golden calves, and “goat-demons” (2 Chr 11:15). Isaiah referred to goat-demons inhabiting the desolate places of Babylon and Edom after God’s judgments had fallen on these places (Isa 13:21, 34:14). Given the constant tendencies for the Israelites to fall back into idol worship, we may conclude that in the physical form of the idols they were in fact prostrating themselves before demons. Thus Dagon, Ashtoreth, Molech, Baal, and all the other idols are in fact names for demons, worshipped by God’s people and the surrounding nations.

Saul died because he consulted the witch of Endor (1 Chr 10:13), Manasseh sacrificed his son before demons (2 Chr 33:6), and Micah rebuked the practices of witchcraft and sorcery among God’s pre-exilic people (Mic 5:12). This tendency to contact demons in the form of worship, child-sacrifice, divination, sorcery, and mediums among the Israelites lasted from the Exodus to the Babylonian exile (Ezek 11; Jer 44)), and only disappears from the Israelite experience in the era of the post-exilic prophets.

Parallel to this constant weakness to and involvement in demonic contact and influence among the Israelites, God provided repeated warnings against any involvement with witchcraft, mediums, idol-worship, and divination (Lev 19:31, 20:6, 27; Deut 18:10-14; 1 Sam 15:23; Isa 18-22, 47:8-14). Time and again, reforming kings of Judah would destroy the physical cult manifestations of idol worship and draw the people’s hearts back to YHWH. These periodic cleanings and rededications to YHWH within Judah functioned as a form of deliverance ministry, for in destroying the idols and high places, the kings were removing the physical manifestation of demons from the nation’s life.

The story of David and Saul (1 Sam 16:13-23) seems to provide the most obvious example of a form of deliverance ministry. In perhaps one of the most tragic passages in Scripture was when David was anointed by Samuel, “The spirit of the LORD came mightily upon David from that day” but “now the spirit of the LORD departed from Saul, and an evil spirit from the LORD tormented him” (1 Sam 16:13, 14). Whenever David would play his harp, “Saul would be relieved and feel better, and the evil spirit would depart from him” (1 Sam 16:23).

The narrative appears to display the common OT motif of ultimately ascribing responsibility to God for everything, and hence, it is not clear exactly the provenance of the “evil spirit.” Was it an unfallen angel sent to bring sorrow and melancholy to Saul, or did God allow a fallen angel to oppress Saul? The subsequent narrative in which Saul, under the influence of an evil spirit sought to kill David with a javelin (1 Sam 19:9, 10), suggests that the evil spirit was not sent by God per se. Rather, God allowed Saul to experience the consequences of his own disobedience and rejection of God and thus an evil spirit was able to harass Saul.

What is clearer is that David's music was what drove the "evil spirit" away. Whether the music of David included the singing of his Spirit-inspired psalms is not clear. If the musical ministry of David did include the speaking of what we now refer to as the Psalter this would accord with the "Sword of the Spirit" of Ephesians 6:17, which is the *rhema* of God—the speaking of the Word of God, which is an essential deliverance ministry practice.

Extra-Biblical Evidence of Jewish Deliverance Ministry

The most famous example of Jewish deliverance ministry from the OT to the Second Temple era (but not in the biblical text *per se*) is that of Solomon, the literal son of David. Three sources of evidence may be used to argue that Solomon had authority over demons, including in deliverance ministry. The first reference is in the writings of Josephus, a contemporary of the Apostle Paul. Josephus refers to the powers of control over demons that God had given Solomon, and to the deliverance ministry techniques passed down through the years by generations of Jewish exorcists (*Antiquities* 8.42-49). The passage is as follows:

Now the sagacity and wisdom which God had bestowed on Solomon was so great, that he exceeded the ancients; insomuch that he was no way inferior to the Egyptians, who are said to have been beyond all men in understanding; nay, indeed, it is evident that their sagacity was very much inferior to that of the king's. He also excelled and distinguished himself in wisdom above those who were most eminent among the Hebrews at that time for shrewdness; those I mean were Ethan, and Heman, and Chalcol, and Darda, the sons of Mahol. He also composed books of odes and songs a thousand and five, of parables and similitudes three thousand; for he spake a parable upon every sort of tree, from the hyssop to the cedar; and in like manner also about beasts, about all sorts of living creatures, whether upon the earth, or in the seas, or in the air; for he was not unacquainted with any of their natures, nor omitted inquiries about them, but described them all like a philosopher, and demonstrated his exquisite knowledge of their several properties. God also enabled him to learn that skill which expels demons, which is a science useful and sanative to men. He composed such incantations also by which distempers are alleviated. And he left behind him the manner of using exorcisms, by which they drive away demons, so that they never return; and this method of cure is of great force unto this day; for I have seen a certain man of my own country, whose name was Eleazar, releasing people that were demoniacal in the presence of Vespasian, and his sons, and his captains, and the whole multitude of his soldiers. The manner of the cure was this: He put a ring that had a Foot of one of those sorts mentioned by Solomon to the nostrils of the demoniac, after which he drew out the demon through his nostrils; and when the man fell down immediately, he abjured him to return into him no more, making still mention of Solomon, and reciting the incantations which he composed. And when Eleazar would persuade and demonstrate to the spectators that he had such a power, he set a little way off a cup or basin full of water, and commanded the demon, as he went out of the man, to overturn it, and thereby to let the spectators know that he had left the man; and when this was done, the skill and wisdom of Solomon was shown very manifestly: for which

reason it is, that all men may know the vastness of Solomon's abilities, and how he was beloved of God, and that the extraordinary virtues of every kind with which this king was endowed may not be unknown to any people under the sun for this reason, I say, it is that we have proceeded to speak so largely of these matters. (Josephus *Antiquities* 8.42-49)

The second source of evidence of Solomon's active use of authority over demons is the Testament of Solomon. This is found in the pseudepigraphical writings from the 1st to the 3rd century AD, and is an early Christian text that narrates the story of Solomon building the temple. In the narrative, Solomon turns to God for help when faced with demonic opposition to the building of the temple. In response, Michael grants Solomon a special ring by which he is able to control and compel demons, starting with Beelzeboul, the Prince of Demons. Solomon (referred to in the text as the "Son of David," which was also a messianic title applied in the Gospels to Jesus Christ) repeatedly asks the demons who or what may thwart them, and the answers refer time and again to Jesus Christ.

This source of evidence may be partially discounted by modern-day Christians because of the unknown provenance of the Testament of Solomon. What is important to note is that in the 1st Century AD, both Jewish (Josephus) and Christian (Testament of Solomon) non-canonical sources believed that Solomon had (1) great authority over demons, (2) the authority to cast out demons, and (3) that Jewish exorcists from Solomon on past the time of Christ to Josephus used the protocols of Solomon. (The narrative of the seven sons of Sceva in Acts 19:13-16 shows just such Jewish exorcism in practice.)

The biblical evidence for Solomon's role in deliverance ministry is tangential. In Matthew 12:22-32, an inspired narrative written to Jewish-background believers in the same cultural context that produced the writings of Josephus and the Testament of Solomon, we read a well-known narrative of Jesus casting out a demon that was causing its victim to be blind and mute.

Then they brought to him a demoniac who was blind and mute; and he cured him, so that the one who had been mute could speak and see. All the crowds were amazed and said, "Can this be the Son of David?" But when the Pharisees heard it, they said, "It is only by Beelzebul, the ruler of the demons, that this fellow casts out the demons." He knew what they were thinking and said to them, "Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand. If Satan casts out Satan, he is divided against himself; how then will his kingdom stand? If I cast out demons by Beelzebul, by whom do your own exorcists cast them out? Therefore they will be your judges. But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come to you. Or how can one enter a strong man's house and plunder his property, without first tying up the strong man? Then indeed the house can be plundered. Whoever is not with me is against me, and whoever does not gather with me scatters. Therefore I tell you, people will be forgiven for every sin and blasphemy, but blasphemy against the Spirit will not be forgiven. Whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come." (Matt 12:22-32)

Western modern-day Christians tend to read this narrative, and particularly 12:24, as if the Pharisees are accusing Jesus of acting in league with Beelzebul; however, when read from a 1st Century AD Jewish perspective, we may read this passage differently. In response to Jesus' deliverance ministry and authority over demons, the crowd asks if Jesus is the "Son of David?" While a messianic title, this was also the title of Solomon, who was commonly believed among the Jews to have had authority over demons. The Pharisees' response immediately references Beelzebul, the Prince of Demons, whom Solomon was popularly believed to have authority over. Indeed, the extant Jewish exorcists in late 2nd Temple Judaism utilized the protocols of Solomon—as recorded by Josephus a few years later.

The Pharisees were thus not arguing that Jesus was acting in harmony with Beelzebul, but that Jesus was merely doing what any other Jewish exorcist could do who was following the teachings of Solomon, the Son of David. Jesus' own response references and affirms these Jewish exorcists, and He does not deny their efficacy in deliverance ministry. Rather, He states that His deliverance ministry is not a manifestation of well-worn Solomonic protocols (as suggested by the Pharisees), but represents the arrival of the Kingdom of God under the auspices of the Holy Spirit.

These three lines of evidence lead me to suggest that in the early NT era, the individual most commonly believed among Jews and Christians to have been actively engaged in deliverance ministry was Solomon, whose ministry formed the basis for generations of Jewish exorcists down to the time of Christ and beyond.

The NT however has the most to say about demons, the experience of being demonized, and the deliverance that Jesus Christ offers to any who turn to Him in faith. The OT offers only (implicit) glimpses of the demonic realm, and while there is plenty of evidence for demonic presences in the lives of the Israelites, there is very little overt evidence in the OT of an explicit deliverance ministry, the example of Solomon notwithstanding. Given the above, the next section looks at the NT and the ministry of Jesus Christ.

Jesus' Ministry for the Demonized

Jesus' encounters with angelic beings occurred from the very beginning of His incarnation and ministry to His ascension. Unfallen angels appear regularly in the birth narratives of both Luke and Matthew, and Jesus encountered the leader of the fallen angels, Satan, and then was ministered to by unfallen angels in the wilderness temptation narrative as His ministry was beginning (Matt 4:1-11). Unfallen angels ministered to Him in Gethsemane (Luke 22:43) and opened the garden tomb (Matt 28:2). They announced His resurrection to the disciples (28:5ff) and spoke with them when Jesus ascended to heaven (Acts 1:10, 11).

The Gospels present general summaries of Jesus' ministry, often in transition points from one specific narrative to another. For example, "That evening they

brought to him many who were possessed with demons; and he cast out the spirits with a word, and cured all who were sick” (Matt 8:16). Other similar transitional or summary passages are found in Matthew 4:24; Mark 1:32, 34, 39, 3:11, 6:13; Luke 4:41, 6:18, 7:21.

The Gospels also present narratives of specific instances of deliverance ministry. These are as follows:

The Sabbath worshipper in the Capernaum synagogue—Mark 1:21-28; Luke 4:31-37

The demoniac whose blindness and deafness was a physical manifestation of his underlying demonization—Matt 12:22-29; Mark 3:22-27; Luke 11:14-22

The Gadarene demoniac(s)—Mark 5:1-20; Matt 8:28-34

The daughter of the Syrophenician woman—Matt 15:21-28; Mark 7:24-30

The boy presenting with grand mal epilepsy which was a manifestation of his underlying demonization—Matt 7:14-21; Mark 9:14-29; Luke 9:37-43

The woman bound by Satan with a spirit of infirmity for 18 years—Luke 13:10-17

The mute demoniac—Matt 9:32-34

The repeated transitional summaries and the multiple narratives of specific deliverances indicate that the ministry of Jesus consisted of the proclamation of the Good News of the arrival of the Kingdom of God, the healing of physical diseases, and the casting out of demons.

The deliverance of Satan’s captives was a tangible sign and manifestation of the truth of Jesus’ preaching: the Kingdom of God has arrived. The arrival of the Kingdom of God meant that the “strong man” (Satan) was bound in the wilderness showdown at the onset of Jesus’ ministry, and Jesus could therefore plunder Satan’s house at will, that is, deliver Satan’s captives (Mark 3:27).

The deliverance of Satan’s captives was a confirming sign for the Jewish community of the authority of Jesus’ teachings. “They were all amazed, and they kept on asking one another, ‘What is this? A new teaching—with authority! He commands even the unclean spirits, and they obey him.’ At once his fame began to spread throughout the surrounding region of Galilee” (Mark 1:27, 28). Jesus had been preaching in Galilee at the start of His ministry: “The time is fulfilled, and the Kingdom of God is at hand” (Mark 1:15), and He now proved the superiority of the Kingdom of God over the kingdom of Satan by delivering Satan’s captives.

Notice how Derick Prince summarizes the key points from the deliverance passage of Mark 1:27-28. Jesus dealt with the demon, not the man. The demon spoke through the man, but Jesus commanded the demon to be quiet before commanding the demon to leave the man. Jesus delivered the man from demonization, and did not drive the man from the Sabbath service in the synagogue. Jesus was not embarrassed or caught unprepared by the incident—it was part and parcel of His ministry. The demon spoke to Jesus in both singular and plural

forms, characteristic of the Gadarene demoniac narratives where a demon spoke on behalf of itself and other demons (Mark 5:9). The passage suggests the demonized man was a regular worshipper at the synagogue, but nobody suspected or knew of his demonized condition. Because Jesus was filled with the Holy Spirit the demon was forced to reveal himself. Finally, this dramatic deliverance ministry scene launched Jesus into His public ministry. The response of the worshippers—amazement at His teaching, and the authority over demons that accompanied and affirmed the message—proved a catalyst for the name and fame of Jesus to spread throughout Galilee (1998:21-22).

In the Nazareth manifesto, Jesus quoted from Isaiah 61 and announced that He had come, among other things, to “proclaim release to the captives” (Luke 4:18). This opening sermon announced the primary components of Jesus’ earthly ministry: preaching, healing, and deliverance. When questioned by some Pharisees who implied that Herod wished to kill Him, Jesus responded, “Go and tell that fox for me, ‘Listen, I am casting out demons and performing cures today and tomorrow, and on the third day I finish my work’” (Luke 13:31, 32). The underlying Hebraism in His response indicates that Jesus was saying that from the beginning to the end of His ministry, He would be healing and delivering. He was not going to change the essential components of His ministry even under threat of murder by Herod who had already executed John the Baptist.

In His teachings on prayer, and specifically in the Lord’s Prayer, Jesus taught the disciples to pray as follows: “And lead us not into temptation, but deliver us from evil” (Matt 6:13 KJV). The NIV, NRSV, and NAB provide a more accurate translation of verse 13, “but deliver us from the evil one” (Matt 6:13 NIV), because Jesus literally commands His disciples to pray each day for deliverance “*apo tou ponerou*,” which means, “from the evil one.”

We are not to pray for deliverance from evil as an abstract concept, but for deliverance from a personal, malevolent evil being. Revelation 12 and 1 Peter 5 indicate clearly the identity of the attacker of Jesus’ disciples—the devil, the ancient serpent of Eden, the dragon, the deceiver of the whole world, the roaring lion seeking whom he may devour, together with his fallen angels (demons), Satan himself. Just as disciples are to pray daily for their daily bread, so they are to pray daily for their Heavenly Father to deliver them from the attacks of Satan. Clearly, being a disciple of Jesus does not make one immune to satanic attacks, but rather disciples are the focus of such attacks as Satan tries to destroy God’s Kingdom on earth (Rev 12:17).

But Jesus did not keep the ministry of deliverance to Himself. When He called and commissioned the Twelve, He gave them explicit authority to cast out unclean spirits. “Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness” (Matt 10:1). As He sent the Twelve out, He gave further explanation of how they were to use His authority. “As you go, proclaim the good news, ‘The kingdom of heaven has come near.’ Cure the sick, raise the dead, cleanse the

lepers, cast out demons. You received without payment; give without payment” (Matt 10:7, 8; Luke 9:1; Mark 6:7). Mark 6:13 records that this is precisely what the Twelve did, including casting out demons wherever they went. In fact, Mark records at least four episodes where the Twelve received such authority and were carrying out the commission to cast out demons (Mark 3:15, 6:7, 13, 30, 9:14-29, 38). Jesus’ anger with His disciples’ inability to cast out a demon (Mark 9:19) indicates that He expected them to act under His authority and to be able to cast out demons successfully without Jesus’ own physical presence.

Furthermore, Jesus also commissioned the Seventy to go out in pairs before Him to prepare the way for His arrival in new communities.

After this the Lord appointed seventy others and sent them on ahead of him in pairs to every town and place where he himself intended to go.... 17The seventy returned with joy, saying, “Lord, in your name even the demons submit to us!” He said to them, “I watched Satan fall from heaven like a flash of lightning. See, I have given you authority to tread on snakes and scorpions, and over all the power of the enemy; and nothing will hurt you. Nevertheless, do not rejoice at this, that the spirits submit to you, but rejoice that your names are written in heaven.” (Luke 10:1-20)

Although the commissioning of the Seventy does not specifically include the command to cast out demons, the report of the Seventy indicates that they understood delivering those oppressed by demonic forces to be an intrinsic and essential component of their ministry.

Delivering those oppressed by Satan and his demons was a central feature of Jesus’ ministry, and in His final commission to His disciples, He specifically stated that such deliverance ministry was to be an ongoing and intrinsic feature of their ministry after His ascension to heaven. “And these signs will accompany those who believe: by using my name they will cast out demons; they will speak in new tongues” (Mark 16:17). Jesus also stated that “this good news of the kingdom will be proclaimed throughout the world, as a testimony to all the nations; and then the end will come” (Matt 24:14). Vaughan Allen comments on these two verses:

The gospel is to be preached right up to the second coming of Christ, or at least until probation closes just before Jesus returns. Since the gospel commission applies until the second advent, the signs that accompany the preaching must also apply until Christ comes. And among the signs and promises is the one that says devils will be cast out wherever the gospel is preached. (1993:17)

We now turn to an overview of the ministry of the apostolic era for the demonized.

Ministry in the Apostolic Era for the Demonized

The ministry of Philip, an evangelist (Acts 21:8), is presented in Acts as being the proto-typical pattern for NT evangelism. To the Ethiopian eunuch, Philip preached of Jesus (Acts 8:35). To the inhabitants of Samaria, he preached of Christ (Acts 8:5). Luke records Philip's evangelism in Samaria thus:

Philip went down to the city of Samaria and proclaimed the Messiah to them. The crowds with one accord listened eagerly to what was said by Philip, hearing and seeing the signs that he did, for unclean spirits, crying with loud shrieks, came out of many who were possessed; and many others who were paralyzed or lame were cured. So there was great joy in that city. (Acts 8:5-8)

The Gospel was preached and was accompanied by the ordained signs of healing and deliverance, resulting in belief, baptism, and the establishment of new congregations of disciples.

The apostles themselves in the early days of the Church before the persecution that arose after Stephen's death remained primarily in Jerusalem, the temple, and its environs. Notice how their ministry is described: "A great number of people would also gather from the towns around Jerusalem, bringing the sick and those tormented by unclean spirits, and they were all cured" (Acts 5:16).

While Paul is remembered by many primarily for his epistles and evangelistic journeys, he also personally engaged in deliverance ministry when the need arose (Acts 16:16-18). In Ephesus, Paul continued in his deliverance ministry, and he was then imitated by Jewish exorcists. The narrative reads,

God did extraordinary miracles through Paul, so that when the handkerchiefs or aprons that had touched his skin were brought to the sick, their diseases left them, and the evil spirits came out of them. Then some itinerant Jewish exorcists tried to use the name of the Lord Jesus over those who had evil spirits, saying, "I adjure you by the Jesus whom Paul proclaims." Seven sons of a Jewish high priest named Sceva were doing this. But the evil spirit said to them in reply, "Jesus I know, and Paul I know; but who are you?" Then the man with the evil spirit leaped on them, mastered them all, and so overpowered them that they fled out of the house naked and wounded. When this became known to all residents of Ephesus, both Jews and Greeks, everyone was awestruck; and the name of the Lord Jesus was praised. (Acts 19:11-17)

In this narrative, the seven sons of Sceva attempted to imitate Paul's direct command to demons in the name of Jesus, but they did not experience success in this imitation ministry. Clearly, success in deliverance ministry does not depend on a particular wording or formula, but on whether the Holy Spirit has empowered the one ministering. The success of Paul's deliverance ministry, and

the abject failure by the seven sons of Sceva, served to highlight the truth of the Gospel and forced new believers who had previously prevaricated in their commitment to Jesus Christ to commit fully to their new-found faith by publicly burning their books of magic (Acts 19:18, 19).

Paul and the Principalities and Powers in the Heavenly Realms

The Apostle Paul describes the spiritual beings with whom we struggle in Ephesians 6:12. My own literal interlinear translation of this text is as follows:

ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σὰρκα ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς
 For not is to us the struggle towards blood and flesh but towards the heads, towards the
 ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευματικά
 towards authorities, the world-rulers of the darkness of this (age), towards the spirituals
 πονηρίας τῆς ἐν τοῖς ἐπουρανίοις,
 of the evils in the heavenlies.

Modern translations of this passage are as follows:

NRSV¹—For our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places.

KJV—For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

NKJV—For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.

The following NT passages include general themes and specific words (ἀρχὴ—head/authority/ruler) and (ἐξουσία—authority) similar to Eph 6:12, and as such may be viewed as parallel passages.

¹ Unless otherwise indicated, all Scripture references used will be taken from the New Revised Standard Version (NRSV).

NT Greek Text	NRSV Translation	Comments
Eph 1:21 ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς ὀνόματος ὀνομασθεμένου, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι·	Eph 1:21 “far above all rule and authority and power and dominion , and above every name that is named, not only in this age but also in the age to come.”	When seated at the right hand of God after His resurrection, Jesus Christ is far above all spiritual/angelic beings, fallen or unfallen, in this age in the age to come.
Eph 3:10 ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποικίλος σοφία τοῦ θεοῦ,	Eph 3:10 “so that through the church the wisdom of God in its rich variety might now be made known to the rulers and authorities in the heavenly places.”	God intends that the mystery of God, the plan of salvation, will be made known not only on earth, but among all spiritual/angelic beings.
1 Pet 3:22 ὃς ἔστιν ἐν δεξιᾷ [τοῦ] θεοῦ πορευθεὶς εἰς οὐρανὸν ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων,	1 Pet 3:22 “who has gone into heaven and is at the right hand of God, with angels, authorities , and powers made subject to him.”	At His ascension to heaven, all spiritual/angelic beings are subject to Jesus Christ. No spiritual/angelic being is beyond His authority.
1 Cor 15:24 εἰτα τὸ τέλος, ὅταν παραδιδῷ τὴν βασιλείαν τῷ θεῷ καὶ πατρὶ, ὅταν καταργήσῃ πᾶσαν	1 Cor 15:24 “Then comes the end, when he hands over the kingdom to God the	After His Second Coming, Jesus Christ will forever destroy all fallen
ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν,	Father, after he has destroyed every ruler and every authority and power .”	angelic/spiritual beings or powers, and death will also be destroyed.
Col 1:16 ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι· τὰ πάντα δι’ αὐτοῦ καὶ εἰς αὐτὸν ἐκτίσται·	Col 1:16 “for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers —all things have been created through him and for him.”	Jesus Christ, as the Creator, created all spiritual/angelic beings, including those who are now fallen and unfallen.
Rom 8:38 πέπεισμαι γὰρ ὅτι οὐτε θάνατος οὐτε ζωὴ οὐτε ἄγγελοι οὐτε ἀρχαὶ οὐτε ἐνεστώτα οὐτε μέλλοντα οὐτε δυνάμεις	Rom 8:38 “For I am convinced that neither death, nor life, nor angels, nor rulers , nor things present, nor things to come, nor powers”	Nothing can separate born-again Christians from the love of God, including unfallen angels (were they even to try!) and fallen angelic beings.

The above chart shows that when we analyze Paul’s use of ἀρχῇ and of ἐξουσίᾳ in Ephesians 6:12 and parallel passages we find that Jesus Christ is over all angelic beings, fallen and unfallen in this age and in the age to come, that Jesus Christ will one day destroy all fallen angelic beings, and that no fallen angelic being can separate a disciple from Jesus Christ. We now turn to a brief overview of the 1st century Jewish context for Paul’s writings.

1st Century Jewish Context of Paul's Writings

It is easy for us who live in the 21st century to be divorced from the Jewish context in which the Apostle Paul was writing. It is helpful to ask ourselves how the original hearers, and particularly those within a Jewish heritage, would have understood what Paul wrote. An important aspect of 1st century Jewish heritage is the book, 1 Enoch.

The origin of 1 Enoch is hotly contested. Most modern scholars include 1 Enoch among the pseudepigrapha—writings allegedly written by individuals who used the names of heroes of faith to give credibility to their writings. For modern scholars, the pseudepigrapha are from the 1st century BC to the 2nd century AD. Thus, 1 Enoch was not actually written by Enoch who was seventh in line from Adam. In the NT however, Jude 14-15 quotes from 1 Enoch, and attributes the writing to Enoch, seventh in line from Adam. The Adventist Church has no official position on the authorship of 1 Enoch nor on the rest of the pseudepigraphical writings.

However, for the purposes of this biblical basis for deliverance ministry what is important to recognize is that the Son of Man motif, which only appears in the OT in Daniel 7:13, 14, is a major motif throughout 1 Enoch. This gave rich contextual background and understanding to the Jews in the time of Jesus Christ and during the apostolic era, who would have heard Jesus' self-designation as the Son of Man with not only Daniel 7 but also 1 Enoch in their minds. In the writings of 1 Enoch, the Son of Man is a divine title. More importantly, 1 Enoch includes designations and hierarchies of angelic beings, as mentioned in the following text.

And He will summon all the host of the heavens, and all the holy ones above, and the host of God, the Cherubic, Seraphin and Ophanin, and all the angels of power, and all the angels of principalities, and the Elect One, and the other powers on the earth (and) over the water. On that day shall raise one voice, and bless and glorify and exalt in the spirit of faith, and in the spirit of wisdom, and in the spirit of patience, and in the spirit of mercy, and in the spirit of judgement and of peace, and in the spirit of goodness, and shall all say with one voice: "Blessed is He, and may the name of the Lord of Spirits be blessed for ever and ever." (Enoch 61:10, 11)

In the 1st and 2nd centuries AD, different teachers, such as in Colosse, taught on the differentiated hierarchies and structures within the angelic world. Some of these angelic beings were promoted as being intercessors between God and humanity. It was partly against this heresy that Paul wrote the Epistle to the Colossians to emphasize the supremacy of Jesus Christ as the only mediator between humanity and God. What then can we learn about the fallen angelic beings of Ephesians 6:12?

Jewish angelology included hierarchies of angels (Enoch 61:10, 11), and the false teachers of Colosse against whom Paul wrote the Epistle to the Colossians

were teaching worship of these alternate intercessors. Hence, Paul affirmed in Col 1:15-20 the truth of Christ's supremacy over all angelic hierarchies and beings, fallen and unfallen.

The Colossians were beset by teachers of mystery religions and struggling with esoteric teachings about alternate angelic intercessors. Paul's response was to affirm that the mystery of God, that is, the plan of salvation, centers on Jesus Christ alone.

I became its servant according to God's commission that was given to me for you, to make the word of God fully known, the mystery that has been hidden throughout the ages and generations but has now been revealed to his saints. To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory. (Col 1:25-27)

The "mystery of God" brings hope and not fear to the human heart through the indwelling of Jesus Christ in the believer's heart.

Satan and his fallen angels are real and are not figments of primitive imagination. In any warfare, it is fatal to underestimate the enemy. Nothing delights Satan and his fallen minions more than for Christians to deny his personal, literal existence. He is, in the words of the Lord's Prayer, "the evil one" (Matt 6:13). Jesus referred to him as the ruler of this world (John 12:31, 14:30). The Apostle Paul called him "the god of this world" (2 Cor 4:4), and also "the prince of the power of the air ... the spirit that is now working in the sons of disobedience" in Ephesians 2:2. While we war against our own flesh or carnal nature (Rom 7:14-25), we also war against fallen angelic beings led by Satan. While our fallen nature and desires are to be crucified, demonic influences are to be driven out of our lives. These angelic beings are so powerful that they cannot be overcome through human means, so God's people must take their stand in the armor of God (Eph 6:13-17). Without God's provision of such armor, the people of God would be overwhelmed.

The fallen angelic beings fighting against human beings are intrinsically deceptive. Their master, Satan, is the "father of lies" (John 8:44). Satan's angels are also deceivers, often acting through witting or unwitting human agents.

As the truth of Christ is in me, this boast of mine will not be silenced in the regions of Achaia. And why? Because I do not love you? God knows I do! And what I do I will also continue to do, in order to deny an opportunity to those who want an opportunity to be recognized as our equals in what they boast about. For such boasters are false apostles, deceitful workers, disguising themselves as apostles of Christ. And no wonder! Even Satan disguises himself as an angel of light. So it is not strange if his ministers also disguise themselves as ministers of righteousness. Their end will match their deeds. (2 Cor 11:10-15)

These fallen angelic beings are deadly if not restrained by God's mercy and power. In Job 1-2, Satan and his fallen angels are capable of causing tornadoes,

sending deadly fire from the skies, of causing the most terrible sores on a human body, and if God did not set limits on their evil, of killing human beings. However, Judas Iscariot chose to reject Jesus' repeated offers of mercy in the Lord's Supper, and eventually Satan entered him. Hours later, Judas was dead from suicide, from which we may deduce that those who choose to be a part of Satan's kingdom have no such divine limit on Satan's attacks.

Finally, our struggle against these fallen spiritual beings referred to in Ephesians 6:12 is unrelenting. The three-fold repetition of the preposition "pro" indicates the totality of this struggle, without an inch to be given to any of these fallen spiritual powers.

Conclusions

Fallen angels (demons) constitute an intrinsic component of the Great Controversy meta-narrative that runs through Scripture. To deny their existence is to open the disciple to the possibility of more damaging attacks and prevents the disciple from finding freedom and deliverance from such attacks.

Care is required in the terminology used by those in deliverance ministry. A casual use of the phrase "to be possessed" can go beyond what the Scriptures reveal about the extent of harassment, oppression, or possession that can take place in the life of a disciple of Jesus Christ. The most accurate reflection of the verb *daimonizai* is "to be demonized" and reflects the reality of harassment at different levels by a demon(s), but challenges the concept of a Christian being "owned" by a demon and under the full control of a demon.

Other than the example of David's musical ministry to Saul, the OT does not provide explicit examples of deliverance ministry. However, the OT does provide evidence of sustained contact between the people of Israel and demons, and the efficacy of removing physical symbols of demons in helping to deliver the people from their engagement with, and subjection to, the demons behind the physical symbols themselves or the literal idols being worshipped. The deliverance ministry of Solomon is not explicitly mentioned in the OT or the NT, but was an accepted fact in both late 2nd Temple Judaism and the early church, and formed the basis for the ministry of Jewish exorcists who appear in Matthew and Acts.

The ministry of Jesus Christ offers the clearest example of deliverance ministry in action. Delivering people from demonic harassment and oppression was an accompanying sign that affirmed the truth of the proclamation by Jesus of the arrival of the Kingdom of God. The authority to cast out demons was recognized by the local Jewish hearers of Jesus' teachings as a tangible manifestation of God's presence breaking into their lives. When Jesus sent out the Twelve and then the seventy, He gave specific instructions that their ministry include proclamation of the Good News of the arrival of God's Kingdom, healing of the physically infirm and sick, and authority over demons to cast them out. The Gospels

record multiple instances of the disciples engaged in deliverance ministry, and also Jesus' anger when they could not cast out a demon.

In His final commission to the disciples, Jesus affirmed once again that as the Gospel is to go to all the world and it will be accompanied by validating and affirming signs—one of which is that demons will be cast out. After His ascension, the apostles continued in the ministry pattern taught them by Jesus, that is, preaching, healing, and casting out demons, and this pattern of ministry was continued through Philip the Evangelist and the Apostle Paul. Clearly, deliverance ministry was not to be restricted to the earthly ministry of Jesus Christ, but it was intended to be a constituent part of Gospel ministry from His ascension to His Second Coming, and involved the spiritual gift of “discernment of spirits” (1 Cor 12:10).

Every disciple of Jesus Christ will face attacks from fallen angels (demons) on what the Apostle Paul calls “that evil day” (Eph 6:13). No disciple is immune to these attacks. Evil in the form of personal, literal, fallen angelic beings does reach into the lives of Jesus' disciples and seeks to “steal, kill and destroy” (John 10:10). We do not know when “that evil day” may come, so we are to stay alert at all times, never knowing when the attacks of Satan and his fallen angelic beings will come. The Apostle Peter spoke of this as follows,

Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time. Cast all your anxiety on him, because he cares for you. Discipline yourselves, keep alert. Like a roaring lion your adversary the devil prowls around, looking for someone to devour. Resist him, steadfast in your faith, for you know that your brothers and sisters in all the world are undergoing the same kinds of suffering. And after you have suffered for a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, support, strengthen, and establish you. To him be the power forever and ever. Amen. (1 Pet 5:6-11)

The Apostle Paul counsels disciples of Jesus Christ to put on the armor of God ahead of “that evil day” precisely so that we can withstand “that evil day” when it comes. “Therefore take up the whole armor of God, so that you may be able to withstand on that evil day, and having done everything, to stand firm” (Eph 6:13). According to this verse, it is possible to stand under attack from these fallen angelic beings. Spiritual preparation before, and faith during the “evil day,” are therefore the keys to surviving spiritual battles.

Jesus Christ is the Creator of all angelic beings, and since His ascension to heaven He has absolute authority over every spiritual or angelic being, regardless of whether they are fallen or unfallen (Col 1:16; Eph 1:21; 1 Pet 3:22). No angelic being, fallen or unfallen, can withstand the authority and person of Jesus Christ.

After His Second Coming, Jesus Christ will forever destroy all fallen angelic beings, including Satan and the final enemy, death itself (1 Cor 15:24). The sure knowledge of their final destruction is known among the fallen angelic beings

and authorities! The demons asked Jesus about this in Matthew. “Suddenly they shouted, ‘What have you to do with us, Son of God? Have you come here to torment us before the time?’” (Matt 8:29).

Victory in the battle with demonic beings was possible in OT times, NT times, and in our own modern era. The Apostle Paul could say at the end of his ministry, during which he was in constant conflict with satanic agencies, “I have fought the good fight, I have finished the race, I have kept the faith. From now on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me on that day, and not only to me but also to all who have longed for his appearing” (2 Tim 4:7-8).

Victory in the battle is possible for us today but not in our own strength. James, under the inspiration of the Holy Spirit, gave the following counsel: “Submit yourselves therefore to God. Resist the devil, and he will flee from you” (4:7), and the Apostle John affirms ultimate victory for God’s saints:

Then I heard a loud voice in heaven, proclaiming, “Now have come the salvation and the power and the kingdom of our God and the authority of his Messiah, for the accuser of our comrades has been thrown down, who accuses them day and night before our God. But they have conquered him by the blood of the Lamb and by the word of their testimony, for they did not cling to life even in the face of death.” (Rev 12:10, 11)

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2

Towards an Adventist Theological Framework for Deliverance of the Demonized

by Kelvin Onongha

Introduction

Since the Fall God has actively and ceaselessly engaged in the mission to redeem and restore humanity created in His image. By acceding to the counsel of the enemy the first pair, Adam and Eve, aligned themselves with the camp of Satan in the cosmic rebellion that began in heaven (Rev 12:7). As a result of this tragic choice they lost the glory of God with which they had been clothed (Rom 6:23) and thereby laid wide open the door for their planet to become the home and domain of the devil and his vagrant rebel hosts who had been cast out of heaven (Rev 12:7-9).

Origins of Demonization

The effect of humanity's rebellion not only brought the immediate progression and consequence of death, but the overpowering presence of evil, resulting in fratricide—the first ever case of cold-blooded murder (Gen 4:3-8). Featuring perhaps the earliest record of demonic activities, Cain operated directly under the control of demons (White 1981:164). Another prominent case of demonic domination involved Saul, the premier king of Israel, who while under the power of the demon of jealousy (White 1958:650, 651) attempted several times to murder David, who had done him no ill (1 Sam 18:10-12, 19:9-10, 14-18, 23:7-13, 14-28).

In the cosmic conflict, generally referred to by Adventists as the Great Controversy, the goal of the enemy appears to be to completely deface the image of God from humanity, and to bring human minds and bodies completely under satanic dominion and control. In distinct contrast, God's divine goal is to deliver captives under the dominion and control of the enemy and to restore in humans the image of their loving Creator.

Deliverance in the Old Testament

Throughout the Scriptures God is portrayed as always acting decisively to rescue, deliver, and protect His people from trouble and from satanic bondage and oppression. Whenever His people find themselves in distress or danger God is seen as an ever-present help (Ps 46:1). He delivered Noah and his family from the global deluge that annihilated every living creature found outside the ark in that era (Gen 7:11-23). God delivered Abraham, who obeyed the call to be His emissary and conveyor of His blessings to the world when he embarked on a rescue mission against five kings who had taken his nephew Lot captive (Gen 14:14-16). Similarly, when Abraham's wife, Sarai, was taken into the harem of Pharaoh, king of Egypt, God delivered her, and she was returned to her husband untouched (Gen 12:14-18).

Perhaps nowhere better in the OT is God's passion for delivering His people more evident than in the Exodus account of Israel's slavery in Egypt. God sent Moses to Pharaoh to announce, "Let My people go!" (Exod 5:1) Pharaoh's stubborn reaction to this command resulted in the decimation of the Egyptian nation in every respect—militarily, economically, spiritually, and morally. The OT depicts God as a Warrior who fights on the side of His people in order to liberate them from bondage (Exod 15:3; Isa 42:13; Zeph 3:17). Indeed, the name, "the Lord of Hosts," portrays God as the Commander-in-Chief of the angelic armies.

Another OT book that eloquently portrays God as the Deliverer of His people is the book of Judges. Whenever the Israelites rejected God's ways and His worship they ended up in bondage and great privation. However, when in repentance they cried out to God, He always sent them a deliverer to liberate them from their suffering (Judg 3:9, 15, 4:9, 6:7-16, 13:5). These judges, sent and empowered by God, appeared on the scene at critical moments in Israelite history and wrought significant victories through the help of the Lord to liberate the nation from captivity.

Although persistent disloyalty to God and rejection of His commandments eventually led to their exile in Babylon, nevertheless, the Lord, through His prophets not only predicted the period of captivity but also promised that deliverance would come and the nation would once again be restored (Jer 25, 29:10; Isa 44:28-45:4).

Deliverance in the New Testament

The OT graphically portrays God's desire, ability, and power to deliver His people from physical, political, or spiritual bondage, as illustrated through the experiences of Israel. However, the NT highlights His desire to deliver every willing individual who comes to Christ from the debilitating power of sin and from Satan's dominion. The primary causative factor for Israelite bondage in the OT was their rejection of God and the worship of idols. The principal issues in the NT that Jesus encountered were evil spiritual agencies and sinful practices

which took captive the will and bodies of their victims. However, it needs to be stated that when the Israelites joined in worshiping the gods of neighboring nations they were in reality sacrificing to demons, or devils (Lev 17:7; Deut 32:17; 2 Chr 11:15; Ps 106:35).

Christ came not merely to deliver people held captive to Satan and his demonic agencies, but to inaugurate the kingdom of God. He did this so that those who had been liberated—body, soul, and spirit—from the clutches of the evil one could now belong to God’s kingdom. In other words, deliverance, like the miracles Jesus performed, was never an end in itself, but a demonstration that God’s eternal kingdom had come, and all who so desired could become a part of it (Matt 12:38). In His inaugural sermon, Christ declared that a primary assignment in His mission was the deliverance of captives (Luke 4:18, 19). Later, He restated, that the Son of Man had come to seek and to save the lost (Luke 19:10). Saving the lost also entailed delivering them from bondage to the “strong man,” Satan (Matt 12:29).

Purpose of Jesus’ Deliverance Encounters

It was during Christ’s ministry that the clandestine workings of the devil and his evil agencies were unmasked, engaged, and decisively dealt with. Prior to that time, demonic activities were shrouded in the idolatrous practices and cultic ceremonies recorded in the OT. Jesus confronted, exposed, and expelled demons from their human habitations, thus setting free those captives and welcoming them into the kingdom of God. It can therefore be contended that Jesus’ mission was threefold—restoration of the image of God, establishment of the kingdom of God, and demonstration of the power of God. These are vividly displayed in each deliverance encounter of Jesus against demonic manifestations.

Although in the Gospels Jesus is seen healing diverse diseases and expelling demons it is significant that He chose to be identified as Rabbi—teacher—rather than as a healer. This could be because His healing episodes were only a prelude to His holistic ministry of leading people into the Kingdom of God. In other words, His healing and deliverance episodes were solely precursors for preaching about the kingdom. To sum up what has been established, although Christ, without the least hesitation expelled demons, He would rather not be identified as an exorcist but as a teacher/preacher of righteousness. Ellen White in affirmation states, “In God’s work teaching and healing are never to be separate” (1948:165).

Demonic Operations

The Gospels indicate that the preferred domain of habitation for demons are human bodies with the intent to wield total control of their wills and senses, as was the case of the demoniac who lived in the tombs (Mark 5:1-20). That passage, however, also demonstrates that demons can reside in other creatures

besides humans, such as swine (Mark 5:10-13). The Scriptures indicate that demons do not discriminate, for victims included male and female, young and old, Jew and Gentile alike (Luke 8:1-3; Mark 5:1-8, 7:26, 9:17). It is also significant that early in Christ's ministry, right in the temple where He was ministering, He encountered a demoniac (Mark 1:21-26). So, whether by the tombs or in temple precincts, demons are able to comfortably operate. It is also clear from the last account that worship attendance is insufficient immunity against demonization. A deeper commitment of life and allegiance is needed to overcome demonic attacks.

Diseases and Demonization

It is noteworthy that although the Gospel writers had a holistic worldview, they clearly differentiated the causes of ailments between diseases and the demonic (Matt 4:23, 24; Mark 1:34; Luke 4:40-41, 6:17-18, 9:1-2). However, whether diseased or demonized, Christ "healed" them all (Luke 6:18). Nevertheless, there were incidents where demonic agencies operated behind physical ailments. For this reason, discernment is critical in dealing with issues of the demonic, in order to correctly decipher the precise origin, and therefore the appropriate remedy. This may have been the consideration of Christ as he questioned the father of the demonized child with a deaf and mute spirit (Mark 9:21-22). As a result, the spiritual gift of discernment is vital for ministry to the demonized (1 Cor 12:10). In cases involving a combination of physical affliction and demonization, whenever the demon was cast out healing of the physical anomaly ensued (Matt 9:32-34; Mark 9:25-26).

Healing the Demonized

Christ's healing methods in the Gospels were varied; seemingly dependent upon the circumstance, context, and person involved. In some cases, He healed with a touch (Matt 9:27-30, in another case He spat and made a clay mix which He applied to the blind victim's eyes, after which He sent him to go wash. As a result the blind man's eyes were opened (John 9:6-7). Christ once healed a blind man by spitting on his eyes, while in other instances He simply issued a command rebuking the sickness away (Matt 8:8-9; Luke 4:38, 39; Mark 1:30-31). In the case of Lazarus, whom He resurrected from the dead, all it took was a loud cry from Jesus (John 11:43-44). However, in just about every case in which Jesus expelled demons, it neither involved a touch or any apparatus, rather, with an authoritative, irresistible command He cast out the evil spirits (Mark 1:27; Matt 8:16). So powerful was His presence and word that demons fell before Him (Mark 3:10-12).

The Greek word, *ekballo*, translated as “cast out” has two general forms—one without the notion of violence, while the other, employed in all the instances where Jesus expelled demons, connoted violence or force. It can therefore be inferred that the power employed by Jesus and His disciples for casting out demons was simply the authority of His word and the power in His name. Consequently, the use of tokens, symbols, or any other instrument for the purpose of casting out demons may unwittingly lead to syncretism or a Christian form of magic.

Apostolic Ministry to the Demonized

After His departure the apostles continued Christ’s mission of preaching the kingdom and healing those afflicted by the enemy. In the course of this task they often encountered demonized people whom they released from satanic bondage. Nevertheless, they like Christ preferred to focus on preaching the kingdom rather than to merely being regarded as exorcists.

To be clear, exorcists existed during Jesus ministry just as in the Apostolic period. For instance, when His disciples informed Christ of their encounter with some exorcists, His response was that they be left alone as long as they displayed no disregard for His name or ministry (Mark 9:39-40). Also, when accused of casting out demons by Beelzebub, Christ pointed out to His accusers that He and His disciples were not the only ones in the business of casting out evil spirits; some of their own children were similarly engaged in this practice (Matt 12:22-30).

Following Christ’s ascension His apostles continued the mission of expanding the kingdom of God; which included casting out evil spirits and healing the sufferers (Acts 5:16, 8:7). Among those mentioned who engaged and dispelled demons were Peter, Paul, and Philip, the pioneer deacon of the nascent church. In the case of Paul, even napkins that had previous contact with his person were employed for the purpose of casting out evil spirits (Acts 19:12-13).

One solitary incident of exorcism in the apostolic period worth mentioning is the account of the seven sons of Sceva who attempted to cast out demons in the name of Christ without a relationship with Him (Acts 19:13-20). Several morals can be adduced from this account. It can be inferred that the practice of exorcism devoid of a life committed to Christ can be disastrous; for the demoniac overpowered the seven of them, thoroughly injured them, and had them running out of the house naked. It is curious that this incident resulted in total commitment for many who had been previously baptized, yet had clung to their magical emblems and literature. In other words, in contexts where the magical worldview is prevalent and pre-Christian practices are strongholds it may be beneficial not to simply baptize believers without seeking complete renunciation and destruction of tokens of allegiance to the demonic.

Spiritual Gifts & Deliverance

An important question that has sometimes been asked, “Is deliverance a gift of the Holy Spirit for the contemporary church?” For some, the belief is that such practices no longer have a place in the church. It is remarkable that deliverance is never mentioned as a gift in all the Scriptural listings of the gifts of the Holy Spirit (Rom 12; 1 Cor 12; Eph 4). However, from the ministry of Jesus and the apostles it can be surmised that healing and deliverance are essentially the same. In Matthew’s Gospel Jesus was presented with people who were demonized and diseased and “He healed them all” (Matt 4:23-24). This is quite understandable since healing and deliverance have the same objective—restoration. The implication is deliverance, whenever conducted, should take on a holistic dimension entailing not simply the expulsion of demons (a power encounter demonstrating the supremacy of God), but also the reintegration of the individual into the community of believers (by engaging truth and allegiance encounters leading former victims to understand their identity and security in Christ by total consecration). Also, as previously observed, the gift of discernment is of utmost importance for engaging in deliverance of the demonized (1 Cor 12:10; 1 John 4:1-3). This is especially important since the end of times will witness powerful deceptions by the enemy including even supernatural phenomena (2 Cor 11:13-15; 2 Thess 2:7-12). Christ counseled against simply expelling demons without an emphasis on discipleship that would lead to the infilling of the Holy Spirit. He warned of the danger of leaving room for the evil spirits to return to those that have been delivered if they did not become committed followers of Jesus Christ (Matt 12:43-45).

Healing and the Priesthood of Believers

Since the gift of healing may also entail deliverance it can be regarded as a spiritual gift which all may possess, whether they are ministers or lay persons. Therefore, like other spiritual gifts, some may have it while others do not, irrespective of position, training, or calling (1 Cor 12:30). Also, because the Holy Spirit does not discriminate in the dispensation of gifts to the priesthood of believers, those who have this ability may not necessarily belong to a special, elite cadre of ministers. Such persons could just as well be simple laypersons empowered with the gift of faith and the ability by the Holy Spirit to carry out such functions. It needs therefore to be understood that the authority to cast out demons in the name of Jesus Christ has been given to every believer who maintains a close abiding relationship to Christ and lives in harmony with His divine will (Matt 28:18-20). The same power that Christ gave to His disciples upon their commissioning and deployment is what is available to contemporary disciples who embark on establishing God’s kingdom in the hearts of His people (Luke 9:1; Luke 10:19; Matt 29:18-20; Mark 16:15-16).

Knowing God Not the Demons

The biblical history of Israel demonstrates the powerful, mysterious allure and craving for evil knowledge and powers by humans since the Fall. God repeatedly warned the nation and people of Israel against this quest for esoteric knowledge and power. Those who practiced or enticed others to seek demonic agencies did so at the pain of death (Exod 23:13, 24; Lev 20:1-6; Deut 18:9-14). It would appear then that God preferred for His people to be ignorant regarding the workings and ways of the evil forces of darkness. On the other hand, the Scriptures enjoin God's people to seek to grow in their relationship and knowledge of God (Jer 24:7; John 17:3; Eph 3:18-20). Instead of boasting about personal wealth, skills, powers, or abilities, God's people should rather make their boast in their knowledge of God (Jer 9:23). Similarly, none should dare take pride in their ability to cast out demons, but should be wary about appropriating the glory that belongs to Christ alone and should humbly give Him all the praise.

There is a popular quest by some seeking to discover the hierarchy, appellation, organization, and operations of satanic agencies. In contrast, Paul's creed was "that I may know Him, and the power of His resurrection, and the fellowship of His sufferings" (Phil 3:10). This should be the motto of all Adventists, especially those who engage in warfare against the enemy. Furthermore, as the servants of God engage in the cosmic conflict against spiritual hosts of wickedness and in routing evil spirits from the territory of the evil one, they must constantly remember that it is more important that their names be found in the Book of Life than for them to be renowned as powerful exorcists (Matt 7:22-23). An intimate abiding relationship with Christ is a prerequisite for spiritual warfare, and remains the only qualification for life eternal in God's kingdom.

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3

Ellen White on Demonization and Protection from Evil Spirits with Missiological Implications

by Bruce L. Bauer

Ellen White has had a significant impact on Seventh-day Adventist thinking, especially in the area of spiritual warfare. She used the term the “Great Controversy” throughout her writings to refer to the cosmic conflict raging between Christ and His followers and Satan and those who align themselves on his side of the spiritual battle. This chapter seeks to set out White’s concepts of demonization and protection from evil spirits.

I use the term demonization even though White never used that term because it is a better translation of the biblical concept that indicates that people have demonic spirits that influence them to varying degrees. Ellen White used the more common term of her era—possession—to occasionally show that some people are so controlled by evil spirits that their faces reflected demonic influence and their speech at times was actually taken over by the spirits harassing them (MH 94, 145). However, White also seems to indicate that people can be demonized without showing outward manifestations that would be associated with possession and some such people are actually members of the church (RH 9 March 1886:145).

Causes of Demonization

One of the most important questions to ask is: How does demonization take place? What are the causes of demonization? Each of the causes listed below involves choices—choices that affect one’s eternal destiny.

Spiritualism: Those who dabble with spiritualism or to use more modern terminology, with witchcraft or occult activity of any kind, are placing themselves in such a great danger that it is beyond the ability of human beings to free themselves (MR 16 August 1897, 13, no. 1000).

Life-Style Issues: When people live intemperate and frivolous lives Satan can gain a foothold that results in a perversion of the human nature (MH 145).

When a person becomes addicted to a particular perversion or vice Satan can take control of that person's life (DA 716).

Belief in False Doctrines: When people today accept and believe teachings and doctrines that go against biblical truth they provide a foothold for the influence and control of Satan. Such false ideas warp the human character and can lead to Satan gaining "power over the human mind" (RH, 22 October 1895).

Voicing Doubt and Unbelief: People who not only have doubts and struggle with believing biblical truth, but who verbalize those doubts attract the attention of Satan and his angels and help create an atmosphere where they can be overcome by the evil one (1T 430).

Willful Departure from God's Commandments: People who knowingly go against God's law place "themselves under the control of Satan." Many people play around with sin, believing they can break free whenever they want; however, willful disregard for God's law places people at great risk for becoming helpless captives of evil spirits (MH 92, 93).

Not Restraining Thoughts and Feelings: Even Christians who do not restrain their thoughts and feelings are in danger of being influenced by evil angels. It seems that Christians who do not practice self-control over their thoughts and feelings are in reality inviting evil angels to have a measure of control over them (5T 310).

Specific Demons

Ellen White often spoke of specific demons, such as the demon of ambition, demon of heresy, etc. There is no consensus as to whether there are actual demons of lust or ambition or heresy, or whether she is referring to evil angels who specialize in tempting people in certain areas. Regardless of which position one takes, White makes it clear that these specific demons tempt people in areas of their weakness. She also indicates that Satan assigns roles to play and encourages them to be "sly, artful, [and] cunning" (EW 90).

Demon of heresy: Ellen White suggests that there is a demon of heresy that has "mapped out the world" in order to interfere whenever and wherever truth is presented. This demon works in tandem with human agents who are numerous, who work in disguise, are subtle, and persevering in keeping people from knowing and following the truth (MR 16 September 1894, 20:78.3).

Demon of unkindness: Among God's people are those who actually cherish the demon of unkindness that leads them to "take pleasure in speaking words that displease and irritate" (SL 16).

Demon of intemperance: The demon of intemperance is a giant that is hard to overcome (Te 176). It is difficult to "unlearn the habits which have been indulged through life and have educated the appetite" (CH 609). Drinking liquor is another way that can place a person under the control of the demon of intemperance whose goal is to "deface and destroy the moral image of God" (Te 32).

Demon of strife: The demon of strife impacts families when they fail to follow God's law (AH 106).

Demon of ambition: During the time of Christ the people of Israel were under the influence of the demon of ambition. Even though they were occupied by Rome they envisioned a time when their messiah would establish an exclusive kingdom where all the nations would be summoned before their messiah, and if those nations failed to surrender, they would be consumed (LHU 135). It seems that this demon blinded them to see the true Messiah and understand His mission.

Demon of selfishness: Judas had a demon of selfishness that caused his downfall; however, if he had opened his heart to Christ he could have experienced freedom from that demon (DA 294).

Demon of jealousy: Saul struggled with a demon of jealousy. When he heard people shouting the praises of David a demon of jealousy entered his heart and was an influence that caused him to make several attempts on David's life (PP 650).

Demon of passion: For a while David and Saul lived at peace, but after Samuel died David lived among the Ziphites who informed Saul of David's whereabouts. This new information aroused the demon of passion to raise its ugly head, causing a renewed cycle of attempts on David's life. The *Merriam-Webster Dictionary* defines passion as "a strong feeling of enthusiasm or excitement for something or about doing something" or "a strong feeling (such as anger) that causes you to act in a dangerous way." This demon of passion in Saul created a situation where he acted irrationally, which resulted in his final ruin as King of Israel (PP 668).

Ellen White names at least seven additional demons: demon of strife (AH 106), demon of greed (Ed 92), demon of evil and cruelty (Te 39), demon of darkness (5T 204), demon of hysterics and satanic imaginings (TSB 77), demon of appetite (GCB 1 April 1899 Art. A, para. 6), and demon of rebellion (2BIO 105).

Satan's Use of Human Agents

Ellen White writes a lot about human agents in the world and in the church playing a role in Satan's attempts to destroy people. She indicates that Satan works with human agencies to destroy people's trust and confidence in the Law of God and to "teach for doctrines the commandments of men" (RH 1 August 1898:565). Satan's most effective agents are those who hold church membership but whose names are not written in the Lamb's book of life (RH 9 March 1886:145).

Workers and ministers in the church who hold responsible positions are especially targeted by Satan, for he knows that if he can get them to make decisions and do things that go against biblical principles "others will follow their example" (5T 425:4). There are also people in the church who only act like they are dedicated to the truths of the Bible, and it is through them that Satan plants

false ideas and practices among God's people. The result is that the church faces unsuspected dangers and problems from within (4T 594:1).

Satan also targets people in the church and tries to stir up conflict between church members by "bringing in the elements of suspicion and evil surmising" (*Pacific Union Recorder* 6 May 1909:260).

Satan uses men and women as agents to solicit to sin and make it attractive. These agents he faithfully educates to so disguise sin that he can more successfully destroy souls and rob Christ of His glory. Satan is the great enemy of God and man. He transforms himself through his agents into angels of light. In the Scriptures he is called a destroyer, an accuser of the brethren, a deceiver, a liar, a tormentor, and a murderer. Satan has many in his employ, but is most successful when he can use professed Christians for his satanic work. And the greater their influence, the more elevated their position, the more knowledge they profess of God and His service, the more successfully can he use them. Whoever entices to sin is his agent. (5T 137:4)

How Evil Spirits Manifest Themselves

Another equally important question is: How do we know when a person has an evil spirit? What are the signs that help Christian workers recognize that a person could be experiencing the controlling influence of evil spirits in their lives? Ellen White has several suggestions in this area that should be beneficial to those helping people find freedom in Jesus Christ.

Demons Can Speak Through Their Victims: Ellen White uses the example of the demoniac who tried to cry out to Jesus for help, but instead of being able to say what he wanted, the spirits "put words into his mouth" (MH 94). When spirits speak through people they often say things that the person would never say if they were not demonized, and the tone and content of what the person says can also be affected.

Demons Live in People: Human bodies become the habitation of demons and these satanic agencies manipulate the human senses, nerves, and organs to indulge in the vilest lusts (MH 145).

People's Faces Can Reflect Demonic Presence: When people are demonized the very faces of people can be contorted and can reflect the expression of evil spirits (MH 145).

Satan Offers Temporary Benefits before Destroying His Victims: Ellen White is very clear that Satan and his evil angels often benefit and build people up, not because they want to help them, but in order to eventually destroy them (RH 22 October 1895).

Evil Spirits Can Cause Sickness and Disease: Disease and sickness can be caused among believers by the "power of Satan or evil spirits" (SG 2:139). In addition to natural causes such as germs, bacteria, and viruses, Satan and his evil angels work to sicken and destroy people. Ellen White, like many prophets of old

(especially Job), suffered direct attacks from evil angels who caused excruciating pain in various parts of her body, with the pain jumping from her ear, to her arm, to her jaw, and then to her brain. She said that “legions of evil angels were in that room, and if I had not clung by faith to the Lord, I do not know what might have become of me” (TDG 36).

Satan Cures Diseases Causing People to Worship Him: Ellen White warns that people in the world converse with and receive “instructions from this demon-god, and act ... according to his teachings.” He cures disease and is perceived as “a benefactor of [the human] race” to the point where people are so deceived that they worship him (Ev 604).

How Satan Works

Satan and his forces have had six thousand years to study human nature and perfect their techniques and strategies to destroy the image of God in human beings. He knows the sins that each person has a tendency to commit, and then he makes sure there are ample opportunities for each person to engage in their area of weakness (GC 555).

While Satan and his angels cannot read human thoughts, they are students of human nature and keep track of each person’s area of weakness. They watch people’s words and actions and then take “advantage of the weaknesses and defects of character” to press their temptations “where there is the least power of resistance” (RH 8 April 1884:227-228).

Evil spirits are struggling for the control of every person (MLT 2000:300). Satan is like a lion seeking those he can destroy (5T 294) and he is most successful when the people in a society deny the existence of the devil and evil angels. Satan is actively involved in spreading the belief that there is no devil (GC 516).

Some, who have encountered demonic harassment or have become controlled by evil spiritual powers, want to be free, but do not want to make a full commitment to Jesus Christ. There are only two options and no middle ground: a person is either “under the control of the Spirit of God” or “is under the influence of Satan’s sorcery” (MYP 278). This seems to indicate the importance of letting people know that it is either total commitment to God or being under the influence and control of the evil one.

Promises of Victory over Evil Spirits

Ellen White offers many fantastic promises and assurances concerning the power of God to protect and save those who put their complete trust in God’s power. Too often people talk about their fear of evil spiritual powers, while not talking about the power of God to protect his own.

“A guardian angel is appointed to every follower of Christ. These heavenly watchers shield the righteous from the power of the wicked one” (GC 512, 513).

These angels are not only part-time protectors, but are on duty 24/7 since God's people are "exposed to the deceptive power and unsleeping malice of the prince of darkness" (GC 513).

God's people are continually "under His watch care. Angels that excel in strength are sent from heaven to protect them. The wicked one cannot break through the guard God has stationed about His people" (GC 517).

"Satan is well aware that the weakest soul who abides in Christ is more than a match for the hosts of darkness, and that, should he reveal himself openly, he would be met and resisted. Therefore, he seeks to draw away the soldiers of the cross from their strong fortification, while he lies in ambush with his forces, ready to destroy all who venture upon his ground. Only in humble reliance upon God, and obedience to all His commandments, can we be secure" (GC 530).

This promise contains a warning: If a person leaves the protection of total commitment to Jesus Christ and lives in compromise and dual allegiance, the evil one can attack and defeat. Dual allegiance often occurs when Christians attend church on Sabbath but during the week seek out the "so-called protection" offered by witch doctors, shaman or diviners, or who carry amulets or charms to ward off evil spirits. God's assurance of protection is for those who are 100 percent on God's side.

Missiological Implications

There are several missiological implications from what Ellen White says about demonization and protection from evil spirits.

1. The people groups in our world hold various worldviews. Some groups deny the existence of evil spirits while others believe that almost everything is caused by spirits, demons, and evil spiritual forces. When working among people with a supernatural or magical worldview, Christian practitioners must maintain a biblical balance. People sin (a) because of the weakness of the flesh, (b) because of the attractions of the world, and (c) because of evil spirits. It is important not to attribute everything that happens to evil spirits or to see a devil behind every situation.

2. There are many people involved in deliverance ministries who believe it is necessary to name the evil spirits in a person. Ellen White does refer to demons of various kinds, but nowhere does she indicate that it is important to name them when casting them out of a person.

3. Some Christian groups hold regularly scheduled deliverance sessions, casting out demons of anger, demons of lust, demons of discouragement, demon of depression, etc. Some people ask for deliverance week after week. Ellen White makes it very clear that choosing to align one's will with God's and crucifixion of self are to be employed rather than expecting some supernatural deliverance to set people free from their poor choices and lack of resolve.

Do not think that God will work a miracle to save those weak souls who cherish evil, who practice sin; or that some supernatural element will be brought into their lives, lifting them out of self into a higher sphere where it will be comparatively easy work, without any special effort, any special fighting, without any crucifixion of self; because all who dally on Satan's ground for this to be done will perish with the evildoers. They will be suddenly destroyed, and that without remedy. (MYP155)

4. People can be demonized and not know it. Some are so controlled by evil spirits that there is no question that they are under the influence of satanic agencies; however, others can be demonized and look and act like normal people. Thus, it is important to stress that there is no middle ground. A person cannot sit on the fence, but must become a committed follower of Jesus Christ in order to benefit from his protection.

5. Demonization takes place because of choices that let Satan and his agencies know that the person is interested in evil or that the person is not totally committed to God. Thus, when dealing with deliverance it is important to help people make choices that will build their relationship with Jesus. It is not enough to deliver people. We must go beyond just setting people free and help the person become a strong Christian by teaching them how to read the Bible, how to pray, by helping them join a small group, by encouraging them to listen to good Christian music, and by attending Sabbath School and church on a regular basis.

6. People who have had experiences with evil spiritual powers need the assurance that God's power is greater than the power of the devil (1 John 4:4). There needs to be a strong teaching ministry concerning what the Bible and Ellen White say about the protection of God's people and the role that angels play in that protection.

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Appendix 3-A

Selected Ellen White Comments on Spiritual Warfare

Oppression Is Real

Satan takes possession of the minds of men today. In my labors in the cause of God, I have again and again met those who have been thus possessed, and in the name of the Lord I have rebuked the evil spirit. (2SM 353.2)

Satan Is Real

Satan is Christ's personal enemy. He is the originator and leader of every species of rebellion in heaven and earth. His rage increases; we do not realize his power. If our eyes could be opened to discern the fallen angels at work with those who feel at ease and consider themselves safe, we would not feel so secure. Evil angels are upon our track every moment. We expect a readiness on the part of bad men to act as Satan suggests; but while our minds are unguarded against his invisible agents, they assume new ground and work marvels and miracles in our sight. Are we prepared to resist them by the word of God, the only weapon we can use successfully? (1T 302.1)

Seventh-day Adventists Are to Engage in Spiritual Warfare

Have Seventh-day Adventists forgotten the warning given in the sixth chapter of Ephesians? We are engaged in a warfare against the hosts of darkness. Unless we follow our Leader closely, Satan will obtain the victory over us. (RH August 11, 1903)

Demonic Causes of Some Illnesses

The fact that men have been possessed with demons, is clearly stated in the New Testament. The persons thus afflicted were not merely suffering with disease from natural causes. Christ had perfect understanding of that with which He was dealing, and He recognized the direct presence and agency of evil spirits. (GC 514.1)

Angelic Warfare around Us

Could our eyes be opened, and could each see the conflict of angelic agencies with the Satanic confederacy, who are combined with evil human agencies, what astonishment would come upon the soul. The holy angels are working with terrible intensity for the salvation of men, because the destroyer of souls is seeking to make of no effect the salvation which has been purchased at infinite cost.

Could our spiritual vision be opened, we should see that which would never be effaced from the memory as long as life should last. We should see souls bowed down under oppression, loaded with grief and pressed down as a cart beneath the sheaves, and ready to die in discouragement. We should see angels flying swiftly to aid the tempted ones who stand as on the brink of a precipice. These tempted souls are unable to help themselves, and avoid the ruin which threatens them; but the angels of God are forcing back the evil angels, and guiding the souls away from the dangerous places, to plant their feet on a sure foundation. We should see battles going on between the two armies, as real as those fought by opposing forces on earth. (ST, 29 October 1894 para. 6)

Satan Seeks Destruction Everywhere

While men are ignorant of his devices, this vigilant foe is upon their track every moment. He is intruding his presence in every department of the household, in every street of our cities, in the churches, in the national councils, in the courts of justice, perplexing, deceiving, seducing, everywhere ruining the souls and bodies of men, women, and children, breaking up families, sowing hatred, emulation, strife, sedition, murder. And the Christian world seem to regard these things as though God had appointed them and they must exist. (GC 508.1)

Satan Conceals Himself

But his most successful scheme in deceiving man has been to conceal his real purposes and his true character by representing himself to be man's friend—a benefactor of the race. He flatters men with the pleasing fable that there is no rebellious foe, no deadly enemy that they need to guard against, and that the existence of a personal devil is all a fiction; and while he thus hides his existence, he is gathering thousands under his control. He is deceiving many as he tried to deceive Christ, telling them that he is an angel from heaven, doing a good work for humanity. And the masses are so blinded by sin that they cannot discern the devices of Satan, and they honor him as they would a heavenly angel while he is working their eternal ruin. (Con 35.3)

Satan Especially Attacks God's People

I was shown that Satan's power is especially exercised upon the people of God. Many were presented before me in a doubting, despairing condition. The infirmities of the body affect the mind. A cunning and powerful enemy attends our steps and employs his strength and skill in trying to turn us out of the right way. And it is too often the case that the people of God are not on their watch, therefore are ignorant of his devices. He works by means which will best conceal himself from view, and he often gains his object. (1T 304.2)

Demons Cause Crime

The condition of things in the world shows that troublous times are right upon us. The daily papers are full of indications of a terrible conflict in the near future. Bold robberies are of frequent occurrence. Strikes are common. Thefts and murders are committed on every hand. Men possessed of demons are taking the lives of men, women, and little children. Men have become infatuated with vice, and every species of evil prevails. (ST, 29 October 1894 para. 6; 9T 11.3)

We Are Caught Up in a Conflict beyond Our Choosing

We have a powerful enemy.... When men give themselves over to be the slaves of Satan, he does not manifest the enmity toward them which he does to those who bear the name of Christ, and give themselves to the service of God. He hates them with a deadly hatred. He knows that he can grieve Jesus by bringing them under the power of his deceptions, by injuring them, by weakening their faith.... Satan will permit those to have a degree of rest who are bound as slaves to his chariot, for they are his willing captives; but his enmity is aroused when the message of mercy reaches his bond slaves, and they seek to wrench themselves away from his power, that they may follow the true Shepherd.... The conflict between the soul and Satan begins when the captive begins to tug at the chain, and longs to be free. (SD 210.3)

Spiritual Warfare Has Eternal Consequences

It is not mimic battles in which we are engaged. We are waging a warfare upon which hang eternal results. We have unseen enemies to meet. Evil angels are striving for the dominion of every human being. Whatever injures the health, not only lessens physical vigor, but tends to weaken the mental and moral powers. Indulgence in any unhealthful practice makes it more difficult for one to discriminate between right and wrong, and hence more difficult to resist evil. It increases the danger of failure and defeat. (MH 128.3)

People Can Yield Control of the Mind to Satan

I was shown that Satan cannot control minds unless they are yielded to his control. Those who depart from the right are in serious danger now. They separate themselves from God and from the watch-care of the angels of God, and Satan, ever upon the watch to destroy souls, begins to present to such his deceptions, and they are in the utmost peril. And if they see and try to resist the powers of darkness and to free themselves from Satan's snare, it is not an easy matter. They have ventured on Satan's ground, and he claims them. He will not hesitate to engage all his energies, and call to his aid all his evil host to wrest a single human being from the hand of Christ. (MYP 60.1)

Warfare for People's Soul Is Real

Those who have tempted the devil to tempt them will have to make desperate efforts to free themselves from his power. When they begin to work for themselves, then angels of God whom they have grieved will come to their rescue. Satan and his angels are unwilling to lose their prey. They contend and battle with the holy angels, and the conflict is severe. And if those who have erred continue to plead, and in deep humility confess their wrongs, angels who excel in strength will prevail and wrench them from the power of the evil angels. (MYP 60.2)

Jesus Has Authority over Satan and His Demons

Jesus has not changed; he is the same yesterday, today, and forever, and he still loves and pities the erring, seeking to draw them to himself, that he may give them divine aid. He knows that a demon power is struggling in every soul, striving for the mastery; but Jesus came to break the power of Satan and to set the captives free. (YI, 23 June 1892 para. 2)

Unseen Agencies Seek to Control People's Minds

We should ever keep in mind that unseen agencies are at work, both evil and good, to take the control of the mind. They act with unseen yet effectual power. Good angels are ministering spirits, exerting a heavenly influence upon heart and mind; while the great adversary of souls, the devil, and his angels are continually laboring to accomplish our destruction. While we should be keenly alive to our exposure to the assaults of unseen and invisible foes, we are to be sure that they cannot harm us without gaining our consent. (AH 405.1-2)

Satan Attacks God's People

The enemy is preparing for his last campaign against the church. He has so concealed himself from view that many can hardly believe that he exists, much less can they be convinced of his amazing activity and power. They have to a great extent forgotten his past record; and when he makes another advance move, they will not recognize him as their enemy, that old serpent, but they will consider him a friend, one who is doing a good work. Boasting of their independence they will, under his specious, bewitching influence, obey the worst impulses of the human heart and yet believe that God is leading them. Could their eyes be opened to distinguish their captain, they would see that they are not serving God, but the enemy of all righteousness. They would see that their boasted independence is one of the heaviest fetters Satan can rivet on unbalanced minds. (5T 294.1)

Victory Comes Only through Christ

Man is Satan's captive and is naturally inclined to follow his suggestions and do his bidding. He has in himself no power to oppose effectual resistance to evil. It is only as Christ abides in him by living faith, influencing his desires and strengthening him with strength from above, that man may venture to face so terrible a foe. Every other means of defense is utterly vain. It is only through Christ that Satan's power is limited. This is a momentous truth that all should understand. Satan is busy every moment, going to and fro, walking up and down in the earth, seeking whom he may devour. But the earnest prayer of faith will baffle his strongest efforts. Then take "the shield of faith," brethren, "wherewith ye shall be able to quench all the fiery darts of the wicked." (5T 294.2)

End-time Deceptions Are Deadly

As we near the close of time, the human mind is more readily affected by Satan's devices. He leads deceived mortals to account for the works and miracles of Christ upon general principles. Satan has ever been ambitious to counterfeit the work of Christ and establish his own power and claims. He does not generally do this openly and boldly. (1T 293.1)

Some Welcome Demonic Oppression

Those possessed with devils are usually represented as being in a condition of great suffering; yet there were exceptions to this rule. For the sake of obtaining supernatural power, some welcomed the satanic influence. These of course had no conflict with the demons. Of this class were those who possessed the spirit of divination—Simon Magus, Elymas the sorcerer, and the damsel who followed Paul and Silas at Philippi. (GC 516.1)

The Danger of Denying the Reality of Demons

None are in greater danger from the influence of evil spirits than those who, notwithstanding the direct and ample testimony of the Scriptures, deny the existence and agency of the devil and his angels. So long as we are ignorant of their wiles, they have almost inconceivable advantage; many give heed to their suggestions while they suppose themselves to be following the dictates of their own wisdom. This is why, as we approach the close of time, when Satan is to work with greatest power to deceive and destroy, he spreads everywhere the belief that he does not exist. It is his policy to conceal himself and his manner of working. (GC 516.2)

God or Satan Controls Each Human Being

We must be daily controlled by the Spirit of God or we are controlled by Satan. (5T 102.1)

There Is No Middle Ground

We are co-workers with Christ, or co-workers with the enemy. We either gather with Christ or scatter abroad. We are decided, wholehearted Christians, or none at all. Says Christ: "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth." (1T 126.1)

Satan Controls Those Who Have Not Chosen for Christ

Every man, woman, and child that is not under the control of the Spirit of God is under the influence of Satan's sorcery, and by his words and example he will lead others away from the path of truth. When the transforming grace of Christ is upon the heart, a righteous indignation will take possession of the soul because the sinner has so long neglected the great salvation that God has provided for him. He will then surrender himself, body, soul, and spirit, to God and will withdraw from companionship with Satan, through the grace given him of God. He will, like the Ephesians, denounce sorcery, and will cut the last thread that binds him to Satan. He will leave the banner of the prince of darkness, and will come under the bloodstained banner of Prince Emmanuel. He will burn the magical books. (MYP 278.2)

God's Angels Protect His People

Thus God's people, exposed to the deceptive power and unsleeping malice of the prince of darkness, and in conflict with all the forces of evil, are assured of the unceasing guardianship of heavenly angels. Nor is such assurance given without need. If God has granted to His children promise of grace and protection, it is because there are mighty agencies of evil to be met--agencies numerous, determined, and untiring, of whose malignity and power none can safely be ignorant or unheeding. (GC 513.1)

Nature of Evil Spirits

Evil spirits, in the beginning created sinless, were equal in nature, power, and glory with the holy beings that are now God's messengers. But fallen through sin, they are leagued together for the dishonor of God and the destruction of men. United with Satan in his rebellion, and with him cast out from heaven, they have,

through all succeeding ages, co-operated with him in his warfare against the divine authority. We are told in Scripture of their confederacy and government, of their various orders, of their intelligence and subtlety, and of their malicious designs against the peace and happiness of men. (GC 513.2)

Ignorance of Demons Is No Defense

So long as we are ignorant of their wiles, they have almost inconceivable advantage; many give heed to their suggestions while they suppose themselves to be following the dictates of their own wisdom. This is why, as we approach the close of time, when Satan is to work with greatest power to deceive and destroy, he spreads everywhere the belief that he does not exist. It is his policy to conceal himself and his manner of working. (GC 516.2)

God's people are 100% Protected If They Remain Committed

Satan is well aware that the weakest soul who abides in Christ is more than a match for the hosts of darkness, and that, should he reveal himself openly, he would be met and resisted. Therefore he seeks to draw away the soldiers of the cross from their strong fortification, while he lies in ambush with his forces, ready to destroy all who venture upon his ground. Only in humble reliance upon God, and obedience to all His commandments, can we be secure. (GC 530.1)

The Necessity of Prayer

No man is safe for a day or an hour without prayer. Especially should we entreat the Lord for wisdom to understand His Word. Here are revealed the wiles of the tempter and the means by which he may be successfully resisted. Satan is an expert in quoting Scripture, placing his own interpretation upon passages, by which he hopes to cause us to stumble. We should study the Bible with humility of heart, never losing sight of our dependence upon God. While we must constantly guard against the devices of Satan, we should pray in faith continually: "Lead us not into temptation." (GC 530.2)

Evil Angels All Around

There are evil angels at work all around us, but because we do not discern their presence with our natural vision we do not consider as we should the reality of their existence as set forth in the word of God. If there was nothing in the Scriptures hard to be understood, man, in searching its pages, would become lifted up in pride and self-sufficiency. It is never best for one to think that he understands every phase of truth, for he does not. Then let no man flatter himself that he has a correct understanding of all portions of Scripture and feel it his duty

to make everybody else understand them just as he does. Let intellectual pride be banished. I lift my voice in warning against every species of spiritual pride. There is an abundance of it in the church today. (5T 533.4)

Satan Is a Fallen Angel

All should understand that Satan was once an exalted angel. His rebellion shut him out of heaven, but did not destroy his powers and make him a beast. Since his fall he has turned his mighty strength against the government of heaven. He has been growing more artful, and has learned the most successful manner in which to come to the children of men with his temptations. (1T 342.1)

Satan's Power Is Increasing

Satan has the same power and the same control over minds now, only it has increased a hundredfold by exercise and experience. Men and women today are deceived, blinded by his insinuations and devices, and know it not. By giving place to doubts and unbelief in regard to the work of God, and by cherishing feelings of distrust and cruel jealousies, they are preparing themselves for complete deception. They rise up with bitter feelings against the ones who dare to speak of their errors and reprove their sins. (3T 328.1)

Professing Christians Need to Wake Up to Spiritual Realities

If professed Christians were all sincere and earnest in their efforts to promote the glory of God, what a stir would be made in the enemy's ranks. Satan is earnest and sincere in his work. He does not want souls saved. He does not want his power upon them broken. Satan does not merely pretend. He is in earnest. He beholds Christ inviting souls to come to Him that they may have life, and he is earnest and zealous in his efforts to prevent them from accepting the invitation. He will leave no means untried to prevent them from leaving his ranks and standing in the ranks of Christ. Why cannot the professed followers of Jesus do as much for Him as His enemies do against Him? Why not do all they can? Satan does all he can to keep souls from Christ. He was once an honored angel in heaven, and although he has lost his holiness, he has not lost his power. He exerts his power with terrible effect. He does not wait for his prey to come to him. He hunts for it. He goes to and fro in the earth like a roaring lion, seeking whom he may devour. He does not always wear the ferocious look of the lion, but when he can work to better effect he transforms himself into an angel of light. He can readily exchange the roar of the lion for the most persuasive arguments or for the softest whisper. He has legions of angels to aid him in his work. He often conceals his snares, and allures by pleasing deception. He charms and deludes many by flattering their vanity. Through his agents he presents the pleasures of the world

in an attractive light, and strews the path to hell with tempting flowers, and thus souls are charmed and ruined. After every advance step in the downward road, Satan has some special temptation to lead them still further on the wrong track. (2T 286.3)

Satan Uses Deception

The enemy does not always come as a roaring lion; he frequently appears as an angel of light, assuming friendly airs, presenting peculiar temptations which it is difficult for the inexperienced to withstand. Sometimes he accomplishes his purpose of deluding the unwary by exciting the pity of their sympathetic natures, and presenting himself before them as a righteous being who has been persecuted without a cause. (4T 207.1)

Satan Studies His Victims

Satan studies every indication of the frailty of human nature, he marks the sins which each individual is inclined to commit, and then he takes care that opportunities shall not be wanting to gratify the tendency to evil. He tempts men to excess in that which is in itself lawful, causing them, through intemperance, to weaken physical, mental, and moral power. He has destroyed and is destroying thousands through the indulgence of the passions, thus brutalizing the entire nature of man. And to complete his work, he declares, through the spirits that “true knowledge places man above all law;” that “whatever is, is right;” that “God doth not condemn;” and that “all sins which are committed are innocent.” When the people are thus led to believe that desire is the highest law, that liberty is license, and that man is accountable only to himself, who can wonder that corruption and depravity teem on every hand? Multitudes eagerly accept teachings that leave them at liberty to obey the promptings of the carnal heart. The reins of self-control are laid upon the neck of lust, the powers of mind and soul are made subject to the animal propensities, and Satan exultingly sweeps into his net thousands who profess to be followers of Christ. (GC 555.2)

Satan Constantly Seeks to Tempt

Satan is at your side when you least suspect it, watching to find a weak spot in your armor, where he can introduce his darts, and wound your soul by betraying you into sin. He has access to minds that are open to receive his suggestions, and by long experience he has learned how to apply his temptations to the best advantage. His first effort is to keep as many minds as possible in a state of careless indifference. He will invent every imaginable excuse to keep people away from meetings where they might receive benefit from hearing the truth. He will especially work to make of none effect these morning meetings, where the Spirit

of God is at work; and when he cannot keep persons away, his next effort will be to fill the mind with unimportant matters, thus preventing them from treasuring up the truths they hear. (ST, 8 May 1884 para. 3)

Christ Rebuked Satan Who Was Speaking through Peter

When Christ revealed to Peter the time of trial and suffering that was just before Him, and Peter replied, “Be it far from thee, Lord: this shall not be unto thee” (Matt 16:22), the Savior commanded, “Get thee behind me, Satan” (Matt 16:23). Satan was speaking through Peter, making him act the part of the tempter. Satan’s presence was unsuspected by Peter, but Christ could detect the presence of the deceiver, and in His rebuke to Peter He addressed the real foe. (2SM 353.1)

Character Traits Reveal Demonic Influences

When men reveal the opposite traits, when they are proud, vain, frivolous, worldly-minded, avaricious, unkind, censorious, we need not be told with whom they are associating, who is their most intimate friend. They may not believe in witchcraft; but, notwithstanding this, they are holding communion with an evil spirit. (5T 224.3)

Sin Opens the Heart to Demonic Oppression

The cause of this man’s affliction also was in his own life. He had been fascinated with the pleasures of sin and had thought to make life a grand carnival. Intemperance and frivolity perverted the noble attributes of his nature, and Satan took entire control of him. Remorse came too late. When he would have sacrificed wealth and pleasure to regain his lost manhood he had become helpless in the grasp of the evil one. (MH 91.4)

Satan Controls the Degenerate

In this degenerate age, Satan holds control over those who depart from the right and venture upon his ground. He exercises his power upon such in an alarming manner. I was directed to these words: “Intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.” Some, I was shown, gratify their curiosity and tamper with the devil. They have no real faith in spiritualism and would start back with horror at the idea of being mediums. Yet they venture and place themselves in a position where Satan can exercise his power upon them. Such do not mean to enter deep into this work, but they know not what they are doing. They are venturing on the devil’s ground and are tempting him to control them. This powerful destroyer considers them his lawful

prey and exercises his power upon them, and that against their will. When they wish to control themselves they cannot. They yielded their minds to Satan, and he will not release his claims, but holds them captive. No power can deliver the ensnared soul but the power of God in answer to the earnest prayers of His faithful followers. (1T 299.1)

Words Can Provide an Opening for Satan

It is natural for human beings to speak sharp words. Those who yield to this inclination open the door for Satan to enter their hearts and to make them quick to remember the mistakes and errors of others. Their failings are dwelt upon, their deficiencies noted, and words are spoken that cause a lack of confidence in one who is doing his best to fulfill his duty as a laborer together with God. Often the seeds of distrust are sown because one thinks that he ought to have been favored but was not. (AH 441.2)

God calls upon believers to cease finding fault, to cease making hasty, unkind speeches. Parents, let the words that you speak to your children be kind and pleasant, that angels may have your help in drawing them to Christ. A thorough reformation is needed in the home church. Let it begin at once. Let all grumbling and fretting and scolding cease. Those who fret and scold shut out the angels of heaven and open the door to evil angels. (AH 441.3)

Children Are Satan's Particular Prey

Children who have not experienced the cleansing power of Jesus are the lawful prey of the enemy, and the evil angels have easy access to them. Some parents are careless and suffer their children to grow up with but little restraint. Parents have a great work to do in the matter of correcting and training their children, and in bringing them to God and claiming His blessing upon them. By the faithful and untiring efforts of the parents, and the blessing and grace bestowed upon the children in response to the prayers of the parents, the power of the evil angels may be broken and a sanctifying influence shed upon the children. Thus the powers of darkness will be driven back. (CT 118.2)

Not Dealing Biblically with Sin Provides a Pathway for Satanic Control

All who indulge sinful traits of character, or willfully cherish a known sin, are inviting the temptations of Satan. They separate themselves from God and from the watch-care of His angels; as the evil one presents his deceptions, they are without defense and fall an easy prey. Those who thus place themselves in his power little realize where their course will end. Having achieved their overthrow, the tempter will employ them as his agents to lure others to ruin. (GC 558.3)

Each Demon Has an Assignment

Satan assigns to each of his angels a part to act. He enjoins upon them all to be sly, artful, cunning. He instructs some of them to act the part of the apostles and to speak for them, while others are to act the part of infidels and wicked men who died cursing God, but now appear to be very religious. There is no difference made between the most holy apostles and the vilest infidel. They are both made to teach the same thing. (EW 90.2)

Do Not Trust Your Feelings

It is not safe for you to trust to impressions and feelings. It has been your misfortune to come under the power of that satanic delusion, spiritualism. This pall of death has covered you, and your imagination and nerves have been under the control of demons; and when you become self-confident and do not cling with unwavering confidence to God you are in positive danger. You may, and frequently do, let down the bars and invite the enemy in, and he controls your thoughts and actions, while you are really deceived and flatter yourself that you are in favor with God. (3T 418.1)

Satan Opposes the Truth

Satan is opposing every obstacle to the advancement of the truth. He is seeking to create diversity of opinion and to encourage worldliness and avarice. He works with the subtlety of the serpent and, when he sees it will do, with the ferocity of the lion. The ruin of souls is his only delight, their destruction his only employment; and shall we act as though we were paralyzed? Will those who profess to believe the truth listen to the temptations of the wily foe and allow themselves to become selfish and narrow, and their worldly interests to interfere with efforts for the salvation of souls? (5T 383.4)

Jesus Has More Power and Authority than Satan

The power and malice of Satan and his host might justly alarm us were it not that we may find shelter and deliverance in the superior power of our Redeemer. We carefully secure our houses with bolts and locks to protect our property and our lives from evil men; but we seldom think of the evil angels who are constantly seeking access to us, and against whose attacks we have, in our own strength, no method of defense. If permitted, they can distract our minds, disorder and torment our bodies, destroy our possessions and our lives. Their only delight is in misery and destruction. Fearful is the condition of those who resist the divine claims and yield to Satan's temptations, until God gives them up to the control

of evil spirits. But those who follow Christ are ever safe under His watch-care. Angels that excel in strength are sent from heaven to protect them. The wicked one cannot break through the guard which God has stationed about His people. (GC 517.2)

Satan Subtly Assaults God's People

Satan will go to the extent of his power to harass, tempt, and mislead God's people. He who dared to face, and tempt, and taunt our Lord, and who had power to take Him in his arms and carry Him to a pinnacle of the temple, and up into an exceedingly high mountain, will exercise his power to a wonderful degree upon the present generation, who are far inferior in wisdom to their Lord, and who are almost wholly ignorant of Satan's subtlety and strength. In a marvelous manner will he affect the bodies of those who are naturally inclined to do his bidding. Satan exults that he is regarded as a fiction. When he is made light of, and represented by some childish illustration, or as some animal, it suits him well. He is thought so inferior that the minds of men are wholly unprepared for his wisely laid plans, and he almost always succeeds well. If his power and subtlety were understood, many would be prepared to successfully resist him. (1T 341.2)

People Often Yield Control of Their Lives Unknowingly to Satan

Satan's influence is constantly exerted upon men to distract the senses, control the mind for evil, and incite to violence and crime. He weakens the body, darkens the intellect, and debases the soul. Whenever men reject the Savior's invitation, they are yielding themselves to Satan. Multitudes in every department in life, in the home, in business, and even in the church, are doing this today. It is because of this that violence and crime have overspread the earth, and moral darkness, like the pall of death, enshrouds the habitations of men. Through his specious temptations Satan leads men to worse and worse evils, till utter depravity and ruin are the result. The only safeguard against his power is found in the presence of Jesus. Before men and angels Satan has been revealed as man's enemy and destroyer; Christ, as man's friend and deliverer. His Spirit will develop in man all that will ennoble the character and dignify the nature. It will build man up for the glory of God in body and soul and spirit. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." 2 Timothy 1:7. He has called us "to the obtaining of the glory"—character—"of our Lord Jesus Christ;" has called us to be "conformed to the image of His Son." 2 Thessalonians 2:14; Romans 8:29. (DA 341.1)

Demons Are Intelligent Beings

Other instances of a similar nature are recorded in the Scriptures. The daughter of the Syro-phenician woman was grievously vexed with a devil, whom

Jesus cast out by His word. (Mark 7:26-30). “One possessed with a devil, blind, and dumb” (Matthew 12:22); a youth who had a dumb spirit, that oftentimes “cast him into the fire, and into the waters, to destroy him” (Mark 9:17-27); the maniac who, tormented by “a spirit of an unclean devil” (Luke 4:33-36), disturbed the Sabbath quiet of the synagogue at Capernaum—all were healed by the compassionate Savior. In nearly every instance, Christ addressed the demon as an intelligent entity, commanding him to come out of his victim and to torment him no more. The worshipers at Capernaum, beholding His mighty power, “were all amazed, and spake among themselves, saying, What a word is this! for with authority and power He commandeth the unclean spirits, and they come out.” Luke 4:36. (GC 515.2)

People Can Choose Who Will Rule Their Lives

Every man is free to choose what power he will have to rule over him. None have fallen so low, none are so vile, but that they can find deliverance in Christ. The demoniac, in place of prayer, could utter only the words of Satan; yet the heart’s unspoken appeal was heard. No cry from a soul in need, though it fail of utterance in words, will be unheeded. Those who will consent to enter into covenant relation with the God of heaven are not left to the power of Satan or to the infirmity of their own nature. They are invited by the Savior, “Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me.” Isaiah 27:5. The spirits of darkness will battle for the soul once under their dominion, but angels of God will contend for that soul with prevailing power. The Lord says, “Shall the prey be taken from the mighty, or the lawful captive delivered?... Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.” Isaiah 49:24, 25. (DA 258.6)

Satan Can Only Control with Our Permission

I was shown that Satan cannot control minds unless they are yielded to his control. Those who depart from the right are in serious danger now. They separate themselves from God and from the watch-care of His angels, and Satan, ever upon the watch to destroy souls, begins to present to them his deceptions. Such are in the utmost peril; and if they see and try to resist the powers of darkness and to free themselves from Satan’s snare, it is not an easy matter. They have ventured on Satan’s ground, and he claims them. He will not hesitate to engage all his energies and call to his aid all his evil host to wrest a single human being from the hand of Christ. Those who have tempted the devil to tempt them will have to make desperate efforts to free themselves from his power. But when they begin to work for themselves, then angels of God whom they have grieved will

come to their rescue. Satan and his angels are unwilling to lose their prey. They contend and battle with the holy angels, and the conflict is severe. But if those who have erred continue to plead, and in deep humility confess their wrongs, angels who excel in strength will prevail and wrench them from the power of the evil angels. (1T 301.2)

Angels Fight for God's People

Satan will not yield one inch of ground except as he is driven back by the power of heavenly messengers. The people of God should be able to meet him, as did our Savior, with the words: "It is written." Satan can quote Scripture now as in the days of Christ, and he will pervert its teachings to sustain his delusions. Those who would stand in this time of peril must understand for themselves the testimony of the Scriptures. (GC 559.2)

Jesus Cast Out Demons by His Word

It was by His word that Jesus healed disease and cast out demons. By His word He stilled the sea and raised the dead; and the people bore witness that His word was with power. He spoke the word of God as He had spoken it to all the Old Testament writers. The whole Bible is a manifestation of Christ. It is our only source of power. (GW 250.2)

Satan Cannot Control without Human Consent

While we should be keenly alive to our exposure to the assaults of unseen and invisible foes, we are to be sure that they cannot harm us without gaining our consent. (AH 405.2)

I was shown that Satan cannot control minds unless they are yielded to his control. Those who depart from the right are in serious danger now. They separate themselves from God and from the watch-care of His angels, and Satan, ever upon the watch to destroy souls, begins to present to them his deceptions. Such are in the utmost peril; and if they see and try to resist the powers of darkness and to free themselves from Satan's snare, it is not an easy matter. They have ventured on Satan's ground, and he claims them. He will not hesitate to engage all his energies and call to his aid all his evil host to wrest a single human being from the hand of Christ. Those who have tempted the devil to tempt them will have to make desperate efforts to free themselves from his power. But when they begin to work for themselves, then angels of God whom they have grieved will come to their rescue. Satan and his angels are unwilling to lose their prey. They contend and battle with the holy angels, and the conflict is severe. But if those who have erred continue to plead, and in deep humility confess their wrongs,

angels who excel in strength will prevail and wrench them from the power of the evil angels. (1T 301.2)

Christ Conquered Satan in the Wilderness

Satan assailed Christ with his fiercest and most subtle temptations, but he was repulsed in every conflict. Those battles were fought in our behalf; those victories make it possible for us to conquer. Christ will give strength to all who seek it. No man without his own consent can be overcome by Satan. The tempter has no power to control the will or to force the soul to sin. He may distress, but he cannot contaminate. He can cause agony, but not defilement. The fact that Christ has conquered should inspire His followers with courage to fight manfully the battle against sin and Satan. (GC 510.3)

God Provides a Way of Escape from Temptation

We should present before the people the fact that God has provided that we shall not be tempted above what we are able to bear, but that with every temptation He will make a way of escape. If we live wholly for God, we shall not allow the mind to indulge in selfish imaginings. (AH 402.1)

Satan Places His Temptations in Our Minds

If there is any way by which Satan can gain access to the mind, he will sow his tares and cause them to grow until they will yield an abundant harvest. In no case can Satan obtain dominion over the thoughts, words, and actions, unless we voluntarily open the door and invite him to enter. He will then come in and, by catching away the good seed sown in the heart, make of none effect the truth. (AH 402.2)

The Danger of Yielding to Satan

Fearful is the condition of those who resist the divine claims and yield to Satan's temptations, until God gives them up to the control of evil spirits. But those who follow Christ are ever safe under His watch-care. Angels that excel in strength are sent from heaven to protect them. The wicked one cannot break through the guard which God has stationed about His people. (GC 517.2)

God Hears All Cries for Help

God does not control our minds without our consent; but every man is free to choose what power he will have to rule over him. None have fallen so low, none are so vile, but that they may find deliverance in Christ. The demoniac, in place

of prayer, could utter only the words of Satan; yet the heart's unspoken appeal was heard. No cry from a soul in need, though it fail of utterance in words, will be unheeded. Those who consent to enter into covenant with God are not left to the power of Satan or to the infirmity of their own nature. (MH 93.1)

Satan Unwilling to Lose His Victims

Satan and his angels are unwilling to lose their prey. They contend and battle with the holy angels, and the conflict is severe. And if those who have erred continue to plead, and in deep humility confess their wrongs, angels who excel in strength will prevail and wrench them from the power of the evil angels. (MYP 60.2)

God Intervenes for All Who Call on Him

Nothing is apparently more helpless, yet really more invincible, than the soul that feels its nothingness and relies wholly on the merits of the Savior. God would send every angel in heaven to the aid of such a one, rather than allow him to be overcome. (7T 17.3)

Satan Is a Conquered Foe

Henceforth Christ's followers are to look upon Satan as a conquered foe. Upon the cross, Jesus was to gain the victory for them; that victory He desired them to accept as their own. "Behold," He said, "I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." Verse 19. (MH 94.2)

Conquerors through Christ

The life that Christ lived in this world, men and women can live through His power and under His instruction. In their conflict with Satan they may have all the help that He had. They may be more than conquerors through Him who loved them and gave Himself for them. (9T 22.1)

We Will Encounter Demonized People

Souls possessed with evil spirits will present themselves before us. We must cultivate the spirit of earnest prayer, mingled with genuine faith to save them from ruin, and this will confirm our faith. (SpM 89.2)

God Wants His People to Set People Free

God designs that the sick, the unfortunate, those possessed with evil spirits, shall hear his voice through us. Through his human agents he desires to be a comforter such as the world has never before seen. His words are to be voiced by his followers: "Let not your heart be troubled, neither let it be afraid. Ye believe in God, believe also in me. (SpM 89.3)

The Church Has a Role to Play in Setting People Free

The church is not now the separate and peculiar people she was when the fires of persecution were kindled against her. How is the gold become dim! How is the most fine gold changed! I saw that if the church had always retained her peculiar, holy character, the power of the Holy Spirit which was imparted to the disciples would still be with her. The sick would be healed, devils would be rebuked and cast out, and she would be mighty and a terror to her enemies. (EW 227.1)

Demonized People Are to Hear God's Voice through Church Members

We are to feed the hungry, clothe the naked, and comfort the suffering and afflicted. We are to minister to the despairing, and to inspire hope in the hopeless. The love of Christ, manifested in unselfish ministry, will be more effective in reforming the evildoer than will the sword or the court of justice. These are necessary to strike terror to the lawbreaker, but the loving missionary can do more than this. Often the heart that hardens under reproof will melt under the love of Christ. The missionary can not only relieve physical maladies, but he can lead the sinner to the Great Physician, who can cleanse the soul from the leprosy of sin. Through His servants, God designs that the sick, the unfortunate, and those possessed of evil spirits shall hear His voice. Through His human agencies He desires to be a comforter such as the world knows not. (MH 106.1-3)

Evil Spirits Can Cause Accidents

I saw that in our journeying from place to place, he had frequently placed his evil angels in our path to cause accidents which would destroy our lives; but holy angels were sent upon the ground to deliver. Several accidents have placed my husband and myself in great peril, and our preservation has been wonderful. I saw that we had been the special objects of Satan's attacks, because of our interest in and connection with the work of God. As I saw the great care which God has every moment for those who love and fear Him, I was inspired with confidence and trust in God, and felt reproved for my lack of faith. (1T 346.2)

4

Spiritual Preparation for a Deliverance Ministry

by Susan Payne

Whether you are faced with an occasional, unexpected case of demonic activity or you sense God's calling to become more involved in a deliverance ministry, it is imperative to prepare for spiritual warfare. Just as the Israelites prepared for the Passover and the Exodus to the Promised Land, so deliverance ministry advocates must prepare to receive freedom for themselves and others. Always remember that the battle is the Lord's: "You must not fear them, for the LORD your God Himself fights for you" (Deut 3:22).

In addition to living a dedicated Christian life with high personal ethical standards (see chapter 5), a life of prayer, and an active devotional life, the sections below warrant special attention as you position yourself so God can use you without hindrance from the evil one.

Humility

The first principle in preparation is to bring your life into alignment with God's will. Through communion with God and asking Him to give you a discerning, humble spirit, His affirmation to be involved in this type of ministry is made manifest. A deliverance ministry/session should not be done from a position of pride or with a haughty spirit lest the enemy use those qualities to undermine the work that the Lord wants to accomplish through you. Psalm 51 is an appropriate text to apply during your prayer time: "Create in me a clean heart, O God, and renew a steadfast spirit within me." You should also pray for guidance and wisdom (Jas 1:5, 6). This type of ministry should never be attempted in your own strength and power.

Affirm Your Identity in Christ

It is also important to anchor your identity in Christ. It is important to believe without any doubt that you are a child of God because of the immense sacrifice

Jesus made. Not only did He live for your righteousness but He also died for the forgiveness of your sins. Because this is the basis for all deep ministry, Satan will seek to rip you from your Father's arms. Filling yourself with the truths of John 1:12 and 2 Cor 5:20 will allow you to stay connected with God. You are His child (John 1:12) and you are His ambassador and His representatives on this planet (2 Cor 5:20), and no longer slaves to fear (Rom 8:15; 1 John 4:18).

Claim the Authority Given You by Christ

Because Jesus Christ has been given all authority in heaven and on earth (Matt 28:19-20; Matt 10:1), He gives you authority over the power of the enemy. Living in connection with Jesus, He sends you in the same manner in which the Father sent Him (Luke 10:17-19; John 20:21). It is important to remember that you minister in the authority of Jesus Christ and not your own.

Identify, Confess, and Repent of All Sins

As you prepare yourself for a deliverance ministry/session, you need to allow God to bring to mind anything that could act as a barrier to His healing power (Jer 17:9-10; Ps 139:23, 24). We are warned in *Steps to Christ* that "if we regard iniquity in our hearts, if we cling to any known sin, the Lord will not hear us; but the prayer of the penitent, contrite soul is always accepted (White 1990:95).

There are several lists in the Bible that God uses to call out sin. One such list is in Proverbs 6:16-19 and is called the Seven Sins God Hates. Another list is found in Romans 1:26-31 and speaks of things that God deems deserving of death. Galatians 5:19-21 also lists works of the flesh "which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God." Be sure that there is no unconfessed sin in your life. To assist in doing a thorough moral examination, a complete list of these sins is found in appendix 4-A.

There are also areas in your life where sinful behaviors may have produced strongholds that God needs to overcome: "For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ" (2 Cor 10:4-5). To help identify strongholds in one's life and when ministering to others, deliverance questionnaires are helpful (see appendix 1).

Other strongholds for the enemy to hide behind are sins that try to fulfill human needs without God (note the list of behaviors found in appendix 4-B). Some of the listed behaviors are things people use to medicate their pain rather than allowing God to work through the pain. While some of these behaviors may be normal, it is when they are used in place of God that they become sinful.

Sometimes to protect self from being wounded emotionally, you may use protective mechanisms rather than talking with God about the pain and asking Him how to best handle the hurt. The enemy makes it easy to substitute pseudo-worth in the place of true meaning. These defense mechanisms never truly satisfy. Only God can bring true meaning to your life. Using anything else is idolatry.

Also, in an attempt to take control in your life rather than allowing God to be all powerful, you could use certain behaviors to place yourself over others. While these behaviors may give a feeling of power and control, they are facades that erode relationships and obstruct His light.

Significant life events, if not processed well, can also open the door to demonic strongholds and create the potential for harassment. Appendix 4-C lists several emotional pathways that could open the door to demonic activity.

Whenever you find areas in your life that are out of alignment with God's will (as identified in appendices 4-A, 4-B, and 4-C), don't waste a moment—fall on your knees to confess and repent. Ellen White suggests in *Steps to Christ*,

If we regard iniquity in our hearts, if we cling to any known sin, the Lord will not hear us; but the prayer of the penitent, contrite soul is always accepted. When all known wrongs are righted, we may believe that God will answer our petitions. Our own merit will never commend us to the favor of God; it is the worthiness of Jesus that will save us, His blood that will cleanse us; yet we have a work to do in complying with the conditions of acceptance. (1940:95)

A sample personal prayer of deliverance is included in appendix 4-D, showing how to incorporate these steps personally.

Focus on Christ and His Healing Word

After a thorough cleansing, it is important to replace the sinfulness with God's goodness. Focus on Christ and all things noble, pure, and true (Phil 4:6-8). Allow the fruits of the Spirit to permeate your actions: "But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law" (Gal 5:22-23).

Ellen White talks about the blessing of reflecting on the last hours of Christ's life (see chapter 74, "Gethsemane," in *The Desire of Ages*, which simultaneously exposes Satan and his lies and reveals the incomprehensible love of Christ for fallen humanity).

Often strongholds, such as those described in appendix 4-B, are evidenced in satanic lies that have been deeply embedded into the human psyche. To aid in replacing these lies with a corresponding truth from God's Word, a list of scriptural truths about yourself and God are available in appendix 4-D. These biblical truths can be given in the form of a bookmark to those who have received healing as a reminder of God's truth in their lives.

As God's truth floods through your soul, cultivate an attitude of gratitude for who God is, what He has done, is doing, and will do in your life and ministry. Few things can keep you in closer contact with God than thanksgiving and praise (Col 2:7; Ps 100:4, 9:1, 26:1, 107:1-2).

Be Ready at All Times

As a deliverance advocate, you will never know when God will need you. Second Timothy 4:2 exhorts you to be ready in and out of season. And Titus calls for you to be ready for every good work (Titus 3:1). "There will be people who need hope, so sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear" (1 Pet 3:15). Many times, the best healers are those who have been healed themselves. "God comforts us in all our tribulations that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God" (2 Cor 1:4).

Fast

Fasting can provide clarity of thought and improve discernment. Scripture tells us to fast with a happy countenance and to not draw attention to ourselves. Jesus also tells us that some demonic activity is stopped only through prayer and fasting (Matt 6:16-18, 17:21; Mark 9:29). See appendix 2 for more information on fasting.

Pray for Protection for Yourself, Family, Church, and Ministry

Satan will not be happy when your ministry is interfering with his plans. But do not fear. God has already won this war and He is more powerful than his adversary. In fact, He has given you His armor to use in the spiritual battle. Notice in Ephesians 6:10-20 that each piece of the armor is actually a part of Christ Himself. The helmet of Salvation is the mind of Christ, the breastplate of Righteousness, the belt of Truth (versus the lies of the enemy), the sword of the Spirit is the Word of God, and the shield of Faith. Pray that God will place each piece of spiritual armor on you and your family each day. Romans 13:12 tells you to cast off the works of darkness, and put on the armor of light. Verse 14 boldly states, "Put on the Lord Jesus Christ." A valuable resource in this area is a book written by Winston Ferris entitled *The Armor of God*.

Another book based on 2 Cor 5:20 by the same author talks about claiming the ground where you live and work as God's embassy—a place safe and secure from the enemy's attacks. Both books are listed in the resource section at the end of this chapter.

Conclusion

As a surrendered servant, remember that in a deliverance ministry session you need to be in a state of readiness—grounded in God’s Word, forgiven for your sins, healed from the strongholds and lies of the devil, and focused on serving the One who heals. It is only Christ who can bring healing and wholeness. Total and utter dependence upon Him is essential!

Works Cited

White, Ellen G. 1940. *The Desire of Ages*. Mountain view, CA: Pacific Press.
 _____. 1990. *Steps to Christ*. Mountain View, CA: Pacific Press.

Appendix 4-A—Sins

Proverbs 6:16-19: Seven Sins God Hates

- A proud look
- A lying tongue
- Hands that shed innocent blood
- A heart that devises wicked plans
- Feet that are swift in running to evil
- A false witness who speaks lies
- One who sows discord among brethren

Romans 1:26-31: Things That God Deems Deserving of Death

- | | | |
|---------------------|----------------------------|--------------------------|
| • Unrighteousness | • Evil-mindedness | • Disobedient to parents |
| • Sexual immorality | • Whisperers | • Undiscerning |
| • Wickedness | • Backbiters | • Untrustworthy |
| • Covetousness | • Haters of God | • Unloving |
| • Maliciousness | • Violent | • Unforgiving |
| • Full of envy | • Proud | • Unmerciful |
| • Murder | • Boasters | |
| • Strife | • Inventors of evil things | |
| • Deceit | | |

Galatians 5:19-21: Works of the Flesh

- | | | |
|----------------------|------------|---------------|
| • Adultery | • Lewdness | • Hatred |
| • Fornication | • Idolatry | • Contentions |
| • Uncleaness | • Sorcery | • Jealousies |
| • Outbursts of wrath | • Heresies | • Drunkenness |
| • Selfish ambitions | • Envy | • Revelries |
| • Dissensions | • Murders | |

Appendix 4-B—Sinful Behaviors That Can Become Strongholds

Turning to these things to *medicate* pain instead of turning to God

- Food (sugar, caffeine)
- Dieting
- Gluttony
- Sex
- Porn
- Masturbation
- Gambling
- Work
- Shopping
- Alcohol
- Drugs
- Religion
- TV
- Movies
- Reading novels
- Exercise
- Tobacco
- Recreation
- Entertainment
- Social media
- Gaming

Trying to *protect* self instead of trusting God

- Pretense
- Denial
- Distraction
- Silence
- Anger
- Aggression
- Isolation
- Shyness
- Lying

Seeking *meaning/worth* in things rather than God

- Success
- Control
- Money
- Career
- Academics
- Fame
- Sexual promiscuity
- Athletics
- People pleasing
- Manipulation
- Popularity

Trying to *control/seek power* rather than allowing God to be in control

- Verbal abuse
- Physical abuse
- Self-abuse (cutting, hair pulling)
- Criticism
- Self-contempt
- Shame
- Bitterness
- Blame
- Rejection
- Unforgiveness
- Aggression

Adapted from the writings of Terry Wordle

Appendix 4-C—Emotional Pathways Potentially Leading to Demonic Harassment

Tim Maddocks

There are many significant life events that if dwelt upon emotionally could lead to demonic harassment. Several possible areas are listed below to offer insight on possible ways Satan and his angels find an entrance into the lives of people.

1. **Birth Trauma**—psychological trauma of any sort can have a lasting and detrimental effect. The earlier the trauma takes place, the deeper the effect, so the impact of a difficult birth on the infant as he matures can be especially problematic.
2. **Child Abuse**—physical or sexual—leading to emotional scars including lack of self-worth, blaming oneself for the abuse, hate, and anger.
3. **Physical and or sexual abuse post-childhood** creating a sense of lack of self-worth, blaming oneself for the abuse, hate, and possibly a desire to kill the perpetrator.
4. **Traumatic injury caused by another person**, such as a head-on collision with a drunk driver, self-pity, anger, and resentment.
5. **Traumatic injury or death caused to another person**, such as by a soldier or gang member leading to a deep sense of guilt.
6. **Divorce** is another area where roots of many emotions are allowed to fester, creating feelings of failure, anger, bitterness, and resentment for absence of husband at birthing, shame, jealousy, resenting a child of the failed marriage, jealousy of the child's positive relationship with former spouse.
7. Self-pity due to **poverty**.
8. Self-pity due to **physical disabilities**.
9. Self-pity due to **rejection** as a child or an adult.
10. **Harboring repeated negative emotions**, such as pride, hate, anger, or jealousy.

When a person continually replays events or thinks at these emotional levels it may open doors to demonic harassment. This seems to be a significant problem among some women who have been abandoned by their husbands especially where adultery is involved.

People may appear to have come through any one or more of the above situations without obvious emotional scarring, but the deep hurts and emotions may be repressed or kept private. Events that result in recall of such emotional scars may be used by demonic forces to create harassment opportunities. For example, when a person who has had one or more divorces attends the wedding of a child they may have to interact with the former spouse—a trigger that may bring back a flurry of emotions. Should the child's interactions with the other parent illicit jealousy, this may increase the likelihood of harassment.

Dealing with the various types of emotional scarring prior to demonic harassment can alleviate the potential need for deliverance. Should harassment have already occurred, dealing with these types of emotional scarring (spiritual garbage that evil spirits use as entry points) is essential to prevent future harassment attacks.

Appendix 4-D--Scriptural Truths

I am

deeply loved (Eph 3:16-19; Rom 8:35-39)
 God's masterpiece (Eph 2:10)
 Christ's friend (John 15:15)
 chosen (John 15:16; Col 3:12)
 God's child (John 1:12),
 God's temple (1 Cor 3:16)
 seated with Christ (Eph 2:6)
 set apart (1 Pet 2:9)
 complete in Christ (Col 2:10)
 redeemed & forgiven of my sins (Rom 8:1; Isa 44:22)
 hidden in Christ (Col 3:3; Ps 32:7)
 safe from the evil one (1 John 5:18, 17:15)
 rescued from darkness (Col 1:13-15)
 sealed by the Holy Spirit (Eph 1:13, 4:30)
 healed by Christ's wounds (Isa 53:5)
 alive in Christ Jesus (Eph 2:4-5; Col 2:13)
 a member of the Lord's body (1 Cor 12; Rom 12:4-5)
 reunited with God (1 Cor 6:17; John 17:20-21),
 the Lord's own, bought with a price (1 Cor 6:20, 1 Cor 3:23)
 justified by Christ's blood (Rom 3:21-25, 5:1)
 clean (Heb 9:14, 10:22; 1 Cor 6:11)
 given eternal life (Rom 6:23; John 3:16)
 in direct communication with God (Heb 4:14-16)
 heard by God (1 John 5:14; Jer 29:12)
 free (Gal 5:1; John 8:36)
 saved (Rom 10:9-10)
 perfect (Heb 10:14)

God is

with me (Isa 43:2; Ps 118:6)
 a vigilant guardian (Ps 91, 34:7, 19)
 a consuming fire (Heb 12:29; Deut 4:24)
 compassionate (Exod 34:6-7; Ps 103:8; Neh 9:17)
 love (1 John 4:8; Rom 5:8; John 15:13)
 gracious (Exod 34:6-7)
 eternal (Deut 33:27; Jer 10:10; Ps 90:2; Rev 1:8, 17-18)
 holy (Lev 19:2; Isa 6:3; Exod 15:11; 1 Sam 2:2)
 all-powerful (Gen 18:14; Ps 24:8; Luke 18:27; Rev 19:6)
 righteous (Deut 32:4; Ps 11:7, 50:6, 119:137)
 light (1 John 1:5; Jas 1:17)
 slow to anger (Ps 145:8, Nah 1:3)
 unchanging (Mal 3:6; Heb 13:8; Ps 102:25-27)
 not letting evil win (Exod 34:6-7; Nah 1:9)
 desirous that all be saved (2 Pet 3:9),
 merciful (Ps 103:8; Eph 2:4; Lam 3:21-23)
 giving us songs in the night (Job 35:9-10)
 loving kindness (Ps 63:3; Jer 31:3)
 truth (Ps 138:2; John 3:33)
 good (Ps 34:8, 25:8, 118:1; Nah 1:7; Mark 10:18)
 holding all things together (Col 1:17)
 a warrior singing over me (Zeph 3:17)
 my strength (Hab 3:19; 2 Cor 12:9; Isa 40:29)
 an everlasting Rock (Isa 26:4; Ps 18:2, 31, 46, 31:1-3)
 in my pain with me (Ps 56:8)
 forgiveness (Isa 43:25-26; Micah 7:18-19; 1 John 1:9)
 able (Eph 3:20; Jude 24, 25)
 trustworthy (Ps 33:4; Num 23:19)
 forever faithful (Deut 7:9; Heb 10:23; Rev 19:11; 2 Tim 2:11-13)
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5

Ethical Guidelines for Deliverance Ministry

by Conrad Vine

Every Seventh-day Adventist (SDA) is promised the gift of the Holy Spirit. The SDA Fundamental Belief #17 (Spiritual Gifts and Ministries) provides the broader scriptural context for the specific practice of Deliverance Ministry (DM). This fundamental belief reads as follows:

God bestows upon all members of His church in every age spiritual gifts that each member is to employ in loving ministry for the common good of the church and of humanity. Given by the agency of the Holy Spirit, who apportions to each member as He wills, the gifts provide all abilities and ministries needed by the church to fulfill its divinely ordained functions. According to the Scriptures, these gifts include such ministries as faith, healing, prophecy, proclamation, teaching, administration, reconciliation, compassion, and self-sacrificing service and charity for the help and encouragement of people. Some members are called of God and endowed by the Spirit for functions recognized by the church in pastoral, evangelistic, and teaching ministries particularly needed to equip the members for service, to build up the church to spiritual maturity, and to foster unity of the faith and knowledge of God. When members employ these spiritual gifts as faithful stewards of God's varied grace, the church is protected from the destructive influence of false doctrine, grows with a growth that is from God, and is built up in faith and love (Acts 6:1-7; Rom. 12:4-8; 1 Cor. 12:7-11, 27, 28; Eph. 4:8, 11-16; 1 Tim. 3:1-13; 1 Peter 4:10, 11).

Within this context, SDA DM advocates are encouraged to call upon the Holy Spirit particularly for the gift of discernment of spirits (1 Cor 12:10). SDA DM advocates recognize that a call to DM is not for the purpose of bestowing special privilege or position or personal gain, but rather for living a life of devotion and service to God and the world. SDA DM advocates affirm their total commitment to the Fundamental Beliefs of the SDA Church, and affirm that their personal and professional lives shall be rooted in the Word of God and subject to the Lordship of Jesus Christ.

The presence of the Holy Spirit in the life of the DM advocate is demonstrated by the following principles in one's personal life and DM practice:

Personal Christian Life

1. Those engaged in DM must maintain, wherever possible, a Christian home where the standards and principles of Christ are both taught and exemplified.

2. DM advocates should strive to make their family a model of what the Lord expects in marriage and families.

3. It is important to experience a life that rejoices in the assurance of salvation, is moved by the Holy Spirit to effective personal witness to others, and which experiences in Christ a gracious character that is consistent with God's will as revealed in His Word.

4. DM advocates should be using their spiritual gifts which God has promised to each believer.

5. It is important to become the Lord's salt and light through sharing God's love in family life and community service, always motivated by the sense of the soon return of the Lord and His command to preach the gospel both locally and globally.

6. DM advocates should also demonstrate an abiding assurance in the saving grace of Christ and a commitment to the distinctive teachings of the Word.

7. Those involved in spiritual ministries are strongly counselled to lead a spiritually circumspect life, careful to intentionally eschew any sins, refusing to cherish personal sins, and seeking to press on towards personal holiness in all aspects of one's personal life.

Ministry as a DM Advocate

There are important ethical guidelines DM advocates should follow when engaging in a spiritual ministry to free people from Satan's grasp.

1. It is important for DM advocates to participate in a plan for systematic spiritual growth and assessment of one's personal walk with God by forming mutually accountable spiritual partnerships where the primary objective is to prayerfully mentor one another.

2. A balanced spiritual diet fresh from daily communion with God and His Word is required if one is to regularly share in ministry.

3. DM advocates must maintain strong support for the local and worldwide ministry of the Seventh-day Adventist Church.

4. Advocates should be able to show evidence of effectiveness in ministry as the victims of demonization are delivered and then helped to grow in spiritual experience and worship, thus hastening the return of the Lord.

5. It is not enough for demonized people to be freed from Satan for they must also be given an appeal to submit to the transforming power of the Holy Spirit and become born-again disciples of Jesus Christ so that the gospel may be validated in a compassionate life of a faith-directed believer.

6. In order to avoid any hint of indiscretion DM advocates must avoid at all times any DM activity that involves exclusive one-on-one contact with a member of the opposite sex.

7. No one person has all the spiritual gifts needed in DM; therefore, it is best to work in teams of Spirit-called individuals who represent the spiritual gifts needed and the age and genders appropriate for a DM team ministering to anyone seeking deliverance.

8. On-going nurture to those being ministered to and their families is vitally important so they will grow spiritually and will continue confidently in the mission and truths expressed through God's last-day Church. The goal is not just deliverance, but to help people become committed followers of Jesus Christ.

9. DM advocates must also report, when mandated by local legal requirements, instances of abuse to the applicable legal authorities if abuse is disclosed by those receiving DM ministry. In all other instances maintaining confidentiality to the utmost extent possible is required.

10. Those working in DM ministry should also support through prayer and personal example the ministry of other DM advocates, recognizing that no individual has all the needed wisdom or understanding, and rather than seeing other advocates as competition, one must value them for the support, counsel, and encouragement they can provide.

11. Service is the goal of ministry, not personal advancement or self-promotion. Ellen White suggests that "if any are qualified for a higher position, the Lord will lay the burden, not alone on them, but on those who have tested them, who know their worth, and who can understandably urge them forward" (MH 477).

12. DM advocates must constantly guard against the vulnerability to temptation, must be honest about one's own feelings, temptations or fantasies, and must candidly admit to the beginning of an attraction, thereby avoiding temptation from taking hold and manifesting itself in concealed or open sin.

13. It is also important to ensure that all DM activities take place in a physically safe and confidential location, free from potentially injurious objects or the possibility that people in the vicinity could cause a breach of confidentiality;

Personal Ethical Standards

In full harmony with the letter and spirit of the above-stated biblical and ethical principles, I as a DM Advocate commit, by the grace of God, to apply the following ethical standards to my personal life and ministry:

- To maintain a meaningful devotional life for myself and my family,
- To commit myself to ongoing spiritual growth,
- To perceive and treat my family as a primary part of my ministry,
- To practice healthful living,

To initiate and maintain supportive professional relationships with fellow DM advocates,

To practice the strictest confidentiality,

To manage all financial resources within my sphere of influence with integrity and transparency,

To relate with propriety to men and women at all times,

To avoid appointments with one person alone, regardless of the gender of the individual involved,

To avoid any practice in ministry that bears any appearance or suggestion of evil,

To never require, suggest, or intimate the need for any individual to make a payment or return favors of any kind, including but not limited to financial, sexual, or institutional, in exchange for DM ministry,

To respect the personhood of every individual, without bias or prejudice,

To minister regardless of race, ethnicity, language, or people group, without malice to any, and to show Christian charity to all,

To love as Christ loves those whom one is ministering to.

6

A Field Manual for Deliverance Ministry

by Michée Badé

Introduction

Christians are called to be agents of God in setting people free from Satan's snares (White 1952:22). This chapter makes several suggestions on how the praxis of a holistic deliverance ministry should operate from a biblically sound and culturally sensitive perspective. The framework suggested has both descriptive and prescriptive materials and represents the author's understanding of an ideal Christian deliverance ministry—a ministry that needs to be approached with much prayer. The author believes that there are other alternative approaches that are also biblically sound but this paper shares what the author believes fits best the convictions and identity of Seventh-day Adventist Christians.

This paper acknowledges that only the ministry of the Holy Spirit in the name of Jesus Christ can bring freedom and relief to victims of Satan's influence and control. But as an Adventist the author also believes that "a true doctrine calls for far more than mere belief—it calls for action" (Ministerial Association 2005:6).

Important Considerations in Holistic Deliverance

A Divine Equipping: The Bible says that different gifts of the Holy Spirit are bestowed on church members for the "perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph 4:12). For Paul, Christ's church cannot be edified without the presence of all the ministries. Though each Christian is given the potential power to cast out evil spirits through the name of Jesus Christ of Nazareth (Mark 16:16), not all Christians are gifted by the Holy Spirit to have a deliverance ministry. Those able to minister in this area usually have an awareness of spirit activities and influence. They feel the need for pre-emptive prayer when visiting certain evil places and have developed a spiritual warfare consciousness, a conflict sensitivity, and a mentality that suits them to be agents of deliverance for the Lord.

Prayer

Lord Jesus Christ, make me an agent of Your ministry of healing and deliverance through the spiritual gifting of the Holy Spirit. Use me to minister to any child of Yours being troubled by evil spirits. In Your mighty name, Lord Jesus Christ, I pray that today any sick person, unfortunate soul, or any person under any kind of demonic influence will hear Your voice through me. Through the ministry of the Holy Spirit, use me to comfort, deliver, and restore any child of Yours under demonic influence (see White 1952:22). Lord Jesus Christ, in Your holy name I rebuke any evil spirit present in this place, in this person's life. Amen.

A Need for Discernment: Discerning of spirits is a necessary gift of the Holy Spirit in order to effectively wage spiritual warfare. Paul was able to oppose and expose the fraud and delusion of the system under which the young slave woman was acting and which was holding her in bondage. The expulsion of the evil spirit was a signal proof that the apostles were really from God and a far better proof than her noisy and troublesome proclamation of who they were.

The Greek words *diakrisis* (1 Cor 12:10) or *diakrino* (1 Cor 14:29) calls for judicial estimation. Paul is challenging Christians to have “correct Christian judgment” in “spiritual matters” such as prophecies (see Dybdahl 2010:1490, 1491). Simply put in the context of spiritual warfare, discerning of spirits means to spiritually see and understand where the Holy Spirit is at work or where demonic spirits are at work as they impact daily life.

Discerning of spirits therefore means to separate thoroughly, to withdraw from, or (by implication) oppose, hesitate, or doubt the source of what one is hearing until one is assured that one has quieted one's flesh to listen to that still small voice inside that bears witness that what is being picked up on is the voice of God and not from Satan. The Bible reveals that this gift is valuable, open to all believers, and should be eagerly desired.

In this end-time conflict, God's people are invited to maintain a close union with Christ and to have a rich experience in the spiritual things of God. As people pray for discernment, “we need to be alert so that Satan does not take advantage of our lack of discerning the signs of the times” (Donkor 2011:141). “Our heavenly Father is more willing to give His Holy Spirit to them that ask Him than are earthly parents to give good gifts to their children” (Luke 11:13).

Another question calling for discernment in spiritual warfare is how to differentiate between the symptoms of mental illness and the symptoms of demonic manifestations (phenomenology from ontology). How does one separate someone seeking emotional attention from one looking for deliverance from the harassment of evil spirits? How does one rule out physiological or biophysical causes in a diagnosis of bizarre human behaviors?

Mental health problems are corrected when the right treatment is administered (eating better, getting sleep, having hormonal therapy, and changing medication (see “National Directory of Mental Health Treatment Facilities 2016”) and when

there is a change in symptoms. When there is no visible response through medical treatment it is possible that the person has a spiritual problem and it could be helpful to consider rebuking the spirits in the name of Jesus Christ. Some mental health problems can also have an evil spirit behind them. Generally, if that is the case, there could be a reaction to some Bible texts when read aloud (Matt 10:17; Mark 16:16-17; Rev 2:7-12) or to laying on of hands or anointing. Thus, as the deliverance team prays for discernment it is important to note that those who desire to be acceptable coworkers with Christ must also strive for efficiency, increased knowledge, and deeper discernment (White 1942:116).

Prayer

Heavenly Father, thank You for the promise of precious spiritual gifts that You want to graciously bestow on each of Your children. I pray to become more and more like my Lord and Savior Jesus Christ as I minister using my God-given gifts, but for Your praise and glory. Give me correct godly wisdom and discernment so that I may determine what Satan is doing around me. Increase my faith in You and give me a teachable spirit. Lord I pray that You endow me with whatever spiritual gifts You see fit for my call and personality. Keep me from envy and jealousy, and may I live and walk humbly before You, all the days of my life, to Your praise and glory.

Heavenly Father, bring any fallen spirits present today in this place or in this person into judgment. Destroy their power and hold over _____. Lord Jesus Christ, in Your mighty name I rebuke any spirit hiding behind this illness of _____ or causing this sickness.

Any fallen spirit, you are conquered by the blood of the Lamb and defeated by the power of the Holy Spirit in the mighty name of the Lord Jesus Christ. Amen.

Consent from the Demonized Person or a Request from a Relative: Because it is difficult, if not a waste of time, to try to pray for the deliverance of a demonized person who does not want to be set free for one reason or another, it is crucial to have explicit consent and a sincere desire of the demonized person for deliverance before undertaking any deliverance ministry. The Scriptures say, "Let him call for the elders of the church" (Jas 5:14). There have been cases where the victims experienced torn desires over deliverance. For instance, the cases of two young ladies (Larissa 2009 and Vanessa, 2013). For Larissa, her dilemma was that, although her personality, her health and her studies were affected by the demons living in her, she wanted to keep some of the power she received from them (Acts 16:16). She could travel to distant places without moving physically and hurt people that were not favorable to her demands in certain areas. She also had the power of divination and levitation that she wanted to keep. In the case of Vanessa, she felt cared for when family members were all around her, taking care of her whenever the demons would take over and control her behavior. She felt

loved and did not want to lose those moments of attention she received from her family and husband. Such cases demand discernment, prayer, and should cause those involved in freeing people to not rush to engage in a deliverance session.

However, victims still need to be set free because the demons might be responsible for their dilemma and indecision as to whether or not they really want to be free. In the case of children or people who cannot express their will, it is important to have a close relative (parents if possible for children) request and consent to the deliverance session.

Prayer for the Victims

I confess and stand against any divination, whatever contact I have sought with spirits, either the human dead or with guiding spirits. I reject in the mighty name of Jesus Christ my Lord and Savior any sacrifice, any dedication, any ceremonies linking me to demons. I claim in the mighty name of Jesus-Christ cleansing through his blood from any involvement with any of the following: (e.g., witchcraft or Satanism, Ouija board, tarot [predictive] cards, palm reading, tea leaf reading, astrology, visiting psychics or fortune tellers, magic, "mind control," any binding or losing, any hurt or healing ceremonies, any attempts to move objects or control circumstances, any fantasy games, or occult mark).

I confess and renounce any advantage I may have gained through trafficking with demons because they are contrary to the commands of God. In the mighty name of Jesus Christ my Lord and Savior, I will trust You and You alone, the true and living God. Thank you Father for forgiveness and for removing this ground from the enemy. Amen.

Preparation of the Demonized Person and the Deliverance Team through Prayer and Fasting: Once the demonized person or one of his or her family members have expressed a sincere desire for deliverance, it is time to move to the preparation for the deliverance session. This preparation generally begins with prayer and fasting. The fasting could be just for one day or more according to the conviction and disposition of both parties. Fasting from sunset to sunset (a day of 24 hours according to the Bible) is generally recommended. The nature of the fasting could be liquid fasting or total fasting. The deliverance team and the demonize person need to decide and prepare according to their choice.

During the preparation period of prayer and fasting, the demonized person is encouraged to read Bible passages (e.g., the Gospel of Mark) and pray before and after every reading of the Scriptures. In ideal circumstances, the use of a questionnaire (see appendix 1) to give the team added information should be encouraged. The questionnaire is designed, if answered with honesty and openness, to reveal the spiritual history of the demonized person and prepared him or her for the deliverance session. It also helps in reducing any fears the person might have.

In many cases the ideal conditions for preparation might not be possible. In such cases the team can ask victims to briefly describe what their condition is and what they want Jesus to do for them. Then, ask the victims to confess all their sins in a short prayer and ask them if they believe that Christ can deliver them. This brief interview can be conducted with or without a written questionnaire and sometimes helps clarify the reasons for the presence of evil spirits in the person's life.

Fortunately, "God understands the needs of humanity. He knows what people desire before they even ask Him. He sees the soul's conflict with doubt and temptation. He marks the sincerity of the suppliant. If the heart is afflicted, if the spirit is humble before God, he marks it. He will accept the humiliation and affliction of soul and will reward according to the purity of the motives that prompted the action" (White 1896:5, 6).

While the team prepares itself through prayer and fasting, it should focus on the following goals:

1. Avoid scandal. Team members should include both genders to prevent the possibility of scandal when ministering to a member of the opposite sex.
2. Give team members rest. Long drawn out deliverance sessions are emotionally and physically draining. Ellen White suggests that in some cases demons tried to resist our Lord's power (1942:91). We should also never forget that "Satan and his angels are unwilling to lose their prey. They contend and battle with the holy angels, and the conflict is severe" (White 1930:60). Instead of one long session, shorter sessions can be used, while at the same time helping the victim confess and forsake any sins that might provide a foothold for the devil.
3. Utilize a variety of gifts. Teams come with a variety of gifts that can better assist in the deliverance session. These reasons are so important that the team should consider postponing a deliverance session if these goals will not be met.

Since there is no divinely inspired number for a team, a team of five (two women and two men who demonstrate evidence of divine gifting in addition to the team leader) seems to be a very effective working number. An important aspect of team preparation is personal spiritual examination because of the possibility of embarrassment or public exposure of life's secrets and hurt (Acts 19:13-16).

The most important reason for spiritual preparation of the team is to avoid any sin that can possibly block answers to prayer (Isa 59:2). However, it is not preparation, confession, freedom from sin, prayer for protection, fasting, or discernment that protects us from embarrassment or the spirits' taunts or intimidation or that gives us success in deliverance. Rather, it is simply God's grace and His own desire for salvation for His lost children under Satan's control.

Choosing the Time and Place: From experience, time and place are two important aspects of deliverance. First, the best place for a deliverance session is

in a dedicated church building—a place dedicated to God for His adoration and service. However, it is not always possible to have such an ideal place to minister in, in which case the deliverance team can pray asking God to dedicate the place and time where the deliverance session is being held. Always look for a place away from curious eyes and children (this is not always possible), but the Lord knows the circumstances, so do not be too worried. Instead trust God and His leading in discernment.

Second, regarding the best time for deliverance sessions, I personally feel the Sabbath hours (from Friday sunset to Saturday sunset) are the best time for a deliverance session. Our Lord Jesus Christ said that “the Sabbath is made for man” (Mark 2:27). We see the implication of this statement with two extreme cases of healing and deliverance Christ performed on the Sabbath (John 5:1-16; Luke 13:10-16).

By affirming that the “Sabbath is made for man,” Christ meant that the Sabbath was made to recreate, restore, and set free. Ellen White (1940:288) explains that in Mark 2:27 Jesus was teaching that “the institutions that God has established are for the benefit of humankind.... The law of Ten Commandments, of which the Sabbath forms a part, God gave to His people as a blessing. ‘The Lord commanded us,’ said Moses, ‘to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us’” (Deut 6:24). Thus, it is important to choose the time of the deliverance session and not just allow circumstances to force the choice on the team, otherwise it will be Satan who will be choosing the time, and often that will be when the team is most tired, the most susceptible, and the least likely to challenge him and his demons.

Prayer

O God our Father in heaven, You know the real wants of our souls. Now we simply ask with a trusting faith that You lead us in our decisions. With a humble, contrite heart we long for Your righteousness.

Yahweh God, You have called us, chosen us, so help us to live our lives on Your terms. Let Your love for humanity and Your greatness be shown through us. Peace comes with You Lord, hope and life is what You give. So, give us peace Lord at this moment.

Sanctify this time and this place. May Your beauty and splendor quench our thirst and with Your love Lord, nourish us. With Your Word set us free, and with Your presence let Your wonderful glory shine brightly. Amen.

Choosing Scripture Texts and Songs: From experience, certain Bible texts have a more visible effect on demons than others. Such Bible texts expose Satan and demons in their activities, and especially when the texts describe the power the Lord Jesus Christ or His disciples had over evil spirits through the mighty name of Jesus Christ. For instance read the Bible texts below and after that rephrase them as a prayer to God but also as a reminder to Satan and his evil spirits.

Gen 3:15—There is enmity between you and us, Satan and your evil spirits. But today, because the Holy Spirit of the most High God is with us, we are empowered by the Lord Jesus Christ, whom you know, to put an end to your work in this child of God. In the mighty name of the Lord Jesus Christ, your power to hurt is limited now, and your work is destroyed.

Matt 8:29—Through the Holy Spirit of the Living God, the Lord Jesus Christ is here today just as He was in the country of the Gadarenes to torment you before the time and make you cry out in despair if you do not leave this body now.

Matt 10:1—The Lord Jesus Christ has given us power against all unclean spirits, to cast you out, and to heal all manner of sickness and all manner of disease you might have caused.

Matt 17:21—We are strengthened by the Lord Jesus Christ in our prayers and fasting to rebuke you *ghen'-os* (individual spirit or group of spirits).

Mark 16:17—In the mighty name of the Lord Jesus Christ, we rebuke you evil spirits and cast you out of this body.

Luke 10:18-19—In the glorious name of the Lord Jesus Christ, any evil spirits in this body will fall again as lightning falls from heaven. The Lord Jesus Christ has given us power to tread on serpents and scorpions, and over all your power and nothing shall by any means hurt us.

Acts 10:38—We rebuke you evil spirits in the name of the Lord Jesus Christ of Nazareth, whom God has anointed with the Holy Spirit and with power. In His name we command you to stop oppressing this brother/sister, child, or person.

Rom 16:20—The grace of our Lord Jesus Christ is with us and by the power of our Father, the living God in heaven, all you evil spirits are subject to us.

Eph 6:12—Come Lord Jesus Christ of Nazareth we pray and expose any principalities, any powers, any rulers of darkness, any spiritual wickedness in heavenly places in this person. Fight them, we pray, and defeat them in this battle for Your honor and glory.

Col 2:15—Thank you Lord Jesus Christ for Your victory over principalities and powers. Thank you because in Your name we can triumph over them too.

Heb 2:14-15—We believe that by Your death and resurrection, Lord Jesus, You have destroyed the power of the devil and freed us from his bondage.

1 John 3:8—Manifest Yourself Lord Jesus Christ and destroy the work of sin and the work of Satan in our lives and in this child.

1 John 5:5—In the name of Jesus Christ, the Son of God, we will overcome all evil spirits.

Rev 12:7-11—In the mighty name of Jesus Christ, any evil spirit will not prevail in this battle. Just as you were defeated by Michael and His angels in heaven, you are defeated today in this battle. You are no more welcomed in this person and you have no more place in this body. Just as Satan, the great dragon, the old serpent, the devil, was cast out of heaven, in the name of our Lord and Savior Jesus Christ, so too are you cast out of this body now.

You can hear these types of commands coming from our Lord Jesus Christ.

You can hear Him saying with a loud voice “Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ.”

In the name of Jesus Christ, we rebuke you evil spirit, and you cannot continue to accuse this child of God anymore. You are overcome by the blood of the Lamb. You are put to shame by our testimony.

Rev 20:1-3—By faith in the Word of God, we remind you of your future. Satan, you will be limited in your work very soon at the end of time and eventually destroyed in the lake of fire by God. We anticipate that judgment now by faith and ask the Holy Spirit to bind you in this person, to destroy your work in this body, to cast you out of this body now, and seal any entrance so that you cannot return ever again.

This is not an exhaustive list of Bible texts you can use in spiritual warfare. The point is to have as many Bible texts as possible to read, especially ones that speak to you personally. It is very important during a deliverance session to have one's mind saturated with the Word of God and with God's promises. Because the battle is not about us, we need to focus on those things that can increase our faith in the ministry of God the Father, God the Son, and God the Holy Spirit. Rom 10:17 reveals that “faith comes by hearing, and hearing by the word of God.” As we pray and ask God to increase our faith (Luke 17:5; 2 Cor 10:15) and to keep us faithful (Luke 22:32), we also need to spend time in the Word of God and, like Christ, challenge the enemy with the words, “It is written” (Matt 4).

Faith takes us far beyond just trusting God,

1. Faith amazes God and mobilizes the forces of heaven for us (Matt 8:10, Luke 7:9, 18:8).
2. Faith purifies our hearts (Acts 15:9).
3. Faith sanctifies us (Acts 26:18).
4. Faith establishes us (Acts 16:5).
5. Faith comforts us (Rom 1:12).
6. Faith justifies us (Rom 5:1).
7. Faith makes us righteous (Rom 9:30).
8. Faith makes us whole (Matt 9:22, Mark 5:34, 10:52; Luke 8:48, 17:19).
9. Faith saves us (Luke 7:50, 18:42).
10. Faith makes us walk not by sight (2 Cor 5:7).
11. Faith makes the just live (Acts 14:22; Gal 3:11).
12. Faith makes us receive God's promises (Gal 3:14).
13. Faith invites the Holy Spirit (Acts 6:5) and gives us power (Acts 6:8).

All these Bible texts help create the right atmosphere for spiritual warfare. God not only needs to find faith in our heart, but the demons also need to see our faith. Because they know that only our faith can challenge them, not our prayers or gestures or numbers. Each text needs to be used in a way that triggers faith. This is where experience is sometimes needed.

In addition to the Bible texts, hymns or short choruses can be used to good effect to trigger faith and assurance. Some of my favorite songs from the *Adventist Hymnal* (1985) include:

#292—Jesus, I Come: “Out of my bondage, sorrow and night, Jesus, I come, Jesus, I come; Into Thy freedom, gladness and light, Jesus, I come to Thee; Out of my sickness into Thy health, Out of my want and into Thy wealth.”

#295—Chief of Sinners: “Chief of sinners though I be, Jesus shed His blood for me; Died that I might live on high, Died that I might never die; As the branch is to the vine, I am His, and He is mine.”

#300—Rock of Ages: “Rock of Ages, cleft for me, Let me hide myself in Thee; Let the water and the blood, From Thy riven side which flowed, Be of sin the double cure, Cleanse me from its guilt and power.”

In addition, songs of victory should be emphasized. Some examples include:

#229—All Hail the Power of Jesus’ Name: “All hail the power of Jesus’ name! Let angels prostrate fall; Bring forth the royal diadem, and crown Him Lord of all. Bring forth the royal diadem, and crown Him Lord of all.”

#233—At the Name of Jesus: “At the name of Jesus every knee shall bow, Every tongue confess Him King of glory now; Tis the Father’s pleasure we should call Him Lord, Who from the beginning was the mighty Word.”

#294—Power in the Blood (one of our favorites): “Would you be free from your burden of sin? There’s power in the blood, power in the blood; Would you o’er evil a victory win? There’s wonderful power in the blood. Chorus: There is power, power, wonder-working power, In the blood of the Lamb; There is power, power, wonder-working power, In the precious blood of the Lamb.”

Verse 2. Would you be free from your passion and pride? There’s power in the blood, power in the blood; Come for a cleansing to Calvary’s tide, There’s wonderful power in the blood.

Verse 3. Would you be whiter, much whiter than snow? There’s power in the blood, power in the blood; Sin-stains are lost in its life-giving flow, There’s wonderful power in the blood.

Verse 4. Would you do service for Jesus your King? There’s power in the blood, power in the blood; Would you live daily His praises to sing? There’s wonderful power in the blood.”

Facing Resistance: Jesus gives us some insight into the intent and purpose of evil angels when he said that when a spirit is cast out “he goes, and takes with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first” (Matt 12:45). Ellen White suggests that in Satan’s kingdom, evil angels “leagued together for the dishonor of God and the destruction of men” (1950:513). It is possible that this speaks to fallen angelic hierarchy and confederacy with various orders. She says that their goal is to maliciously destroy people’s peace and happiness. Evil angels have a mission, various functions, and assignments from Satan that they

accomplish with crafty art and cunning (1945:90). Thus, when facing severe resistance, the team could take a break in order to spend time doing a more thorough preparation of the demonized person or the team members in order to make sure there are no strongholds or unforgiven sins that are giving some right to the evil spirits to resist the team prayers.

Practical Approaches

1. As you sing and read Bible texts look for any sign or reaction such as sleepiness, feeling cold, violent reactions, insane words, fainting, disease, etc.
2. If you have at least two of these reactions, start praying with your eyes open.
3. You can rebuke any evil spirit by saying, “In the name of Jesus Christ of Nazareth, you fallen angel/evil spirit/unclean spirit/ are commanded to come out” (observe the reaction).
4. You can continue your evaluation by going through the questionnaire or by using a standard list and rebuke any spirit of divination, witchcraft, occult, etc.
5. Say with authority: Any fallen seraphim hiding, any fallen cherubim hiding, any principalities, any power hiding in this body, in any organ, you are exposed by name in the mighty name of Jesus Christ (observe the reaction).
6. If you hear strange voices or are attacked or threatened in any way or if the demonized person sees something or is being threatened or talked to, it generally means you are dealing with powerful demons.
7. You need to prepare your mind to engage the spirits over a longer period of time. The goal of setting people free is to help them become committed followers of Jesus Christ. By encouraging victims to confess and forsake all known sins and by helping them develop a relationship with Jesus through Bible study, prayer, listening to good Christian music, attending Sabbath School and church, and joining a small group you can reduce the resistance of evil spirits to leave their victims. Encourage your team to stay engaged with the people they are ministering to for as long as it takes.

The Deliverance Prayer with Spiritual Authority: Ellen White reveals that the man possessed with a legion of demons (Mark 1) was engaged in a terrible conflict with those evil spirits and was in danger of losing his life (1942:92). She also says that these evil powers were fighting the man’s sincere desire for freedom (92, 93), and when Christ met him, He “spoke with authority and set the captive free” (92).

Our Lord and Savior Jesus Christ is usually presented in the Bible speaking to Satan or demons with authority. Note seven instances illustrating the Lord’s authoritative commands: “Be gone, Satan” (Matt 4:10); “rebuked the demon”

(Matt 17:18); “allowed not the demons to speak” (Mark 1:34); “Come out of the man, you unclean spirit” (Mark 5:8); “I charge you, come out of him, and enter no more into him” (Mark 9:25); “Hold your peace, and come out of him” (Luke 4:35); and He “commanded the unclean spirit to come out of the man” (Luke 8:29).

Christ gave those orders with an authoritative and even a militaristic tone. Notice how, as a result of Christ’s authority, evil spirits responded: “And the spirit cried, and convulsed him terribly, and came out of him” (Mark 9:26). The deliverance prayer as a command is not directed to God, but backed up by God’s authority and directed to Satan or demons, ordering them in the name of Jesus Christ to depart (MacNutt 2009:167). This was also the experience of Paul: “I command you in the name of Jesus Christ to come out of her” (Acts 16:18). This reminds us that a deliverance prayer is not a “polite request we make of the evil spirits because if there is doubt or hesitation in your voice, the spirits will pick up on your fear and try to further intimidate you” (167).

Prayer

Lord Jesus Christ, cover us here and our loved ones and those related to us wherever they are with Your blood. Let Your mighty angels encamp around us and protect us (Ps 34:7).

Your name is a strong tower. We run to it, and know we are safe (Prov 18:10). Now release, O God, Your power and authority against all demons in our presence in the mighty name of Jesus. Deliver Your child _____ from the power of Satan and place her under Your care (Acts 26:18).

Rebuke any nature spirits through Your power (Job 26:12). Release Your power in healing and deliverance (Luke 5:17).

Your throne, O Lord, is like a fiery flame (Dan 7:9). You are the God that answers by fire (1 Kgs 18:24).

Cast out, O Lord Jesus, any spirit of idolatry, witchcraft, occultism, lust, perversion, generational curses, ride, rebellion, rejection, fear, confusion, sickness, infirmity, disease, anger, hatred, failure, addiction, death, and destruction with Your mighty power.

Mighty God, break any legal rights of all generational spirits operating behind a curse in Your child’s life in the name of Jesus. Rebuke any familiar spirits and spirit guides that are operating in Your child’s life.

Thank you Jesus for helping (person’s name _____) renounce any oaths, vows, or pacts made with the devil, any false beliefs and philosophies that have been part of (person’s name _____) life. Destroy their influences on (person’s name _____) health, finances, and relationships.

Now in Your mighty name Lord Jesus Christ, we command any evil spirit that You have identified in the body of Your child to depart now and do no harm to the victim or to any one here or around here. Be the only one Lord Jesus to command them and show them where to go and how to abide by your limits. Amen.

Combining the Deliverance Prayer with Laying on of Hands and Anointing:

Laying on of hands is considered to be a gesture used in consecration to office, in commissioning (Acts 6:6; 13:13), healing (Mark 5:21-24), in the bestowal of a blessing or of divine gifts (Gen 48:14; Num 8:10, 27:18; Mark 10:16; Acts 6:6, 19:6; 1 Tim 4:14), in sacrifice (Lev1:2-4), or the coming of the Holy Spirit (Acts 8:14-17, 19:6) (DeMoss and Miller 2009:134; Rand 2014:7341-7344).

From experience, touching (which is not exactly the same as laying on of hands) a demonized person has been very effective in localizing areas of the body or senses under greater demonic influence that serve as avenues for the demons. There may be violent reactions while praying and claiming back to God, as the Creator, a particular sense or body part of the demonized person. God, like Satan, works through human culture “rather than above or outside it” (Pilch 1991:159). Touching, in most cultures where demonization is common, often has cultural implications. When it is a taboo within a culture to touch a demonized person it often denotes fear. For instance, some shrines or fetishes with evil sources of power cannot be touched by common people. In such cases people believe that *mana*, a supernatural force like electricity found throughout Melanesia and other parts of the world, is located in things like rocks or trees, and that they can kill when touched (Hiebert, Shaw, and Tiénou 1999: Loc 1138-1140).

In a similar way Muslims believe that anything with *baraka* (supernatural blessing from Allah’s divine favor) blesses anything it touches (Loc 2415). As a biblical parallel, in the Old Testament it was forbidden to touch the ark, a symbol of God’s presence. When touched, it brought God’s judgment (2 Sam 2:2). In the New Testament, sick and demonized people begged to touch Christ or his garment for healing and deliverance (Mark 3:10, 5:28-34, 6:56; Matt 14:36). In some cultures, as it was in Jesus’ time, a healer or an exorcist has to touch the victims of all kinds of suffering, not only as a sign of love and care but also as a demonstration of healing or deliverance power. It is believed that physical contact is something that evil spirits cannot tolerate (Luke 4:40, 41; Mark 16:18; Heb 6:1, 2). Oftentimes, evil spirits will seek to intimidate exorcists during a deliverance session by warning, “Don’t touch me” (MacNutt 1995:171; see also Eckhardt 2014: Loc 1968, 1969). Since the deliverance team’s authority comes from God, such authority may be expressed during a deliverance session by the laying on of hands and/or anointing.

When sacred people and objects were anointed in the Old Testament it “signified their being set apart and consecrated to the service of God; and the costly and fragrant mixture appointed for this purpose was forbidden for all others” (Rand 2014:1137, 1138; see also Exod 30:23-33; Ezek 23:41). When a spirit reacts to the authority of God as manifested through the ministry of the deliverance team that may be an indication that it is an appropriate time to exercise the authority granted in the name of Jesus Christ. Command the fallen spirit(s) to depart immediately without harming the demonized person as they leave. The result is often spectacular and deliverance follows quickly. Anointing a demonized person by faith and authority in the name of Jesus is like a powerful seal

of the Holy Spirit that will break previous demonic or satanic seals. Dedicating the person through anointing to the triune God, the Creator of the universe and the source of all power, is a very important message to Satan and his demons. Anointing with oil as a symbol of the Holy Spirit is an act Satan and his demons are forced to acknowledge, often with sadness, because it represents the canceling and breaking of any type of dedication (blood, words, contact, etc.) that gave them ownership and rulership over the demonized person.

Anointing also signifies that from that point forward the person is dedicated to God and protected by Him. MacNutt writes extensively about who and how to break satanic seals and contracts and replace them with God's seal—the Holy Spirit (1995:220-222). Scripture reveals that because of anointing, the “burden shall be taken away from your shoulder, and his yoke from of your neck, and the yoke shall be destroyed” (Isa 10:27). Anointing has a much wider purpose than a ceremony for those who are sick, and it is not intended just for those who are about to die (last rites for Catholics). James 5:14 may be focused on believers, but Mark 6:13 seems to focus on evangelistic outreach to non-believers (Rand 2014: Loc 1133-1135).

Healing Prayer: It is quite clear in Scripture that demons can be the cause of many sicknesses. “Then was brought unto him one possessed with a demon, blind, and dumb: and he healed him, so that the blind and dumb both spoke and saw” (Matt 12:22). Matthew 9:32 mentions “a dumb man possessed with a demon. And when the demon was cast out, the dumb man spoke.” These Bible texts and others, like Mark 9:17-26 and Luke 11:14, offer strong theological evidences that the combination of healing (either inner or physical) and deliverance is “the key to wholeness for the demonized” (Kraft 2015:188). Physical and mental healing after the departure of certain demons that cause people to be deaf, dumb, or blind is not guaranteed in Scripture even after a person is delivered from evil spirits.

While authoritative prayers for deliverance are addressed against Satan, demons, or evil spirits, prayer for healing is directed to God. Christians cannot force or command God to do anything, instead we simply ask him and plead with him for healing of the demonized person. The harm the demons cause when leaving a person (see Luke 4:35) can sometimes damage one of the eleven physiological systems, and in most cases their presence has already done damage. That is why in order to restore a demonized person's wholeness Christ both rebuked and healed all aspect of the person's life—emotional, physical, and even the social aspects.

When he was come into the ship, he that had been possessed with the demon asked him that he might be with him. But Jesus permitted him not, but said unto him, ‘Go home to your friends, and tell them what great things the Lord has done for you, and has had compassion on you.’ And he departed and began to announce in Decapolis what great things Jesus had done for him: and all men did marvel. (Mark 5:18-20)

Ellen White says that Jesus “healed the sick and cast out demons” (1942:66). Like Christ, as a deliverance ministry advocate, we must pray for the healing and freedom of the oppressed. We must pray for God’s light to shine on the demonized person’s entire body and on every system.

Prayer

Our Father in heaven, we are grateful that Jesus is willing and able to bear all our infirmities and strengthen and heal all our diseases if it will be for our good and for His glory (White 1963:16). As we thank you in advance for Your healing, we pray that You will help Your child to bring his/her life into harmony with our petitions, so that we may receive the blessings for which we pray.

O Lord Jesus, do not let our faith weaken, for the blessings received are proportionate to the faith exercised. You said, “According to your faith be it unto you.” You also said, “All things, whatsoever ye shall ask in prayer, believing, ye shall receive” (Matt 9:29, 21:22).

So now we pray, believe, rejoice, and sing praises to You our God because You have answered our prayers. We take You at Your Word : “He is faithful that promised” (Heb 10:23). Thank you because not one sincere supplication is lost. Thank you because the channel is open; the stream is flowing. It carries with it healing properties, pouring forth a restoring current of life and health and salvation (White 1948:274).

Now, O Lord, heal Your child. Restore in his/her body any damage caused by a demon. Mighty Physician, please heal now all kind of infirmity. Speak healing and strength in Your child’s body. Rebuke any evil spirit responsible and cast it out in the name of Jesus Christ.

O Lord Jesus, heal and deliver Your child from any pain in the name of Jesus. Let no evil disease cleave to Your child’s body. He/she has received Your Word, which is health to her/his flesh (Prov 4:22). Amen.

Post Deliverance Ministry: There is always the risk that expelled demons will return to the former demonized person (their former habitation) and find it empty (of the Holy Spirit) and invite in more evil spirits, causing the person’s condition to be worse than it was before (Matt 12:45). This scriptural insight and warning needs serious attention or the deliverance team could fail to be instruments of God to bring perfect healing and perfect deliverance. Hiebert and others argue that “deliverance is most effective when it involves a holistic pastoral ministry that leads the delivered to faith and maturity in Christ” (1999:3143). In response to this need this chapter suggests three simple but urgently needed areas of pastoral ministry and care for formerly demonized people.

First, help the person get rid of anything associated with the occult. Acts 19:18, 19 says that “many that believed came, and confessed, and told of their deeds. Many of them also who used magic arts brought their books together, and burned them before all men.” In the same way, anything that has been soiled or

that has any element of evil or occult association that is in the possession of the formerly demonized person needs to be destroyed or cleansed. This could include the person's house, a particular room, and sometimes even the compound where the person lived in his former condition. Anything he knows of that has been dedicated to any spirit needs to be cleansed if it cannot be destroyed. This could include family objects or land and has implications for the whole family. If there have been any spirit manifestations such as furniture moving around, lights going on and off by themselves, screaming, dishes being thrown around, and slamming doors when nobody is present, it may be helpful to conduct a house cleansing ceremony, inviting the Holy Spirit to dwell within the home, asking repentance for any sins that may have given fallen spirits permission to enter the home, and dedicating the home and all within it to the service and worship of God alone. This approach has also been used with any object even with no occult symbols on them, but that have influenced the formerly demonized person to feel cold or fearful. Such objects also need cleansing if they cannot be destroyed (See Michael 2014: Loc 1653-1684 for many insights into why a cleansing process is important.).

Second, help the person become involved in a Christian community. It is important to make sure that people delivered from demonic activity are not stigmatized in the church community. They need the faith community's support and nurture. Those set free from Satan's bondage need the seven hallmarks of growing in Christ: (1) a life born of the Spirit (John 3:5), (2) a life of love and unity (John 13:34), (3) a life of study (2 Tim 3:16, 17), (4) a life of prayer (Eph 6:18), (5) a life of fruit bearing (John 15:4), (6) a life of spiritual warfare (Eph 5:12, 13), and (7) a life of worship, witness, and hope (Acts 2:42-47) (Ministerial Association 2005:155-161).

Third, follow-up with holistic healing processes. Some people, because of tragic circumstances, have very fragile or multiple personalities, often arising from severe abuse in childhood or Satanic Ritual Abuse (SRA). For such people, holistic healing (inner healing, physical healing, and social healing) may take longer; therefore, pastoral care after the deliverance should take such things into consideration (Heibert, Shaw, and Tiénou 1999: Loc 3143).

Practices to Avoid in Deliverance Ministry

Unfortunately, not all deliverance sessions are successful. Christ's disciples asked Jesus why they could not cast out the demon in a young boy (Matt 17:19). Christ's response suggests two reasons why a deliverance session could fail: (1) a lack of faith (Matt 17:20) and (2) the absence of prayer and fasting (Mark 9:29). Both reasons placed the responsibility on the disciples, and are also reasons for failure by present-day deliverance teams. There are also a few other factors related to the demonization, which can also lead to failure in a deliverance session.

As mentioned earlier in this chapter, one of the first things needed in a deliverance session is to receive the consent of the demonized person. Failure to receive consent could also block deliverance. In addition, the demonized person could have hidden sins that are too embarrassing to confess. The person could have a wrong concept of sin, or see exorcism as a quick fix. Michael shares the story of a lady who expressed her preference for exorcism because it was fast and she said she “feels better right after” in contrast to attending counseling which she believed took too long and had no immediate effect (2014: Loc 1430-1439). Some demonized people believe the demons’ lie when they tell the person that they are too powerful for God to overcome or they are not that evil if they have given the demonized person supernatural power to heal or divination or to levitate. Believing such lies keeps the demonized person under the demons’ power and deliverance for such people is a challenge. Michael also shares another lady’s story who refused to stop seeing a white witch because she considered her as someone who could save her life by casting good spells to help her (Loc 1446-1454).

Other causes for failure could be when demonized people decide to test the deliverance team’s spiritual alertness and to test if God really cares for them. In such case they will purposely hide some sin to see whether the team can discover it. They argue that “if God really cared He would expose the hidden sin or issue.” This approach is used as a sign that the exorcism is genuine and will be effective (Michael 2014: Loc 1454-1463). Most of the reasons listed above for failure in setting a person free should be addressed during the preparation of the person. In addition to the above, this chapter suggests five Scripture-inspired potential causes for failure in a deliverance session to be avoided by Seventh-day Adventist deliverance ministry advocates.

Dangers of Using the Name of Christ without a Relationship

Acts 19:13-17 reveals that as a custom in the apostles’ time, there were some vagabond Jews going about saying they could expel evil spirits or cure diseases using charms, incantations, etc. Today the word “vagabond” means they had no home, but properly translated, the word “vagabond” means wandering from place to place, practicing exorcism. Those exorcists had set formulas they used as an oath to compel the demons to leave the possessed persons in the name of God. Christ himself made reference to these practices in Matthew 12:27 when he asked the Pharisees, “And if I by Beelzebub cast out demons, by whom do your children cast them out? Therefore, they shall be your judges.” Luke 9:49, 50 shows that one of the vagabond exorcists had tried and even succeeded in creating a new formula of exorcism in Christ’s name. When the disciples drew Christ’s attention to this, saying, “Teacher, we saw one casting out demons in your name; and we forbade him, because he follows not with us.” Christ replied, “Forbid him not: for he that is not against us is for us.”

It is also possible that the seven sons of Sceva likewise wanted to try this new exorcism formula using the name of Jesus as a possible powerful new charm. They probably knew that Jesus had expelled many evil spirits, and that it was in His name that Paul was working miracles. Unfortunately, theirs was a vain undertaking. They sadly learned that demons are cast out and Satan's power conquered only by the power of "divine faith" and that Satan's craft can only be known by the Spirit of God (Wesley 2014: Loc 84173-87180).

Triumphantism

It is important to learn from the counsel Christ gave His disciples when confronting their triumphantistic mentality as displayed in Luke 10:17: "And the seventy returned again with joy, saying, Lord, even the demons are subject unto us through Your name." Christ said, "Nevertheless in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" (Luke 10:20). Ellen White suggests that God's people are not to rejoice in the possession of power, lest they "lose sight of ... dependence upon God" (1940:493). They must also be careful "lest self-sufficiency come in" causing them to work in their own strength, rather than in the spirit and strength of the Master (493).

Sensationalism or Using Magical Approaches

Acts 5:15 describes sick people being healed by Peter's shadow, and in Acts 19:11, 12 the Ephesians experienced "signs and wonders" associated with healing by means of handkerchiefs or aprons that had touched Paul. Adventists believe that these strange practices can still happen today according to our faith and God's will, that such practices were reflected in the ministry of Christ Himself (Matt 9:20-22), and that the promise was given that Christ's disciples would do even greater things (John 14:12); however, it is important to warn against a deliberate seeking after signs and wonders as key elements of a deliverance ministry. Any sensational practice associated with healing and deliverance ministries such as magical tendencies (special words or right gestures) must be avoided in the deliverance process. It is not our words or actions that frees people but Christ's power through the Holy Spirit (Hiebert, Shaw, and Tiénou 1999: Loc 3140). Pride and self should never be allowed to take credit for what only God can do.

Getting Information from Demons

There are theoretical controversies and diverse practices concerning dialoguing with Satan or demons (Job 1:7-12; Matt 4:3-10; Mark 5:9-13). It is important to have as much information as possible about the demons involved in a person in order to have a quick and successful deliverance session; however, this chapter argues strongly that God's people should not look to the demons for assistance

in freeing people. Christ said in Luke 11:18: “If Satan also be divided against himself, how shall his kingdom stand?” God, Jesus, and the Holy Spirit are all God’s people need. God will provide, through the Holy Spirit, everything needed for the battle. (see appendix 3 for more information on this topic.)

Using Practices that Could Hurt or Harm the Demonized

Christ came to set Satan’s captives free. The deliverance team should be a blessing to a demonized person and not hurt him or her in any way. This chapter discourages practices like binding or tying the demonized person with chains or ropes. This kind of restraining should be in very exceptional cases and it should be done by medical or appropriate health professionals. Although demons will often try to kill or hurt their victims or some deliverance team members, the team should always seek to command the demonized or the demons with authority in the name of the Lord Jesus Christ. Mark 9:22 says that the demon cast the boy “into the fire, and into the waters, to destroy him.” But in Luke 4:35 the Lord Jesus Christ said, “Be quiet!” Jesus said sternly, “Come out of him!” Then the demon threw the man down before them all and came out without injuring him.

It will also be wise to clear the area where a deliverance session is taking place of any object that could hurt the person.

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7

Dealing with the Demonic: Toward a Wholistic Discipleship

by Boubakar Sanou

Introduction

Jesus set the agenda for the church. In a sort of farewell speech, he said to his disciples: “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age” (Matt 28:18-20).

Christ’s command to disciple all nations was so central to the Early Church that each of the four gospels ends with a version of it (Matt 28:18–20; Mark 16:15–20; Luke 24:45–49; John 20:21–23). Since then, it has been interpreted and applied differently over the centuries. Today, there is a renewed emphasis on discipleship in many Christian circles, especially in connection with demonic manifestations. This chapter focuses on the need for a wholistic approach to discipleship that will help Christian converts to fully mature in their relationship with Jesus Christ.

A Brief Biblical Perspective on Discipleship

My survey of discipleship literature (Wilkins 1988; Hull 2006; Sparks, Soerens and Friesen 2014; Hirsch 2006; Harrington and Absalom 2016; Melbourne 2007; Barna 2001) revealed three essential dimensions of every effective approach to discipleship: the rational, relational, and missional dimensions.

The rational (learning) dimension of discipleship is where a believer intentionally learns from Jesus. In its original context “disciple” (*mathetes*) referred to “someone who was either an apprentice in a trade or a pupil of a teacher” (Harrington and Absalom 2016:20). That person would attach himself to a teacher for the purpose of acquiring both theoretical and practical knowledge (Brown 1975:484). The rational dimension stresses the need for a

continuing transformation and growth even for those who have already become disciples. Since “teaching” in Matt 28:19 is an ongoing process, the rational dimension of discipleship refers to “a kind of evangelism that does not stop after someone makes a profession of faith” (Blomberg 1992:431). However, the goal of this continuing learning is not to impart knowledge only but to rouse total commitment to Jesus (Wilkins 1988:159).

The relational (community) dimension of discipleship develops in the context of a supportive community where accountability can take place. For the apostle Paul, being a disciple was not synonymous with only accepting abstract propositional truth about Jesus. Being disciples of Christ is about learning from Jesus and modeling in life what they know about him. In Paul’s writings there is a constant invitation to imitate him as he imitates Christ. To the Corinthians he writes, “Imitate me, just as I also imitate Christ” (1 Cor 11:1). Thus, “discipleship not only involves what a Christian does on behalf of Christ but also how the disciple represents Christ in the World” (Melbourne 2007:10).

The missional (sharing of one’s faith) dimension of discipleship is concerned with understanding the call to “make disciples” (*mathēteusate*) in Matthew 28:19 as essentially a call to engage in mission and duplicate one’s self. This is the primary command of the Great Commission and it must remain the primary responsibility of the church in every context. Mission in the context of the Great Commission is more than a call to share the gospel with those who do not know Christ. It is a call to disciple the nations (people groups) for the purpose of freeing them from the grasp of the devil so that they can fully and continually devote themselves to the lordship of Jesus Christ.

Hence, the New Testament uses the word disciple to indicate a relationship with and total commitment to Christ that comes as the result of learning and internalizing His teaching, being changed by constantly growing in the knowledge of Jesus Christ (2 Pet 3:18), living a life of total submission to His lordship through the power of the Holy Spirit (Phil 3:8), and helping others begin to taste, trust, and follow Jesus (2 Tim 2:2). From this perspective, discipleship is not to be understood as a church program, because it is not an event in time. It is rather a lifelong process of growing in Christ that transforms believers’ cognitive, affective, and evaluative perspectives on life. This type of full commitment to Christ is built on three essentials of discipleship: (1) the truth, (2) allegiance, and (3) power dimensions of the Gospel.

Toward a Wholistic Discipleship: Truth, Allegiance, and Power Dimensions

Wholistic Christian witness and discipleship are associated with truth, allegiance, and power dimensions. Each of these three dimensions has its specific concern in helping converts grow in their relationship with Christ. The focus of the truth dimension is to counter ignorance and error in order to bring people to a correct understanding about Jesus Christ and being His disciple. The attention of

the allegiance dimension is to bring people to undivided commitment and growing obedience to Christ. The power dimension, sometimes referred to as spiritual warfare or the Great Controversy, is concerned with releasing people from Satan's captivity and bringing them to freedom in Jesus Christ (Kraft 2009:446). God not only uses His power to hinder Satan, but also to help people understand His love better. Although each of these three dimensions of discipleship has its specific concern, all three need to be interrelated for wholistic spiritual growth. While discipleship is a lifelong process, the fact that these dimensions occur at definite and particular points in time in the believers' spiritual journey, they will sometimes be referred to as encounters.

The truth and allegiance dimensions have generally been emphasized more than the power dimension in Christian witness. Too often little if any attention is paid to the power dimension as if Christian discipleship rests only on the truth and allegiance one confesses. Such a strategy does great damage by neglecting an essential pillar—power—on which Christian discipleship must also rest. By neglecting the power dimension, the focus is on cognitive knowledge about God and some aspects of the Christian life without any tangible experience of these aspects in everyday life (Kraft 2005b:102). Because of this partial discipleship process, converts do not experience the type of completeness in Christ that enables them to continue to stand firm on Christian principles even in times of crises.

Christian discipleship can be likened to a three-legged stool. Just as such a stool needs all three legs to stay balanced, Christian discipleship must solidly rest on all its dimensions—truth, allegiance, and power. Truth and allegiance encounters are not the only dimensions portrayed in Scripture. The Bible makes mention of how Jesus masterfully combined all three dimensions in his ministry. He “spent most of his time teaching truth.... As He taught, though, He constantly invited people into greater and greater allegiance to Him and His Father. In conjunction with the teaching of truth and the appeals for allegiance, He regularly freed people from the enemy's captivity through His use of God's power” (Kraft 1996:452).

The purpose of the next section is to point out the need for a move from only an emphasis on cognitive belief to a balanced approach utilizing the truth, allegiance, and power dimensions in Christian witness and discipleship.

Truth Dimension

Before surrendering their lives to Christ, people need a certain level of understanding of scriptural truth and the requirements of being Christ's disciples (Luke 14:25-34). Jesus spent an important part of His ministry in teaching truth (e.g., the Sermon on the Mount in Matt 5-7; the parables: Luke 15; 18:1-14; 19:11-26; Matt 11:1; Luke 4:31-32; John 15:1-17). His intention was for His hearers to grow in their understanding of the person and will of God in order for them to have an informed and better relationship with Him. However, He taught

the truth as knowledge grounded in a relationship and experience with God rather than a mere cognitive understanding of the Word of God (John 8:32, 15:1-10).

Unlike Jesus, Christian witness tends to focus heavily on cognitive knowledge assuming that people who hear a sound and articulate presentation of the Bible will have sufficient reasons to convert to Christ. Unfortunately, there is no automatic transfer from cognitive knowledge about Christian beliefs and lifestyle to the actual practice of these aspects of Christianity. The cognitive and informational dimensions of truth, although necessary, are often strongly emphasized to the detriment of relational and experiential truth. In most cases, people's minds are filled with proof-text pieces of information forgetting that when Jesus said, "You will know the truth and the truth will set you free" (John 8:32) He was referring not simply to hearing and understanding His teaching, but most importantly to accepting and obeying it (see also Luke 6:46-49). In John 14:6, Jesus further states that He Himself is the truth, to mean that truth is more than a concept, but a Person we must relate to for us to be in the way leading to life. From this perspective, true freedom, which refers to a solid relationship with Jesus, is never the result of a mere mental assent to Jesus' teachings but living according to principles outlined in them. It is *à propos* here to mention that when Christian witness focuses primarily on numerical growth, it often pays little attention to experiential knowledge as stated in John 8:32, and thus, produces converts with shallow relational depth with Jesus. As a result, converts do not always apply their intellectual knowledge of the Bible to their day-to-day challenges.

The use of a baptismal model of mission instead of a discipleship model is another misconception in how to disciple the nations. In the baptismal model, success is seen to have been achieved upon baptism. In the discipleship model, baptism is an early part of a long and continuing process. In a baptismal model of mission, much discipleship is hasty and incomplete. Many of those who show interest in becoming Christians are taught and then baptized; the event of baptism often marks the end of the discipleship process for some of them. Once in full church membership, some converts are no longer shown the same degree of personal attention the church gave to them prior to their baptism. It is implicitly assumed that the rest of the process will be taken care of by weekly sermons and prayer meetings. Unfortunately, the sharing of Christian principles in Sabbath sermons or during the mid-week prayer meetings usually does not effectively address the deep issues some of the converts are struggling with. The truth dimension is not synonymous with simply presenting biblical truth no matter how crucial that truth is. The process of discipleship involves more than just an information transfer about doctrinal correctness.

Allegiance Dimension

The biblical teachings are primarily concerned with the believer's relationship to God. Throughout the Scriptures, God constantly calls people to commit themselves to Him as their primary allegiance. The allegiance dimension is thus

focused on growing in an intimate relationship with God. Hearing and accepting cognitively the truth as it is in the Bible is not the end of the Christian experience. After consenting to the truth that the Bible teaches, converts need to constantly pay close attention to their experiential growth in Christ (2 Pet 3:18). Since a loyal allegiance to Jesus is a hallmark of being His disciples (Luke 16:13), one of the dangers in spiritual development is making truth and faith something that is merely discussed rather than something that moves us into allegiance to Christ. Although the goal of the Great Commission (Matt 28:18-20) is to make disciples by teaching them to obey the truth as it is presented in the Scripture, disciples are made only when converts pledge full allegiance (commitment and obedience) to Christ and continue to do so every day of their lives. In contrast, members too often are people who have made an intellectual assent to a body of truth and who have been baptized without any further follow-up toward full commitment to the lordship of Christ. Ellen White insists that unless believers choose the disposition of Christ—where Christ’s interests are identified with theirs—they are not fit to be called disciples (1958:110). For that reason, the allegiance dimension is a vital piece of Christian experience; for without this continual commitment and obedience to Christ, there is no spiritual life.

Allegiance to Christ is a lifelong process that starts at conversion and moves the convert into a more intimate relationship with Christ and other believers. The goal of this process is to grow in the likeness of Christ. As this happens, the new and growing relationship with Christ replaces any other allegiance that was primary in the convert’s life before he/she met Christ. This is evident in Christ’s call to make Him first in everything. He is radical in His call to discipleship, “If anyone comes to me and does not hate [love me more than] father and mother, wife and children, brothers and sisters—yes, even their own life—such a person cannot be my disciple” (Luke 14:26). Kraft expresses well the uniqueness and the importance of the allegiance dimension of the Christian life in comparison to its truth and power dimensions by pointing out the following:

The allegiance-relationship dimension is quite distinct from the other two dimensions. For example, no one becomes a Christian simply through knowledge or power. As James says, even demons have enough understanding to cause them to tremble in fear (Jas. 2:19). They have all the knowledge they need but none of the relationship required for salvation. Yet we are often taught to witness primarily by increasing the person’s knowledge, as if knowledge is going to bring him/her into the Kingdom.... We can’t simply *click into* a relationship on the basis of what we know. (Kraft 2005b:105, emphasis in the original)

Power Dimension

Power encounters generally refer to warfare between God and Satan. The Bible contains a series of such encounters. Some prominent Old Testament power encounters are found in Exodus 5-12 (Moses and Pharaoh), 1 Kings 18 (Elijah and the prophets of Baal), and Daniel 4. In each of these contexts, God saved

those who put their hope in Him and caused their opponents to recognize His sovereign power. In each of these cases, like in many others, God demonstrated His power over that of pagan gods through signs and wonders. These signs and wonders became the symbols not only of God's supreme power but also of His presence, protection, and provision. They also became a source of motivation for eye-witnesses to either renew their relationship with God or to acknowledge His supreme authority (Wimber and Springer 1985:30).

Jesus' ministry also included power encounters in order to challenge and defeat the powers of Satan. In fact, His whole ministry was a power encounter because He was at the center of the Great Controversy (White 1940:257). For Him, the power of God was not only for living a holy life or for salvation into eternal life. It was also the power for physical and spiritual healing and for restoring every area of people's life (Wagner 1988:46; Wimber and Springer 1986:75). When John the Baptist sent his disciples to inquire from Christ, "Are you the One who is to come, or should we expect someone else?" (Matt 11:3), Jesus did not answer them with rational arguments. He rather used a demonstration of power in healing the sick, casting out evil spirits, and giving sight to the blind (Matt 11:4-5).

Spiritual warfare was a natural and integral part of Christ's ministry (Hiebert 2009:407). According to Luke, it was Jesus' usual practice to heal the sick and deliver people from demon possession soon after entering a new territory (Luke 4:33-35, 39, 5:13-15, 6:6-10, 18-19). Because these people were very concerned about spiritual power, He approached them at the point of their concern. He even instructed His disciples to use the same method whenever He sent them to prepare the way for Him (Luke 9:1-6, 10:19).

Several accounts in Acts show that power encounters were also a natural part of the apostles' ministry. These power demonstrations either gave credibility to the content of their preaching or at least drew attention to their ministry. In Acts 3:1-9 Peter and John healed a lame beggar and verses 11-26 show how this event gave Peter an audience and how he capitalized on the opportunity to share Jesus Christ. Acts 5:12-16 records that one of the things that attracted people to the early church was the expressions of the power of God at work in the apostles' ministry. Acts 8:4-8 gives a vivid account of the result of power encounters in Philip's ministry in Samaria: "Those who had been scattered preached the word wherever they went. Philip went down to a city in Samaria and proclaimed the Messiah there. When the crowds heard Philip and *saw the signs he performed, they all paid close attention to what he said*. For with shrieks, impure spirits came out of many, and many who were paralyzed or lame were healed. So there was great joy in that city" (emphasis added).

Just like biblical peoples, most people today, especially in non-Western societies, also see the world as inhabited by evil spirits that cause trouble if they are not appropriately dealt with (Kraft 2005c:362). As such, the use of power encounters is still necessary for initial conversion. It is also a vital part of the building up of the church (Love 1996:194). According to Kraft, "A Christianity

that includes the spiritual dimension is the only one that is truly Biblical” (Kraft 2008:364). Indigenous religions, sometimes referred to as animism, are spirit and power-oriented and form the majority of the world’s religions (Partridge 2005:100). Animistic influences are also seen in other religious movements such as New Age, folk Islam, Hinduism, folk Buddhism, and even among many professed Christians. Animistic beliefs are structured around the understanding that “the physical world is interpenetrated with spiritual forces both personal and impersonal to the extent that objects carry spiritual significance and events have spiritual causes” (Halverson 1996:37, 38). People who come from these power-oriented religious contexts are immersed in spirit powers, charms, and amulets because they believe they are at the mercy of evil spirits, demons, the evil eye, curses, and other spiritual forces. They live in a constant state of fear of retaliation from the spirits or the harm an enemy can place on them through some form of spiritual power (Kraft 2008:50). As such, they are more concerned about healing, deliverance, and protection than they are about truth. Therefore, “the Christ who is the remedy for their fears will often be more attractive than the Christ who saves them from their sins” (448).

With the majority of the world, including most of the adherents of the major world religions, involved in animistic practices (Kraft 2005a:377), it is crucial to give due consideration to the issue of power encounters. In many instances the success of Christian witness depends on it (Love 1994:88; Wagner 1987:23). On the one hand, when converts from an animistic background “find within Christianity little or none of the spiritual power they crave for the meeting of their needs for healing, blessing, guidance, even deliverance from demons, they continue their pre-Christian practice of going to shamans, priests, diviners, temples, shrines, and the like for spiritual power” (Kraft 2005c:361). This compromises their allegiance to God and makes their Christianity syncretistic. On the other hand, some traditional societies put a lot of pressure on their members, irrespective of their religious beliefs, to take part in practices that contain unbiblical elements. For example, John Mbiti points out how the African social structure places an emphasis on community centeredness instead of individualism:

To be human is to belong to the whole community, and to do so involves participating in the beliefs, ceremonies, rituals and festivals of the community.... A person cannot detach himself from the religion of his group, for to do so is to be severed from his roots, his foundation, his context of security, his kinships and the entire group of those who make him aware of his own existence. To be without one of these corporate elements of life is to be out of the whole picture. (Mbiti 1990:2)

Since full membership and fulfillment in such contexts come for individuals as they participate in family and community relationships (beliefs, ceremonies, rituals, and festivals) (Partridge 2005:127), some converts to Christianity succumb to dual allegiance and syncretism as they continue to practice elements of their former religion. In many instances, an individual’s failure to participate

in some cultural practices amounts to self-excommunication from the entire life of the community. Any misfortune in the families or clans will be interpreted as the ancestors' unhappiness with this "moral disorder in relationships" (Magesa 1997:81) that led to "disequilibrium of societal peace and harmony" (Ishola 1992:28). In the traditional mindset, such individuals are considered social isolates or deviants because "to be cut off from relationships with one's ancestors is to cease to be a whole person" (Partain 1986:1067). Because the social penalty for refusing to participate in some community rituals could be stiff, and the fear of ancestral spirits is rampant, many people, out of fear of the penalty prefer to follow the traditional customs (Kraft 2008:33). This being the reality in which many sincere Christian converts find themselves, it is abnormal and even totally unacceptable that the power dimensions of biblical teaching continue to be ignored in Christian witness and discipleship. Spiritual warfare is a reality that Jesus did not ignore in His ministry. He did not see Satan and demonic forces as myths and superstition. He saw these forces as real enemies from which people needed to be set free. Things are different only when converts from an animistic background experience the Christian God as a God of power able to control the enemy spirits and how they interfere in their lives. The worldview of animistic converts to Christianity does not get transformed just by hearing about God's power but by experiencing it personally, for it is "spiritual power to heal, bless and to overcome the power of demonic spirits that have held animists captive for generations, that really speaks to them" (Kraft 2008:486). According to Alan Tippett, in a power-oriented society, change of faith must be power-demonstrated because many animists need a visible demonstration of the superior power of God to become Christians (1971:81).

Many converts from animism feel that some of their former practices, though clearly unbiblical, are still important in their struggle for human existence both spiritually and materially (Amanze 2003:43). As such, the Adventist Church cannot afford to just condemn these practices as a denial of the Christian faith. With animism becoming a worldwide phenomenon, if the church sticks to the same approach, Christianity will be speaking to the majority of its converts in alien tones. While the Church is right in decrying the unbiblical beliefs and practices associated with dual allegiance and syncretism, it also needs to find effective and biblically appropriate ways to demonstrate that the God of the Bible is more powerful than other gods and spirits. "For people like the Hebrews and most of today's peoples, for whom spiritual power is a primary concern, power encounters are often the clearest way to demonstrate the superiority of God over their spirits and gods" (Kraft 1996:452).

While firmly maintaining biblical integrity, the church in its mission must also be resourceful and flexible in adjusting its methods and procedures to the different contexts of the world in which it finds itself. The Church needs to realize and accept that "a Christianity that [merely] talks about and promises spiritual power but leaves out the experiencing in this area ... leaves itself open to the problem of dual allegiance" (Kraft and Kraft 1993:350). Unless converts

from animistic backgrounds experience a powerful Christianity, many of them will “continue to seek out the old power sources to satisfy their fears and needs” (Bauer 2008:342).

When it comes to dealing with spiritual powers, those involved in Christian witness need to understand that Satan cannot be fought with cognitive knowledge alone. Satanic powers cannot be effectively challenged only by biblical knowledge and truth. They must be opposed by the power of God. Christian witness is done only in part when it simply points out the errors of other religions and fails to deal with the spiritual powers that drive these faiths. Satanic powers must be fought with the power of Christ for those under their influences to be converted and freed. The truth that sets free (John 8:32) is an experienced truth and not just an intellectual one (Kraft 2008:488, 489; see also Kraft 2005c:363).

According to Ellen White, no one “can doubt that satanic agencies are at work among men with increasing activity to distract and corrupt the mind, and defile and destroy the body” (1909:143). But unfortunately,

while the world is filled with these evils, the gospel is too often presented in so indifferent a manner as to make but little impression upon the consciences or the lives of men. Everywhere there are hearts crying out for something which they have not. *They long for a power that will give them mastery over sin, a power that will deliver them from the bondage of evil, a power that will give health and life and peace....* The world needs today what it needed nineteen hundred years ago—a revelation [of the power] of Christ. (White 1909:143, emphasis added)

Synthesis

Instead of the truth and allegiance dimensions serving as pillars of discipleship, I submit that it is all three—the truth, allegiance, and power dimensions—that are intended to support the believer’s relationship with God. A truth encounter (knowledge) is the appropriate antidote for ignorance and/or error. An allegiance encounter (commitment to Jesus Christ) is what is needed to replace any other previous allegiance in people’s lives and keep them from dual allegiance. A power encounter (spiritual warfare) is the appropriate antidote for satanic captivity and harassment. Effective Christian witness is not a matter of either/or when it comes to appealing to these three dimensions because

we can’t *fight* a wrong primary allegiance with either knowledge or power. We can only fight one allegiance with another allegiance. Likewise, we cannot fight error or ignorance with either an allegiance or with power. These must be fought with knowledge and truth. So also with power. We cannot fight power with knowledge or truth, only with power. In other words, we *fight* allegiance with allegiance, truth with truth, and power with power. (Kraft 2005b:100, emphasis in the original)

In another article, Kraft emphasizes the need to use all three encounters together, not separately, in missionary witness. This is how he phrases the interconnectedness of these encounters:

People need freedom from the enemy to (1) open their mind to receive and understand truth (2 Cor 4:4) and (2) to release their wills so they can commit themselves to God. However, they can't understand and apply Christian truth, nor can they exercise power, without a continuing commitment to God. Nor can they maintain the truth and their allegiance without freedom from the enemy won through continual power encounter. We constantly need each of the three dimensions in our lives. (Kraft 2009:448)

Biblical Christianity emphasizes truth, allegiance, and power. For wholistic Christian witness, none of the three dimensions can be de-emphasized or neglected. Though prominent in Scripture, truth is never an end in and of itself. It is always balanced by concern for an intimate relationship with God and His power (Mark 10:17-27). The same is true when it comes to spiritual power; it is always balanced by a concern for a relationship with God and His truth (Luke 10:15-20). Any evangelistic strategy that promotes a power encounter without giving sufficient consideration to truth and allegiance encounters is not biblically balanced. Not everyone who saw or even experienced power events in Jesus's ministry turned to Him in faith (Luke 17:11-19). Therefore, there must be balance and interdependence between the three dimensions.

Truth, allegiance, and power encounters appear both implicitly and explicitly throughout Jesus' ministry. In His ministry, power demonstrations were a means to an end (discipleship), not ends in themselves. Through His teaching and power demonstrations, Jesus' aim was to lead people into a saving relationship with God.

A Biblical Model of Discipleship

People will not give up on their old beliefs so long as those old beliefs remain the only working alternatives they have (Van Velsor and Drath 2004:390). The only solution is for the Gospel to not only change former beliefs but also to transform the converts' worldviews. If this does not happen the new beliefs will continue to be re-interpreted in terms of the old worldview (Hiebert, Shaw, and Tiéno 2000:177). A biblical model of discipleship is key to worldview transformation.

A good biblical model of discipleship is portrayed in 1 Thessalonians 2:7-13. This text presents discipleship as a process of spiritual parenting. In that passage Paul uses the parent-child metaphor to describe principles of discipleship by referring to familiar things of life, which both the direct recipients and the wider readership of the epistle were conversant with. This parent-child metaphor is still a powerful means of impressing on people's minds important spiritual principles about Christian discipleship. Spiritual mentoring as discipleship can help achieve four things: (1) a long-term commitment to the spiritual welfare and growth of believers; (2) personal attention to believers' spiritual growth needs; (3) modeling a spiritual walk with God to mentees; and (4) the teaching of biblical truth. A brief analysis of this passage reveals the following four components of biblical discipleship.

Long-term Commitment to the Spiritual Welfare and Growth of Believers

“Just as *a nursing mother cares for her children*, so we cared for you” (1 Thess 2:7, 8, emphasis added). The process of discipleship requires the investment of quality time in those being discipled. Paul and his missionary team cared for the believers in the congregations they established as a mother cares for her children. This would have involved tenderly and patiently teaching the Thessalonians to walk with God. They demonstrated intentional commitment to the spiritual growth and welfare of believers. Their long-term commitment to the welfare of the believers at Thessalonica echoes Jesus’ long-term concern for the growth of believers: “Let not your heart be troubled; you believe in God, believe also in Me.... I will pray the Father, and He will give you another Helper, that He may abide with you forever—the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. I will not leave you orphans; I will come to you” (John 14:1, 16-18). An important implication of these two examples is that “disciples cannot be mass produced but are the product of [long-term] intimate and personal investment” (Ogden 2007:20).

Modeling a Spiritual Walk with God

“Surely you remember, brothers and sisters, our toil and hardship; we worked night and day in order not to be a burden to anyone while we preached the gospel of God to you. You are witnesses, and so is God, of *how holy, righteous and blameless we were among you who believed*” (1 Thess 2: 9, 10, emphasis added). The missionary team strove to be role models to the new believers. If Hampton Keathley’s perspective on discipleship is correct, about 90 percent of what a disciple learns or applies is caught from the discipler’s life rather than from his/her teaching. As a result, he argues that “we should place our emphasis on being a friend and let people see how we deal with things, how we study, how we pray, how we love, etc. We don’t want to just give him all the facts. We need to allow him to see how we work through various issues and help him work through the issues himself” (Keathley 2013). Without any doubt, this was what happened in Jesus’ discipling ministry of the Twelve and His other early followers who so faithfully imitated Him that when those who had observed them found no other way to call them but Christians (Acts 11:26).

Following Jesus’ example, mature Christians are called to be pacesetters, positively influencing new believers in their spiritual growth. Paul’s understanding of this principle of Christian growth led him to ask the Corinthian believers to imitate him just as he himself imitated Christ (1 Cor 11:1). He later challenged Timothy to “be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity” (1 Tim 4:12). This is a challenge to all mature Christians and

church leaders to keep on growing in their relationship with Christ so that they can manifest godly character worthy of being imitated.

Personal Attention to Believers' Spiritual Needs

“For you know that *we dealt with each of you* as a father deals with his own children, encouraging, comforting and urging you to live lives worthy of God, who calls you into his kingdom and glory” (1 Thess 2:11, 12, emphasis added). They gave believers individual attention and instruction as a father would do to his children with the intention to help each of them with their unique needs. They understood that each believer’s uniqueness meant individual attention. With what is known in the Bible about Paul’s ministry, it is very likely that he and his team’s personal attention to believers’ spiritual needs also included power encounters to set people free from demonic harassment (Acts 16:16-18; 19:11-12; 20:7-12; Eph 6:10-18).

Hampton Keathley illustrates the need for personal attention to believers as follows:

When we bring a newborn home from the hospital, we don’t just put down the infant and say, “Welcome to the family, Johnny. Make yourself at home. The towels are in the hall closet upstairs, the pantry is right here, the can opener is in this drawer. No crying after 10 p.m. If you have any questions, there are lots of people in the family who would love to help you so don’t be afraid to ask.” You laugh and say that is ridiculous, but that is what usually happens to new Christians. Someone gets saved and starts going to church but never gets much personal attention. We devote 18 years to raising our children, but don’t even spend six months helping a new Christian get started in understanding the spiritual world. As a result, many people have been Christians for many years, but have not grown very much. Hebrew 5:12 refers to this phenomenon. So, new believers need someone to give them guidance and help them grow. Like a newborn, they need some personal attention. (Keathley 2013)

An important insight highlighted in Keathley’s illustration is that discipling converts requires a significant investment of time. It is not an event limited to a two-to-three-week evangelistic series or something that is taken care of in a formal teaching setting (e.g., baptismal class). This makes mentorship inseparable from discipleship. Since the call to “make disciples” (*mathēteusate*) in Matthew 28:19 is essentially a call to duplicate one’s self, mentorship is inseparable from discipleship. A mentor is defined as someone who is committed to a healthy spiritual relationship with another person for the purpose of mutual accountability and growth in Jesus Christ. Beside the formal teaching settings, spiritual mentors should be available to share their spiritual journey and experiences (both positive and negative) with new converts. I once invited a renowned Adventist preacher to share her spiritual journey with a group of students I mentor. She explained to us that throughout her life she always sought to be happy. Before she became

Adventist, she searched for happiness through wrong means to no avail. When she was converted and later became a pastor, she unsuccessfully sought happiness in the applause and approval of other people. One day, she finally found the answer to her quest in the following statement in *Steps to Christ* by Ellen White: “God made man perfectly holy and *happy*” (1999:9, emphasis added). It was only then that she understood that true happiness is only found in surrendering one’s life with its past mistakes to God. My students really appreciated our guest being vulnerable in sharing her life experience with them. They understood that she did not get where she is currently in her spiritual journey at a click of a button. They also understood that they are not the only ones struggling in their spiritual journey. As a result of this open conversation with our guest, we all resolved not to let our past mistakes determine who we become in life.

The Teaching of Biblical Truth

“And we also thank God continually because, when you received the word of God, which you heard from us, you accepted it not as a human word, but as it actually is, the word of God, which is indeed at work in you who believe” (1 Thess 2:13). Conforming themselves to the command of Matthew 28:19-20, Paul and his companions made the Word of God an essential element of the Thessalonians’ discipleship process. They taught biblical truth using illustrations and metaphors their hearers were familiar with (2 Tim 2:3-5). This not only helped their hearers relate to their teaching but also to easily remember them.

First Thessalonians 2:7-13 clearly shows that although the teaching of biblical truth was essential, it was not the sole component of Paul’s missionary team’s discipleship model. While the teaching of biblical truth is an essential component of discipleship because a convert cannot fully mature spiritually without understanding biblical principles, it must also be acknowledged that a convert may have considerable biblical knowledge and yet remain spiritually immature. For this reason, the teaching of biblical truth must always be balanced with other components of biblical discipleship such as an intentional commitment to the spiritual growth and welfare of new believers, a modeling of a spiritual walk with God, and personal attention to each believer’s spiritual welfare and growth needs. Congregational and small group teaching and personal attention of the believers are needed to encourage them along the road to their Christian maturity. Just as a baby needs an additional amount of attention, new converts also need someone to provide them with attention and guidance in the maturation process.

Conclusion

The gospel is always received from within one’s own cultural identity (Tennent 2010:186), making it very difficult to assimilate a new idea except in terms of other ideas and concepts one already has (Walls 2002:35). As such, it

is very difficult to be relevant in our Christian witness if we do not know and address the issues the people we are trying to reach are wrestling with. I agree with Jonathan Campbell when he argues that “the Gospel is often held captive by cultural ideologies, traditions and structures. In order for the Gospel to spread across cultures, it must be set free from the control of any single culture [many a times, the Gospel must be released from Western bondage]” (2000:167). Just as David did not let the weight and encumbrance of Saul’s armor hinder him as he approached Goliath, “we must continually identify and remove those factors that inhibit the Body of Christ from moving freely... [and] guard against anything that might violate New Testament patterns of mission that lead to the movement of the gospel across cultures” (170).

Because truth, allegiance, and power encounters are present in God’s activities in the human sphere, and because spiritual warfare is a lifelong battle in every person’s life (White 1980:313), it is vital that all three dimensions be taken into consideration together, not separately. It is also important for all of these dimensions to be contextualized, that is, they need to be appropriate to the socio-cultural setting in which Christian witness takes place.

Since the Bible teaches that demonic activities will increase in the last days (1 Tim 4:1; Rev 16:13-14), Christian witness and discipleship will not be fully “biblical or relevant to most of the peoples of the world without a solid approach to spiritual power” (Kraft 2005c:362). Because most of the peoples of the world are power oriented, it is essential that the power encounter dimension “be part and parcel of fulfilling the Great Commission” (Wagner 1988:45). Jesus commands His disciples to make other disciples by teaching them to obey everything He commanded (Matt 28:19, 20). What He commanded includes both what He said and what He did. Nevertheless, the power encounter dimension of the gospel must never be presented or used at the expense of a proper emphasis on the truth and allegiance dimensions. Nor should an emphasis on truth and allegiance dimensions be made while neglecting power encounters.

There is no shortcut in wholistic Christian witness and discipleship. In order to be effective, we do not have the luxury of deviating from Jesus’ ministry example, for it is “Christ’s method alone [that] will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs [he did not discriminate the needs to minister to], and won their confidence. Then He bade them, “Follow Me” (White 1909:143).

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Appendix 1

Two Sample Questionnaires

Sample #1

See Ephesians 4:27, 6:10-18; 1 Peter 5:8-9.

As you read through the following lists, ask the Holy Spirit to recall to your mind every involvement you have had. Keep in mind that many of these activities are clearly of the occult; others may not be as apparent. Please mark any and all activities, even if there is a question in your mind as to their occult nature, so that you are confident that you renounce all *possible* occult or demonic influence in your life.

It is not the purpose to teach about each and every activity and why they are considered as possible sources of occult activity; rather, the questions offer a solid framework for occult renouncement.

Circle each area in which you have participated, whether or not it was “just for fun,” out of curiosity, or in earnest.

Soothsayers/Fortune-tellers

See Deuteronomy 18:9-16; Isaiah 2:6; Daniel 2:26-28; Acts 16:16.

1. Have you ever had your fortune told by tea leaves, palm reading, a crystal ball, a fortune-teller, or any other means?
2. Have you ever read or followed horoscopes or had a chart made for yourself to predict your future? Have you ever read any other type(s) of birth signs?

Necromancy, Spiritualism

See Leviticus 19:31, 20:6; 1 Samuel 28:7-11; 2 Kings 21:6; Isaiah 8:19-22.

3. Have you ever attended a séance or spiritualist meeting?
4. Do you believe in reincarnation? Have you ever had a reincarnation reading?
5. Have you ever played with a Ouija board, crystal ball, Dungeons & Dragons or other occult games?
6. Have you ever had a tarot card reading or practiced cartomancy (using playing cards for fortune-telling or other magical purposes)?
7. Have you ever played games of an occult nature, using ESP, telepathy, hypnotism, etc?
8. Have you ever consulted a medium, spiritualist, or numerologist? Have you ever acted as a medium? Have you ever practiced channeling?
9. Have you ever sought healing through magic spells or charms or through a spiritualist? Have you ever used a charm or amulet of any kind for protection or “good luck”? Have you ever made an offering to spirits of any form for healing, fertility or good luck? Are you superstitious?
10. Have you ever practiced table lifting, levitation of objects, pendulum swinging, lifting of bodies, automatic writing, astral travel, or soul travel?

Occult Books, “Contact” Objects and Other Media

See Exodus 19:25-20:6; Deuteronomy 5:8-10, 7:25-26; 2 Kings 23:1-25; Psalm 97:7; Isaiah 42:17; 2 Corinthians 10:3-5.

11. Do you have anything in your home that was given to you by someone in the occult? Do you have anything in your home of an occult nature? Have you or are you wearing a good luck charm or protection charm? Have you followed the writings of Edgar Cayce, Jean Dixon, or a New Age author? Do you own or like to view demonic types of books or movies? Have you been involved in Eastern martial arts or yoga, especially at the upper levels that include spiritualistic elements? Have you listened to music that has demonic themes or glorifies Satan?
12. Has your body ever been tattooed to provide you with protection from evil spirits or from physical or spiritual attacks from people?
13. Have you ever conducted a ceremony or paid for a ceremony to invoke spirit protection over your land or house or the property of others, including cars, trucks, and animals?
14. Have you ever been a part of or conducted an animal sacrifice?

Sorcery or Magic

See 2 Kings 17:17, 21:6; Malachi 3:5; Acts 8:11, 13:4-12, 19:19-20.

15. Have you ever practiced sorcery or magic?
16. Have you ever practiced mind control over any person or animal, cast a magic spell, or sought a psychic experience? Have you ever contacted a psychic in person or through a psychic hotline?

Sins of the Flesh, Sins of the Eyes

See Matthew 5:28; Romans 6:12-14, 8:13-14; 1 Corinthians 6:13, 18-20; Galatians 5:16-21; 1 Thessalonians 4:3-8; James 1:14-15; 1 Peter 2:11; 1 John 2:16; Ephesians 4:26, 27.

17. Have you ever used LSD, marijuana, cocaine, crack-cocaine, or any mind-expanding or mind-altering drugs? Have you ever abused prescription drugs? Have you ever had a problem with alcohol?
18. Have you held on to unconfessed sin or held a grudge against a person?
19. Have you ever viewed pornography on the Internet, in magazines, TV, books, topless bars, X-rated movies, or on your phone?
20. Have you been involved in sexual deviation, homosexuality or lesbianism, or had repeated lustful thoughts?
21. Have you ever had sexual relations with a person who was not your legal spouse? If possible, recall by name (first name or initial is sufficient).
22. Have you had an abortion? Have you fathered a child who was aborted? Have you been involved in an abortion in any way (viewed/witnessed one, assisted in one, performed one, encouraged a friend to have one, hid a botched abortion, etc.)?

Devil Worship

See 2 Chronicles 11:15; Psalm 106:37; 1 Corinthians 10:20-22; Revelation 9:20-21, 13:4.

23. Have you ever made a pact with Satan or been involved in or witnessed Satan worship or black magic?

Witchcraft

See 1 Samuel 15:23, 28:7; 2 Kings 9:22, 23:24; Isaiah 8:19, 19:3, 29:4; Micah 5:12.

24. Have you ever attended witchcraft or voodoo activities?

Death

See Exodus 20; 13; Job 3:20-23; 1 Corinthians 6:19-20.

25. Have you ever planned or attempted to take your own life?

26. Have you ever planned or attempted to take someone else's life?

The Ministry of Authority

One of the important things in the area of deliverance is the knowledge of our authority as Christians. Our authority comes from the power of Jesus, through His name and His blood.

Before Jesus sent His disciples out to work in ministry, He “gave them authority to drive out evil spirits and to heal every disease and sickness.... These twelve Jesus sent out with the following instructions: ... ‘Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons’” (Matt 10:1, 5, 8). He also said, “If you forgive anyone his sins, they are forgiven” (John 20:23).

This is the ministry of *authority*, His authority, passed on to His committed followers: “All authority in heaven and on earth has been given to me” (Matt 28:18); “As the Father has sent me, I am sending you” (John 20:21).

Jesus overcame Satan in those forty days in the wilderness, and ultimately in His death and resurrection. He has authority over Satan and all evil spirits, and they know it. When He gives an order, they obey. As His followers, *we have His authority*. Our *authority* over evil comes from our *belonging* to the Lord Jesus and moving in His name.

Our power comes forth from the Holy Spirit moving in us and moving out from us to destroy the enemies of God. As we live day by day in the power of the Spirit, we find ourselves more and more able to recognize the occult traps of the enemy and to move in our authority.

The following is a prayer of authority, binding the enemy and praying for a release of the Holy Spirit. You could use this before you minister.

With the authority given to me as a Christian, I bind all enemies of Christ. I pray for a release of the power of the Holy Spirit in this place. Come, Lord Jesus. Guide and direct us in all Your ways. Amen.

Another prayer that can be used specifically in the renunciation of occult involvement and the breaking of curses is also a prayer of authority. After going through the occult sheet, considering areas where Satan may have gained control in your life or in the life of the person you are ministering to. Renouncing every area as follows:

Satan, I say to you in the name of Jesus, release me and my family from any hold you have had. I take back any territory I may have given you in the name of Jesus.

A Prayer for Healing of Occult Influences

Most of us have been touched by the occult in some way and need to be cleansed and set free from the effects it has had in our lives. You may want to find some understanding Christian to join you in prayer so that as you confess these things to God, he or she can minister God's healing to you. "Therefore confess your sins to each other and pray for each other so that you may be healed" (James 5:16).

You may use something like the following:

Person: Lord, I confess that I have taken part in the following: [*Name everything you circled in the occult sheet*]. I see these now as sins and I ask Your forgiveness through the shed blood of Jesus Christ on the cross.

Friend: In the name of Jesus, I thank you for forgiving (name) and he/she stands before you as if he/she had never sinned.

Person: Thank You, Lord, for this forgiveness. I renounce you, Satan, and everything you have had in me. I command you in Jesus' name to depart from me and trouble me no more.

Friend: Holy Spirit, I ask that You would cut (name) free from every bondage to the occult world. I ask that you would close the door to that world and seal it with the blood of Jesus that He shed for (name) on the cross.

Following prayer, encourage the person to develop spiritual habits that will include prayer, Bible study, associating with Christians, Christian music, and other activities that will encourage Christian growth. Encourage the newly delivered person to walk carefully in his/her healing, asking for the Lord's protection, and staying close to His word and His people.

Adapted from Norma Dearing. 2002. *The Healing Touch*. Grand Rapids, MI: Baker Book House. Pages 156-161.

Sample #2

Have you ever, just for fun, out of curiosity, or in earnest:

1. Had your fortune told by tea leaves, palm reading, or a crystal ball etc?
2. Read or followed horoscopes or had a chart made for yourself?
3. Practiced yoga or Transcendental Meditation?
4. Attended a séance or spiritualist meeting?
5. Played with a Ouija board, tarot cards, or “Dungeons & Dragons”?
6. Played games of an occult nature using ESP, telepathy, etc?
7. Consulted a medium, acted as a medium, or practiced channeling?
8. Sought psychic healing or had psychic surgery?
9. Practiced table-lifting, lifting bodies, automatic writing, or soul travel?
10. Used any kind of charm for protection?
11. Practiced water-witching to find out where to dig a well?
12. Read or possessed books on witchcraft, fortune-telling, ESP, psychic phenomena or possession?
13. Have you anything in your house given to you by someone involved in the occult?
14. Been fascinated by demonic topics in movies?
15. Had a fascination with the occult?
16. Accepted the writings of Edgar Cayce or any other New Age author?
17. Practiced mind control over anyone, cast a magic spell, or sought a psychic experience?
18. Contacted a telephone hotline psychic?
19. Made a pact with Satan or been involved in satanic worship rituals?
20. Attended witchcraft or voodoo ceremonies?
21. Known of any ancestors or relatives who have been involved in witchcraft, pagan religions, fortune-telling, or who have used magic spells?
22. Visited a shrine or temple of a non-Judeo-Christian religion?
23. Been involved in Freemasonry? Has anyone in your family been involved in Freemasonry?
24. Embraced the fallacy that we are all self-sufficient and do not need God?
25. Used LSD, marijuana, cocaine, or any other mind-expanding drugs?
26. Had a problem with alcohol?
27. Exposed yourself to pornography in magazines, TV or stage shows, online, in books, topless bars, or X-rated movies?
28. Had a problem with habitual masturbation?
29. Been involved in sexually deviant practices?
30. Been involved with a number of people sexually?
31. Had an abortion?
32. Wished yourself dead?
33. Attempted to take your own life?
34. Attempted to take someone else’s life?
35. Experimented with hypnotism or self-hypnotism in any way?

If yes to any....

1. **When** did the demonic harassment first begin?
2. **Why** did the demonic harassment begin?
3. **Commit** your life to Jesus Christ afresh.
4. **Repent** and ask for God's forgiveness for any sins you have committed.
5. **Forgive** those who have injured you.
6. **Renounce** any occult activities you may have practiced.

Adapted from Francis MacNutt. 2009. *Deliverance from Evil Spirits: A Practical Manual*. Grand Rapids, MI: Chosen Books. Pages 161-166.

Appendix 2

Fasting Makes a Difference: Importance, Impact, and Insufficiency

by Petr Činčala

“Return to me with all your heart, with fasting, with weeping, and with mourning; rend your hearts and not your clothing.” (Joel 2:12-13)

Fasting is somewhat taken for granted. We have heard appeals related to fasting in our churches and many have participated in corporate one-day fasts. We know stories about fasting from the Bible. We hear stories how people fast, but there is very little written by Seventh-day Adventists on fasting. There does not seem to be any clear guidelines informed by the Bible and the Spirit of Prophecy on fasting. Our church has not developed a clear theology of fasting nor has it issued an official church statement on the purpose of fasting. There is a consensus that the Bible assumes fasting is important but Adventists have not explored this topic very much. As a result of this lack of clear information there are misguided views concerning the purpose of fasting causing many Adventists to avoid this spiritual discipline altogether.

This chapter focuses attention on the significance of fasting by drawing insights from Scripture, from other Christian writers, and from personal experience with the hope that the insights shared will increase interest in and the practice of fasting among Seventh-day Adventists.

Personal Background

I do not remember anyone ever explaining to me the importance, purpose, or benefits of fasting when I was a teenager. However, I recall deciding to fast regularly from Friday sundown to Saturday sundown by the time I was 16 years of age. The one-day fast became a habit and lasted for a couple of years. Somehow I had connected fasting with my desire to get to know God better and understand His will for my life.

My teenage years of fasting were focused on finding a future wife. Due to God's supernatural call to ministry at an early age I took spiritual matters very seriously. My prayer was to find a wife who would be a gift from Him (Prov 19:14) and who would collaborate with me in the ministry God was calling me to. I realized that many marriages were falling apart, so I did not take a good marriage for granted. What role my regular one-day fasting played in this process, only God can tell; however in 2018 my wife and I celebrate our 25th wedding anniversary.

Fasting plays a mysterious role in both the personal and corporate life of believers. Perhaps due to my Central European worldview I would be the last person to promote fasting as a magic formula for people to get what they want from God. Yet, if someone asked me whether fasting makes a difference, I would not hesitate to say fasting works in amazing and powerful ways. Fasting should not be viewed as "a manipulative tool that guarantees results" (McKnight 2009:xxi), and yet Lynne Baab rightly says, "every time I fasted from all food, I experienced spiritual benefit" (2006:20).

I remember one occasion where conflict between the church members and the pastor's family arose. The members requested a meeting and invited the conference leaders to come help solve the issue. Since the pastor was my dad, the issue touched me personally and I decided to fast for three days in preparation for the meeting (I was 19 years of age at that time). The reason I decided to fast was to spend time praying that the meeting would be led by God and the issue resolved without any collateral damage. Towards the end of the meeting after everyone had shared their views, I quoted a proverb and made some "smart" remarks that were out of place. I realized later that my negative emotions were coming out and that was the reason I ended up feeling humiliated after being rebuked by one of the leaders. Looking back at that experience now, I realize that the conflict was settled and the added value was that God showed me there was still a lot of healing and growth needed in my life.

There is even more to fasting than personal benefit as will be shared later in the chapter. I personally agree with Jentezen Franklin that when we fast, something happens that would not happen if we did not fast (2008:7). If this is true, the questions that need to be asked are: Why is fasting so little encouraged and so undervalued in the life of most believers? Why do we hear so little about fasting and have no guidelines to be more intentional about it?

Assumptions and a Disclaimer

This chapter does not deal in depth with the types of fasting and the various facets related to fasting (these topics are well covered in the books cited and referenced). Rather the goal of this chapter is to provide a better understanding of the impact of fasting in the Christian's life and ministry. It may be helpful to provide a brief definition of what is understood by the term fasting. A broader view defines fasting as "the voluntary denial of something for a specific time,

for a spiritual purpose, by an individual, family, community or nation” (Baab 2006:16). According to this definition the principles of fasting may be implemented by other means than absence of food or liquids.

Then there is more narrow definition offered by Dallas Willard: “In fasting, we abstain in some significant way from food and possibly from drink as well” (1990:166). The length of a Christian fast may last anywhere from not eating one meal to the 40 day fast as described in the Bible. Most of the insights and observations shared in this chapter come from an annual 21-day fast where only water and fruit or vegetable juices are taken.

Fasting and Spirituality

Surprisingly the lack of teaching on fasting available in the Seventh-day Adventist Church exists despite the church’s strong emphasis on the union of body, spirit, and soul. “Yahweh God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” (Gen 2:7). This holistic view of the organic connection between *ruach* (breath of life/spirit) and body provides a solid foundation for a deeper understanding of how fasting (body/flesh) connects with the spirit/spiritual realm. Therefore, it should not take us by surprise to realize fasting actually has a great spiritual impact. Yet, some church members feel very uncomfortable and stressed when encouraged to fast because they do not see “the connection between spirituality and [the] body” (McKnight 2009:2).

This connection definitely deserves more attention and further research. A person’s body and spirit should not be treated separately as if the two dimensions (which are needed for a person to be alive) could exist separately, as is often perceived by some Christian believers. McKnight talks about embodied spirituality and suggests that when we fast we “worship God and we love God in our bodies and with our bodies and in concrete, physical, tangible, palpable ways” (2009:2). Often, some think of a devotional life in terms of mind and soul, forgetting that a person’s body also needs to be involved. There are numerous passages in Scripture stressing the importance of worship that includes various body postures (this aspect of body involvement in “spirituality” is however beyond the scope of this chapter).

Food and Spirituality

Before looking deeper at the spiritual benefits of fasting, it is important to realize the complexity of the issue. Confession needs to be made here: the older I get, the more I enjoy good food. As a child I was taught that our family had a *no leftovers policy*. As an adult, I struggle between finishing up the delicious food that was left over and overeating particularly during the holiday festivities between Christmas and New Year’s Eve. In contrast to enjoying good food I have also experienced in the middle of my annual 21-day fast at the beginning

of each calendar year an easiness, a deep spiritual blessing, peace and joy, to the point that I started to wonder if it would be better to extend fasting indefinitely.

I wish Solomon would have included in his “time to” list in Ecclesiastes time to eat and time to fast. He didn’t, but his postscript statement, “He has made everything beautiful in its time” (Eccl 3:11) may as well cover it because there is certainly beauty and joy in both feasting and fasting. The Bible states that those who receive salvation and are baptized sit rejoicing around a table full of food (Acts 16:34). Some religious leaders were actually upset with Jesus and accused Him of being a glutton and a drunkard (Matt 11:19; Luke 7:34) for not following the fasting rituals like they did. It is obvious that eating and drinking was an important part of Jesus’ ministry.

But then there are other biblical passages pointing out the relationship of food to the Fall in the Garden of Eden. Adam’s stomach was temporarily satisfied, but the devastating consequences of his giving in to what was appealing to the eye still impacts humanity today. Eating and drinking had fatal consequences for people in Noah’s days (Matt 24:38). Perhaps it was not an accident Jesus bundled giving, prayer, and fasting in his Sermon on the Mount. A characteristic example of what happens when these three pillars of spirituality are removed is the story of Sodom and Gomorrah (Ezek 16:49-50), where those cities also became known for other symptoms resulting from a lack of spiritual disciplines such as homosexuality. Food has the potential of killing people’s spirituality if they allow it to become “more necessary than God” (Thompson 1995:71).

Fasting allows people to remove the belly from the throne of decision making and allow people to denounce its dominion (Franklin 2008:3). Fasting provides an opportunity to discipline our “body and bring it into subjection” (1 Cor 9:27). The Bible points out that you are offered eternal life “if by the Spirit you put to death the deeds of the body” (Rom 8:13). Does this text suggest that the less you eat the more spiritual you are? Not really, but there is definitely a need for greater balance between times of feasting and fasting.

A Redemptive Analogy of Fasting

Fasting can also be looked at from a different perspective. Franklin says, “Every time I fast, I get closer to God.... There is no greater reward than Him” (2008:3). He repeatedly stresses the fact that “fasting brings one into a deeper, more intimate” relationship with God (18, 19). Dallas Willard also speaks about the importance of utter “dependence upon God by finding in Him a source of sustenance beyond food.... We learn by experience that God’s word to us is a life substance [and] that it is not food (“bread”) alone that gives life, but also the words that proceed from the mouth of God (Matt. 4:4).... Fasting unto our Lord is therefore feasting—feasting on Him and on doing His will” (1990:166).

There are times of feasting with the Lord and there are times of fasting for the Lord. We are not saying Christians should not enjoy food. We are saying it is fasting that strengthens one’s intimate relationship with God. A fast may help us

deepen our desire, our devotion, and/or our openness to God. A fast can produce a closeness with God that allows us to become open and vulnerable as when two people experience physical oneness.

McKnight says, “Fasting is to union with God what a marriage is to a loving couple” (2009:113). Fasting is a bodily expression of our yearning for God and our desire to know Him. In Genesis it states that “Adam knew Eve his wife” (4:1) and that “Adam knew his wife again” (4:25). As a result of “knowing” there was a pregnancy leading to a newborn offspring. What is the point of this analogy? Fasting, as an expression of intimacy with God, cannot be practiced without tangible results. You cannot know exactly what the results will look like but you can be sure fasting will produce real outcomes as a result of allowing God to be close to you and allowing your spirit to get closer to God through fasting (a bodily act). In some ways fasting impacts our relationship with God in ways that are very similar to how making love impacts the relationship between a husband and wife.

Impact of Fasting

Fasting produces a closeness to God that is fulfilling and rewarding in itself, but the impact of fasting does not stop there. Fasting can make a difference beyond the person fasting. Perhaps a personal story might help to illustrate this point. After years of research, prayer, and seeking, God led my team and me to launch an outreach project among some of the most secular and atheistic people in post-Christian Europe. God opened doors for us to start a non-profit center with various services meeting the needs in the community. Before we knew it, there were a number of people coming to our center for various reasons: to socialize, for their children’s education, to participate in various activities, etc. Some would come sporadically, some regularly, and some were even willing to be involved as volunteers.

Although socially and relationally the center was blossoming (the most prominent activity was a growing Gospel Choir made up of atheists), the spiritual side of all the activities seemed stagnant, at least it felt that way. No one appeared to be interested in conversations about life and God (i.e., in Bible study). After a couple of years I started asking God what else could be done to win disciples for Jesus. The answer I heard was—more prayer is needed. A local team was recruited to pray full time. Small groups from Pioneer Memorial Church in Berrien Springs, Michigan agreed to “adopt” people in the Czech Republic to pray for them from half way around the world. Soon one lady from the choir, who was in her seventies, decided to get baptized. The next year one couple was baptized. Prayer brought spiritual breakthroughs in the lives of those people. However, during my prayer times I was noticing I was “running out of gas.” The long process of mingling with people, loving them, and ministering to their needs was draining me spiritually.

Towards the end of 2011, I received a request from a Christian businessman to translate a book called *Fasting Journal*. It did not take a lot of time for me to realize God was speaking to me through that book. Before completing the translation, my first ever 21-day fast started. My body slowed down, but my body and spirit were energized as I spent more time in God's presence. It dawned on me that in addition to fasting and prayer there was not much more I could do for the salvation of the people we were working with. This new insight filled me with the "peace of God, which surpasses all understanding" (Phil 4:7).

Since then longer periods of fasting have become a regular part of my life. Our outreach work in the community gradually started to bear spiritual fruit. The number of baptized people grew, a new local church was planted, and our initially "atheist" Gospel Choir not only grew to be one of the largest in the country, but most importantly, it became a praying choir where the good news of the Gospel was openly shared. Through various ministries that sprang from this initiative, hundreds of people throughout the Czech Republic are still being touched by God's love.

Towards the end of one of the three-week fasts in the beginning of a new calendar year I was scheduled to preach in the more traditional parent church. During the sermon I noticed something extraordinary—people were deeply touched, some had tears in their eyes. One of my friends came up and talked with me after the worship service and asked where I got the sermon. I did not know what to say because I was just communicating what the text of the Scripture was saying to me while I was fasting.

Fasting and God's GDP

I come from a very secular environment where miracles are not common or expected. Unbelief is deeply rooted in the soil of the Czech worldview. For years it was considered impossible to grow a church among non-believers through intentional mission work. However, it was through prayer and fasting that God's miracles happened in such an environment. A new understanding started to develop that the following analogy may help explain. In some ways, fasting has to do with God's economy and His gross domestic product (GDP). Fasting somehow helps God's economy grow in the everyday spiritual market place of the Great Controversy.

Think about the following: If you lose in the physical world, you gain in the spiritual world. Look at the biggest spiritual victory in all of history—God lost His dearest only begotten son Jesus. From a purely human perspective there could not be a greater loss and yet—what a major victory it was. If we intentionally deprive ourselves of the pleasure of eating food for shorter or longer periods of time, we may lose (1) as our inner insecurities become more visible, (2) as we become more fragile/vulnerable, (3) as we lose physical weight (often needed), and (4) as we experience a temporary loss of energy and various other losses;

however, through these losses God's people are able to experience spiritual gain in the battle with the enemy. In other words, fasting along with praying allows God's people to sooner or later witness a demonstration of God's power they would not otherwise witness.

Jesus drew attention to this principle when He said, if you lose your life, you gain it (Matt 10:39, 16:25; Luke 17:33; John 12:25). "Every fast takes us into the death of self, its desires, and often into physical needs. From God's perspective, this is a major benefit! Life becomes a little more God-centered and a little less self-centered" (Holmes 2009:13). How do you let God know in the most profound and radical way that you are hungry and thirsty after His righteousness (Matt 5:6)? One of the best ways is by your willingness to die for Him and by being willing to give your time and appetite to the Lord. This is a very powerful way to experience Jesus' teaching, "When you lose your life, you will gain it." When you list the basic needs necessary for survival (with the exception of breathing and water intake) and are willing to give them up for short periods of time, you become a witness to the gain of God's Kingdom and His glory

The Bible says, "You who hunger now,... will be satisfied. Blessed are you who weep now, for you will laugh" (Luke 6:21). God's people have a reason to be happy when they fast (fasting does lead in many ways to hunger and weeping), because hunger opens the way to the Lord and helps remove those things keeping people in darkness and captivity. Fasting often releases a quality of life only God can give. When the disciples ran out of God's power and were not able to meet the needs of a desperate father seeking help for his demonized son, Jesus indicated that they needed to spend time in prayer and fasting (Matt 17:21).

When God's people face the enemy, fasting allows God to show His presence and release His power and authority in more evident ways. In addition to the beatitudes Jesus added a list of woes or warnings: "Woe to you, you who are full now, for you will be hungry. Woe to you who laugh now, for you will mourn and weep" (Luke 6:25). There are various and subtle ways how to ignore Jesus and His teaching. Avoiding times of hunger and mourning is one of them. If you try to do things in your own way and on your own terms, you weaken God's ability to work through you. By ignoring the call to fast and pray we prevent ourselves from being more fully part of God's healing that He wants delivered to broken, hurting people. I have learned that God's purposes cannot be completely fulfilled and He cannot release all His healing power if those he works with try to do things using only their strength and abilities. In the light of Jesus' teaching it makes sense to say that as a result of fasting, change can happen "where it previously has not been possible" (Holmes 2009:18).

Two Kinds of Fasts

Fasting can be misused in a variety of ways? Some fast in an attempt to manipulate God. "Some Christians think fasting proves to God their utter seri-

ousness and deep devotion. God, so they think, will be especially attentive to my prayer if I fast.... This view of fasting, which is an extreme instrumental view, too easily slides into manipulation” (McKnight 2009:134). Fasting can also be motivated by self-centered reasons. Instead of fasting to make oneself more open to God and His will, some people fast in order to boost their case in negotiating their “business” with God. Sometimes fasting can also be misused when some become obsessed with seeking benefits as a result of fasting. Some feel that “if we fast we’ll be more spiritual, more attentive to God, more focused spiritually, more often the receptor of God’s gifts, more healthy, more ... more.” (McKnight 2009:142).

Fasting can even become extremely dangerous. For example, Muslims fast during the month of Ramadan, which can be used to encourage religious extremism. Jewish fanatics bound themselves under a curse “to taste nothing until we have killed Paul” (Acts 23:14, 15). In addition, fasting can be a way to show off, to be try to impress people. “God, I thank you that I am not like other people: thieves, rogues, adulterers, or even like this tax collector. I fast twice a week; I give a tenth of all of my income to the poor” (Luke 18:11, 12).

These examples illustrate that there are really only two kinds of fasts. While some may fast by only drinking water or only taking juice or even fasting from something other than food, what matters is the motive behind the fast. People who fast may be very religious or not so religious; they may be at various stages in their walk with God; however, there are still only two kinds of fasts. The reason for the fast either comes from a pure heart or it does not. This is the key difference, at least for me. Perhaps this is what Jesus had in mind when He announced His “new wine in new wineskins” strategy when some came accusing His disciples of not fasting enough (Mark 2:18-22). It is very difficult for anyone to judge someone else’s motives for fasting, so perhaps this is why Jesus recommended that fasting was a very personal and private activity that should be done in secret (Matt 6:16-18).

Fasting can be for religious purposes where people discipline their wills; however, if it does not spring from a heart longing for intimacy with God, fasting can easily become counterproductive. So a word of caution: When you fast, if your reason to fast is not coming from a heart longing to better know and relate to God, be careful. The reason for fasting “really does make a difference to the Lord.... In fasting our motives and purposes are absolutely vital” (Baab 2006:30-31). In reality, “God does not need our routines or savor heartless activity. He does not want our ‘leftovers.’ True worship that comes from our hearts feeds Him and satisfies Him; it is something He desires—and deserves” (Franklin 2008:72).

Fasting Makes a Big Difference

Over 60 biblical references connect fasting with spiritual issues (Dybdahl 2008:85). Fasting has been closely connected with many historical moments in

the history of both Israel and the church (Holmes 2009:19). While Moses was on the mountain fasting for 40 days, he met God. Jesus fasted and prayed for 40 days in the desert before starting His public ministry. In the modern church fasting appears to be underestimated, misunderstood, and a neglected practice. What is it about fasting that today's Christians seem to not understand?

Peter Holmes speaks of two main goals related to fasting: (1) to know God better and be closer to him, and (2) to see changes and breakthroughs in areas that would otherwise not be possible. Fasting is personal, relational, and intimate to begin with. A personal relationship with God is foundational to ministry. The saying, "The way to a man's heart is through his stomach," also applies to our relationship with God, although the other way around: "Fasting has given me a deep love for the Lord and His created world, as well as a sense of His pleasure upon my life" (Holmes 2009:9). We, as humans, yearn for God and it is my conviction that it is God who created that yearning in us. It is fasting that helps satisfy that yearning (McKnight 2009:151).

Personal transformation and character development is perhaps more important to God than our accomplishments and achievements in life or ministry.

Regular fasting at its most basic level may well be the most effective way to deal with all the appetites and compulsions that rule us. Why else would fasting be so heartily recommended by so many saints over so many years? Combined with prayer, it is a potent means of making ourselves available to the cleansing, restoring, empowering grace of God. (Thompson 1995:79)

Fasting helps create humility by making us weak and exposing our needs. It takes genuine self-denial to give up our arrogant tendencies and to realize our need to control our selfish desires (Holmes 2009:13-14). Fasting brings to our attention things like anger, bitterness, jealousy, strife, and fear (Foster 1988:55). Fasting helps us notice the false, non-life-giving things that we are attached to and to "purposefully attempt to attach to the ways of God" (Baab 2006:15). Instead of fasting to get something from God we need to fast "to express ourselves to God more completely" (McKnight 2009:142). Fasting provides a benefit as we experience "the kind of freedom that is rooted in healthy discipline and meaningful sacrifice" (Baab 2006:10). It may sound like nonsense but fasting can actually energize, give spiritual strength, and in some cases even enhance physical strength, for one's body and spirit are intrinsically linked so cannot be separated.

Fasting can also help people discover the hidden roots of illnesses, fatigue, stress, etc., and thus bring them to their Healer. "Healthy people don't need a doctor—sick people do" (Matt 9:12; Mark 2:17; Luke 5:31 NLT). Those who do not yearn to be closer to God do not need fasting but those with a divine love deficit do. With full stomachs people may not appreciate God's spiritual "dishes" as much as they would while fasting. Hunger adds transformative value to God's nourishment. Fasting facilitates wholesome healing. When the righteous pray for healing (Jas 5:16), they may find that "fasting is the only way to express

themselves” (McKnight 2009:149). Jesus did not begin His earthly healing ministry “until He returned from the forty days of fasting” (Franklin 2008:87). He said we would do even greater works than He did. If He needed to fast for 40 days, how dare we think to participate in a ministry of healing to broken hurting people without fasting?

Some may still worry about the danger of trying to manipulate God when praying and fasting for something specific. There is a difference between fasting in order to get what we want and fasting in order to let God know that this is His moment to do what is best. Look at David—he fasted because he desperately wanted his newborn child to live. Did God hear him? Yes. Did the newborn baby live? The child died and David’s response shocked everyone around. By getting up, dressing, and going to eat David acted by faith—free of anger towards God and towards himself. I doubt his reaction would have been the same if he had not spent time communicating with God and fasting. This story shows that when we have an urgent request for God and plead with Him through prayer and fasting, it is more a desperate call and surrender rather than manipulation. It says, “Listen! Look at me! I am in earnest! I am desperate! I am in great need! Answer me, please!” (Holmes 2009:17).

Do you sense a deep hunger for something more that you somehow cannot satisfy even if you earnestly pray for long periods of time? Think of adding fasting. I hope that by reading so far you realized that your fasting can help you as well as others. Regular 3-week fasts in the beginning of each calendar year have become something I genuinely look forward to even if there is no immediate or noticeable (sensational?) benefit. Stories of what has happened throughout the years as a result of starting each year with fasting and prayer would fill a book. Giving up something bodily has brought a wholesome benefit along with a closer communion with God. “There is a joy in simply communicating wholly with God” (McKnight 2009:149).

While in Samaria, the disciples had a chance to learn about the mystery of how the spiritual and physical realm overlap when they brought food to Jesus. “When you open yourself to know the will of the Father and do the will of the Father, no steak or cake compares. Nothing can fill you and satisfy you like that” (Franklin 2008:27). Knowing God’s will does not necessarily mean you know how to follow His will. Fasting often helps God’s people get a better sense of how to implement God’s will in the best possible way. “Fasting will bring you into destiny. Fasting will bring you into alignment with God’s plan for your life. Now is the time to fast, to seek God diligently, to sanctify yourself, to discern God’s priorities, and to walk in His promises. Go for it!” (Franklin 2008:99).

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Appendix 3

Dangers of Dialoging with Demons

by Bruce L. Bauer

Many current practitioners in the area of setting people free from evil spirits practice and advocate the importance of dialoging with demons when involved in a ministry of deliverance. Is this a practice that Seventh-day Adventists should use? What are the dangers involved? And if asking evil spirits questions in order to receive information during the deliverance session is dangerous and should not be used, what alternative methods can be used to ascertain why evil spirits have a hold on a person? These are the questions that this appendix seeks to answer.

Current Practices Advocated by Many

The majority of current practitioners advocate commanding evil spirits in a person in the name of Jesus to reveal to them why they have a hold and a right to remain in the demonized person. Notice what several of them say:

Francis MacNutt, a well-known author of the book *Deliverance from Evil Spirits: A Practical Manual*, suggests that “if it is a great help to know when an evil spirit is present, it is even more useful to know the spirit’s nature and identity” (1995:83). He goes on to say in a later chapter of the book that “while you can work by ordinary discernment—figuring out which spirits are present by talking to the demonized person or by *commanding the spirits to name themselves*—the ideal way (if you do not have the gift [of discernment] yourself is to have someone on the team discern (1) whether a spirit is present; (2) the identity of the spirit” (155, emphasis mine).

MacNutt places less emphasis on commanding the spirits to name themselves than many others do. For example, an Adventist practitioner writing under the pen name Vaughn Allen says, “I asked, ‘Demon, In the name of Jesus Christ, tell me who you are.’ The answer came, ‘My name is immaturity’” (1993:45). Allen goes on to say that “demons do not like to tell their names. Only rarely do they

reveal this information voluntarily. I believe that revealing their names weakens their power and influence. In several instances I have heard demonic voices say, “I don’t want to tell my name because then I will have to leave” (46).

Perhaps the best-known evangelical deliverance specialists is Charles Kraft. He wrote *Defeating Dark Angels: Breaking Demonic Oppression in the Believer’s Life* in 1992, with an updated edition in 2011. He dedicates a complete chapter to the topic of “Getting Information from Demons.” In 2015 he came out with *The Evangelical’s Guide to Spiritual Warfare: Scriptural Insights and Practical Instruction on Facing the Enemy*. Both of these books place a heavy emphasis on commanding evil spirits in the name of Jesus to reveal (1) who they are, (2) when they entered the person, and (3) why they have a right to be in the person.

Kraft offers six reasons why it is helpful to get information from evil spirits in the process of setting people free.

1. Much information can be obtained that can be used against the demons.
2. The information received can speed up inner healing and lead to quicker deliverance. For example, if a demon reveals when and why they are in a person that helps the deliverance minister get to the root cause quicker.
3. Inner healing of the person requires more information than just knowing that a demon is present.
4. Forcing evil spirits to give information weakens them, making it easier to force them to leave their victim.
5. When the victim hears the demons confess their lies and how they have trapped the person it gives the person confidence that freedom is possible.
6. When the victim learns to recognize the demon’s voice during the deliverance session it makes it easier for the person to recognize that same voice if the demon comes back later (1992:165-170).

Kraft also mentions six cautions when getting information from evil spirits.

1. Don’t trust what demons say without cross-checking.
2. Since evil spirits are lying spirits, it is important to command them in the name of Jesus to tell the truth.
3. Demons are also deceitful—they often tell half-truths in order to mislead.
4. Never let demons take control of a deliverance session.
5. One of the most common tactics demons use is to bluff and intimidate in order to keep control of their victims.
6. There is no magic formula that guarantees that you can get the information you want, so Kraft suggests that each practitioner experiment to find his or her best way (170-175).

To be fair to Kraft, it is important to note that he also recognizes that information on the why and when of demonization can be gained through the gift of discernment, prayer, listening to what God is saying concerning the situation, through experience, and common sense.

Michael Bradley offers detailed suggestions for casting out demons in a person. He advocates that the deliverance practitioner should “call up the head chief

demon and command him to tell you what additional legal rights there may be that you are not aware of” (n.d.). He then goes on to suggest wording to use in such a situation.

In the name of Jesus Christ, I am now calling up the head chief demon who is still on the inside of John. Head demon, I now command you, in the name of Jesus Christ, to come forward right now and identify yourself by the function name that you are operating on with John. Come forward right now, in the name of Jesus Christ, and identify yourself by your function name and reveal yourself both to myself and to John.

Head demon, you are now standing before the throne of Jehovah God, and you cannot and will not tell a lie before Him. So again, in the name of Jesus Christ, I now command you to come forward and tell me what your function name is and what the other legal rights are that we are both aware of that is allowing you to continue to remain in John like you have been doing. In the name of Jesus Christ, tell me right now what your assignment is with this man. (Bradley n.d.)

These are a few examples of practitioners who advocate getting information from evil spirits to help the deliverance process. In the next section I will look at biblical examples of people who dialogued with Satan or evil spirits.

Biblical Examples of Dialoging with Demons

There are a few biblical examples of individuals entering into dialog with Satan or evil spirits. In Mark 5:1-20 and in the parallel passage in Luke 8:26-39 Jesus’ encounter with the Gerasenes demoniac is recorded. Jesus commanded the demons to tell him who they were, and later he continued the conversation as the demons begged him not to send them out of the territory but to allow them to enter a nearby herd of pigs.

Also, at the beginning of Jesus’ ministry and during the temptations in the wilderness he carried on at least a couple of conversations with the devil. When people ask me about these situations, my reply is that I am not Jesus. I do not know where my tipping point is, so I have decided to draw a line and not allow evil spirits to speak through their victims, nor do I seek information from them.

Another reason why I have made that decision is that the devil and his evil angels are masters of deception and deceit. Notice how the devil twisted information to entice Eve to sin. The serpent asked, “Did God really say, ‘You must not eat from any tree in the garden’?” (Gen 3:1). What God had said was that Adam and Eve were free to eat from any tree except the tree of the knowledge of good and evil (Gen 2:16, 17). The devil then went on to suggest that if Eve ate, she would not die, but rather that her eyes would be opened and she would become wise like God knowing good and evil (Gen 3:4, 5). We know that the devil and evil spirits are liars and are masters of deception and half-truths, so why would we want to depend on such a source for information to help people find freedom from them.

Types of Things Evil Spirits Say

Another reason why I am against dialoging with evil spirits is the type of things that evil spirits say. They often threaten to harm the group ministering to the victim, or say things that further intimidate the victim to feel that no one or nothing can help them be free of the oppression they are suffering from. One spirit spoke through one of the victims I was ministering to saying, “You’re really bugging me. Why don’t you get out of here?” Why would a ministry team want to listen to such threats? I have found it better in such situations when the spirits begin speaking through their victim to just tell them, “In the name of Jesus Christ, be quiet!”

Another ploy of the spirits is to begin to reveal sins committed by members of the deliverance team in order to embarrass them and get them to quit the session. When I was in India a group of Spicer College students was conducting Bible classes on the University of Pune campus that is just down the road from Spicer. One Sabbath afternoon, one of the Bible students became demonized, so they placed him in a side room and began to minister to him. One by one they came out, heads down, embarrassed, because the evil spirits pointed out unconfessed sin in each of their lives.

The solution to this type of situation is (1) to be ready at all times to minister with no unconfessed sins; (2) do not allow the spirits to talk, accuse, threaten, or intimidate; and (3) if a member of the team is confronted with unconfessed sin, have that person pause, confess the sin, then get back to ministering freedom to the victim. Evil spirits are good at bluff and bluster. They will try to do anything to interfere with ministry that would set their victims free.

One other thing that evil spirits often say when they are allowed to speak through their victim is, “She belongs to me. You can’t help her. She is mine.” Again, why would you want to allow things like that to be said? The solution when this happens is to simply say, “In the name of Jesus, be quiet!”

Other Dangers of Dialoging with Demons

I believe one of the greatest dangers associated with interacting and talking with demons is that there is the very real danger that in the course of going back and forth in speaking with the demon the deliverance minister may have his or her curiosity aroused by something that is said and may then ask further questions that have nothing to do with setting the victim free.

Several years ago, Vaughn Allen, the Adventist practitioner visited my class here at Andrews University. We had quite a discussion on this point of whether or not it was safe to enter into dialog with demons. About 15 minutes later as he was sharing a story of how he had ministered to a woman in Florida, the spirits speaking through the woman mentioned something about the Bermuda Triangle.

He then asked the spirits if there really was anything supernatural connected with the Bermuda Triangle. I pointed out to him that he had just illustrated my greatest concern about dialog—crossing the line, asking questions that have nothing to do with setting the person free. In such a case there really is not much difference in speaking to demons than in going to a séance.

Another danger of allowing evil spirits to talk through the victim is that the practitioner opens up the possibility that he or she could lose control of the session and allow the demons to take over and dominate the deliverance session. Demons will do whatever they think they can get away with to disrupt the session. Their goal is to hang on to their victim. So, if they are allowed to talk they will use that vehicle to spread confusion, insinuate that they are strong, that they are in control, or threaten and intimidate the deliverance team.

One last danger is that by asking evil spirits for information practitioners are basically saying that without their help they will not be able to cast them out. Satan and his angels are very quick to pick up on any hint of fear or weakness in understanding one's position as a disciple of Jesus and Christ and the delegated authority that provides in commanding demons to leave their victims.

Alternative Methods for Getting Information

Instead of depending on demons to give useful information to help understand when and why evil spirits are harassing a person I recommend several alternative methods for getting information.

Prayer

Anyone who has been involved in a deliverance session realizes the importance of prayer. There are at least three specific types of prayer that I believe are important when seeking freedom for a victim of demonic oppression. Before beginning a deliverance session I often pray a prayer like this:

Father, as we meet today, in the name of Jesus Christ I command any evil spirit that is present in this room to leave.

I claim this place, this time, and these people for the Lord Jesus Christ.

Father, please send your Holy Spirit to give wisdom and discernment that we might be a blessing to _____.

Thank you for power and authority to minister in your name to release captives and bring healing.

We ask for protection in the name of our Savior Jesus Christ over everyone present, for our families, our friends, our work associates, our property, finances, our health and everything else connected with us. Thank you Father for Your protection from any attack from the evil one.

If there are any evil spirits in this place, in the name of Jesus Christ we forbid them to interfere in what takes place here. Father, send angels excelling in strength to surround us with their protection.

I further forbid any spirit inside of _____ to cause any violence, throwing up, or other disturbing behavior.

Thank you, Father, for Your power and authority to set people free. Amen (Adapted from MacNutt 1995:285).

A second type of prayer is ongoing during the deliverance session. I and the other members of the team are constantly praying and asking God to give us wisdom, to give us discernment, to help us better understand the underlying reasons why the spirits have a hold on the person. Evil spirits infest people for a reason, and unless the root causes are dealt with, even if the name and power of Jesus Christ expels the spirits, they will often return.

Charles Kraft uses the analogy of rats and garbage. Let's say I am a very piggy person. When I work in the kitchen, I just leave the garbage in the sink and on the floor. When it becomes too much, I just shovel it out the back door. Such habits soon attract rats. Now I can get a gun and shoot the rats, but they can breed and multiply faster than I can kill them. The solution is to clean up the garbage, to take away their breeding grounds.

It is the same way for people who are harassed with evil spirits. We need to do more than just set them free in the name of Jesus Christ. We need to help them identify the spiritual garbage in their lives, then help them deal biblically with the sin in their lives so there are no reasons for the spirits to return. Therefore, prayer throughout the deliverance session is focused on seeking God's guidance in determining the underlying reasons for the demonization.

A third and final type of prayer that I use in connection with deliverance sessions is a prayer for cleansing at the conclusion of the session.

Lord Jesus, thank you for sharing with us your wonderful ministry of healing and freeing captives from the power of the evil one. Thank you for the way You have healed people today. Please cleanse us from any sadness, negativity, or despair that might have affected us. If our ministry has tempted us in the areas of anger, impatience, or lust, cleanse us of those temptations and replace them with joy, love, and peace. If any evil spirits have attached themselves to us or oppress us in any way, I command them to depart in the name of Jesus Christ.

Come Holy Spirit, renew us and fill us with Your power, Your life, and Your joy. Strengthen us where we are weak and cover us with Your light. Fill us with life. Jesus, please send Your holy angels to minister to us and our families, guard and protect us from all harm and accidents, and give us a safe trip home. Thank you for Your protection and care. Amen (Adapted from MacNutt 1995:285).

Discernment

Another alternative to seeking information from evil spirits is to depend on the gift of discernment. Usually among the members of a team involved in ministering freedom from evil spirits you will have at least one member whom God has gifted with discernment. The Holy Spirit gives knowledge and insight

concerning the underlying reasons why and when evil spirits took up residence in the person. This type of information is helpful and can be used to encourage the person to confess sins of the past that have opened their life to demonic influences. I would much rather depend on information given by the Holy Spirit than to take at face value anything said by an evil spirit.

Questionnaire

One of the most useful tools I have found to better understand why a person is demonized is to use a questionnaire. There are various models in the literature dealing with setting people free. I have adapted one from a book, *The Healing Touch*, by Norma Dearing (2002:156-161, see appendix 1).

The questionnaire asks a series of questions concerning involvement with fortune-tellers, spiritualism, contact with the occult through various activities, use of sorcery or magic, devil worship, witchcraft, or suicide, the use of drugs, involvement with pornography, sexually deviant behaviors, or any relationship with an abortion. Again, this type of information can be used to help a person confess, forsake, and renounce any past involvements with activities that could give the evil one a foothold in their life.

In answer to the question, Should we engage in dialogue with demons? I personally have made a decision not to do it. I believe the dangers far outweigh the advantages of such practices. I would much rather depend on information gathered through a questionnaire and from information given by the Holy Spirit than misinformation, lies, and threats from demonic sources.

Isaiah has some good advice: “Someone may say to you, ‘Let’s ask the mediums and those who consult the spirits of the dead. With their whisperings and mutterings, they will tell us what to do.’ But shouldn’t people ask God for guidance?” (Isa 8:19, 20a NLT)

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Appendix 4

Types of Spirits

Spirits tend to come in clusters, for example, *rage* with *revenge* and *revenge* with *murder*.

Wounding Spirits

Wounding spirits are spirits that have hooked into the wounds of the victim's past. The sin that causes this demonic infestation is not primarily the person's own sin, but another person's sins that have left deep wounds.

A good example of this kind of spirit is *rejection*. A little girl may have been rejected by her mother or father, making it hard for the woman to accept that anyone could really love her later in life. A spirit of *rejection* will move into that emotional wound and intensify the sense of rejection. Such a person may need to repent for hating the perpetrator, but basically she is more sinned-against than sinning.

Sinful Spirits

Demonic infestation may have happened because of the individual's own sinful actions. If the sin has been intense and deliberate, or if it has been indulged in over a long time, then the evil spirits have, in a sense, been invited in. Some of these spirits of sin, for example, *murder*, are fierce and difficult to dislodge. Other spirits, such as *vanity*, often come out whining.

Occult Spirits

Occult spirits are some of the most difficult spirits to drive out. Discovering if occult spirits are present is especially important because they will try to block prayers for healing. People open themselves up to occult spirits when they seek knowledge or power by illicit means. Such spirits are called "demons" by witches and are generally the most powerful spirits that harass an individual.

There are levels of involvement with the occult that open the individual to such spirits.

First, there are unwitting entrances into Satan's kingdom through spiritualism or other occult practices such as demonically inspired computer games, listening to demonically inspired music, reading demonically inspired books, or playing with Ouija boards and other methods of seeking answers through supernatural sources. Second, there is intentionally seeking spiritual power to harm or dominate another, for example, casting voodoo spells. Third, there are those who seek to become a channel or witch, allowing a spirit to take over a part of their life, or allowing automatic writing. Fourth, there are those who commence a known, direct relationship with Satan by making a pact with Satan. Fifth, there are also those who become part of a coven involved in overt Satan worship, involving sexual orgies, torture of children in SRA (Satanic Ritual Abuse), blood sacrifices of humans or animals, and sexually explicit parodies of Christian worship.

These spirits may also harass the descendants of those who have practiced the occult and may be referred to as ancestral spirits in the sense that the spirits' right to harass or possess has come down through a generational pact.

Ancestral Spirits

Ancestral or familiar spirits may identify themselves as the spirits of the departed and may claim to have communication with the Highest Being and therefore claim to have words of advice or warning. They rule through fear. They present themselves as either the person, recognizable by physical characteristics, voice, or mannerisms, or they present themselves as partial beings, such as a skeleton that has red eyes, that walks or talks, etc.

Nature Spirits

Nature spirits are believed to inhabit trees, rocks, rivers, or other things in nature. A common type of nature spirit feared by many animistic people is the spirit tree, which is believed to have power to cause sickness and even death if people touch it or do not offer the right kinds of offerings to it.

Spirits Associated with Black Magic or Curses

Spirits may enter or harass a person physically, mentally, socially, or spiritually as a result of a curse placed over that person by someone practicing the occult.

Appendix 5

Cultural Practices That Could Expose a Person to Demonic Involvement

Traditional Rites or Ceremonies in Africa

Ancestor Veneration or Worship

Ancestor veneration is the practice of honoring the deceased (called the living dead), based on the belief that the dead are still alive in the spirit world and perform the role of intercessors, protectors, and facilitators between those who are actually living and the spirit world. Ancestors are believed to visit their families and share meals with them from time to time. (Donkor 2011:232)

Rites of Passage

Rites of passage are considered to be means of communication between those who are living on the earth and those who live in the spirit world. Negligence in the fulfillment of these duties is believed to result in the spirits' wrath. Seventh-day Adventists honor godly family traditions and values where consistent with God's will, but sharply distinguish between respect for the dead and veneration of ancestors. Ancestor veneration is an open negation of biblical doctrines and should not be practiced by believers (Eccl 9:5, 10; Deut 18:10-12).

Birth Rites

When the ceremonies connect the newborn to the ancestors by giving the child the name of a family idol or a bad name in order to avoid further "reincarnations" of the child.

Spiritual Marriage (emphasis ours)

Although marriage rites per se are honored by Adventists when the marriage reflects biblical ideals, marriage rites become means of demonization when they are contracted with a spirit husband or wife (spirit/demon spouse).

Demons initiate this type of marriage in order to usurp God's initiative (see, for instance, Jer 3:14-15: "Turn, O backsliding children, says the LORD; for I am married unto you: and I will take you one from a city, and two from a family, and I will bring you to Zion: And I will give you shepherds according to my heart, which shall feed you with knowledge and understanding).

Rites of Holy Days

Whenever the celebration of holy days include oblations and sacrifices made to one's the ancestors, such activity could lead to spirit involvement and demonization.

Inheritance Rites

An inheritance rite that requires the inheritor of the property of a deceased person to perform specific rites in order to honor and appease the ancestors in the fulfillment of his or her obligations toward them.

Burial Rites

Burial rites are indispensable in the grieving process, but when they imply a continuing relationship between the deceased and the living, they become incompatible with the Christian message of Christ's victory over all powers. Such practices include: special spiritualistic preparations before burials for persons who experienced sudden "mysterious" death, such as by certain diseases, accidents, lightning strikes, and death during childbirth; special ritual treatments required in cases of the abomination of suicide; certain spiritualistic ritual obligations imposed on the firstborn and other family members when a parent dies; the subjection of widows and surviving twins to spiritualistic rituals in order to safeguard their well-being. There are other spiritualistic ceremonies and rituals directly associated with the veneration of ancestors that are performed before the actual burial and particularly when the body of the deceased is being prepared and during the burial itself (e.g., positioning the corpse in certain way).

Post-Burial Rites

This would include cleansing rituals that perpetuate the belief that, if the cleansing is not performed the spirit would return to haunt the surviving spouse or other relatives. Post-burial rites involving sex with a clan relative to remove the evil spirit and the smearing of white powder or similar acts for protection would be the types of rites that Christians should not take part in.

Exhumation

Exhumation is the practice of showing respect to the spirit of the dead

ancestors by replacing burial sheets with new ones. This practice is done in order to prevent the curse of the dead ancestors coming upon the families, their businesses, agriculture, and other activities of the descendants. The ritual consists of taking the dead body out of the tomb (after five or more years) and conducting festivities lasting several days before replacing the old sheets and holding a new funeral.

Mourning Rites

Mourning rites are not necessarily incompatible with the biblical message; however, excessive, injurious, degrading, and violent mourning and grieving rites performed before and during the burial are incompatible with the biblical faith, particularly when they are considered to be vehicles through which the mourner's innocence in his or her death is expressed to the deceased.

Practices Pertaining to Daily Living

Practices, including the wearing of amulets and certain types of jewelry that supposedly protect against evil influences, drinks and food items dropped and left for consumption by the ancestors, and family shrines connecting the household to the ancestors are inappropriate for Christians to participate in.

Hindu Traditional Practices

Ayurveda

Ayurveda is a comprehensive system of healing that is more than 3,000 years old and based on a holistic approach rooted in Vedic culture.

Hindu Worship or *Puja*

In Hinduism, *Puja* (alternative spelling *pooja*; Sanskrit “reverence” or “worship”) is a religious ritual which most Hindus perform every morning after bathing and dressing but prior to taking any food or drink.

Hatha Yoga

Outside of Hinduism, yoga is usually understood to refer to the practice of meditative movement and bodily postures. However, this is only one type of yoga. *Hatha Yoga* is one of the paths that lead to the ultimate goal of *Raja Yoga*, or contemplation of the One Reality.

Hindu Temples and Temple Worship

The practical preparations for building a temple are invested with great ritual significance and magical fertility symbolism. The basic plan of a Hindu temple is an expression of sacred geometry (metaphysical architecture) where the temple is visualized as a grand mandala. When devotees enter a temple, they are actually entering into a mandala and therefore participating in a power-field.

On reaching the main gateway, the worshipper first bends down and touches the threshold before crossing it. This indicates the transition from the way of the world to the way of god has been initiated. The inner shrine, devoid of any ornamentation, and with its plainly adorned entrance, leads the devotee further to the highest achievable state of consciousness—that of semi-tranquillity (*turiya*)—where all boundaries vanish and the universe stands forth in its primordial glory.

No description of the Hindu temple can be complete without a mention of the tall, often pyramid-like structure rising above the landscape and dominating the skyline. This element of temple architecture is known as *shikhara*, meaning peak (mountain). It marks the location of the shrine room and rises directly above it.

Kundalini Yoga

In Hinduism, *kundalini* refers to the psychic or cosmic energy that lies dormant in most people. It is sometimes identified with Shakti, the Great Goddess who is equated with divine energy. The practice of *kundalini yoga* centers on raising the dormant psychic energy through the body's seven major *chakras*, or centers of consciousness.

Buddhist Mantras and Meditation

Buddhist Mantras

Mantras are sacred sounds that are believed to possess supernatural powers and are practiced especially in Indian religions such as Hinduism and Buddhism.

Buddhist Meditation

Buddhist meditation is a form of mental concentration that leads ultimately to enlightenment and spiritual freedom. Meditation occupies a central place in all forms of Buddhism, but has developed characteristic variations in different Buddhist traditions.

Some Elements of Folk Islam

Many practices in Folk Islam (incorporation of native animistic beliefs and practices with Islam) can lead to demonization. Most Folk Islamic practices and

beliefs rely upon traditional magic and rituals that call upon the supernatural world. The usage of shrines and amulets, the veneration of saints and ancestors, and beliefs in magical power of the Qur'an are some of its characteristics.

In Folk Islam saints (demons) fulfill an important role. A major distinction is between the dead and the living saints. Whitewashed, domed shrines dot the landscape of much of rural Africa and the Middle East. Both the corpses of saints and their shrines—even the ground, water, or foliage surrounding their graves—are believed to be endowed with large deposits of *baraka* (blessings). Folk Muslims believe *baraka* is a magical power that can be created by ritual and manipulated for human benefit (See <http://www.pewforum.org/2012/08/09/the-worlds-muslims-unity-and-diversity-4-other-beliefs-and-practices/>.)

The Adoration of Saints and Some Apparitions in Some Christian Denominations

Consulting the dead is communication with demons because the dead cannot be called up “There shall not be found among you any one that makes his son or his daughter to pass through the fire, or that uses divination, or sorcery, or interprets omens, or is a witch, Or casts spells, or is a medium, or a wizard, or consults the dead” (Deut 18:10, 11:). “For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten” (Eccl 9:5).

Some apparition or materializing of ephemeral, spiritualistic, ghost-like beings could be demonic manifestation that could lead to demonization.

Some speaking in Tongues

The utterance of foreign languages without the individual's prior study of such languages is a biblical spiritual gift. In the book of Acts, the three instances of speaking in tongues are all manifestations of the people speaking established contemporaneous languages, foreign to the apostles and never studied by them beforehand. However, Satan can counterfeit this legitimate gift of the Holy Spirit, and, probably, the context of any given manifestation must aid in determining whether it is from God or from Satan. If, for example, the speaking of recognizable foreign languages never previously studied is found in a situation involving gross bodily contortions and other highly repulsive behavioral characteristics, the phenomenon probably is not of God, but of Satan. If any of these four factors is present in any given phenomena, there may be a strong presumption in favor of the presence of demon activity (Donkor 2001:207-208).

Tattoos with Occult Messages

“Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD” (Lev 19:28).

Activities with Occult Themes

Some forms of entertainment (movies, songs, and video games) have hidden themes and metaphors which very few people understand. Many movies and a lot of popular music have mystical and occult teachings contained within them that may not even be noticed by the people who watch, listen, or play them.