



ABSTRACT

THEY WILL CAST OUT DEMONS:  
HOW CHRISTIAN EXORCISM  
IS PRACTICED IN NORTH AMERICA.

by

Michael D. Mohr

Some Christians focus too much on evil instead of keeping the focus on Jesus Christ. Many other Christians pretend evil spirits do not exist or have no contact or influence with believers. For a healthy balance between these two great dangers in the church today, we need to understand the function of exorcists. The purpose of this study is to determine how Christian exorcism is practiced in North America today.

This is an exploratory study utilizing a researcher-designed questionnaire for a criterion-based sample of known Christian exorcists and deliverance ministers who cast out demons in Jesus' name. Information was gathered using two survey research methods: a questionnaire by mail and an interview by phone. Current practices of Christian exorcists in North America were viewed through the lense of three historic models of exorcism (Word, Sacramental, and Spirit) and were compared with the practice of Jesus and the early church.

This study is limited by not knowing how many Christians are functioning as exorcists in North America. The generalizability of this study depends on whether the gathered sample represents the population of exorcists. This study may be generalized to the whole church but is limited by the worldview of believers and geographically limited to the North American.

DISSERTATION APPROVAL

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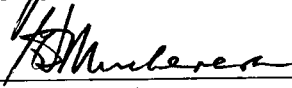
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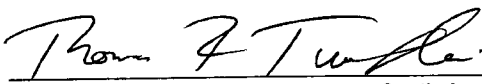
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IS PRACTICED IN NORTH AMERICA

A Dissertation

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Asbury Theological Seminary

In Partial Fulfillment  
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Doctor of Ministry

by

Michael David Mohr

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The willing survey participants, the 170 servants who regularly cast out demons in Jesus' name.

## PREFACE

The origin of this study can be traced to God calling me to do it and the Holy Spirit leading every step of the way. I have observed evil in the church and wondered why. My home church and college church both went through church splits while I was there. During seminary, I served on staff at a larger church that had been through a church split two years before I arrived. After graduation, I was appointed to a church that was in the middle of a split. Through it all, I observed Christians behaving in evil ways. I wondered if Christians could have Jesus and have demons. I discovered that praying exorcism-style prayers would impact how “believers” conducted themselves at meetings. I offered three other dissertation ideas to God as substitutes because of the warfare accompanying this study; yet, God confirmed this particular study and literally provided the protection and resources to do each stage of this dissertation.

## CHAPTER 1

### Overview of the Study

#### Background

One Sunday, a man came to worship at a church where I was serving as pastor. He came because he had promised to come to church just to get a church member to stop bothering him. He had been raised a Roman Catholic but had not been in church for twenty years. He claimed to have accepted Jesus Christ as his savior during worship on this particular Sunday. A few months later I baptized his wife and child, and the three of them joined the church. They became an active church family. A few months after they joined, he made an appointment to meet with me. During our first meeting, he asked, “Do you really believe this stuff?” He later told me that the look on my face revealed my answer before I could even say yes. He told me that he had already been through two of the best alcohol and drug treatment programs in the country. One was a well-known ninety-day program. For his one vice, the longest period he had been free since age nine was the ninety days during that program. He told me he was at the end of his rope.

During the next ten weeks, I discovered that he had engaged in many sins during his life and was still involved in negative, destructive behavior. Through a process of listening, asking specific questions, applying Scripture, and the Christian twelve steps, we peeled back the onion layers of his sinful life. To bring closure, we burned his journal lists, and I served him holy communion. The black smoke rising from the flames was a powerful symbol for him. For the next two years, he was free. He loved the Lord and grew spiritually. Then he rationalized that he was free and in control, and he intentionally chose to engage in a couple of the vices just once. He did not think it hurt

anything and did it again. This began an uncontrollable cycle downward.

He had been saved, counseled, and set free but returned to habitual sin. This opened the door to the presence of evil in his life. Sometimes he would find himself making uncontrollable grunts and growls. One time he came into my office full of anger and rage and threatened to hurt me. I calmly prayed aloud for God to remove anger and rage in Jesus' name. Within three minutes he returned to his normal self. Later he went to an atheist doctor for counseling. Prescription drugs interacting with other drugs landed him back to my office right before he was going to kill others and/or commit suicide.

As a result of ministering to this man and others like him, I began to wrestle with the question, "Can a Christian be demon possessed?" During seminary my answer had always been "No," but I discovered that praying exorcism-style prayers where I asked God to send ministering angels to protect or prevent specific situations affected believers' behavior. This insight proved valuable as I began full-time ministry in the middle of a church split. "How can that church member behave with such evil?" I prayed yet again. Real-life battles in ministry caused me to begin my study to reconcile the conflict between my "theologically correct" answer and reality.

In January 1995, I took a spiritual warfare seminar by Steve Seamands at Asbury Theological Seminary's minister's conference. There I was introduced to the concept of demonization (demonic influence or control in varying degrees) as opposed to demonic possession (complete or total control). In March 1996, I participated in the first Order of FLAME (Faithful Leaders As Mission Evangelists) where Bishop Paulo Lockmann of Brazil shared about the exorcisms happening in Brazil in the context of revival (Lockmann). Later, as I researched the role of a Christian exorcist and read spiritual

warfare literature by Charles Kraft, George Otis, Gregory Boyd, and Ed Murphy, I discovered that many North American Christians are in the process of re-discovering one of the primary Christian healing ministries called exorcism. Before narrowing the study to the United States of America and Canada, Bishop Luis Fernando Palomo offered to distribute my questionnaire through Costa Rica's central offices (see Appendix A). He wrote to me that the majority of his pastors have varying degrees of experience in the area of deliverance. This confirmed that something has been missing in mainline North American churches.

### **The Problem**

Exorcisms are common in non-Western areas (Lockmann; Appendix A) and exist in some churches in the United States of America (Appendix B). Even some para-church organizations within the United States of America have exorcism as a primary focus (Appendix C). On 29-31 July 1999, the World Congress on Deliverance by The Wagner Institute trained three thousand Christian leaders in the practice of exorcism. Today web sites are devoted to exorcism or deliverance.

Even though spiritual warfare is being recovered and exorcisms are common in the Third World, most clergy in the United States of America are ignorant of exorcism as a part of the healing ministry of the church. In the United States of America, most clergy and most lay people ignore the authority given by Jesus to cast out demons. So what exactly is the role of exorcists within the body of Christ? The early church assumed most people were demonized before conversion. They also spent time with new converts making sure they were set free from demonic bondage (Arnold 108-109; Woolley 18). Have we ignored a basic Christian responsibility? How are Christian exorcists

functioning in North America today?

### **Foundations**

The worldview of a Christian matters.

#### **Warfare Worldview**

Biblical writers, Jesus and the early church all held a warfare worldview with Jesus doing exorcisms. Jesus' role as exorcist has been an obstacle to modern interpreters who rule out the supernatural. George Eldon Ladd wrote:

Since biblical theology is primarily a descriptive discipline, our primary task is to set forth the mission of Jesus in its historical setting; and we cannot avoid the conclusion, as we shall see, that Jesus' message of the coming of the Kingdom of God involved a fundamental struggle with and conquest of this spiritual realm of evil. (49-50)

Graham H. Twelftree's survey of the synoptic gospels shows exorcism was a part of Jesus' ministry and though the word for exorcism is never used of Jesus, Twelftree argues that he was an exorcist (137). In the Handbook for Spiritual Warfare, Ed Murphy interprets a cosmic rebellion by Satan and demonic involvement from Genesis to Revelation and through to today. Gregory Boyd defends the thesis that: "... almost everything that Jesus and the early church were about is decisively colored by the battle between the Lord and his angelic army and Satan and his demonic army" (172).

New Testament writers never doubted God was one and supreme, but they also recognized that human and angelic wills competed with God's will (a limited dualism) and that God's kingdom or reign was dependent upon prayer (Matt.6:10; Luke 11:2; Boyd 185). The remaining battles are to bring the "already/not yet" kingdom to completion where no being opposes Jesus Christ's lordship. As long as free will exists and created beings choose to sin and reject God, evil and consequences of evil will be

evident.

Boyd argues,

Jesus' teaching, his exorcisms, his healings, and other miracles, as well as his work on the cross, all remain somewhat incoherent and unrelated to one another until we interpret them within this apocalyptic context: in other words, until we interpret them as acts of war. (180)

For Boyd's warfare worldview, Jesus' earthly ministry, death, and resurrection have cosmic implications for the battle between the Lord and his angelic army and Satan and his demonic army. Jesus was, and is, the main character. Jesus came to destroy the works of the devil (1 John 3:8). Jesus did not become a slave to sin (John 8:34). The kingdom of God arrived in Jesus to preach, heal, free captives, recover sight, and free the oppressed (Luke 4:17-21). Jesus commissioned the disciples to do the same (Mark 3:14-15).

In the same way that demonization is the result of what free agents (viz., unclean spirits) do to persons in victimizing them, their deliverance seems to be contingent upon what other free agents (people of faith) do for these victimized persons. (Boyd 203)

The general principle at work here is that we are morally responsible for one another (204).

### **Jesus the Healer and Exorcist**

Jesus used healing, exorcism, and resurrection to offer whole salvation. The writers of the gospels, at times, distinguished between healing and exorcism but did not clearly separate them. Many people were healed including those with unclean spirits (Mark 3:10-12; Luke 6:17-19). Jesus forgave sin, healed disease, and removed demons from people. Sometimes he did all three to the same person. Jesus functioned as a healer and an exorcist. Jurgen Moltmann argues that Jesus' healings and exorcisms were unique



to the healings and exorcisms of Jesus' day because the lordship of God "drives out of creation the powers of destruction, which are demons and idols and heals the created beings who have been damaged by them" (104). For Moltmann the healing of the sick and the expulsion of unclean spirits or demons were a part of the primary message of Jesus, not a secondary phenomenon dependent upon Jesus' message (105).

Exorcism is a category or type of healing. "The expulsion of demons and the healing of the sick go together, because the people bring their sick and their possessed to Jesus, and he heals both" (Moltmann 107; Luke 6:18). For Moltmann, salvation is the summing up of all the healings (107). In contrast to exorcists of Jesus' day, he had a "new doctrine" that had authority to command unclean spirits, and they obeyed (Moltmann 105; Mark 1:27). Jesus proclaimed that if by the Spirit of God or finger of God that he cast out demons, then the kingdom of God has arrived (Matt. 12:28; Luke 11:20). Jesus came to destroy the works of the devil (1 John 3:8).

### **Early Church Exorcism**

The early church continued to fight the kingdom of Satan (Boyd 238). Jesus' disciples continued this work in the form of making disciples, healing and casting out demons. The battle continued against evil. Chapter 2 will show that in the early church:

- believers could free themselves from demons;
- exorcism was a part of new Christian training and baptism;
- sometimes exorcists struggled to secure deliverance for new believers;
- Christians could be inhabited and controlled by a demon even after baptism if they yielded to sin and did not resist temptation.

During the first centuries of Christianity, the question was not if Christians should

practice exorcism but what was different and unique about Christian practice. Origen stressed that adjuring evil spirits was a common Jewish or heathen practice. In Origen's day, healing and exorcism were still regarded as a charisma (Woolley 23).

Early church writings have several recurring themes in relation to the battle against evil (see Chapter 2 27-41). The sin of idol and demon worship prevailed in the society of the early church. The early church viewed some natural disasters as caused by demons. Early church writers clearly viewed the source of heresy as demonic. The role of angels as free agents doing God's bidding or disobeying God was unquestioned. Early church writers saw the cosmic significance of the resurrection in the battle against evil and the destruction of death. Victory for believers was through humility and dependence on Christ.

Early church writers clearly saw demons at work in the lives of Christians. To the early church, free will in both humans and angels was an assumed fact of creation. Exorcism was an integral part of the ministry of the early church. Early church writers knew that a believer's behavior could and did invite demonic influence in a believer's life. Hippolytus wrote how humans with free will engage in activities that engage demons which then leave the humans in bondage. Some of the items he covers are astrology, horoscopes, zodiacal influence, chaldaic art, magic, divination, and sorcery (24-46). The early church established the office of exorcist, and baptism was a culminating act of exorcism. The early church used some blessed items in their methods of exorcism including water, oil, laying on hands and the sign of the cross.

### **Definitions**

Three concepts will be defined: exorcism, demonization, and exorcism models.

## Exorcism

Exorcism, sometimes called deliverance ministry, is an integral part of biblical healing and wholeness. Some Christian groups today, like the Demonbuster organization, reject the term exorcism because it is not a biblical word. They use the term deliverance instead (Demonbusters). For them, Jesus was a deliverer and believers who cast out demons are deliverance ministers. A Christian exorcist is Christian by doing the exorcism in Jesus' name. I define a Christian exorcist as one who casts out demons in the name of Jesus.

An exorcist, as defined by The Catholic Encyclopedia, is:

- (1) In general, anyone who exorcises or professes to exorcise demons
- (2) (cf. Acts. XIX, 13); (2) in particular, one ordained by a bishop for this office, ordination to which is the second of the four minor orders of the Western Church.

Exorcism, as defined by The Catholic Encyclopedia, is:

- (1) the act of driving out, or warding off, demons, or evil spirits, from persons, places, or things, which are believed to be, possessed or infested by them, or are liable to become victims or instruments of their malice;
- (2) the means employed for this purpose, especially the solemn and authoritative adjuration of the demon, in the name of God, or any of the higher power in which he is subject. The word, which is not itself biblical, is derived from *exorkizo*, which is used in the Septuagint (Gen. xxiv,3 = cause to swear; III(I) Kings xxii, 16 = adjure), and in Matt. xxvi, 63, by the high priest to Christ, "I adjure thee by the living God. ." The non-intensive *horkizo* and the noun *exorkistes* (exorcist) occur in Acts xix, 13, where the latter (in the plural) is applied to certain strolling Jews who professed to be able to cast out demons. Expulsion by adjuration is, therefore, the primary meaning of exorcism, and when, as in Christian usage, this adjuration is in the name of God or of Christ, exorcism is a strictly religious act or rite.

For this study, I will use the terms exorcists and exorcism because deliverance is too broad an area and may or may not mean the casting out of

demons. Yet in gathering data, I will not use exorcist or deliverance minister so as not to offend those who reject the exorcist term. Instead of exorcist/exorcism or deliverance minister/ministries, I will use the biblical verb to cast out.

### **Demonization**

What do demon possession and demonization mean? The problem today with the King James translation for the particular word that was translated as demon possession is that in today's English language possession implies ownership. Demon possession implies total ownership, which is not the case for Christians. Christian scholars today prefer to use demonization, which is "a transliteration of the Greek word, instead of demon possession" (Arnold 77). The New Testament has demon possession by various degrees, as in demonized. Christian demonization is a matter of control, not presence or ownership.

The participle from the same root, *daimonizomenos*, is used twelve times in the Greek New Testament. It is used only in the present tense, indicating the continued state of one inhabited by a demon, or demonized. (Dickason 37)

To have demons inhabit a believer does not necessarily mean total possession or ownership. The present tense of the root *daimonizomenos* means continuous, ongoing control of a person by a demon. I will use "to be demonized" to mean to be presently inhabited and thus controlled by a demon to a degree. Various degrees of demon possession have been described as influence, oppression (outside the body), and possession.

## **Models**

As you will see in Chapter 2, three general models of exorcism are in use today. In this study a model of exorcism is a method of casting out demons in Jesus' name. The three models for this study are Word, Sacramental, and Spirit. In the deliverance ministry, the Word model focuses on Jesus, the Word of God made flesh and Scripture, the written Word of God; the Sacramental model places a higher priority on the Sacraments and Sacramentals or blessed items; and the Spirit model relies on the ministry of Holy Spirit. The Sacramental model may include both Sacraments such as Communion and Sacramentals such as use of oil or water. In the Roman Catholic tradition, Sacramentals are rites created by the church to convey God's presence and relate to the Sacraments yet are not sacraments. Jesus instituted the Sacraments ("Sacramentals").

One of the most remarkable effects of sacramentals is the virtue to drive away evil spirits whose mysterious and baleful operations affect sometimes the physical activity of man. To combat this occult power the Church has recourse to exorcism and sacramentals. ("Sacramentals")

This study uses the term Sacramental so not to confuse the use of some blessed items, called Sacramentals, as Sacraments.

### **Purpose Statement**

The purpose of this study is to determine how Christian exorcism is practiced in North America today.

### **Research Questions**

The gap in information that this study attempts to fill has to do with the actual practice of Christian exorcists in North America today. A variety of models of exorcism are in use today, some complex and some simple. What are the common factors? My

three research questions are:

1. What are current practices of Christian exorcists in North America?
2. How are the three primary models (Word, Sacramental, and Spirit) of exorcism practiced in North America?
3. How does the practice of Christian exorcists in North America today compare with the practice of Jesus and the early church?

### **Population and Sample**

Christian exorcists who live in North America and cast out demons in the name of Jesus are this study's population. The subjects were three hundred Christian exorcists and deliverance ministers whose names I have acquired (see Chapter 3).

### **Project (Data Collection)**

Two survey research methods, the questionnaire and the interview, were used to gather information. The questionnaire mailing included an introduction letter (see Appendix D), an instruction cover letter (see Appendix E), a questionnaire (see Appendix F), a completion notification letter (see Appendix G), and two return stamped envelopes. A reminder post card (see Appendix H) was mailed two weeks after the questionnaire mailing. The interviews were then scheduled based on questionnaire respondents who volunteered.

### **Methodology (Developing the Survey Instruments)**

This study is an exploratory study utilizing a researcher-designed questionnaire for a criterion-based sample. The statements for the Likert scale questionnaire were based on how Jesus practiced exorcism, how the early church practiced exorcism, and how contemporary writers today practice exorcism. From the research questions, a few

statements reflected the three models of exorcism (Word, Sacramental, Spirit). The background information gathered also allowed cross-referencing of subjects' demographic information with responses.

### **Importance of Study**

With this study I have discovered a better understanding of current practices of Christian exorcists in North America viewed through the lens of three historic models of exorcism (Word, Sacramental, and Spirit). Most importantly, current practices were compared with the practice of Jesus and the early church. This study has revealed that Christian exorcists are practicing in all denominations, whether recognized or not by the hierarchy. Although demonization may not be considered as a problem in Western thought, this study has found Christian exorcists in every geographical area in North America and many other parts of the world. The numbers of Christian practitioners of exorcism is an important finding.

### **Limitations**

The volatile nature of this study poses serious limitations and potential harm. Due to the controversial nature of the demonization of Christians and a cultural fear of exorcism, the findings of this study may not be heard. This study is limited by not knowing how many Christian exorcists serve in North America. Also, most of the subjects were Protestant or Pentecostal/Charismatic. The generalizability of this study depends on whether the gathered sample represents the population of exorcists. This study may be generalized to the whole church but is limited by the worldview of believers and geographically limited to the North American continent excluding Central America.

## **Overview of the Dissertation**

Chapter 2 of this work establishes the biblical, patristic, and contemporary context for the proposed study. The research design is presented in Chapter 3. Chapter 4 reports on the results from the survey of known exorcists and deliverance ministers. Chapter 5 summarizes and interprets the research findings.



## CHAPTER 2

### Review of Literature

First, the review of literature will discuss the worldview of Jesus and the role of exorcism in his ministry. Second, this chapter will describe the role of exorcism in the early church. Third, the issue of whether a Christian can be demonized will be discussed. Finally, three models of Christian exorcism in use today will be established and reviewed.

#### The Worldview of Jesus and the Biblical Writers

Jesus' role as exorcist has been an obstacle to modern interpreters who rule out the supernatural. Ladd wrote:

Since biblical theology is primarily a descriptive discipline, our primary task is to set forth the mission of Jesus in its historical setting; and we cannot avoid the conclusion, as we shall see, that Jesus' message of the coming of the Kingdom of God involved a fundamental struggle with and conquest of this spiritual realm of evil. (49-50)

Twelftree's survey of the synoptic gospels shows exorcism was a part of Jesus' ministry and though the word for exorcism is never used of Jesus, he would have been viewed as an exorcist in his day (137).

In defending the thesis "... almost everything that Jesus and the early church were about is decisively colored by the battle between the Lord and his angelic army and Satan and his demonic army," Boyd shows biblical writers had a warfare worldview (172). From a warfare worldview, both the fever of Peter's mother-in-law (Luke 4:39) and the storm at sea (Mark 4:35-41) were demonically induced (Boyd 184). From a warfare worldview, demons may have led Herod to try to kill baby Jesus. Two other authors have a similar view:

As James Kallas argues:

“This world [In Jesus’ view] was a demon-infested world in need of liberation, and the advance of God’s sovereignty was in direct proportion to the rout of demons.... Exorcisms of demons was [sic] the central thrust of the message and activity of Jesus.” (66)

As Gustaf Wingren writes:

“When Jesus heals the sick and drives out evil spirits, Satan’s dominion is departing and God’s kingdom is coming (Matt. 12:22-29). All Christ’s activity is therefore a conflict with the Devil (Acts 10:38). God’s Son took flesh and became man that he might overthrow the power of the Devil, and bring his works to nought (Heb. 2.14f.; 1 John 3.8).” (53)

New Testament writers recognized human and angelic wills that competed with God’s will (a limited dualism). They also believed in the role of prayer in extending God’s kingdom (Matt.6:10; Luke 11:2; Boyd 185).

Boyd argues that in the Old Testament, the “heavenly host” or “Council of Yahweh” is composed of non-human, created beings (angels) called gods. He maintains that these created gods have free will and are free agents. Ladd concurs that the Old Testament pictures God as surrounded by a heavenly host of spirits who serve him and do his bidding (46). Boyd suggests that Augustine, Aquinas, Calvin, and the Reformed Tradition, without intending to do so, denied free will when absolute sovereignty equals meticulous, total control (35). Thus Yahweh is not to blame when something bad happens if a created, lesser god abuses its power. God is omnipotent, but this does not necessarily mean all-controlling (41). Yahweh rules through the administration of lesser gods who act as free agents (Deut. 32:7-9) (136). Not all members of the council of heaven may be in good standing. Even so, sometimes evil plans align with God’s plans (judgment, crucifixion), and it is circumstantially allowed (154). These “gods” may not always carry out their God-given duties within the council of heaven (Ps. 82:2-4; Gen.6:6; Jude 6).

What evil beings do believers face? What holy beings help us? Whose are the competing wills? Views vary as to whether demons are merely fallen angels or the offspring of the angels having children with the daughters of men (Gen.6:1-4). Both the fallen angels and/or demons seek to destroy the image of God in humans. Ladd summarizes these beings:

Paul refers not only to good and bad angels, to Satan and demons; he uses another group of words to designate ranks of angelic spirits. The terminology is as follows:

“rule” (arche), 1 Cor. 15:24; Eph. 1:21; Col.2:10

“rules” (archai; RSV “Principalities”), Eph. 3:10; 6:12; Col. 1:26; 2:15; Rom.8:38

“authority” (exousia), 1 Cor. 15:24; Eph. 1:21; Col.2:10

“authorities” (exousiai; RSV, “authorities”), Eph. 3:10; 6:12; Col. 1:16; 2:15

“power” (dynamis), 1 Cor. 15:24; Eph. 1:21

“powers” (dynameis), Rom. 8:38

“thrones” (thronoi), Col.1:16

“lordship” (kyriotes; RSV, “dominion”), Eph. 1:21

“world rulers of this darkness,” Eph. 6:12

“the spiritual (hosts) of evil in the heavenlies,” Eph. 6:12

“the authority of darkness,” Col. 1:13

“every name that is named,” Eph. 1:21

“heavenly, earthly, and subterranean beings,” Phil. 2:10. (441)

God created all of the above beings, and some of these created beings no longer serve God. Thus Paul can write that a believer’s struggle is not against flesh and blood. “This present evil age and the totality of human existence are under bondage to these evil powers, and the Kingdom of God can be realized only by their defeat and subjugation” (Ladd 443).

Lucifer, the top created “god” who rebelled, now called Satan or the devil, had become jealous of the newly created humans and in his pride wanted these beings to worship him. The devil is still trying to destroy God’s prized creation, human beings.

“Throughout the Synoptic Gospels, Satan is pictured as a supernatural evil spirit at the head of a host of inferior evil spirits called demons” (Ladd 46).

The present order of reality consists of God, humans, and the gods or angels in between. Was this the case before the fall of Adam and Eve? Before the curse (Gen. 3:14-19), the order was different: God, then humans, then the gods /angels serving the humans. Before the fall, the gods would have been under instead of in between. Psalm 8:5 states, “Thou have made him a little lower than Elohim” (angels, a god, divine, or God?). Elohim is usually translated God, not angels. If this means a god or angel, then it makes sense after the fall. If it means God, then it would only make sense before the fall. What happened at the fall? Humans gave up dominion to the demonic powers. Yet even with the curse, God built in a rescue plan. Genesis 3:15 foretells the serpent’s seed (Satan) bruising the Seed of the woman’s (Christ’s) heel and Christ’s resurrection crushing the power of Satan (Morris 121-125; Boyd 242). Christ became the curse. Thus, when believers are in Christ, our position, if not our condition, is in the pre-fall order: God, then believers, then the rest (gods/angels, fallen angels/demons, and non-believers).

In the epistles, Paul writes of being saved and already saved. In the gospels, the kingdom of God is already here but not yet fully present. Dickason presents biblical evidence against and for the demonization of Christians based on the “already/ not yet” reality of God’s reign (6-7; 81-127). Scripture reveals a defeated Satan (John 12:31; 16:11; Rev. 20:1-3; Heb. 2:14-15; Col. 1:13; 2:14-15; Acts 26:18) and reveals an active demonic army with the goal of destroying humanity (2 Cor. 4:3-4; 1 John 4:1-4; 2 Pet. 2:1-22; 1 Cor. 2:11; 1 Tim. 2:26; 3: 6-7; 4:1; Eph. 4:26-27; 6:10-18; 1 Pet. 5:6-8).

Biblical examples show believers influenced and demonized by evil (Num. 22-24; 1 Sam. 10:6-12; 18:10-11; 19:9-10; Matt. 8:16; Luke 13:10-17; Acts 5:1-3; 8:9-24; 1 Cor. 5:1-13; 10:14-22; 12:2-3; 2 Cor. 11:3-4; 12:7-8). Jesus already won the victory; therefore, believers are victorious in a legal and positional sense “in Christ.” However, this is not a license to sin. Victorious holy living depends on walking “in obedience to the Word and to keep one’s self from being led astray through demonic deception” (Boyd 86).

The remaining battles are to bring the “already/not yet” kingdom to completion where no being opposes Jesus Christ’s lordship.

Contrary to the dominant way in which it has been interpreted since Anselm, then Jesus’ death and resurrection was not simply, or even primarily, about God reconciling humanity to himself, though it certainly accomplished this too. Rather it was, as Heim puts it, primarily about “the overcoming of the diabolical power, the mortal enmity to God.” (Boyd 249)

From a biblical and early church perspective, evil fits in the cosmos only by constituting that which God is unequivocally against, and that which God shall someday ultimately overcome. (Boyd 57)

Acts of evil will reign on earth as long as God allows created beings with free will to choose to sin and reject God.

Jesus came to destroy the works of the devil (1 John 3:8). Jesus did not become a slave to sin (John 8:34). The kingdom of God arrived in Jesus to preach, heal, free captives, recover sight, and free the oppressed (Luke 4:17-21). Jesus commissioned the disciples to do the same (Mark 3:14-15). The general principle from Cain and Abel to the present is that we are our brother’s keeper and are morally responsible for one another (Gen. 4:9; Boyd 204).

God anointed Jesus with the Holy Spirit and the power to do good deeds and heal all who were oppressed by the devil (Acts 10:38). Jesus did not use his God-power on

earth; he did everything through the Father and the Holy Spirit. He regained what he had been emptied of after his resurrection. Believers also may even do greater things than Jesus did on earth and participate in God's battle against evil (John 14:12). For the warfare worldview, the purpose of prayer and faith is to affect and extend God's kingdom. Jesus' only negative miracle, cursing the cursed fig tree, illustrated the power of prayer and faith to reestablish God's rule (Boyd 209). When disciples take responsibility, pray, and have faith, "no demonic obstacle to the kingdom, however formidable, can stand in their way (Matt. 21:21-22)" (Boyd 205).

Yahweh rebuked his enemies in the Old Testament. Jesus rebuked the storm in the New Testament. The Old and New Testament writers consistently convey a warfare worldview.

The cosmic monsters and hostile sea, which (on the restoration view) had to be contained for the present world order to be established, still surround the earth and perpetually threaten its order. ... Here it is no longer Leviathan, Rahab, or Yamm that are the key players, but angels who were given charge over various aspects of nature and who rebelled. (Boyd 205)

As James Kallas puts it: "If language means anything at all, it appears that Jesus looked upon this ordinary storm at sea, this ordinary event of nature as a demonic force, and he strangled it" (Kallas 65). One stronger than the strong man has arrived in the person of the divine-human Jesus.

Reestablishing God's rule involves strategically attacking the enemy. In apocalyptic thought, Satan causes famine, so feeding the multitudes is a direct attack against evil and the fallen world. Death itself is the last enemy to be destroyed (1 Cor. 15:26). "It reigns as a foreign invader, given access to God's children by their sin (Rom. 5:12-17; 1 Cor. 15:21; Jas. 1:15; cf. Gen. 2:16-17; 3:19-23)" (Boyd 211). The power of

death is the devil (Heb. 2:14), and the devil was a murderer from the beginning (John 8:44). Thus the resurrection is the ultimate blow to the enemy and an unexpected checkmate by God himself through Jesus. “But through the very act of being crucified by the hostile cosmic powers, Jesus would ultimately overthrow them” (Boyd 212). So the raising of Jarius’ child, the widow’s son, and Lazarus were preliminary acts of war (Boyd 213). The “already/not yet” scriptural worldview is present in vanquishing death. Jesus already arose from the dead, but ...

When the kingdom is fully realized, when the created order shall be restored back to the Father, death shall itself be destroyed (2 Tim. 1:10), thrown into the lake of fire (Rev. 20:14), so that in heaven there will be no more death or mourning (Rev. 21:4). (Boyd 212)

[Jesus] in principle won the war, struck the decisive death blow, vanquished Satan, restored humanity, established the Kingdom; yet some battles must still be fought before this ultimate victory is fully manifested. Hence Jesus did not just carry out his warfare ministry; he commissioned, equipped and empowered his disciples, and the whole of the later church to do the same. (Boyd 214)

The resurrection of Jesus was a cosmic defeat of the archenemy Satan that also provided reconciliation. Now God uses freed captives to continue setting captives free. In the biblical warfare worldview, Jesus and his followers were actively engaged in the battle against evil.

### **The Role of Exorcism in the Ministry of Jesus**

Jesus used healing, exorcism and resurrection to offer salvation. The writers of the Gospels at times distinguished between healing and exorcism but did not clearly separate healing and casting out demons. Many people were healed including those with unclean spirits (Mark 3:10-12; Luke 6:17-19). Jesus forgave sin, healed people, and

removed demons from people. Sometimes he did all three to the same person. Jesus functioned as a healer and an exorcist.

## **Healings**

By Jesus' stripes we are healed (Isa. 53:5). "In this wider sense of salvation as the overcoming of death and the raising to eternal life, people are healed not through Jesus' miracles, but through Jesus' wounds..." (Moltmann 110). Healing flows naturally out of the character of God. Even during his arrest, Jesus healed the soldier's ear which a disciple had cut off (Luke 22:51). God created the Sabbath for worship and restoration. Jesus declared himself Lord of the Sabbath and healed on the Sabbath (man with dropsy, Luke 14:1-4; man with withered hand, Matt. 12:9-14; Mark 3:1-6; Luke 6:6-11). Jesus healed with a purpose. Peter's mother-in-law was healed to enable her to serve (Matt. 8:14; Mark 1:30-31; Luke 4:38-39).

Jesus had the authority to forgive sins and the power to heal over distance. From a distance, Jesus healed both the centurion's servant who was paralyzed and dreadfully tormented (Matt. 8:5-13; Luke 7:1-10) and the nobleman's son who was at the point of death (John 4:43-53). Sometimes sin causes illness. He healed a crippled man at the pool of Bethesda and told the man to sin no more or worse may happen (John 5:1-15). With the authority to forgive sins, Jesus healed a paralytic (Matt. 9:1-13; Mark 2:1-12; Luke 5:17-32) and healed the paralyzed man lowered on his bed through the roof (Luke 5:17-26).

Jesus healed with touch. He even touched lepers, which was forbidden, in order to heal them (Matt 8:3-4; Mark 1:41-44; Luke 5:12-14). On one occasion only one of ten healed lepers returned to give thanks (Luke 17:11-19). Just touching Jesus' clothes with



faith caused healing of a woman's hemorrhage (Matt. 9:20-22; Mark 5:25-34; Luke 8:43-48). Two men cried out asking for mercy from the Lord, the Son of David. Jesus asked, "What do you want Me to do for you?" Bartimaeus, perhaps the better known of the two and the other person asked for sight. Jesus touched their eyes and healed them (Matt. 20:29-34; Mark 10:46-52; Luke 18:35-43). In the land of Gennesaret all who touched Jesus' garment were made perfectly well (Matt. 14:35). Near Decapolis by the Sea of Galilee, Jesus spat and healed both deafness and a speech impediment (Mark 7:31-37). In Bethsaida Jesus healed a blind man with his spit (Mark 8:25-26).

Illness is not always caused by sin. Jesus healed a blind man by the pool of Siloam by making a clay mixture of spit and dirt. He put the mixture on the man's eyes and had him wash. When asked by the disciples who sinned, he or his parents, Jesus implied that they asked the wrong question. Jesus said the man had been blind so God could be glorified (John 9:1-23).

### **Exorcisms**

Exorcism is an aspect of healing. "The expulsion of demons and the healing of the sick go together, because the people bring their sick and their possessed to Jesus, and he heals both (Luke 6:18)" (Moltmann 107). Moltmann cautions against the generalization of salvation into an abstract concept:

The lordship of God whose presence Jesus proclaims and discovers brings salvation. The particular characteristic of this salvation is "healing power." But we must beware of turning *swtepia* into an abstract general heading for all the different soteriological terms and concepts in the New Testament. It is better to start from the specific, practical processes which are called "healing," "cleansing," "saving," "delivering" and "making well," and then to ask about the full perfecting of these acts and processes in salvation itself. Every sick person experiences healing in a different way, because diseases and possessions differ. And the same is true about the experience of deliverance from affliction and liberation from

oppression. It is only the summing-up which says that Jesus “healed,” and that with the Lordship of God “salvation” has come. (107)

For Moltmann, salvation is the summing up of all the healings that may include exorcism (107). For Neil Anderson, when a Christian has failed to stand firm in the faith, “Your eternal destiny is not at stake; you are secure in Christ. But your daily victory in Him will be tenuous at best” (186). Occasionally, exorcism was a part of someone accepting Jesus as people encountered him on earth and were made whole (Mark 5:1-20). In the early church, exorcism accompanied new believer training (Arnold 110). Also, in the early church, exorcism was a part of discipleship and sanctification after someone became a Christian. “The Epistle of Barnabus” tells the process of moving from demon possession to become a spiritual temple of God (147).

In contrast to exorcists of his day, Jesus had a new teaching with authority so that he commanded unclean spirits and they obeyed (Mark 1:27; Moltmann 105). Jesus boldly proclaimed that if it is by the Spirit of God or finger of God that he cast out demons, then the kingdom of God has arrived (Matt. 12:28; Luke 11:20). Jesus came to destroy the works of the devil (1 John 3:8). In Capernaum unclean spirits obeyed Jesus and said, “Let us alone! What have we to do with You, Jesus of Nazareth? Did you come to destroy us? We know who you are--the Holy One of God!” Jesus rebuked them (Mark 1:21-28; Luke 4:31-37). Also in Capernaum Jesus healed many people, silencing demons and casting them out (Mark 1:34; Luke 4:40-41). Throughout Galilee Jesus preached and cast out demons (Mark 1:39; Luke 4: 42-44). Jesus freed several women of demons who then served him out of gratefulness (Luke 8:2-3).

Just as Jesus rebuked demons, he rebuked a storm and calmed and controlled the sea and weather (Matt. 8:23-27; Mark 4:35-41; Luke 8:22-25). Immediately after

rebuking the storm at sea in the region of Gadara/Gerasa, Jesus dealt with two demonized men (Matt. 8:28-34). A group of unclean spirits, called "Legion," were allowed to go into a group of pigs upon leaving a man at Jesus' command (Mark 5:1-20; Luke 8:26-39).

Jesus healed a demonized man who was both blind and mute (Matt. 12:22; Luke 11:14). Because of this healing Pharisees accused him of casting demons out by the power of Beelzebub, the ruler of demons. Jesus responded that a house cannot be divided and stand (Matt. 12:24; Mark 3:22; Luke 11:15). He also responded that one cannot plunder the strong man's house without first binding up the strong man (Matt. 12:29; Mark 3:27; Luke 11:22). Jesus said that one stronger than the strong man has overcome the strong man and takes from him all his armor. Jesus then said in reference to the strong man that if you are not with me, you are against me (Luke 11:17-23). Immediately after Jesus explained about the strong man, Jesus said that if an unclean spirit goes out of a man and returns with seven others, the person is worse than before (Matt. 12:43-45; Luke 11:24-27). Jesus identified the strong man two chapters later in Luke when he healed on the Sabbath again. Jesus restored a woman's deformed body whom Satan had bound for eighteen years (Luke 13:10-17).

After missions by the twelve and the seventy when both groups successfully cast out demons, the disciples encountered a demon so entrenched that it did not leave on command. The father pleaded with Jesus to have mercy upon his demonized mute and epileptic son. Often the demon had attempted to destroy the boy through fire and water. The disciples failed this time. Jesus rebuked the demon which left, not instantly, but the same hour. When asked, Jesus said this kind required faith as well as prayer and fasting (Matt. 17:14-21; Mark 9:18-29; Luke 9:37-42).

Exorcism was given first to the Jews, the children of Abraham and then to the Gentiles. A woman of Canaan (a Greek, a Syro-Phoenician) had a daughter who was severely demonized. The woman argued that even the dogs get crumbs from the master's table. Because of the woman's faith Jesus healed her daughter that very hour. Many other Gentiles were also healed (Matt. 15:21-31; Mark 7:24-30).

### **Jesus Trained and Empowered Others to Do His Ministry**

Jesus modeled ministry and equipped other believers to do ministry, including exorcisms. What follows is how Jesus modeled exorcism and then sent out the twelve, the seventy and all believers.

**Jesus' methods of exorcism as a model.** What method of exorcism did Jesus use? The Dictionary of Jesus and the Gospels outlined Jesus' methods of dealing with the demons (Green, McKnight, and Marshall 166-168).

- Jesus' mere presence confronted demons who then would identify him.
- Jesus used two basic commands: be quiet or be bound (*phimoo*, to bind or strangle) and come out.
- To deal with a more difficult group of demons, Jesus asked for the demon's name (Mark 8:22-26).
- Jesus used another technique of asking for the history of the illness (Mark 9:21-22).
- Jesus followed up the exorcism with a command for the demon not to return (Luke 11:24-26; Matt. 12:43-45).
- When demons requested, Jesus transferred them to a group of pigs. On another occasion, Jesus performed the exorcism from a distance (Mark 7:24-30).
- Jesus' exorcisms sometimes happened violently (Mark 5:11-13; Mark 9:26).

- Jesus did not use any mechanical devices common to exorcists of his day.
- Jesus did not pray or invoke any power authority when he performed an exorcism.

Jesus was the power authority and did not use the common exorcism *horkizo* command. *Horkizo* means to charge, adjure, or bind someone by another being, usually a superior power, in order to carry out the wishes of the exorcist (Mark 5:7; Acts 19:13; 1 Thes. 5:27).

In particular, Jesus did speak to and command demons (Mark 8:22-26; Luke 11:24-26; Matt. 12:43-45). Jesus cast out demons by the spoken word. Scripture never states that Jesus touched a demonized person in order to cast demons out. When people asked for physical healing themselves, sometimes touch played a role (Matt. 8:3-4; 9:20-22; 20:29-34; Mark 1:41-44; 5:25-34; 7:31-37; 8:25-26; 10:46-52; 14:35; Luke 5:12-14; 8:43-48; 17:11-19; 18:35-43). On occasion in Jesus' ministry of exorcism, demons did not leave instantaneously (Matt. 17:14-21; Mark 9:18-29; Luke 9:37-42). Unlike the Jewish exorcists of his day, he did not appeal to the authority of any other spiritual power or use blessed items. Jesus himself was the authority and the power that demons recognized.

**The mission of the twelve.** Jesus gave the twelve disciples power over unclean spirits, to cast them out and to heal all kinds of sickness and all kinds of disease. They healed the sick, cleansed the lepers, raised the dead, and cast out demons (Matt. 10: 5-15; Mark 6: 7-13; Luke 9:1-6).

**The mission of the seventy.** The seventy disciples returned with joy, saying, "Lord even the demons are subject to us in your name" (Luke 10:17). Jesus said to them, "I saw Satan fall like lightning from heaven. Behold, I give you authority to trample on

serpents and scorpions and over all the power of the enemy and nothing shall by any means hurt you” (Luke 10:18-19). More than the twelve apostles cast out demons in the power of Jesus’ name (Matt. 9:37, 38; 10:7-16; 11:20-24; Luke 10:1-24).

**The mission of all believers.** Believers will do greater works than Jesus did on earth (John 14:12). The disciples observed and reported to Jesus that other people were casting out demons using his name (Mark 9:38; Luke 9:49-50). After Jesus’ resurrection and Pentecost, seven sons of Sceva, probably false Jewish exorcists attempting to make some money, tried and failed in an exorcism using Jesus’ name as non-believers (Acts 19:11-20). The historical section of Chapter 2 will show that the early church continued healing, exorcism, and resurrection. Peter healed a lame man (Acts 3:1-10). Many signs and wonders were done (Acts 5:12). Peter healed Aeneas who had been bedridden and paralyzed for eight years (Acts 9:32-35). Peter resurrected or restored Dorcas to life at Joppa (Acts 9:36-43). Paul commanded a spirit of divination to come out of a slave girl in the name of Jesus (Acts 16:16-19). Because of doing so, the local authorities threw Paul and Silas in jail. An earthquake opened the jail doors, and the jailer accepted Christ (Acts 16:25-34), an example of warfare evangelism. The warfare worldview would interpret other passages as well with a warfare perspective (see Appendix I).

What is the biblical context of an exorcism ministry to free the captives? The greatest commandment of the Old and New Testament is to love God totally (Matt. 22:37; Deut. 6:5). The second greatest commandment of both Testaments is to love your neighbor (Matt. 22:39; Lev. 19:18). Jesus gave a new commandment to believers in him: love one another so all will know you are Jesus’ disciples (John 13:34-35). The context of all ministries is agape love.

## **The Role of Exorcism in the Ancient Church**

Just as Jesus and the earliest disciples operated within a warfare worldview (Boyd 238), the early church continued to fight the kingdom of Satan. Jesus came to “destroy the works of the devil” (1 John. 3:8) and crush the head of the serpent (Gen. 3:15). Jesus commanded the disciples to continue this work by making disciples, healing, and casting out demons. The early church did as Jesus instructed. The war continued against evil. Origen wrote, “Anyone who vanquishes a demon in himself ... the demon is cast into the abyss, and cannot do any harm to anyone” (qtd. in Arnold 110). The Apostolic Constitutions 8.6 reports exorcism practices during new Christian training (Arnold 111). Carthage Bishop Cyprian (200-258 A.D.) reported that exorcists sometimes struggled to secure deliverance for the new believers (the catechumens) (Arnold 110). The early church viewed life as a battle for the believer. “Hermas clearly conceived of the possibility that a Christian could be inhabited and controlled by a demon. The key for him was for the Christian to remain full of the Lord’s grace so that when the time of temptation came, the believer could mightily resist” (Arnold 110). Cyprian, who believed that baptism helped deliverance, taught that Christians can be demonized even after baptism if they yield to sin (“Epistles LXXV” 402; Arnold 111).

Reginald M. Woolley shows how common incantations, charms, and exorcisms were in the second century (10). Exorcism was a common Jewish practice before and after Jesus’ life on earth. Josephus wrote of Solomon that God enabled him to learn that skill which expels evil spirits (demons), to the benefit and healing of people (Woolley 8). Josephus observed his contemporary Eleazar curiously releasing people possessed of devils (Woolley 9). Both Justin Martyr and Origen recognize the Jewish practice of

magic and evil spirits sometimes being subject to the God of Abraham, Isaac, and Jacob (Woolley 9). In the time of Jesus and during the first centuries of Christianity, the question was not whether exorcisms happened but what was unique about Christian exorcisms. Justin wrote:

For many who are possessed with devils, all over the world, and even in your own city, many of our folk, Christians, by exorcising them by the name of Jesus Christ who was crucified under Pontius Pilate, after that they have failed of being healed at the hands of all other exorcists, charmers and magicians, have healed and still do heal, bringing to nought and casting out the demons that possess the men. (qtd. in Woolley 14)

Origen stressed that adjuring evil spirits was a Jewish or heathen practice. In Origen's day healing and exorcism were still regarded as a charisma (Woolley 23). The early church writings have several reoccurring themes in relation to the battle against evil.

### **Idolatry**

Tertullian wrote that the gods are the equal of demons and angels ("Apology" 37). For all the gods of the nations are idols of devils/demons (Justin, "First Apology" 176; Justin, "Dialogue" 222; Irenaus, "Book IV" 495; Theophilus, "Book I" 92; Tertullian, "On Idolatry" 74). In Greek mythology, gods are under the influence of wicked demons and lead humans astray (Justin, "First Apology" 181). The reason that Josiah removed the idols from the temple, according to Ignatius, was that they were dedicated to demons (Ignatius, "Magnesians" 60). Maria cites the young king Josiah convicting "those who were possessed of a wicked spirit as being false in their speech, and deceivers of the people." He also reveals the deceit of demons and openly exposes those that are no gods (Maria 121).

Justin confronts the plural false worship of demons as gods. The advent of Jesus called people back to the ancient religion of their forefathers "which the men who lived



after them abandoned through the bewitching counsel of the envious devil, and turned to the worship of those who were no gods” (“Hortatory” 289). Belief in these idols can result in idols doing things, though they are devils (Justin, “Fragments” 296). These demons, which humans recognized as gods, effected apparitions of themselves (Justin, “First Apology” 164). Athenagoras also calls the source behind the power of idols and gods, like Zeus, demonic (141). Demons keep hold on humans by the force of custom (Clement, “Exhortation to the Heathen” 199).

Condemned by Trajan, Ignatius argues that the nation’s gods are but demons and chooses death rather than sacrifice to the idols (“Martyrdom” 129-130). Justin also mentions that death is awarded to convicted Christians who refuse to deny Christ and is persuaded that these deaths are prompted by evil spirits who demand sacrifices and service (“First Apology” 166). The Emperor Adrian killed Symphorosa’s husband for not sacrificing to demon-gods and gave Symphorosa the choice of sacrificing to the gods and denying Christ or be tortured and die an evil death. Then Adrian had Symphorosa’s seven sons each killed a different way around the temple of Hercules (Africanus 138-139). Even though demons love sacrifice, God can use persecutions to grow his church. Lactantius wrote, “There is also another cause why He [God] permits persecutions to be carried on against us, that the people of God may be increased” (“Book V” 160).

### **Natural Disasters and Demons**

Clement of Alexandria wrote that some say there is more to plagues, hailstorms, and tempests than the physical aspects, such as the anger of demons and bad angels.

Demons use the physical to manipulate humans to sacrifice (“Book VI” 487-488).

Demons ruin crops and tree buds to prevent food production (Tertullian, “Apology” 36).

## **Heresy**

Ignatius wrote that anyone who takes away from the divinity or humanity of Christ is an instrument of the devil (“Antiochians” 111). Ignatius calls these false teachers “ministers of Satan” (“Tarsians” 107). These false prophets are filled with the “lying unclean spirit” (Justin, “Dialogue” 198). Irenaus plainly places the blame of false doctrine on Satan and demons. Irenaus claims Marcus has a demon (“Book I” 334). In refuting Carpocrates, Irenaus wrote,

They practice also magical arts and incantations; philters, also, and love-potions; and have recourse to familiar spirits, dream-sending demons, and other abominations, declaring that they possess power to rule over, even now, the princes and formers of this world; and not only them, but also all things that are in it. (“Book I” 350)

## **The Role of Angels**

Socrates, Plato, and the Poets knew both angels and demons. Socrates served a demon (Tertullian, “Apology” 36). In “Epistle of Ignatius to Hero, a Deacon of Antioch,” Ignatius mentioned the ministering ranks of angels (114). Ignatius knew about angelic positions but did not want to strangle babes in Christ (“Trallians” 68). In Barnabus’ writing, “Papias thus speaks word for word: To some of them [angels] He gave dominion over the arrangement of the world, and He commissioned them to exercise their dominion well. And he said, immediately after this: but it happened that their arrangement came to nothing” (“Fragments of Papias” 155). According to Justin, God committed the care of humans to angels.

But the angels transgressed this appointment, and were captivated by love of women, and begat children who are those that are called demons; and besides, they afterwards subdued the human race to themselves, partly by magical writings, and partly by fears and punishments they occasioned, and partly by teaching them to offer sacrifices and incense, and libations of which they stood in need after they were enslaved by lustful passions;

and among men they sowed murders, wars, adulteries, intemperate deeds, and all wickedness. (“Second Apology” 190)

Justin used three terms of evil beings: wicked angels, demons, or evil spirits (“Second Apology” 190). Athenagorus also distinguishes between the fallen angels and demons who are the souls of the “giants” (142). “The Epistle of Barnabus” reports two ways: “over one way are stationed the light-bringing angels of God, but over the other the angels of Satan” (Barnabus 148). Ignatius mentions most of the New Testament references to Satan and equates Satan to the serpent in Genesis. He calls Satan the “exile from the ranks of angels ... who didst rise up against the first-formed of men ... who didst raise up against Abel the murderous Cain” and mentions Satan’s attack on Job (“Philippians” 118-9).

### **The Role of Worship in the War against Evil**

Ignatius wrote,

Take heed, then, often to come together to give thanks to God, and show forth His praise. For when ye assemble frequently in the same place, the powers of Satan are destroyed, and the destruction at which he aims is prevented by the unity of your faith. Nothing is more precious than peace, by which all war, both in heaven and earth is brought to an end. (“Ephesians” 55)

The powers of Satan are destroyed, and his fiery darts urging to sin fall back ineffectual. For your concord and harmonious faith prove his destruction, and the torment of his assistants. Nothing is better than that peace which is according to Christ, by which all war, both of aerial and terrestrial spirits, is brought to an end (“Ephesians” 55).

The early church knew the power of worship and even specifically as a corporate body prayed for deliverance from unclean spirits. An early liturgy of a universal prayer litany includes healing cures for those with unclean spirits (“Early Liturgies” 541; 545).

## **The Cosmic Significance of the Resurrection**

In the concealed virgin conception of Jesus from the ruler of this world, the devil, and the manifestation of the Son destroying magic and loosing bonds, the destruction of death was devised (Ignatius, “Ephesians” 57). Ignatius wrote that Jesus gave himself for our sins so that he might deliver us from the present evil world (“Hero” 113). “For the prince of this world rejoiceth when anyone denies the cross, since he knows that the confession of the cross is his own destruction” (“Philippians” 117). Polycarp also writes that anyone who denies that Jesus came in the flesh or denies the cross is of the devil (34). Irenaus wrote that the dead were raised and some lived among them for years (“Book II” 409).

## **Victory through Humility**

Ignatius cautions against envy and stresses the need for humility “by which the devil, the prince of this world, is brought to nought” (“Trallians” 67). He also warns against envy, for its author is the devil (“Hero” 114). The only protection is piety. God rescues a pious man (Lactantius, “Book II” 65). In a chapter on loving the enemies of Christians, Tertullian suggests that it is wrong to retaliate, but it is justice enough to let the enemies be “henceforth left free to the possession of unclean spirits” (“Apology” 45). He also suggests that protection from this attack of evil spirits is available if they reconsider Christ (“Apology” 45).

## **On Demon Possession/Influence**

“The Epistle of Barnabas” tells both of demon possession of unbelievers and how one becomes a spiritual temple of God. Before turning to God the heart “was full of idolatry, and was a habitation of demons, through our doing such things as were opposed

to [the will of] God” (Barnabus 147). A spiritual temple is built by learning the following: receive the forgiveness of sins, place our trust in the Lord, and become new creatures. Our habitation becomes God dwelling in us by his word of faith, his calling of promise, the wisdom of the statutes, the command of doctrine, Christ prophesying, Christ dwelling in us and freeing us to repentance (147).

The devil and his demons counterfeit every good act of God they can (Justin, “Dialogue” 233). Guardian angels can be counterfeit. Socrates “had a demon as the guardian and director of his life from his first childhood and that he could do nothing without his assent and command” (Lactantius, “Book II” 64). Unforgiveness gives the devil a foothold. “But when the demon plots against a man, he first inflicts some hurt upon his mind” (Athenagorus 143). Demons “strive to hold you [as] their slaves and servants; and sometimes by appearance in dreams, and sometimes by magical impositions, they subdue all who make no strong opposing effort for their own salvation” (Justin, “First Apology” 167). Simon, the Samaritan, “did mighty acts of magic, by virtue of the art of the devils operating in him” (171). He was considered a god and they erected a statue “To Simon the Holy God” (171).

According to Justin, demons misled Claudius Caesar into thinking that he was a god (“First Apology” 182). Demons cause persecution and raise up heretics (182). Demons imitate God’s ways to lead people astray (183-4). Demons gloat over human slaughter (Clement, “Exhortation to the Heathen” 183). Demons’ business is the destruction and ruin of humans. They cause diseases and calamities and lead souls to excesses (Tertullian, “Apology” 36). Though demons are subject to believers, they use fear to remain (41).

Another trick demons use is to pretend to be someone's dead loved one. First Corinthians 4:9 reminds us that angels are watching us. Guardian angels may help us, but demons may be gathering information to use against loved ones. Evil spirits will lie and say they are a dead relative (Tertullian, "A Treatise on the Soul" 234).

A simple way for demons to gain a foothold is habitual sin.

For as our bodies are members of Christ, we are each a temple of God, whosoever violates the temple of God by adultery, violates God; and he who, in committing sins, does the will of the devil, serves demons and idols. For evil deeds do not come from the Holy Spirit, but from the prompting of the adversary, and lusts born of the unclean spirit constrain men to act against God and to obey the devil. (Cyprian, "Epistle LI" 334)

A stronghold for demons is the sin of unbelief: "the demons themselves, knowing the amount of faith of those of whom they take possession, measure their stay proportionately" ("Homily IX" 277).

### **Free Will in Humans and Angels**

God created humans and angels with freedom of choice. Some free agents continue "in those things for which God had made and over which He had ordained," but other free agents no longer serve as God intended (Athenagoras 142). Tertullian wrote that the angels fell of their own free will (Tertullian, "Apology" 36). Tatian wrote, "Our free will has destroyed us; we who were free have become slaves; we have been sold through sin. Nothing evil has been created by God; we ourselves have manifested wickedness; but we, who have manifested it, are able again to reject it" (70). In the same address, Tatian gives an account of his conversion (77) and tells how he resolved to resist the devil (77).

In a chapter on free will and angels, Justin wrote:

God wishing men and angels to follow His will, resolved to create them free to do righteousness; possessing reason, that they may know by whom they are created, and through whom they, not existing formerly, do now exist; and with a law that they should be judged by Him, if they do anything contrary to right reason: and of ourselves we, men and angels, shall be convicted of having acted sinfully, unless we repent beforehand. But if the word of God foretells that some angels and men shall be certainly punished, it did so because it foreknew that they would be unchangeably [wicked], but not because God had created them so. So that if they repent, all who wish for it can obtain mercy from God. . . . (“Dialogue” 269-70)

Angels cannot be redeemed in the same way as humans. Jesus became human to redeem humans, not angels. God created both angels and humans with free will. The devil, a fallen angel, was created and did not create anything (Irenaus, “Book IV” 524). Clement of Alexandria believed that the devil, being possessed of free will, was able to both repent and to steal (“Book I” 319). Everything God made was good; humans’ sin brought evil upon creation (Theophilus, “Book II” 101). Theophilus recounts the fall of Genesis (102). The fall was an unquestioned event.

Demons are not an excuse for sin. “Let them not then say, that he who does wrong and sins transgresses through the agency of demons; for then he would be guiltless. But by choosing the same things as demons, by sinning; being unstable, and light, and fickle in his desires, like a demon, he becomes a demoniac man” (Clement of Alexandria, “Book VI” 502).

### **Exorcism**

Clement of Alexandria noted that holy music drove some demons away referring to King Saul and David’s music (“Exhortation to the Heathen” 172). Tertullian wrote that as to your demons, we have been “in the habit of exorcising them, not of swearing by them” (“Apology” 43). Exorcism was by the name of Jesus (Origen, “Book I” 398).

First Jesus, the one stronger than the strong man, had to bind the devil, the strong man

(Irenaus, “Book III” 421, 456).

Moreover, it is also manifest to all, that we who believe in Him pray to be kept by Him from strange, i.e. from wicked and deceitful, spirits; as the word of prophecy, personating one of those who believe in Him, figuratively declares. For we do continually beseech God by Jesus Christ to preserve us from the demons which are hostile to the worship of God, and whom we of old time served, in order that, after our conversion by Him to God, we may be blameless. For we call Him Helper and redeemer, the power of whose name even the demons do fear; and at this day, when they are exorcised in the name of Jesus Christ, crucified under Pontius Pilate, governor of Judea, they are overcome. And thus it is manifest to all, that His Father has given Him so great power, by virtue of which demons are subdued to His name, and to the dispensation of His suffering. (Justin, “Dialogue” 209)

Both Justin and Origen noted that Jews called on the God of Abraham, Isaac and Jacob in the exorcising of demons (Justin, “Dialogue” 241; Origen “Book IV” 511-512).

For every demon, when exorcised in the name of this very Son of God [Jesus] ... is overcome and subdued. But though you exorcise any demon in the name of any [other] ... it will not be subject to you. But if any of you exorcise it in the name of the God of Abraham, and the God of Isaac, and the God of Jacob, it will perhaps be subject to you (Justin, “Dialogue” 241).

Jewish exorcists made “use of craft when they exorcise, even as the Gentiles do, and employ fumigations and incantations” (Justin, “Dialogue” 241). Tertullian wrote,

Let a person be brought before your tribunals, who is plainly under demonical possession. The wicked spirit, bidden to speak by a follower of Christ, will as readily make the truthful confession that he is a demon, as elsewhere he has falsely asserted that he is a god (“Apology” 37).

Fasting is necessary to exorcise more direful spirits (Tertullian, “VIII. On Fasting” 107).

### **The Demise of Evil and Destruction of Death**

Although Jesus Christ defeated evil, it still reigns for this dispensation. The effects of the serpent’s lie to Eve about not dying still impacts us.



The serpent that sinned from the beginning, and the angels like him, may be destroyed, and that death may be condemned and forever quit, at the second coming of Christ Himself, those who believe in Him and live acceptably, and be no more: when some are sent to be punished unceasingly into judgment and condemnation of fire; but others shall exist in freedom from suffering, from corruption, and from grief, and in immortality. (Justin, "Dialogue" 217)

However, the resurrection "cheats death and the devil" and crushes the might of demons (Clement, "Rich Man Saved?" 601). The cosmic event of the resurrection provided ultimate defeat of death, demons, and the devil.

### **Inviting Demons**

Hippolytus wrote how humans with free will engage in activities that engage demons which bind them. Some of the items he covers are astrology, horoscopes, zodiacal influence, chaldaic art, magic, divination, and sorcery (24-46). A Christian "ought neither to repeat an heathen hymn nor an obscene song, because he will be obliged by that hymn to make mention of the idolatrous names of demons; and instead of the Holy Spirit, the wicked one will enter him" ("Constitutions, Book V" 442).

### **Position of Exorcist**

By the time of Origen, no order of exorcists officially existed. However, "the possessor of the gift is already known as an exorcist, and there are some signs of a recognized service" (Woolley 23). According to Tertullian and Origen, the practice of exorcism was not confined to clerics in the early ages ("Exorcist"). In one of Cyprian's epistles, we find that Lucianus, a clergy person, was both an exorcist and reader ("XVI" 296). In another of Cyprian's epistles, a woman has an evil spirit which causes pastors to commit adultery. An exorcist frees the woman of the spirit ("Epistle LXXIV" 393). Eusebius cites a Roman Bishop named Cornelius (c. A.D. 250) who says that there were

fifty-two exorcists serving in the church at his time (History of the Church 6.43).

Eusebius gives similar testimony to the presence of exorcists in the churches of eastern Asia Minor and Syria during the time of the emperor Diocletian (c. A.D. 284-305)

(History of Church 8.6).

The church began to move toward limiting the laity and placing more ministry into the hands of the clergy to protect the church from heresy. Lebbeaus, surnamed Thaddaeus (of the East Church), wrote:

An exorcist is not ordained. For it is a trial of voluntary goodness, and of the grace of God through Christ by the inspiration of the Holy Spirit. For he who has received the gift of healing is declared by revelation from God, the grace which is in him being manifested to all. But if there be occasion for him, he must be ordained, a bishop, or a presbyter, or a deacon. (“Constitutions, Book VIII” 493)

It is not therefore necessary that every one of the faithful should cast out demons, or raise the dead, or speak with tongues, but such a one who is vouchsafed this gift, for some cause which may be advantage to the salvation of the unbelievers. (“Constitutions, Book VIII” 479)

Western exorcists were ordained and Eastern exorcists were given office status.

The Council of Trent (Sess. XXIII, can. 3) defined that, besides the priesthood, there are in the Church other orders, both major and minor (q.v.). Though nothing has been defined with regard to the number of orders it is usually given as seven: priests, deacons, subdeacons, acolytes, exorcists, readers, and doorkeepers. The priesthood is thus counted as including bishops.... In the East there is considerable variety of tradition regarding the number of orders. The Greek Church acknowledges five, bishops, priests, deacons, subdeacons, and readers. The same number is found in St. John Damascene (*Dial. contra manichæos*, iii); in the ancient Greek Church acolytes, exorcists, and doorkeepers were probably considered only as offices. (cf. Denzinger, “Rit. orient.,” I, 116). (“Number of Order,” “Orders, Holy”)

By the fourth Council of Carthage (398 A.D.), the Western Church prescribed the rite of ordination where the bishop gives the exorcist the book containing the formulae of

exorcism, saying, “Receive, and commit to memory, and possess the power of imposing hands on energumens, whether baptized or catechumens” (qtd. in “Exorcist”). The Catholic Encyclopedia, in explaining the exorcist, clarifies several items: the chief duty of an exorcist was daily exorcisms of those preparing to be baptized; the laity were not forbidden to do exorcisms, and the book of exorcisms was not always followed to conduct exorcisms by an exact formula (“Exorcist”). In the West the independent office of exorcist ceased to exist and was assumed by priests. In 1972 Pope Paul VI dropped the minor order of exorcist (MacNutt, Deliverance 137). Today Roman Catholic bishops appoint exorcists who use the same exorcism manual as the early church.

### **Baptism and Exorcism**

Sometimes baptism immediately followed healing exorcisms. Woolley suggests this to imply a correlation between the healing exorcism and the pre-baptismal exorcisms of the Church (18). “But if anyone is moved by this, that some of those who are baptized in sickness are still tempted by unclean spirits, let him know that the obstinate wickedness of the devil prevails even up to the saving water, but that in baptism it loses all the poison of his wickedness” (Cyprian, “Epistle LXXV” 402). Heretics and schismatics could not enter the Catholic Church without first being exorcised and baptized (Cyprian, “The Seventh Council” 566). “Clinic” baptism was when a person needed baptism to preserve life when under demonic attack before instruction was finished (Novatian 607).

### **Water, Oil, Laying On of Hands, and the Sign of the Cross**

Citing Old Testament practices as well as Talmud charm uses, Woolley shows oil as almost a universal remedy for all manner of sickness (7). Woolley cited the Acts of

Thomas where healing occurred by sanctified water (18). Sanctified water and oil, blessed through Christ, grants power “to restore health, to drive away diseases, to banish demons, and to disperse all snares” (“Constitutions, Book VIII” 494). Sometimes exorcism is accomplished by the laying on of hands (Woolley 19). Tertullian wrote of using the sign of the cross, breathing away anything unclean and rebuking the unclean spirit (Woolley 20).

### **Can a Christian Be Demonized Today?**

The early church practiced exorcisms of both believers in training and baptized believers. But how is exorcism viewed in the church today, particularly among evangelical Christians? Can a believer be demonized? Merrill F Unger’s Biblical Demonology, expressed the standard conservative view based on the “omnipotent = omnicontrol” view of God: “To demon possession only unbelievers are exposed; to demon influence, both believers and unbelievers” (100). Many missionaries wrote Unger to share experiences of believers being demonized (Unger, What Demons 59). Unger’s changed position opened the door to further study by a growing number of contemporary writers (Arnold 77).

Ahead of her time, Jessie Penn-Lewis wrote about believer possession in War on the Saints, first published in 1916 and rediscovered in the 1970s. She wrote, “True fully surrendered children of God can be deceived, and then up to the degree of deception ‘possessed’ by deceiving spirits” (68). She developed a concept of “legal ground” where demons must have a legal right to be present in the life of a believer. Ground is given to deceiving spirits “through accepting their counterfeits of the Divine workings, and cultivating passivity, and non-use of the faculties; and this through the misconceptions of

the spiritual laws which govern the Christian life” (69). Penn-Lewis believed the primary cause of deception and possession was passivity.

Passivity of the believer means, loss of self-control--in the sense of the person himself controlling each or all of the departments of his personal being; and loss of free will--in the sense of the person himself exercising his will as the guiding principle of personal control, in harmony with the will of God. (70)

Because of free will, God requires cooperation. Humans can choose not to work with the Holy Spirit and therefore sin, which separates them from God. Lewis reminds us, “There is sin without evil spirit possession; sin which opens the door to possession; and sin which is unmistakably the result of Satanic possession (John 13:2) is beyond question” (94).

A growing number of contemporary writers are recognizing that the biblical, historical, and present reality is that believers can be “possessed to a degree” or “inhabited” by demons (Koch 67; Unger, What Demons 137; Bubeck 87-88; White 43; Murphy 429-436; Dickason 37). Timothy Warner answers the “Can a Christian be demon-possessed?” question with a clear “NO” (80). He believes possession implies ownership but at the same time believes Christians can be demonized.

Most of these writers prefer to use the term “demonization,” a transliteration of the Greek word, instead of demon possession (Arnold 77). The New Testament has demon possession by various degrees, as in “demonized.”<sup>1</sup> Dickason’s etymology of the root word *daimon* supports Penn-Lewis’ passivity concept:

The participle from the same root, *daimonizomenos*, is used twelve times in the Greek New Testament. It is used only in the present tense, indicating the continued state of one inhabited by a demon, or demonized.

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<sup>1</sup> In Walter Bauer’s Greek--English Lexicon of the New Testament: “Daimonzomai” 1 aor. Pass. Ptc. “daimonistheis” (Mark. 5:18; Luke 8:36) be possessed by a demon. Preisendanz has *daimoniadzomenous*” (Matt.4:24; 8:16, 28,33; 9:32; 12:22; Mark 1:32; 5:15f; Luke 8:35; 10:12; Acts 19:14 (169).

This participle has components to its structure. First there is the root, *daimon*, which indicates the involvement of demons. Second is the causative stem, *iz*, which shows that there is an active cause in the verb [Arndt and Gingrich, p. 168]. Third is the passive ending, *omenos*. This conveys the passivity of the person described as demonized. Putting it all together, the participle in its root form means “a demon caused passivity.” This indicates a control other than that of the person who is demonized; he is regarded as the recipient of the demon’s action. In other words, demonization pictures a demon controlling a somewhat passive human.  
(37)

To have demons inhabit a believer does not mean total ownership.

How can God’s Spirit be present in a believer as well as an evil spirit? Behind that commonly asked question is an assumption about space—that two things cannot occupy the same space at the same time. This reality might apply to the physical world, but as Dickason suggests, “Spatial considerations such as dimensional limitations do not apply to the spirit world” (129). Possession of believers by Christ and demons does not imply ownership (130). Demonization of believers does not mean loss of salvation or removal from union with Christ (131). Demonization of believers may mean loss of living a victorious life in Christ and of serving as an effective witness for Christ. Maturity and freedom determine the victory and fruitfulness of a Christian (Anderson 11-12). Both God and an evil being can be present in a believer. The issue is control, not presence (Dickason 133). Both Bubeck and Unger hold that a demon can demonize the body and soul but not the human spirit of a believer, but Dickason does not accept this tripartite view of humans as scriptural (Bubeck 87-88; Unger, What Demons 74-76; Dickason 138). To be demonized means to be inhabited and thus controlled by a demon to a degree. Various degrees of demon possession have been described as influence, oppression (outside the body), and possession.

Arnold's excellent summary of material shows Christians can be demonized. He considers idolatry to be a sin today, not just a sin of Old Testament believers. Robert Munger's analogy is helpful here (3-28). Christ may be in the living room from conversion but wants to control the rest of the house. Believers receive one hundred percent of the Holy Spirit at conversion but do not necessarily surrender one hundred percent of the old self to Christ's control at conversion. Habitual sin is an open invitation for demonic involvement.

Murphy, in a chapter called "Six Sin Areas and the Possible Demonization of Christians," elaborates on how generational sin; child abuse; anger, bitterness, rage, rejection and rebellion; sexual sins; curses; and, occult practices can lead to demonization (437-456). Noel and Phyl Gibson have a very thorough listing of possible causes of demonization of Christians and function names of demons. Various authors' lists of what could be possible demon attractions in believers are as different as a list of possible sin, if sin is defined as anything that separates us from God. Kraft compares it to garbage, which attracts rats (Defeating 139). The demonic strength of attachment depends on the amount of garbage believers have in their lives (Kraft, Behind 101). A measurement to determine if a sin also involves the demonic is this simple question: Is free will hindered?

### **What Models of Exorcism Are Used Today?**

How are exorcism methods classified or categorized? In Matthew and Dennis Linn's book, Kenneth J. Metz suggests that the various methods of Christian exorcism can be categorized under three headings: prophetic, cultic, and ecstatic. According to the prophetic model, demons do exist and the task of the Christian is to join Jesus, the victor over evil, in the battle (Linn and Linn 218). The warfare worldview fits in the prophetic

model. The prophetic model's focus is applying God's word or truth in exorcism. Cultic Christianity is more institutionalized with manuals and specific methods:

In the first instance solemn exorcism was to be performed by the priest as outlined in the rituals (cf. The Roman Ritual). Second, there was the exorcism of Leo XIII which could be recited without permission by both bishops and priests. Third, there were the simple exorcisms, which were part of the blessing in some rites such as baptism and the blessing of salt and water. Listed fourth were private exorcisms which "qui verno non est sacramentale, peragi potest ab *omnibus fidelibus*" (p. 43). It was duly noted that the effects of this exorcism did not derive from the authority of the laws of the Church but by virtue of the name of Jesus. (221-222)

The ecstatic model focuses on the role of the Holy Spirit in the practice of exorcism (223).

Metz's categories fit well into the three models of the church which Lesslie Newbigin describes. Newbigin considers the three major expressions of the church which have emerged in the two thousand years of church history: Protestant, Catholic, and Pentecostal.

### **The Word Model**

In the Protestant tradition, Christ is present in the preached word and administered sacraments (Newbigin 47). Faith is the foundation block of the congregation, and the message based on the Word is the primary vehicle to introduce people to faith in Christ. Jesus is the Word made flesh. The prophetic model fits well with this understanding of the church (Linn and Linn 218). A Word-oriented model of exorcism emphasizes the role of Scripture and the authoritatively spoken word.

### **The Sacramental Model**

In the Roman Catholic tradition, "We are made incorporate in Christ primarily and essentially by sacramental incorporation into the life of His Church" (Newbigin 61).



Structure is important for the Catholics. Order and continuity allow the transmission of Jesus' authority from the original twelve disciples who were chosen, trained, and sent forth as a fellowship representing Christ on earth (76). Catholics are a sacramental fellowship. Metz's cultic model of exorcism fits well with this understanding of the church as "sacramental" (221-222). A Sacramental model of exorcism emphasizes the role of oil, water, and the use of rituals.

### **The Spirit Model**

In the Pentecostal congregations, "its central element is the conviction that the Christian life is a matter of the experienced power and presence of the Holy Spirit" (Newbigin 95). Metz's ecstatic model fits in with the "Spirit" (223). This model focuses on the role of the Holy Spirit in leading the exorcist.

Based on Metz and Newbigin, this study describes the three models as Word, Sacramental, and Spirit. These three models are merely three categories for comparative use in this study and are not mutually exclusive. In the practice of many exorcists, they overlap. Yet these three models provide useful categories for analyzing exorcism practices for this study.

### **Review of Current Exorcism Practices**

In print today methods range from the simplistic use of Jesus' name (Hayes) to the complex. Here are samples of the above-mentioned categories.

#### **Word Model**

Dickason has a chapter called "Defense Against Demonization" which reminds believers of their position in Christ based on Scripture. We can pray and ask God to send angels to surround us in protection from external demons (255).

If the believer is inhabited, we can pray the following:

1. that the demons may be cut off from all communication and help from other demons and Satan,
2. that the demons would be confused and weakened in their hold on the person,
3. that the person would be strengthened in his faith to understand his position in Christ and to trust and obey the Word above his feelings,
4. that the person may be able to distinguish between his thoughts and feelings and the thoughts and feelings of demons,
5. that the person might recognize the demonic presence and not be confused but seek the proper counsel and help, and
6. that God would protect and guide His child and set angelic forces at work to break up every scheme of the enemy. (Dickason 255-256)

Dickason also mentions that Christians may command in the authority of Christ while resisting evil (256).

For Anderson, the battle is for the mind. His seven steps to freedom in Christ include: 1) counterfeit versus real (187); 2) deception versus truth (189); 3) bitterness versus forgiveness (194); 4) rebellion versus submission (197); 5) pride versus humility (199); 6) bondage versus freedom (200); and, 7) acquiescence versus renunciation (201).

In his first step, believers renounce any counterfeit religions. Anderson has believers pray and ask God to reveal any involvement in false religions. He provides a checklist of potential problem areas. He wants each area confessed as sin and forgiveness asked from God (187-189).

In the second step, deception is countered with God's truth. Anderson counters false beliefs with Scripture. He has prayers and doctrinal affirmations compiled from Scripture for people to read aloud (189-194).

Thirdly, believers face bitterness by forgiving grudges. Anderson believes that unforgiveness can give the devil a foothold. Through prayer based on Scripture, the

believer prays for God to reveal who he or she needs to forgive and then prays to forgive a specific person for a certain sin offense (194-197).

In the fourth step, the believer confesses the sin of rebellion and submits to Christ. Again, through identification of areas and through prayer based on Scripture, believers confess rebellion against God and humans and choose a submissive spirit and servant's heart (197-198).

The fifth step has believers confess the sin of pride and seek humility. Inferiority is Satan's counterfeit of humility. Humility is confidence properly placed in God, not self (199). Believers then offer another prayer based on Scripture to express a commitment to live humbly before God (199).

In the next to last step, believers recognize the bondage of sin and seek freedom (200-201). Accountability to another human is important (Jas. 5:16; 1 John 1:9). Through two prayers based on Scripture, the believer asks God to reveal transgressions which are then confessed for forgiveness and cleansing. A line from the second prayer is, "I cancel all ground that evil spirits have gained through my willful involvement in sin" (201).

The last step asks believers to renounce sin and evil acquired passively by ancestors. In this last step to freedom, the believer renounces the sins of parents and ancestors and cancels any curses that may have been placed on them by anyone. In prayer, believers reject and disown generational sin and then pray, claiming the blood of Jesus (201-204).

Arnold's biblical framework for dealing with demons has two aspects: drawing near to God (Jas. 4:7; Ps. 91:9) and resisting the devil and his foul spirits (Jas. 4:7; 1 Pet.

5:9; Eph. 6:11-13) (115-116). According to Arnold, successful resistance entails a set of nine convictions and actions:

- 1) Give attention to the area that has made you susceptible to demonic attack (116).
  - Intentionally inviting their presence (false religions, witchcraft, sorcery, channeling).
  - Residual influence from the past (False religions, witchcraft, sorcery, channeling, intergenerational “familial” spirits).
  - Unintentional inviting their presence (habitual practice of sin as in Eph. 4:27).
  - Special attacks against Christians (deception, temptation, physical attack, special period of attack as in Ephesians 6:13, demonic opposition to carrying out the mission of the church, especially in sharing the gospel) (116-117).
- 2) Determine to resist (120).
- 3) Know who you are in Christ (121).
- 4) Know your resources in Christ (121).
- 5) Deal with their grounds for attack by renouncing them (123).
- 6) If necessary, deal directly and firmly with the demonic spirit (125).
- 7) Be meaningfully attached to the Body of Christ (128).
- 8) Pray and solicit prayer support (129).
- 9) Expect Christ to give the victory (129).

### **Word and Spirit Model**

Kraft relies on the Holy Spirit to guide exorcism and to give gifts of “words of knowledge” and “wisdom” to help human discernment (Behind 105-119). Kraft’s preliminary steps of conducting an exorcism session include: bathing the deliverance session in prayer (107), securing ministry teams of three to five gifted believers (107) and praying in the name of Jesus to take authority, to claim protection, and to forbid violence and help from other evil spirits (107). Kraft points out five things to do concerning the person who needs to be delivered:

- Do everything in love,
- Maintain the person's dignity at all times,
- Strengthen the person's will at every opportunity,
- Continually encourage the person before, during and after the session, and
- Deal with the person's garbage through deep level healing to weaken the hold of the demons before casting them out (108-109).

After this preliminary process, if a demon is suspected, Kraft challenges the demon(s) by: asking the person's permission to test possibility (Behind 109); challenging a demon by name, if possible (109); asking Jesus to assign several large, powerful angels to assist in getting this person free (110); and, discovering what the hierarchy of evil is within the person (111). Kraft binds all underlings to the top spirit in order to work with all at once. Kraft deals with intergenerational spirits or curses first (111). Each specific prayer is in the name of Jesus. Kraft even prays that demons do not hear the team discuss strategy (113).

Kraft suggests trying the simple first: command the demon to leave in Jesus' name (Behind 113). If the demon refuses to leave, in the name of Jesus command the demon to tell you what right the demon has to live in the person (113-114). Kraft reminds demons about the cross and empty tomb (114). What seems to work for Kraft is to ask Jesus to have the angels prepare a box for the demons (114). He then commands the demons to come out of the person and get in the box. Then he asks the head demon if all demons are in the box. Then he asks Jesus to have the angels lock the box and take it to Jesus to dispose of the box. Kraft forbids any of these demons to return or to send any others (114). Kraft fills the space left by removal of demons with blessings and seals the work with the Holy Spirit and post exorcism counseling (117).

### **Sacramental Model**

Scanlan and Cirner see the importance of a pastoral care system in a community

of faith to bring Christians to maturity and use exorcism to assist people on the way (77-78).

Who should be present for an exorcism session? The person in charge of the session should be the one who has overall pastoral authority over the person needing deliverance (Scanlan and Cirner 79). The person with most direct authority over the person should also be present such as a parent for a child (79). An assistant to help the person in charge should have authority and experience in the exorcism ministry (79). A woman should be present if a woman needs to receive exorcism (79-80). Scanlan and Cirner have seven stages in their deliverance session format: 1) preparation, 2) introduction, 3) listening, 4) repentance, 5) deliverance, 6) healing-blessing, and 7) pastoral guidance (80).

During preparation, the person in charge of the session makes sure the person has accepted Jesus (Scanlan and Cirner 80) and received proper teaching (81). A considerable amount of time may be needed to call the person to repent and to commit his or her life fully to the Lord (81). The person in charge of the session should have a group of intercessors supporting the exorcism ministry (82).

During the introduction, the one in charge introduces everyone present and defines roles and responsibilities (Scanlan and Cirner 82). The ministry team listens to both the person and the Holy Spirit (83). The area under control of an evil spirit or group of evil spirits needs to be identified (84). The ministry team will reach agreement of what is involved and how to handle it. The listening and discernment stage concludes when the leader summarizes the discernment (84). Often further repentance is necessary after the listening and discernment stage (85). Confession should precede the ministry

session or occur during it and conclude with a renewing of commitments to Jesus Christ (86). Deliverance begins with the leader praying for the protection of all present and commanding all evil spirits in the name of Jesus to obey him (86). The leader instructs the person needing deliverance to “renounce the evil spirit, to choose the spirit of holiness, and to command the evil spirit to leave” (86). When the person does so, the leader and team join in the command (86). Since Scanlan and Cirner are Roman Catholic, if the leader discerns the person is possessed with a cluster of evil spirits, they stop and refer the person to the bishop’s appointed exorcist (86).

The healing and blessing stage begins immediately after the exorcism. “In this stage we ask God to bring healing wherever there is lack of wholeness in the person and to bless the person with the spiritual gifts and strengthening graces he or she needs” (Scanlan and Cirner 87). Blessings fill the void left from the casting out of spirits (87). The final stage is pastoral guidance where the following occurs: 1) plan for follow-up care; 2) specific person or persons responsible for the plan; and, 3) clear explanation of the plan and its importance (89).

During each session team members use a card with four categories:

- 1) *Root Problems*: (source of problem; specific events or situations) and response to problem (person’s initial movements; fear, anger, lust, etc.);
- 2) *Bondage*: (area of person’s life bound by evil in some way) and manifestations (behavior reflecting lack of freedom);
- 3) *Ministry*: Repentance (sinful behavior repented); Deliverance (spirits delivered); Healing and blessings (specific prayers for healing and blessing); and,
- 4) *Pastoral direction*: agreed commitments for ongoing growth (Scanlan and Cirner 90-91).

### **Sacramental and Spirit Model**

In Deliverance from Evil Spirits, A Practical Manual Francis MacNutt provides a

basic form for deliverance prayer (167-181) as well as three variations of the basic form based on the type of spirit to be exorcised (182-222). For MacNutt, deliverance prayer is a command in the name of Jesus while healing prayer is a request directed to God (167).

MacNutt's preparation list has several components. Part of the preparation deals with discovering how the evil spirit gained entrance (Deliverance 168). The ministry team prays for Jesus to give wisdom and guidance, as well as the authority to cast out spirits. The team also prays for the Holy Spirit's power and love to heal and free the person, for God's power and love to fill the room and for protection (168). The team calls on holy angels (168). The team forbids, in the name of Jesus, any communication in the realm of evil spirits and forbids these spirits from drawing power from any outside spirits (168).

MacNutt offers a series of helpful suggestions such as exercising compassion, speaking in a calm voice, and looking the person in the eye (Deliverance 169). If a demon fights to stay by temporarily taking over the person's personality, decide if you will cast out or temporarily silence demons that attempt this temporary possession (170). In addition, a decision needs to be made whether to touch the person by laying on of hands (171).

MacNutt has several preliminary exorcism necessities (Deliverance 172). These necessities include securing a ministry team, discerning possible names of the evil spirit(s) to cast out and having the person sit across from you with the ministry team around you. Also, the team leader will make sure the person has committed his or her life to Jesus Christ and repented of sin. The team leader will decide whether to start with



the strongest spirit or with the weaker spirits. Blocking spirits cause distractions away from unusually powerful spirits and may need to be bound up or cast out (172).

The ordinary deliverance prayer contains the following elements:

- 1) The authority that forces the evil spirits to go: the name of Jesus Christ;
- 2) The command, which is the form of deliverance prayer;
- 3) The one to whom the command is directed: the evil spirit  
(Ideally the spirit is commanded by name);
- 4) What you command the spirit to do: "Depart! Go! Now!;"
- 5) How the spirit is to go: "quietly, without hurting anybody;" and,
- 6) Where the spirit is to go: "to Jesus Christ" (or else "to hell") (MacNutt, Deliverance 173)

The team with discernment and the victim usually know when it is gone (MacNutt, Deliverance 175). Sometimes one session will succeed; other times, when a person needs to change longstanding patterns, several sessions may be necessary (177). The final stage of the exorcism is filling the emptiness created by the exorcism with God's blessing (177-178).

Trauma spirits enter through someone else's sin and leave with the healing of the wound (MacNutt, Deliverance 187). For sin spirits, help the person truly repent, pray for inner healing and deliverance (200). Occult spirits are more difficult to cast out, so a long preparation process is necessary (214). MacNutt suggests use of a prayer of renunciation like the baptismal rite (216). Occult evil spirits must be confronted directly. Seals and contracts by blood and word need to be renounced (220-221).

### **Spirit Model**

Frank Hammond focuses on filling the believer with the Holy Spirit. He has two principle methods to discover the presence of evil spirits: discernment and detection of symptoms. He has seven ways to determine the need for deliverance: emotional problems; mental problems; speech problems; sex problems; addictions; physical

infirmities and religious error which includes false religions, Christian cults, occult, spiritism, and false doctrine (27-30). Hammond has seven steps to deliverance: honesty, humility, repentance, renunciation, forgiveness, prayer, and warfare (31-33). Hammond has seven steps for retaining deliverance: put on the whole armor of God (Eph. 6:10-18); confess positively (what God's word says); stay in the Scripture; crucify the flesh; develop a life of continuous praise and prayer; maintain a life of fellowship and spiritual ministry; and commit yourself totally to Christ (35-37).

Derek Prince has nine steps to expel demons and seven principles to keep deliverance. His nine steps to expel demons include: personally affirming your faith in Christ; humbling yourself; confessing any known sin; repenting of all sins; forgiving all other people; breaking with the occult and all false religion; preparing to be released from every curse over your life; taking your stand with God; and, expelling the evil being (204-214). Prince's basic principles to keep deliverance include: living by God's word; putting on the garment of praise; coming under discipline; cultivating right fellowship; being filled with the Holy Spirit; making sure you have passed through the water of baptism; and, putting on the whole armor of God (Eph. 6:13-18) (219-229).

### **Common Elements**

The above methods of exorcism are summaries of the authors' work and do not reflect every detail. However, several common elements of exorcism exist in the literature today to form a contemporary method. I see five common elements in contemporary exorcism practices: prayer, commands, love, preparation, and follow-up.

## Prayer

Prayer is key. Specific prayer in Jesus' name, in God's will, given on earth will have cosmic consequences. Christians have a responsibility to pray:

- for protection and to ask for holy angels to break schemes of the devil;
- for all outside demonic communication and power to be cut off;
- for demons to be confused and reveal pertinent information and forbid violence;
- for strength, growth in Christ, trust, obedience, and understanding of position in Christ of persons needing exorcism;
- for persons needing exorcism to discern between personal and demonic thoughts and feelings;
- for persons not to fear a demon's presence, but to seek help;
- for Christians to use their authority in Christ while resisting evil, for spiritual gifts of wisdom, words of knowledge, and discernment;
- for demons not to hear removal strategy, for the Holy Spirit's guidance and Jesus' authority to cast out evil spirits;
- for the physical space used for exorcism to be protected and filled with God's power and love; and,
- to claim any promise in Scripture relevant to the situation.

All ministries need to be undergirded in prayer and led by the Holy Spirit. The exorcism ministry especially needs specific prayer in order to restore free will.

## Commands

The exorcism prayer is not merely a request but a command with Jesus' authority that an evil spirit go to Jesus' feet peacefully. For higher degrees of demonization,

Christians may need to do more than request in prayer but also give direct commands to remove a demon. Just as believers pray in Jesus' name, believers give commands in Jesus' name. Some demons will leave when commanded to do so; others may not. Entrenched demons, having a legal right to be there, may resist. Discernment or discovery of the demon's reason for entrenchment as well as prayer and fasting are necessary components of expulsion. Believers have the responsibility to command in the authority of Christ while resisting variance from God's will. Exorcists may forbid evil spirits from returning and follow-up with filling the demonic void with God's blessings and ways. The one conducting the exorcism session and the demonized person may jointly give the command, but it must be given or agreed to by the person receiving exorcism.

### **Love**

A judgmental, critical, angry, bitter person cannot serve as an exorcist. The enemy is not the demonized person. The enemy is the devil and the demons who hinder free will. The motive behind every exorcism action is love which communicates through a calm voice and compassion. In order to encourage the full cooperation of the person receiving exorcism, the exorcist must have personal integrity, dignity, and strength.

### **Preparation and Follow-up**

The root issue of preparation and follow-up is that we are not lone rangers. We are not alone. We are not independent exorcists. The body of Christ is interdependent with one another and totally dependent on God. Independence (lack of accountability) and co-dependency (totally dependent on a human) are enemies of a proper functioning body of Christ growing to maturity in Christ (Eph. 4). Half the battle of counseling is

“re-parenting” from “dys-grace” (D. Seamands 39-53). God created parents to be grace providers raising children up in the ways of God. Instead, generational sin, curses, and familial spirits may be passed on to hinder the free will of the next generation to love God totally.

### **Preparation for the Exorcism Team**

Jesus sent the seventy out two-by-two. A bare minimum is to have a prayer team covering exorcism sessions. Some authors suggest an exorcism ministry team. Humility and love are prerequisites for exorcism ministry. Deal with sin and any personal sin before attempting an exorcism session. This gives a renewed purpose for holy living and the holiness movement, moving from self-centered holy living to powerful transforming service. Enter sessions with the prayer and presence support of other believers and dependence on the power of God through Jesus and the Holy Spirit. Prayer and fasting enables the exorcist to firmly connect to the vine of Christ and function out of Christ’s strength and power (Eph. 6:10).

### **Preparation for the Person Needing Exorcism**

Preparation is within the context of Christian faith community.

- Has the person committed or re-committed his or her life to Christ?
- Discern if demons are present. If so, ask the person to test the possibility.
- By listening to the person and the Holy Spirit, discern and discover how the demon(s) gained entrance and what functions the demons have.
- Discover and renounce what caused the demonization: intentional invitations through false religions; residual curses or generational sin spirits; or habitual sin.

- Deal with the person's sin and unforgiveness, through repentance and healing of past wounds. Forgive all. Submit humbly to Christ's control.
- Recognize when an attack is to prevent sharing the Gospel and seek prayer coverage.

### **Follow-up**

Follow-up is within the context of a Christian faith community.

- Fill the space left by demon removal with blessings and seal the exorcism with the Holy Spirit.
- Provide accountability to assist the person in exercising free will over the previously demonic controlled area and provide post exorcism counseling.
- Provide intentional pastoral care with a plan explained and agreed to by the person who was delivered as well as the responsible caregiver.
- Help the person become active with small group Bible studies, worship, and service.

.The bottom line is drawing nearer to God and resisting the devil (Jas.4:7).

### **Whose Responsibility Is Exorcism?**

Do all Christians have the gift of exorcism? Is it a gift or an authority given to believers? Do all mature Christians have this ability by nature of their position in Christ? Kenneth Kinghorn does not include exorcism in the list of spiritual gifts (38). Peter Wagner does. "The gift of exorcism is the special ability that God gives to certain members of the Body of Christ to cast out demons and evil spirits" (117). Which is it?

In Matthew and Dennis Linn's book Deliverance Prayer, Robert Faricy states that Jesus has given every Christian authority with power to use over the devil and evil spirits

(75). The Roman Catholic tradition has believers practice “rebuking the devil” with a simple command to whatever spirit may be present. Roman Catholic theology distinguishes between “solemn” and “private” exorcisms (78). For solemn exorcism a liturgy is used by bishop-appointed priests with the function of exorcism. Solemn exorcisms are conducted for cases of possession. Private exorcisms mean an individual acts on his or her own, separate from the Roman Catholic Church. A private exorcism is “an informal act which consists essentially of a command given in the name of Jesus to any evil spirits to leave in the name of Jesus” (78). Any believer can give this command in the name of Jesus. This command should be preceded by a prayer of praise and by a prayer for protection from harm and followed by a prayer for grace for the person freed. Ordinarily, private exorcism is done silently on oneself or silently for others unless the other person brings up the possibility and asks for help. Two preliminary steps may be required: the sacrament of penance and the breaking of previous bonds (occult, curses, morbid association, or habitual sin).

All Christians have the authority to resist and rebuke the devil and evil spirits in the name of Jesus. However, pastoral help is sometimes needed to restore free will. But for Christians to neglect their basic responsibility of resisting and rebuking and to delegate that chore to a church-appointed exorcist robs the laity of power, victory, and joy. Whose job is it to perform exorcism? In a warfare worldview, all Christians are involved.

This warfare worldview not only contributes to the resolution of the intellectual problem of evil by providing an ultimate context in which radical evil is not unexpected; it also, for this very reason, inspires believers to take on the problem of evil at a spiritual level--at the level of spiritual warfare--which is by New Testament Standards where the real “problem” of evil lies. (Boyd 33)

Arnold warns of the danger of limiting spiritual warfare to one form of ministry (26-27).

Both Kenneth Kinghorn and Peter Wagner distinguish between a role which all believers have and a gift which some believers have. Every Christian has the role or function of resisting evil. This includes the authority to cast out demons. Kinghorn contrasts the role of witnessing with the gift of evangelizing (51). Not every Christian has the spiritual gift of evangelism, but all Christians have the responsibility to witness for Jesus by sharing regularly how God has been at work in their lives. Witnessing causes new people to seek Christ. Then believers with the gift of evangelism can lead them to accept Christ. Likewise, every believer has a role in resisting and casting out evil, but some are especially gifted in this area. In Jesus' life and ministry, exorcism was understood as an aspect of healing. Healing is a spiritual gift. First Corinthians 12:27 actually reads "gifts of healing," which could be taken to mean that there are various types of healing gifts which can thus be seen as spiritual gifts. Woolley's summarization is helpful:

The gift was charismatic, or bestowed as the Spirit would, not on everyone, but on some, and not by any act of authorization on the part of the Church. This charisma, the gift of healing, covered sickness of body, and soul, and so the healing of bodily sickness, and the exorcism of evil from either body or soul, represent different aspects of one and the same thing. (8)

MacNutt's four basic kinds of healing establishes exorcism as a legitimate cure for a certain type of sickness (Healing 161-168). MacNutt's four kinds are:

- 1) prayer for repentance (for personal sin),
- 2) prayer for inner healing ("healing of memories" for emotional problems),
- 3) prayer for physical healing (for physical sickness), and
- 4) prayer for deliverance (exorcism for demonic oppression) (163).



Exorcism is a type or kind of healing that God gives as a spiritual gift to some believers in order to serve others. Yet every believer is responsible for resisting evil.

### **Methodology**

The parameters for data collection need to be set for research. “The idea of qualitative research is to purposefully select informants (or documents or visual material) that will best answer the research question. No attempt is made to randomly select informants” (Creswell 148). In this study, the informants would logically be Christians who cast out demons in the name of Jesus.

“Designing a good questionnaire involves selecting the questions needed to meet the research objectives, testing them to make sure they can be asked and answered as planned, then putting them into a form to maximize the ease with which respondents and interviewers can do their jobs” (Fowler 99). Background or demographic information about subjects is important in questionnaires and interviews so variables may be classified for analysis (Wiersma 176). The questionnaire, once perfected, is pilot tested before the mass mailing. A follow-up mailing increases the response rate (180).

The data collected from the questionnaire will be analyzed. “Descriptive statistics for surveys include the mean, median, and mode; measures of variation; (range and standard deviation); and number (tallies, frequencies, and percentages)” (Fink and Kosecoff 74). Correlations show relationships (74). Statistical significance is usually .05 or .01 (86). The questionnaire will be coded in order to enter data into a computer program (88).

The cover letter “is the mechanism for introducing individuals to the questionnaire and motivating them to respond” (Wiersma 183). Cover letters need to be

on recognizable letterhead (184). Confidentiality should be assured as well as how the information will be used (184). Instructions and due dates as well as appreciation fit on a single page (184).

Telephone interviewing has lower costs than personal interviews and a better response rate than a mailing (Fowler 70). Interview protocols have key research questions and probes to follow-up the key questions (Creswell 152). Information may be audio taped, then transcribed and coded (154). Thematic analysis, componential analysis, domain analysis, and developing a taxonomy of relationships may be discovered (157).

### **Summary**

Free will is a gift of God. Any time free will is hindered (addiction, uncontrolled rage, anger, depression, hopelessness, etc.), demons may be active. When free will is hindered, the playing field may need to be leveled so that free will can be restored. Jesus Christ came to set believers free from the bondage of the devil.

Jesus was an exorcist. He did not use magic or adjure demons by some other power. He did not have to use any props or trinkets. Jesus wants believers to do even greater things than he did on earth by continuing the ongoing ministry that he began.

For early church writers, the reality of demons, the existence of angels and the existence of fallen angels were not even issues. It was assumed that angels and humans were created with free will. Early church writers knew firsthand that believers other than the original disciples healed the sick, raised the dead, and cast out demons in the name and power of Jesus of Nazareth.

Can a Christian be demonized? If demonization implies ownership, then no. However, a Christian can be demonized by degree. A Christian then can belong to Christ

but still be under the influence of demons. A Christian can be free of demons and under attack to hinder sharing the gospel. With free will, a Christian can sin without the help of demons. We freely choose to love, trust, and obey.

Christian holiness empowers believers to set captives free. Every believer is in the war and is responsible to resist the devil and draw near to God. Believers are also responsible to help free others who are captive to bondage. The early church saw fit to appoint exorcists to handle harder cases and help free pagans from demons before joining the church. The gift of healing includes delivering people from demons. The early church initially recognized believers with the gift of deliverance healing as Christian exorcists. The Holy Spirit provides the spiritual gift of healing today. Believers with this gift have functioned from the time of Christ to the present.

## **CHAPTER 3**

### **The Problem**

C.S. Lewis wrote, “There are two equal and opposite errors into which our race can fall about devils. One is to disbelieve in their existence. The other is to believe, and to feel an excessive and unhealthy interest in them” (7). Some Christians focus too much on evil instead of keeping the focus on Jesus Christ. Many other Christians pretend evil beings do not exist or have no contact or influence with believers. Due to the influence of the enlightenment, Western Christians not only tend to do away with evil beings, but also devalue the ministry of exorcism. For a healthy balance between these two great dangers in the church today, we need to understand the function of exorcists. This study will determine how Christian exorcism is practiced in North America today. The review of literature reveals common elements in today’s exorcism methods which closely resemble methods in the early church writings.

### **Research Questions**

My three research questions were:

1. What are current practices of Christian exorcists in North America?
2. How are the three primary models (Word, Sacramental, and Spirit) of exorcism practiced in North America?
3. How does the practice of Christian exorcists in North America today compare with the practice of Jesus and the early church?

### **Population and Sample**

The population was narrowed to include Christian exorcists who live in North America and cast out demons in the name of Jesus. The sample of subjects for this study

was specifically three hundred Christian exorcists and deliverance ministers who cast out demons in Jesus' name whose names I acquired in the following way. Usually, when I mentioned my study, people named persons serving in this manner. Then I contacted the names given to see if they knew of others. In addition, I posted it on several Internet sites (Asbury Theological Seminary: Doctor of Ministry site and general Asbury Theological Seminary e-mail list; See Appendix J). Also I contacted Christian leaders and known exorcism authors to acquire names of people doing exorcisms. In my contact with Christian leaders, I discovered two-compiled lists of exorcists. My personal compiled list did not overlap with either of the other lists and the three lists had very few duplicate names.

### **Project (Data Collection)**

Information was gathered using two survey research methods: the questionnaire by mail and the interview by phone. First, the questionnaire was field tested with five exorcists during November 1999. The data was compiled from the five, and the questionnaire was slightly adjusted. This mailing included a questionnaire, cover letter, and self-addressed stamped envelope.

Second, the questionnaire mailing was mailed 24 December 1999, with a due date of 15 January 2000. This mailing included an introduction letter on Asbury Theological Seminary letterhead (see Appendix D), an instruction cover letter on local church letterhead (see Appendix E), a questionnaire (see Appendix F), a completion notification letter (see Appendix G), and two self-addressed stamped envelopes. The separate completion notification letter allowed subjects total confidentiality of their responses to

the questionnaire. On the completion return letter, the subject had the opportunity to ask for a summary of the questionnaire results as well as to volunteer to be interviewed.

Third, a reminder post card (see Appendix H) was mailed two weeks after the questionnaire mailing on 7 January 2000. One hundred seventy questionnaires were returned. Of 140 willing volunteers to be interviewed, fifteen were selected by fifteen computer generated random numbers from one to 140. The fifteen interviews were scheduled in March 2000.

Fourth, a postcard was mailed to the 140 interview volunteers to thank them and let them know we had randomly selected fifteen to interview (see Appendix K). Fifth, a summary was mailed to all who requested results.

### **Methodology (Developing the Survey Instruments)**

This study was an exploratory study utilizing a researcher-designed questionnaire for a criterion-based sample. The questionnaire was based on three directional inputs: 1) the review of literature; 2) the three research questions; and, 3) non-technical lay input from my research team (1998 at Cincinnati, OH; 1999 at Marion, OH). The statements for the Likert scale questionnaire were based on how Jesus practiced exorcism, how the early church practiced exorcism, and how contemporary writers today practice exorcism. From the research questions, a few statements will reflect the three models of exorcism (Word, Sacramental, Spirit). The background information gathered also allowed cross-referencing of gender, years of experience, number of demonized people set free, and denomination affiliation.

Based on the review of literature, we know that Jesus ministered to the whole person as he healed, forgave, and cast out demons. Here is what we know about his practice:

- Jesus dealt with unforgiveness.
- Jesus healed and cast out demons remotely.
- Jesus touched people when he healed them. Scripture remains silent if Jesus touched a person while casting out a demon, but the early church did lay on hands.
- Jesus is the authority over demons as well as natural manifestations and storms.
- Jesus' mere presence confronted demons.
- Jesus used two commands to remove demons: be quiet or be bound (from phimoo--to bind or strangle) and come out.
- Jesus asked the demon's name, asked the history of the illness, or commanded the demon not to return. In one case he sent the demons to a specific place.

The review of literature shows the practice of the early church. For the early church:

- Renouncing demonic idols and the sin of idolatry was both a physical and eternal life-and-death matter.
- Heresy was demonic and required exorcism of the heretic. Teaching God's truth found in Scripture was foundational.
- Physical manifestation of demons and even natural disasters needed to be rebuked.
- Holy music and worship kept demons away.

- Water, oil, laying on hands, and the sign of the cross were used to help exorcism.
- The early church used exorcism in training new believers to accept Christ and receive baptism. Baptism was a form of exorcism.
- Holy angels were committed to care for humans.
- Use of free will to choose God was a core doctrine.
- The resurrection was central to the defeat of the devil and his works.

The review of literature shows current practice to include many elements from Jesus' practice as well as the early church practice. The five common elements from contemporary exorcism models are: prayer, commands, love, preparation, and follow-up (see Chapter 2).

The questionnaire has two Likert scales (see Appendix F). The first is a frequency scale. The second is an attitude or agreement scale. The frequency scale statements could be responded to with *never*, *almost never*, *sometimes*, *almost always*, or *always*. The attitudinal scale could be responded to with *strongly disagree*, *disagree*, *undecided*, *agree*, or *strongly agree*.

### **Field Testing the Questionnaire**

The first field test was given to my research team. They are not practicing exorcists. They had two tasks: to pretend they were exorcists and time themselves taking the questionnaire and to go back over the questionnaire for content. The research team pre-test had an average length of time of twenty-nine minutes to complete the questionnaire. Their suggestions along with the Proposal Hearing Committee, produced major changes. As mentioned above, the revised questionnaire was also field tested with



a small group of exorcists for the purpose of testing the data. This caused the scale to be expanded from 1-5 to 1-6 on the first thirty-seven statements.

### **Field Testing the Interview Questions**

The interview questions were pre-tested on my mentor and two other exorcists.

#### **Interview Questions**

1. Please walk me through the process you use for casting out demons or evil spirits.
2. Are there biblical or early church themes that have helped shape how you cast out demons or evil spirits?
3. (Explain three models) How would you classify your model of casting out demons?

#### **Analyzing the Data**

The questionnaire data was processed by use of statistics. The frequency and agreement of surveyed exorcists will reveal current practices. Based on the response of six particular questions in the questionnaire (numbers 7, 12, 13, 40, 44, and 50), we will determine which of the three primary models (Word, Sacramental, and Spirit) most closely resembles each subject. The current practice revealed by the statistics has allowed me to compare current practice with the practice of Jesus and the early church. Also, gender, years of experience, number of demonized people set free, and denomination affiliation differences may be noted in Chapter 4.

Statistical tests were run on the data from questionnaires. T-tests were used to compare different responses from certain questions. Multi-variate analysis was used. Cluster analysis was conducted with certain groupings. The J.M.P statistical program was used produced by the S.A.S. company.

Transcribing tapes in a Microsoft Word file processed the interview data (“Microsoft”). At the beginning of the phone interview, permission was asked and granted to tape the interview. The permission answer was recorded on tape. The open-ended and probing questions and answers were recorded. The transcripts of the tapes were sorted by concept, and sixty keywords were searched by the Microsoft Word “word find” command (“Microsoft”). Each interview reference paragraph was assigned a number. Sometimes the same interviewee mentioned the same concept multiple times. In Chapter 4, the interview data will fill in some of the statistical gaps of practice of Christian exorcists in North America.

## CHAPTER 4

### Findings of the Study

Three research questions have guided this study:

1. What are current practices of Christian exorcists in North America?
2. How are the three primary models (Word, Sacramental, and Spirit) of exorcism practiced in North America?
3. How does the practice of Christian exorcists in North America today compare with the practice of Jesus and the early church?

### Profile of Subjects

The subjects of this study were Christian exorcists who currently live in North America and cast out demons in the name of Jesus. All questionnaires were mailed to addresses within Canada and the United States of America. Some subjects have lived and practiced exorcisms outside of North America for extended periods of time. Of the 316 envelopes mailed, 170 subjects returned questionnaires which are included in the data. Fifteen couples completed his and her questionnaires which are included. One couple signed as jointly completing but marked male. Two additional couples both returned surveys, but only one of the two was included in each case because the completed questionnaires were identical, including gender.

Of the subjects, seventy-two percent were male (122 male, forty-six female, and two unknown). Concerning whether the subjects had international experience, eighty-seven persons did not have international experience, seventy persons did have international experience, and thirteen persons left the question blank. The range of experience of the subjects was from one to forty years. The survey included persons

from most of the major denominations and other independent churches or groups (see Appendix L). The majority of subjects had set demonized people free in a range between eleven to one thousand (eleven did not respond; fifteen set one to ten free; forty-five set eleven to one hundred free; fifty-four set one hundred one to one thousand free; thirty-four set one thousand one to ten thousand free; and, eleven set more than ten thousand free).

Data from three trial interviews and fifteen randomly selected interviews were compiled. The fifteen randomly selected interviewees were comprised of seven pastors, five lay people, and three persons specializing in deliverance ministries. Of the three in specialized deliverance ministries, one had a doctorate with expertise in dissociative disorders. Eleven males and four females were interviewed, giving a similar ratio to the larger group. The three trial interviews consisted of a male seminary professor, a male mass exorcist, and a female lay person.

### **Indicators of Reliability**

Respondents rated each statement according to two Likert scales: a 1-6 frequency scale for statements 1-37 and a 1-5 attitude or agreement scale for statements 38-50. The interviewees were asked the same open-ended questions and several recurring concepts emerged. A glossary of statistical terms is in Appendix M. For questionnaire statements 1-37, the data had a standard deviation of 1.14, a mean of 4.18 and a range of averages of 4.4 (6-1.6). For questionnaire statements 38-50, the data had a standard deviation of .93, a mean of 3.75, and a range of averages of 3.5. Details and graphs for the standard deviation, mean, and range for the questionnaire data are in Appendix N. The mean,

standard deviation, and range of each statement are in Appendix O. The transcript of interview tapes was numbered by paragraph.

### Current Practices in North America

The data below reveals practices of North American Christians doing exorcism.

**Table 4.1 Current Practices**

<b>Statement item #</b>	<b>M</b>	<b>SD</b>
1 People seek me to cast out demons.	4.19	1.23
2 I am involved in a church.	5.62	1.00
3 My church leaders support my ministry of casting out demons.	5.12	1.41
4 ... casting out demons may play a role in membership preparation.	2.90	1.88
5 I can tell when someone is demonized.	4.54	0.98
6 I use Jesus' name to cast out and/or bind demons.	5.97	0.20
7 I teach Scripture to the person who is demonized.	5.54	0.87
8 Other believers pray during my sessions of casting out demons.	5.02	1.04
9 I/we pray for specific details to happen.	4.63	1.53
10 I/we ask God to send holy angels to assist.	4.53	1.76
11 I remind demons of Jesus' cross and resurrection.	5.20	1.11
12 I free ... demonized primarily through confession/communion.	2.69	1.79
13 I/we realize that we are using the Holy Spirit's gifts.	5.78	0.59
14 I fast in preparation for casting out demons.	3.56	1.14
15 I have other believers with me during sessions.	4.81	1.13
16 ... ministering to opposite sex, have person of that sex present.	5.35	1.05
17 I have the demonized person or guardian sign a consent form.	2.16	1.74

18 I ask the person to reaffirm (or accept) Jesus Christ as Lord.	5.06	1.26
19 My approach mirrors the methods of Jesus and the early church.	5.35	0.89
20 I talk to the demon directly.	4.29	1.63
21 I try to find out the demon's name.	3.36	1.50
22 I lay hands on a person to cast out a demon from him or her.	3.62	1.57
23 I instruct the person to command the demons to leave.	4.51	1.46
24 I bind all demons to the top one and deal with it first.	3.70	1.66
25 When casting out demons, I send them to a specific place.	3.79	1.92
26 I command demons to never return to the person.	4.97	1.54
27 I have cast out demons remotely, as in from a distance.	3.11	1.23
28 I have successfully rebuked natural disasters, and danger ceased.	2.77	1.39
29 I bless or fill the void left from the casting out of a demon.	5.41	1.21
30 I/we take breaks during the process of casting out demons.	3.28	1.40
31 The demonized person tells me when the demon has left.	3.66	1.28
32 I operate my ministry out of a faith community/local church.	4.86	1.48
33 I teach believers to rebuke whatever evil spirit is attacking.	5.33	1.14
34 Demons leave during my baptism instruction or the baptism.	2.49	1.54
35 I/we use blessed items such as water, oil, salt, or a cross.	3.14	1.93
36 I have experienced demons obeying my silent command.	2.99	1.61
37 I serve communion during a session of casting out demons.	1.64	0.95
38 I may have the spiritual gift of healing (1 Cor. 12).	3.81	1.09
39 If someone's free will is hindered, I suspect demons.	4.29	0.83
40 Baptism, communion, worship, & liturgy are more important.	1.28	0.68

41	Before I cast out demons, I seek to remove their reason for being.	4.59	0.82
42	The Father, Son, and Holy Spirit are my strength and power.	4.80	0.75
43	Sometimes demons leave one person and enter another.	3.42	1.31
44	The Holy Spirit's work in casting out demons is more important.	3.45	1.37
45	... strong relationship with Christ ... requires less preparation.	4.09	1.05
46	... demon's returning...lack of participation in a faith community.	4.42	0.90
47	... any mature Christian can command demons in Jesus' name.	4.59	0.68
48	...spiritual gifts to some believers ... who cast out demons.	3.70	1.34
49	The church should confirm and commission/ordain those who cast....	3.27	1.35
50	The application of biblical truth is more important.	3.10	1.40

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In order to show the general practices of exorcists found in the questionnaire data, I will describe a composite exorcist in first person based on the mean response of each statement. I rounded numbers to the nearest whole number (.5-.9 numbers up, .1-.4 down). The composite typical exorcist is based on a mean response of 4.18 with a 4 response meaning *frequently* having these practices for statements one through thirty-seven and a mean response of 3.75 with a 4 response meaning *agree* for statements thirty-eight through fifty. For statements one through thirty-seven, fifty percent or more of the respondents answered *almost always* or *always* on the following statement numbers: 2, 3, 5, 6, 7, 8, 9, 10, 11, 13, 15, 16, 18, 19, 20, 23, 26, 29, 32, 33; while fifty percent or more respondents answered *almost never* or *never* on these statements: 4, 12, 17, 28, 34, 37. For statements thirty-eight through fifty, over sixty percent of the respondents answered *almost agree* or *strongly agree* on the following statements: 38, 39, 41, 42, 43, 45, 46, 47, 48; while ninety five percent of the respondents answered *disagree* or *strongly disagree*

on statement number 40. The Likert scale categories are in italics in the following composite. Aberrations from the mean response reveal non-standard practices.

### **The Composite Christian Exorcist in North America**

People *frequently* seek me out to cast out demons. I am *always* involved in a local church whose leaders *almost always* support me in my ministry. *Occasionally*, my church believes that casting out demons may play a role in membership preparation. I can *almost always* tell when someone is demonized. I *always* use Jesus' name to cast out and/or bind demons. I *always* teach Scripture to the person who is demonized. *Almost always*, I have other believers pray during my sessions of casting out demons. We *almost always* pray for specific details to happen. We *almost always* ask God to send holy angels to assist.

I *almost always* remind demons of Jesus' cross and resurrection. *Occasionally*, I free baptized persons who are demonized primarily through confession and communion. We *always* realize that we are using the Holy Spirit's gifts of wisdom, words of knowledge, discernment, or healing. *Frequently*, I fast in preparation for casting out demons. I *almost always* have other believers with me during sessions. If I am ministering to a person of the opposite sex, I *almost always* have a person of that sex present. I *almost never* have the demonized person or guardian sign a consent form.

In preparation, I *almost always* ask the person to reaffirm (or accept) Jesus Christ as Lord and Savior. My approach *almost always* mirrors the methods of Jesus and the early church. *Frequently*, I talk to the demons directly. *Occasionally*, I try to find out the demon's name. *Frequently*, I lay hands on a person to cast out a demon from him or her.



I *almost always* instruct the person to command the demons to leave by their authority in Christ. If multiple demons are present, I *frequently* bind all demons to the top one and deal with it first. When casting out demons, I *frequently* send them to a specific place. I *almost always* command demons to never return to the person. *Occasionally*, I have cast out demons remotely, as in from a distance. *Occasionally*, I have successfully rebuked potential natural disasters, and the danger ceased. I *almost always* bless or fill the void left from the casting out of a demon by praying a blessing. We take *occasional* breaks during the process of casting out demons. *Frequently*, the demonized person tells me when the demon has left. I *almost always* operate my ministry out of a faith community/ local church where follow-up can happen. I *almost always* teach believers to rebuke whatever evil spirit is attacking them. *Occasionally*, demons leave during my baptism instruction or the baptism. I *occasionally* use blessed items such as water, oil, salt, a cross, or a crucifix. *Occasionally*, I have experienced demons obeying my silent command. I *almost never* serve communion during a session of casting out demons.

I *agree* that I may have the spiritual gift of healing (1 Cor. 12). I *agree* that if someone's free will is hindered, demons may be involved. I *never* think that baptism, communion, worship, and liturgy are more important than Scripture or the work of the Holy Spirit in casting out demons. I *strongly agree* that before I cast out demons, I seek to remove their reason for being there through renouncing or confessing past sin. I *strongly agree* that the Father, Son, and Holy Spirit are my strength and power to cast out demons. I am *undecided* about demons leaving one person and entering another (Note: interviewees showed a firm belief in the possibility). I *agree* that the Holy Spirit's work in casting out demons is more important than Scripture or worship and liturgy in casting

out demons. I have noticed and *agree* that a demonized person who has a strong relationship with Christ and who understands Bible truths requires less preparation before casting out his or her demons. I have noticed and *agree* that there is a connection between demons returning and a lack of participation in a faith community/church, specifically worship attendance, holy music, Bible study, and holy living (obedience). I believe and *strongly agree* that any mature Christian can command demons in Jesus' name. And I also *agree* that God calls and gives spiritual gifts to some believers to function as ones who cast out demons on behalf of the church. I am *undecided* if the church should confirm and commission or ordain those who cast out demons. I am *undecided* if the application of biblical truth is more important than worship and liturgy or the Holy Spirit's work in casting out demons.

### **Male Female Differences**

Males and females tended to respond in similar ways. Notable exceptions with a ninety-five percent plus confidence that gender means are different (see Appendix P) and a t-test probability of  $\leq .05$  are shown below:

**Table 4.2 Differences Between Men and Women (N=170)**

<b>Statement Number</b>	<b>Men (n=122-106 )</b>		<b>Women (n=46-43 )</b>		<b>t</b>
	<b>M</b>	<b>SD</b>	<b>M</b>	<b>SD</b>	
8 Others pray during sessions.	4.9	.09	5.3	.15	.05
14 I fast in preparation.	3.4	.10	3.9	.16	.01
17 I use a consent form.	2.0	.16	2.6	.26	.05
18 I ask the person to reaffirm Jesus.	4.9	.11	5.4	.18	.05
24 I bind all demons to the top one.	3.5	.15	4.1	.25	.05
25 I send them to a specific place.	3.6	.17	4.3	.28	.03
26 I command demons to never return.	4.8	.14	5.4	.22	.02
31 Person tells me when the demon has left.	3.5	.11	4.1	.18	.01
38 I may have the spiritual gift of healing.	3.7	.10	4.1	.16	.05
50 Biblical truth is more important.	3.3	.13	2.6	.21	.01

p<= .05

A glossary of statistical terms is in Appendix M.

### **Differences with Those Having International Experience**

Those with and without international experience tended to respond in similar ways. Notable exceptions with ninety-five percent plus confidence that international means are different (Appendix Q) and with a t-test probability of <= .05 are shown:

**Table 4.3 Differences with and without International Experience (N=170)**

<b>Statement Number</b>	<b>No Int. Exp.(n=87-73)</b>		<b>Yes Int. Exp. (n=71-62)</b>		<b>t</b>
	<b>M</b>	<b>SD</b>	<b>M</b>	<b>SD</b>	
1 People seek me to cast out demons.	4.0	.13	4.4	.14	.02
34 Demons leave during baptism.	2.1	.18	3.0	.19	.00
41 Remove reason for demon being there.	4.4	.09	4.7	.10	.05

p<= .05

### Differences with Years of Experience

The median of the years of experience is sixteen. Those with sixteen or more years experience and those with fifteen or fewer years experience tended to respond in similar ways. Notable exceptions with a ninety-five percent plus confidence that years experience means are different (Appendix R) and with a t-test probability of  $\leq .05$  are shown below:

**Table 4.4 Differences between Those with <16 & Those with  $\geq$ 16 Years Experience (N=170)**

Statement Number	<16 (n=86-81 )		$\geq$ 16 (n=76-63 )		t
	M	SD	M	SD	
1 People seek me to cast out demons.	3.9	.13	4.5	.14	.00
3 Church leader support.	4.9	.15	5.3	.16	.05
5 I can tell when someone is demonized.	4.3	.10	4.8	.11	.00
7 I teach Scripture to the demonized.	5.4	.09	5.7	.09	.02
19 Approach mirrors Jesus/early church.	5.1	.10	5.5	.10	.00
21 I try to find out the demon's name.	3.6	.16	3.1	.17	.04
22 I lay hands on a person to cast out.	3.3	.16	3.9	.18	.01
25 I send demons to a specific place.	4.2	.20	3.4	.21	.01
28 Rebuked potential natural disasters.	2.4	.15	3.1	.16	.01
38 I may have the gift of healing.	3.6	.11	4.0	.12	.01
50 Biblical truth more important than ...	2.8	.15	3.5	.17	.01

p $\leq$  .05

### Differences with the Number Set Free

T-tests were run to see if those who had freed more than one thousand responded differently than those who had freed from one to one thousand. Both groups responded in similar ways. Notable exceptions with a ninety-five plus confidence that numbers set free means are different (see Appendix S) and with a t-test probability  $\leq .05$ :

**Table 4.5 Differences in Numbers Set Free (N=170)**

<b>Statement Number</b>	<b><math>\leq 1,000</math> (n=112-108)</b>		<b><math>&gt; 1,000</math> (n=47-45)</b>		<b>t</b>
	<b>M</b>	<b>SD</b>	<b>M</b>	<b>SD</b>	
1 People seek me to cast out demons.	3.8	.11	5.0	.16	.00
3 Church leader support.	4.9	.13	5.6	.21	.01
4 Exorcism has role in membership.	2.5	.17	3.9	.26	.00
5 I can tell when someone is demonized.	4.4	.09	4.9	.14	.00
17 Sign a consent form.	2.4	.16	1.7	.25	.04
19 Approach mirrors Jesus/early church.	5.2	.08	5.7	.12	.00
22 I lay hands on the person to cast out.	3.4	.14	4.1	.22	.01
23 Instruct the person to command.	4.3	.13	5.0	.21	.01
25 I send demons to a specific place.	4.0	.18	3.3	.27	.02
28 Rebuked a potential natural disaster.	2.6	.13	3.2	.21	.03
31 Person tells when the demon leaves.	3.9	.12	3.3	.18	.01
38 I may have the gift of healing.	3.7	.10	4.2	.16	.01
41 Remove reason for demon's presence.	4.5	.08	4.9	.12	.01
47 Mature Christians command demons.	4.5	.06	4.8	.10	.01
50 Biblical truth more important than ...	3.0	.14	3.6	.21	.01

p $\leq$  .05

### Consistent Low Response

The composite typical exorcist above shows three statements with consistently low responses (numbers 17, 37, and 40). Exorcists *almost never* have persons sign consent forms; *almost never* serve communion; and, *strongly disagree* that baptism, communion, worship, and liturgy are above Scripture or the work of the Holy Spirit.

**Table 4.6 Consistent Low Response Statements**

<b>Statement</b>	<b>M</b>	<b>SD</b>
17 Use consent form.	2.14 ( <i>almost never</i> )	1.72
37 Serve communion.	1.64 ( <i>almost never</i> )	.96
40 Sacraments above Scripture or Spirit.	1.25 ( <i>strongly disagree</i> )	.62

### Consistent High Response

The above composite also reveals four statements which were consistently high (numbers 2, 6, 7, and 13). Christian exorcists are *always* involved in a local church, *always* use Jesus' name to cast or bind demons, *always* teach Scripture to persons who are demonized, and *always* realize that they are using the Holy Spirit's gifts of wisdom, words of knowledge, discernment, or healings. Also, all of the interviewees indicated they use the name of Jesus to remove demons.

**Table 4.7 Consistent High Response Statements**

<b>Statement</b>	<b>M</b>	<b>SD</b>
2 Church involvement.	5.62 ( <i>always</i> )	1.00
6 Use of Jesus' Name.	5.97 ( <i>always</i> )	.20
7 Teaching Scripture.	5.54 ( <i>always</i> )	.87
13 Spiritual Gifts.	5.78 ( <i>always</i> )	.59

### **Range of Response**

Overall, respondents used a wide range of the response scales in most statements. For most participants, the full scale was used. One hundred sixty-seven respondents used a full range from one to six. Three respondents used a range of four.

Each statement as well reflected that a wide range of the scale was used (see Appendix O). For statements one through thirty-seven with a one to six scale, seventy-five percent of the statements had a range of five, and ninety percent of the same statements had a range of four or greater. For statements thirty-eight through fifty, with a scale of one to five, all had a range of four. Statement fifty actually had a range of five, because one respondent felt so strongly she hand wrote in a sixth response. She has seventeen years experience and has set free over one thousand people yet has no international experience and is from the Full Gospel International Church.

### **Biased Low/High**

Six respondents tended to be biased low, and six tended to be biased high (see Appendix T). All but one respondent used six, meaning *always*, in response to statement seven regarding teaching a person Scripture who was demonized. One respondent replied one, which means *never* (no demographic information provided).

### **Divergent Response**

Four statements had the most divergent responses (numbers 4, 12, 25, and 35), as evidenced by higher standard deviations. Unlike the above composite exorcist, reality shows a variety of practices in these four areas.

**Table 4.8 Divergent Response Statements**

<b>Statement</b>	<b>SD</b>
4 Membership Preparation.	1.88
12 Confession & Communion.	1.79
25 Specific Place.	1.93
35 Blessed Items.	1.93

### **Correlations**

Correlations between responses for all questions were evaluated to see if certain statements tended to move together. No strong correlation (.7-1) exists between how certain statements were answered by all respondents. Data showed six sets of moderately correlated statements (.51-.7). These six sets of correlations are logical. Exorcists are involved in local churches where church leaders support their ministry. Some of the same exorcists have others pray during sessions and have others present during the session, especially someone of the same sex as the patient. The same respondents who believe God calls and gifts certain believers to the deliverance ministry also believe that the church should confirm and commission this ministry. Some of the same exorcists pray and ask for holy angels to assist and also pray that the demons never return. And some in this ministry both find out the demon's name and send it to a specific place. One interviewee uses the demon's name to cast it out when the Lord permits, but also said that having the name is not important. Another interviewee said if you do not know the demon's name, you call it by what it does to the person or its function.



**Table 4.9 Correlation of Statements**

<b>Correlation</b>	<b>Statements</b>
Correlation .64	8 (others pray) and 15 (others with during session)
Correlation .64	15 (see above) and 16 (same sex present)
Correlation .61	2 ( church involvement) and 3 (church support)
Correlation .55	48 (call/gifting) and 49 (confirm/commission)
Correlation .52	10 (holy angels assisting) and 26 (never return)
Correlation .52	21 ( demon's name) and 25 (specific place)

Question 12 also had a full range of responses from one to six. Most respondents marked one, meaning *never*, to the use of confession and communion. However, thirteen males and six females who had a three to thirty-three range of years of experience and a range of setting free one to ten thousand plus persons and of whom eleven had no international experience did respond with 6, *always*. We would expect Roman Catholics to use the sacraments. Christian exorcists do not necessarily stay in merely one of the three primary models of practicing church: Word, Sacramental, and Spirit. Assemblies of God, Baptist, Christian Missionary Alliance, Mennonite, Messianic Jew, and non-denominational also marked six, meaning they *always* used confession and communion. All but two respondents used sixes (*always*) for statement thirteen, which means they realize they use spiritual gifts. Both of the exceptions had cast out over one thousand demons and both marked three, that they *occasionally* realize the Holy Spirit's gifts. These two did not function out of the Spirit model.

### Three Primary Models (Word, Sacramental, and Spirit)

Statements forty, forty-four, and fifty were target statements for the three models of Word, Sacramental, and Spirit. Statement forty declared that baptism, communion, worship, and liturgy are more important than Scripture or the work of the Holy Spirit. Most respondents used ones and twos, in *disagreement*. A Roman Catholic marked three, *undecided*. Two other non-denominational respondents marked five, *strongly agree*. And another non-denominational respondent marked four, *agree*. Statement forty-four, emphasizing the importance of the Holy Spirit, had many fives, *strongly agree*, but a balance of responses from one to four as well. Some practice in one of the primary models, but others function in two or all three. Of the 170 respondents, forty-two were moved to hand write comments on the questionnaire because of statements forty, forty-four, and fifty which forced a ranking of Word, Sacramental, and Spirit. Most of the comment writers did not want to separate Scripture and the work of the Holy Spirit. Yet, one wrote “the Holy Spirit’s work is more important.” Another wrote, “The Word stands alone.” Several wrote that all three were important. Six statements reflected the three primary models of practicing church life.

**Table 4.10**                      **Three Primary Models**

<b>Model Statement</b>		<b>M</b>	<b>SD</b>
WORD	7 -teaching Word	5.54	0.87
	50 -biblical truth primary	3.09	1.40
SACRAMENTAL	12 –confession/communion	2.67	1.79
	40 -sacraments primary	1.25	0.62
SPIRIT	13 -Use of gifts	5.78	0.59
	44 -Spirit primary	3.44	1.37

## Denominational Tendencies

Some respondents from the same denomination may tend to function in similar patterns of use of the Word, Sacramental, and Spirit models. Consistently low means a low average response and low standard deviation. Consistently high means a high average response and relatively low standard deviation. In the following table, “high” refers to all participants of a certain denomination using 4-6 (for statements 7, 12, and 13) and 4-5 (for statements 40, 44, and 50). “Low” refers to all participants from a certain denomination using 1-3 (for statements 7, 12, and 13) and 1-2 (for statements 40, 44, and 50). “Undecided” means all participants in that denomination used 3 (for statements 40, 44, and 50). When participants of a denomination did not all answer in a certain manner, then the range of response is given.

**Table 4.11 Denominational Tendencies**

Church	7 Word	50 Word	12 Sacra	40 Sacra	13 Spirit	44 Spirit
Ass. of God	High	High	Low	Low	High	Low
Baptists	High	High	Low	Low	High	Range 1-5
Catholics	High	Low	Low	Low	High	Undecided
Ch. Of God	High	High	Low	Low	High	High
Charismatic	High	Low	Low	Low	High	High
Congregation	High	Low	Low	Low	High	High
Episcopalians	High	Low	High	Low	High	High
FreeMethodist	High	Low	Low	Low	High	Undecided
Lutherans	High	Undecided	High	Low	High	Undecided
Miss. Alliance	High	Low	High	Low	High	Low
Mennonite	High	Low	High	Low	High	Low
Messianic Jew	High	Undecided	High	Low	High	Undecided
Missionary	High	High	Low	Low	High	High
Nazarene	High	Low	Low	Low	High	Low
Non -denom.	High	Range1-5	Range1-4	Range1-6	High	Range1-5
Pentecostal	High	High	Low	Low	High	High
Presbyterian	High	Low	Low	Low	High	Undecided
United Meth.	High	Low	Low	Low	High	High
Vineyard	High	Low	Low	Low	High	High
Wesleyan	High	Undecided	Low	Low	High	Undecided

From the above chart we can infer that many exorcists within denominations, including Roman Catholics, function in the Word and Spirit model. Five denominations stood out as possibly using all three models. Episcopalians, Lutherans, Mennonites, Messianic Jews, and Missionary Alliance did not want to separate deliverance into the three models.

**Interview Preferences of Word, Sacramental, and Spirit**

The interviewees were asked which of the three models they most closely resembled. All but five listed more than one model, and they are listed below in the order of the interviewee’s preference.

**Table 4.12 Interviews and the Language of Exorcists**

Word Model	Word/Spirit Model	Spirit/Word Mod.	Spirit Mod.	All Three Model
Word	Word/Spirit	Spirit/Word	Spirit	Spirit/Sacra/Word
Word	Word/Spirit	Spirit/Word	Spirit	All 3
	Word/Spirit		Spirit	All 3, Word 1st
	Word/Spirit			Spirit/Sacra/Word
	Word/Spirit			Word/Spirit/Sacra
				Word/Spirit/Sacra

**Today’s Practice Compared to Jesus and the Early Church**

Does the church in North America today practice Christian exorcism in a similar manner as did Jesus and the early church? The interviews augmented the surveys, allowing sequential learning about today’s practice of exorcism.

- Jesus dealt with unforgiveness.

Forgiving other people was stressed as a major key to deliverance. Eleven interviewees mentioned forgiveness a total of seventeen times. Six interviewees mentioned bitterness. One interviewee said that often times the key to deliverance is unconfessed sin or unforgiven sins. Unforgiveness and bitterness were presented as causes for demonization. One interviewee said, “the bottom line is that we have to deal

with rejection. Then comes resentment, rebellion, anger, bitterness, hate, and fear”

These seven items were considered demons every person must exorcise. Two interviewees mentioned that rejection sometimes begins in the womb. “You find out what they have tried to fill that hole with to try to overcome rejection” said another interviewee. “There is a counterpart that flows with rejection which is rebellion” said an interviewee. Six interviewees mentioned rebellion.

- Jesus healed and cast out demons remotely.

Respondents *always* (statement 13; mean 5.8) recognized the Holy Spirit’s gifts, including healing, in their ministry. *Occasionally* respondents cast out demons remotely (statement 27; mean 3.1). Respondents *almost agree* (statement 38; mean 3.8) that they may have the gift of healing.

- Jesus touched people when he healed them. Scripture remains silent if Jesus touched a person while casting out a demon, but the early church did lay on hands.

Respondents *frequently* (statement 22; mean 3.6) lay hands on a person to cast out a demon. Whether Jesus healed remotely or by touching, healing was linked with casting out demons. Eleven interviewees used the word heal forty-five times.

- Jesus is the authority over demons as well as natural manifestations and storms.

*Occasionally* (statement 28; mean 2.8) respondents have rebuked natural disasters, and they ceased.

- Jesus’ mere presence confronted demons.

People *frequently* (statement 1; mean 4.2) seek out the respondents to cast out demons.

- Jesus used two commands to remove demons: be quiet or be bound (from *phimoo*--to bind or strangle), and come out.

Respondents *almost always* (statement 23; mean 4.5) instruct the person to command the demons to leave by his or her authority in Christ. Respondents also *almost always* (statement 33; mean 5.3) teach believers to rebuke whatever evil spirit is attacking them.

### **The Principle of Binding and Loosing**

Twelve interviewees used the concept of binding or bound for a total of twenty-five times. Five interviewees mentioned the concept of loosing a total of seven times. The interviewees based this on two passages: what you bind/loose on earth will be bound/loosed in heaven (Matt. 16:19) as well as loosing Lazarus from his grave clothes (John 11:44). One interviewee binds underling demons to higher ones and then removes all demons at once. Sometimes Satan and the powers of darkness are bound to prevent harm or forbidden from manifestations before sessions (mentioned five times). Another interviewee pointed out that “you do not need to bind a person that is already bound, you just loose them.” Another interviewee detailed that in cases involving drugs, do not immediately cast the demons out but first bind the demons and stair step the person off the drugs before casting out. Another interviewee assured that manifestations only occur when demons have legal ground. In dealing with dissociative personalities, through prayer, the demons are bound and separated from the human parts and manifestations are reduced (interviewee specializing in dissociative disorders).

## **The Act of Casting Demons Out**

Three interviewees specifically mentioned that they instructed the person receiving the deliverance ministry to verbally cast out the demons. The verb “to cast out” was used by twelve interviewees a total of seventy-five times. Use of the casting out verb ranged from citing what Jesus did to giving examples of casting out demons today. Demons were cast out in Jesus’ name. The concern of casting out a demon from a non-Christian was expressed six times. Adequate preparation before casting out demons was noted six times. Another interviewee noted the need to cast out a demon after confession and repentance of a sin so as not to leave an open door for sins to return.

One interviewee said that the scriptural examples of deliverance commands are “come out,” “be healed,” “be gone,” and “be made whole.” Sometimes evil spirits will leave without the exorcist having to say ‘be gone’ when God’s word is applied to one’s life. One interviewee said, “You may confess your sin, repent of it, [think] its gone, but unless you cast out those spirits that you opened your door to, you’re always going to be vulnerable to a possible return attack.” “Come out” was used by fourteen interviewees thirty-one times. An interviewee quoted Luke 10:20, when the seventy returned with joy, “Nevertheless, do not rejoice at this, that the spirits submit to you, but rejoice that your names are written in heaven.” Another interviewee pointed out that an evil spirit is usually evicted on some sort of breath manifestation.

## **A Collaborated Session of Exorcism**

People should be warned that they will be worse off after the exorcism than before if their life is not in order with God (an interviewee). After “ground” is dealt with adequately (an interviewee), curses are renounced (two interviewees), and the possibility

is raised of a demonic attachment, ask permission to test the possibility (one interviewee). Pray a prayer of protection and lay down the rules (an interviewee). Have the person close their eyes and tell what they see and feel (an interviewee). Explain that you will be talking to the demonic attachment, not to the person (an interviewee). Have the person share all thoughts. The exorcist determines if thoughts are of the person or of the demonic attachment (an interviewee). Ask, “spirit of (function) are you there?” Then ask the person if they felt anything (an interviewee). Discover if a structure of demons is present (two interviewees). Take authority over the demon and cast it out (an interviewee). Do not wrestle with people, bind everything up (an interviewee). Don’t yell, just bind and loose (an interviewee). Then fill the void with the blessing of the Holy Spirit.

- Jesus asked the demon’s name, asked the history of the illness, or commanded the demon not to return. In one case he sent the demons to a specific place.

Respondents *occasionally* (statement 21; mean 3.4) tried to find out the demon’s name. Respondents *strongly agreed* (statement 41; mean 4.6) that before casting out demons they seek to remove the demon’s reason for being there through renouncing or confessing past sin.

### **The History of the Illness**

One interviewee relies solely on the Holy Spirit to reveal words of knowledge about the source of the problem. Another interviewee has them fill out a questionnaire. Another said, “You need to find out if they’ve had any involvement with the occult, religious background sometimes, error and deception, that’s an open door.”



Eight interviewees used the word “confess” a total of twelve times. Ten interviewees used repent or repentance a total of fifteen times. True heart confession of sin, repentance, and confession of salvation in Christ were recurring throughout the interviews. Four interviewees discussed another form of confession: renunciation of certain past thoughts, behaviors or occult practices.

### **What Legal Right Does the Demon Have to Be in a Christian?**

One legal reason is generational sin. Nine of the interviewees mentioned ancestral/generational sins or curses a total of twenty times. First Peter 1:18 was mentioned as related to generational sin: “You’ve been redeemed from the futile ways of your ancestors not with silver or gold, but by the precious blood of Christ.”

Another legal reason is grounds. One interviewee said, “I find that grounds can be given by their caretaker, in other words, the father or mother or whomever is in charge of the trauma session, can actually--it’s a form of a curse--give demons permission to be present.” The concept of legal ground was mentioned thirty-one times by seven interviewees. One interviewee called it the legal paperwork to eliminate the legal ground.

Five interviewees used the term “demonized.” Three of the same five also used simply “attach or attachment.” Only one interviewee couched his terminology in “oppressed” for believers and “possessed” for non-believers. The same person also believed that accepting Christ came before removal of demons. Interviewees mentioned the following as sources of demonization: persistent or habitual sin, victimizing sins of others or trauma, and generational. Rejection and rebellion were treated almost as original sin that all people must exorcise to become disciples (two interviewees).

Another interviewee mentioned four areas of sources: unforgiveness, soul ties, occult, and curses. Soul ties are unnatural, unhealthy relationships or blood bonds with other beings.

### **Where To Send Demons**

Respondents *almost always* (statement 26; mean 5.0) command demons to never return to the person. Respondents *frequently* (statement 25; mean 3.8) sent cast-out demons to a specific place. One interviewee does not send demons to any particular place. Three other interviewees told that they do not send demons to the pit or abyss, but they send them to Jesus to do with them what he wants. An interviewee said, “I’ve had people say that you shouldn’t do this [send demons to the pit], but I command it to go to the pit.”

Through experience, six interviewees specifically sent the demons to Jesus’ feet although five did not give a reason why. One, who deals with dissociative disorders, explained why: Cultists know that exorcists send demons to the pit, so during indoctrination the cultist creates an internal phenomenological pit for the demon to obey the letter of the law, yet stay within the person.

- The early church renounced demonic idols and the sin of idolatry.

Respondents *agreed* (statement 46; mean 4.4) to a connection between demons returning and a lack of participation in a faith community. Idolatry is a serious problem today.

Ofentimes if they were strongly involved in any kind of demonic activity especially in an occultism, witchcraft or devil worship their “will” will probably be taken over by Satan, and they have to fight through to declare their hatred for Satan and declare that in the name of Jesus these demons have to go, and oftentimes it is a struggle for them in trying to get the

demons out because they are in very great bondage, those especially who have been involved in the occult. (an interviewee)

The occult was mentioned by seven interviewees fifteen times.

- To the early church, heresy was demonic and required exorcism of the heretic.

Teaching God's truth found in Scripture was foundational.

Today, Christian exorcists *always* (statement 7; mean 5.5) teach Scripture to the demonized person. Respondents *agreed* (statement 45; mean 4.1) that a demonized person who has a strong relationship with Christ and who understands Bible truths requires less preparation before casting out his or her demons.

- According to the early church, physical manifestation of demons and even natural disasters needed to be rebuked.

As noted above, *occasionally* (statement 28; mean 2.8) respondents rebuke and prevent natural disasters. Detailed prayer is a way of life for exorcists today.

Respondents *almost always* (statement 9; mean 4.6) pray for specific details to happen.

All eighteen interviewees mentioned prayer or praying a total of 129 times.

- Holy music and worship kept demons away.

Respondents *agree* (statement 46; mean 4.4) that demons may return to a person who lacks in worship attendance, holy music, Bible study, and holy living (obedience).

An interviewee told of a saying, "It's not hard to cast them out, it's keeping them out that's difficult." He continued, "that involves getting your life in order and entering into a discipleship relationship with Jesus and the local church."

- The early church used water, oil, laying on hands, and the sign of the cross to help with exorcisms.

Respondents *occasionally* (statement 35; mean 3.1) use blessed items today. The interviewees confirmed only occasional use. Three interviewees mentioned using oil when led by the Holy Spirit to do so. One specifically said he did not use oil or other items. Two interviewees mentioned use of communion.

- The early church used exorcism in training new believers to accept Christ and receive baptism. Baptism was a form of exorcism.

Unlike the early church, baptism is not consistently used as a means of exorcism today. Respondents *occasionally* (statement 34; mean 2.5) observed demons leaving during baptism instruction or the baptism itself. One interviewee mentioned that the baptismal formula of the early church is still used in the Lutheran churches today.

- The early church believed that holy angels were committed to care for humans.

Respondents *almost always* (statement 10; mean 4.5) ask God to send holy angels to assist. Two interviewees mentioned using Charles Kraft's box method (see Chapter 2) where they tell the angels present to create a box and then command the demons to get into the box. Then the angels take it to Jesus.

- Use of free will to choose God was a core doctrine of the early church.

Respondents *agreed* (statement 39; mean 4.3) that demons are involved when free will is hindered. An interviewee also mentioned that even angels have free will. Interviewees mentioned that the person receiving deliverance must be a willing participant (seven times). One interviewee asks the person receiving deliverance to "mentally agree with their whole soul, spirit, body, mind, will, and emotions." Another interviewee said, "God has a purpose for demons to roam the earth now. We [have the]

opportunity to use our free will to follow God and have the victory.” Humans have free will before and after being a Christian (an interviewee).

- To the early church, the resurrection was central to the defeat of the devil and his works.

Today, respondents *almost always* (statement 11; mean 5.2) remind demons of Jesus’ death on a cross and resurrection.

Just as the contemporary literature in Chapter 2 included many of the same elements of the early church writings, the questionnaire data also includes many early church elements in North American practice today. When asked if their approach mirrored the methods of Jesus and the early church, respondents replied *almost always* (statement 19; mean 5.3). The exception to this is how baptism is used today.

### **Other Interview Findings**

The interviews confirmed several important items in deliverance work.

#### **Exorcism for Believers Only**

Can a Christian be demonized? An interviewee commented, “Well my Bible tells me a Christian can have anything he wants. And, if the devil had the gall to encroach on the Son of God, who are we to think we are not susceptible.” Another interviewee shared, “Teaching that Christians can have demons frees people to share real problems.” The interviews affirmed the early church belief that all people have demons before conversion. Ten of the interviewees clarified that they make sure the person is a Christian first. Two interviewees make sure the person also has received the Holy Spirit. And one makes sure they have both the Holy Spirit and tongues. There was a consistent belief that deliverance cannot be maintained if one is not a Christian.

## **Demons Returning**

Turning your back on Christ has serious repercussions. “Comeback,” “return,” “lash back,” “seven times over,” and “worse” were different ways fourteen of eighteen interviewees described the potential of demons returning. Sometimes interviewees mentioned teaching the possibility of demons returning and the believer’s authority in Christ to rebuke them (four interviewees). Some stressed the filling of the Holy Spirit and prayers to forbid demons from manifesting or returning (three interviewees). Others mentioned the protection of the deliverance minister and laying down rules through a protection prayer before sessions begin for all involved (five interviewees). Still others prayed to prevent the demons from returning (two interviewees). Two interviewees specifically mentioned that deliverance cannot be maintained for non-believers. A mass deliverance minister has everyone say the same deliverance prayer whether they have that particular demon or not for protection from demons leaving one and going to another.

## **The Blessing or Filling of the Void**

The beginning and ending prayers are important where deliverance ministers pronounce blessings on people in the place of spiritual vacuums. As one person said, “if a guy has a problem with pornography or something like that, then they would bless his male sexuality that it would be healthy and normal.” Rejection leaves a hole in the person’s soul that humans tend to fill with what the world has to offer (an interviewee). When a session is finished, the deliverance minister asks the Holy Spirit to refill with good things every place that has been vacated (an interviewee). Another mentioned, “The ending prayer is very crucial--where you forbid them to return and to wreak any

vengeance on these people.” After removal of demons, several stressed the importance of being filled with the Holy Spirit (seven times total).

### **More on Mass Deliverance**

Two interviewees regularly conducted mass deliverances. The interviewee who had been doing this for several decades suggested the following:

Mass deliverances are not personal and are up to the participant. The whole group or congregation repeats the same things for comfort and protection. First, the whole congregation is led to accept Jesus. Insincerity is dangerous. The nosey are encouraged to leave (several decade interviewee).

The second interviewee suggested:

A sermon is preached on a problem area and people are led to prayer and repentance. Then, listen for the Holy Spirit to give a quickening and say “come against the demon.” Only come against the demon if the Holy Spirit says to do so. Otherwise, the Spirit’s anointing will be lacking. (second interviewee)

### **Devotional Lives and Fasting**

Questionnaire respondents *frequently* (statement 14; mean 3.5) fast in preparation.

The interviews revealed what this means. Eight interviewees mentioned fasting. Some fast as a regular part of their Christian discipline in order to be prepared. Some interviewees fasted before certain sessions. Some interviewees suggested to those seeking deliverance to fast as preparation.

### **Preparation for Deliverance**

Five interviewees stressed a life of regular devotions and prayer. The issue of not knowing ahead of time was brought up by numerous interviewees. When known about ahead, specific prayer requests can be made (an interviewee). Humility is an essential ingredient (an interviewee). Fasting was suggested for both the one ministering and the

one receiving deliverance (three interviewees). Sometimes a questionnaire or list is used (an interviewee). The length of preparation depends on what the person knows about Christianity. Sometimes rebellion comes out in four to six weeks (an interviewee). The goal is to prepare them with a biblical worldview (an interviewee). Any known sin must be dealt with first (two interviewees). An interviewee asks, “How badly do you want to be free?” Is the person willing to do the Lord’s groundwork of “repentance, conviction, and unction of the Holy Spirit, fasting, prayer, word study, changed walk, crucified in the flesh? Then if the problem still exists, it is a demon” (an interviewee).

### **Follow-up**

Sometimes follow-up is not possible (an interviewee). Within the context of the local church, some believers are called to serve in a ministry of presence for the purpose of protection, accountability, and emotional support (an interviewee). Some churches have accountability partners and accountability small groups where being vulnerable is stressed (an interviewee). Sometimes sessions are linked where they always know a future session is scheduled for accountability even if it is a month or more away (an interviewee). When dealing with someone from another church, the pastor of that church is contacted and accountability partnering is suggested (an interviewee). Some congregations have a weekly deliverance service for follow-up (an interviewee). Sometimes follow-up material is given. One interviewee gives out a section from Evicting Demonic Intruders (Gibson and Gibson) Another gives out aftercare instructions. Another interviewee distributes eight follow-up steps, where they have added communion to seven steps from a list in Pigs in the Parlor (Hammond). Another interviewee cautions “Deliverance is not a one-time deal. Always fill what was vacated.”



Follow-up is really discipleship (several interviewees). “Never leave people with the concept that they are totally free; just a degree of deliverance ... little by little driving out the enemy” (Exod. 23:30) (an interviewee).

### **The Holy Spirit’s Gifts**

The interviews confirmed the use of spiritual gifts. Wisdom was mentioned by four interviewees a total of eight times. Prophecy was mentioned by four interviewees. Knowledge was mentioned by nine a total of twenty-three times. Insight was mentioned by three interviewees a total of five times. Discernment was mentioned by thirteen a total of twenty times. An interviewee mentioned asking for the Holy Spirit to reveal and expose. Dissociative persons may be targeted by demons because they have spiritual gifts including exorcism (two interviewees). Spiritual gifts can be utilized with a team doing deliverance ministry balancing weaknesses and strengths (two interviewees).

### **Dissociative Disorder Details**

The interviewee who specializes in ministering to dissociative disorder victims explains how this type of deliverance works. First, discover ground. Second, pray to bind and separate demons from the human parts. Invite the human parts to share what they are feeling. Third, find out if anyone else inside would invite the demons back in. Fourth, get permission to remove grounds. Teach the person to remove the grounds so that the exorcism does not appear as an external force re-traumatizing the person. Fifth, do not send the demons to the pit because cultists create phenomenological pits inside the person. Send the demons to the feet of the true Lord Jesus who fulfills the Apostles’ Creed. Sixth, if a demon appears big to the person, ask God to reveal its true size. The average length of time to set a dissociative disorder person free is five to seven years.

## **The Bottom Line**

“Satan has no equipment to fight humility” (an interviewee). Three interviewees specifically mentioned the need for both the deliverance minister and the patient to be humble (five times total). One applied humility to mass deliverance (an interviewee) and another coupled it with honesty (an interviewee). Three interviewees stressed that the basis for deliverance ministry is God’s love, real genuine love that demons cannot understand. Another interviewee said that his philosophy was,

When you get saved, even if you are loaded with demons, Jesus has called you to love your neighbor. Just go and begin to serve Jesus, when something comes up that hinders you, then come in and we will cast it out. (an interviewee)

In the context of God’s love, deliverance or Christian exorcism is all about making disciples. Eight interviewees specifically connected removing demons with discipleship (fifteen times total). Several interviewees have learned over the years to de-emphasize deliverance and focus on discipleship as the broader picture. “Teach people relevant Scripture to their problem area” (an interviewee). Deliverance is discipleship. This is sanctification (an interviewee).

## **A Concern**

Discipleship is the bottom line. Two interviewees raised a concern that many ministers do not think that Christians can be demonized. “Many church messages preach against even Christians being bound by spirits, but it leads them into places where they start hiding their problems” (an interviewee).

## **Representative Exorcism Process**

Based on the results of this study, the next page is a process map or flow chart of how exorcism is being practiced (see Figure 4.1).

**PREREQUISITE**      **DIAGNOSIS**      **PREPARATION**      **REMOVAL**      **FOLLOW-UP**

Standard	Standard	Standard	Standard	Standard
<ul style="list-style-type: none"> <li>• Accept/Reaffirm Jesus</li> <li>• Receive the Holy Spirit</li> </ul>	<ul style="list-style-type: none"> <li>• Self-diagnosed</li> <li>• Discerned in counseling</li> </ul>	<ul style="list-style-type: none"> <li>• Teach applicable Scripture</li> <li>• Warning of possible return</li> </ul>	<ul style="list-style-type: none"> <li>• Rely on Spirit's leadership</li> <li>• Ask permission to test possibility.</li> </ul>	<ul style="list-style-type: none"> <li>• In a faith community -worship regularly</li> </ul>
<ul style="list-style-type: none"> <li>• Believers are praying for the person to be free</li> <li>• Person wants to be free</li> </ul>	<ul style="list-style-type: none"> <li>• Discover possible causes of demonization from a checklist</li> <li>• Physical or other unnatural manifestations</li> <li>• Ask history of the illness or problem</li> <li>• Discover generational sins</li> <li>• Use spiritual gifts of knowledge &amp; discernment</li> </ul>	<ul style="list-style-type: none"> <li>• Repent sin (confess and change behavior)</li> <li>• Remove legal reason for demonic presence such as unhealed trauma, idolatry, generational/habitual sins</li> <li>• Renounce curses</li> <li>• Renounce any idolatry (like occult)</li> <li>• Practice Christian disciplines</li> <li>• Prayer of protection and setting rules</li> <li>• Use spiritual gifts of knowledge &amp; discernment</li> </ul>	<ul style="list-style-type: none"> <li>• Ask, spirit of (function), are you there?</li> <li>• In Jesus' name, cast out demon</li> <li>• Remove further discovered legal reasons</li> <li>• Bind up manifestations</li> <li>• Discover if multiple demons present</li> <li>• The person consents with his/her whole being</li> <li>• Person shares thoughts and feelings</li> <li>• Explain a degree (not total) deliverance</li> <li>• Send demon to Jesus</li> <li>• Fill void left with blessing</li> </ul>	<ul style="list-style-type: none"> <li>• -have accountability group/partner</li> <li>• Daily pray and read Scripture</li> <li>• Listen to music with holy lyrics</li> </ul>

**Figure 4.1**      **Representative Exorcism Process Chart**

Variable	Variable	Variable	Variable
<ul style="list-style-type: none"> <li>• Speak in tongues</li> </ul>	<ul style="list-style-type: none"> <li>• Rely solely on discernment</li> <li>• Rely solely on knowledge</li> </ul>	<ul style="list-style-type: none"> <li>• Have the person fast</li> <li>• Have the exorcist fast</li> </ul>	<ul style="list-style-type: none"> <li>• Serve communion</li> <li>• Bind demons to top demon</li> <li>• Allow manifestations</li> <li>• Send demon to specific place</li> <li>• Find out demon's name</li> <li>• Use blessed items</li> <li>• Lay on hands</li> <li>• Person and/or exorcist commands demon</li> </ul>

## CHAPTER 5

### Summary of Significant Findings and Conclusions

God has believers serving as exorcists throughout North America. The data also reveals the following:

1. God has called believers within all major denominations and many non-denominations to serve as exorcists. Denominational preferences may vary but there are no major differences in the way exorcism is practiced across denominational lines.
2. Exorcists from all denominations seldom use consent forms, communion, or blessed items when doing exorcism.
3. Christian exorcists have a high level of church participation correlated with a high level of church support from the particular local churches they attend.
4. Christian exorcists consistently teach Scripture.
5. Christian exorcists have a high reliance on the Holy Spirit's gifts of discerning spirits, words of knowledge, wisdom, insights, and healings.
6. No major differences exist in exorcism practice between males and females or between those who have been trained or practiced deliverance ministry outside of the USA and inside the USA.
7. Based on the three models of church (Word, Sacramental, and Spirit), exorcists tend to function mainly with some combination of the Word and Spirit models.
8. Today's Christian exorcists are generally doing what Jesus and the early church did with the exception of the use of exorcism in relation to baptism.
9. Exorcism is for believing, practicing Christians. Not everyone is ready to be set free.

Today seminaries, pastors, and many congregations largely ignore the ministry of exorcism. However, this project shows that part of making disciples sometimes involves using the authority that Jesus gave his disciples over demons to cure diseases (Mark 9:1-2). This study also revealed that the removal of demons from believers is taking place on a much greater scale today than many people realize, fulfilling Jesus' words in John 14:12-14. The early church writings, the questionnaire data, and the interview data all show that non-Christians, as well as some Christians, may have demons. Saying that non-Christians may be demonized may not be politically correct. Yet, ignoring the problem will not make it go away. Focusing totally on exorcism while ignoring the other facets of discipleship will not help either.

To deal with the problem of people having demonic attachments, we need to understand what demonization of people means to living a Christian life. Jesus was tempted (Matt. 4:1-11), yet did not sin (1 John 3:5). Evil beings will tempt Christians. Just as temptation is not sin; sin is not necessarily demonization (Clement, "Book VI" 502). Yet, habitual sin can cause demonization when a person surrenders control to an evil being by being passive instead of using free will to choose right from wrong (Penn-Lewis 70). Humans can intentionally involve themselves in various forms of idolatry, which may enslave themselves and their children to demonic control (Anderson 201-04). If a person is a victim of a physical or emotional trauma, an unhealed wound of fear and hurt may also open the door to demonic control (MacNutt, Deliverance 187). In Christians and non-Christians, the level of demonic control within a person varies by the degree of legal ground or rights gained by demons. For Christians, legal ground for demons to be present may be hanging on from pre-Christian days or may be caused by

not living a holy, pious life after accepting Christ (Arnold 116). Practicing the spiritual disciplines of daily prayer, bible study, and confession, as well as, regular worship, and accountable fellowship not only make disciples for Jesus Christ, but also prevent demonization. God desires mature believers to serve on earth. The various aspects of salvation work together to make people whole whether it requires forgiveness, healing, or exorcism (Moltmann 107). Demonization of believers does not necessarily imply loss of salvation or separation from Christ (Dickason 131). Demonization of believers may mean living a defeated life in Christ and serving as an ineffective witness for Christ. What is at stake is the maturity and freedom of a Christian (Anderson 11-12).

### **Major Findings and Implications**

In an exploratory study, the findings are reflections of real-life practices. At one point, Elijah thought that he was the only servant of God left, yet God revealed to him a great remnant (1 Kings 18:22; 19:4). My first unexpected finding happened before the project began. I was hoping to acquire the names of two hundred exorcists from around the world and planned to have the questionnaire translated into several languages. This would have allowed a comparison study between western exorcists and non-western. Not only did I receive names from all over the world, I received three hundred names of exorcists serving in North America. The sheer numbers required a narrowing of the study. Related to this, I was amazed at the number of different denominations represented in this study (see Appendix L). God calls believers in every denomination to serve in this capacity whether they are officially recognized or not. More specifically I believe God calls someone in every geographical community or area to serve in this manner.

I did not expect to find so many exorcists functioning or partly functioning in the Spirit model. In the ministry of deliverance, the Holy Spirit seems especially active in giving the exorcist words of knowledge, wisdom, and discernment. Exorcism is accomplished in Jesus' name because of what Jesus did on the cross and in the resurrection. The Father sometimes sends angels to assist. The Trinity works together in all that God has done or will do.

This study showed no detectable differences between males and females practicing deliverance, or between those who have been trained or practiced deliverance ministry outside of the United States of America and inside the United States of America. Also, this study revealed no detectable differences between years of experience and denominational affiliation. As interviewees shared and I experienced through this study, the exorcism ministry is attacked by evil beings trying to prevent deliverances, and that in itself may cause a deeper walk with God to insure harmony with the Holy Spirit. The attacks and need for harmony with God may be the reason why the practice of exorcism has an overall uniformity of a Word-Spirit model. In all denominations surveyed, consent forms, communion, and blessed items were rarely used when doing exorcism.

Christian exorcists have a high level of church participation correlated with a high level of support from their local churches. To serve as an exorcist requires humility, regular devotions, fellowship, Bible study, and participation in a local church. Christian exorcists know this and know that for a believer to remain free from demons Scripture must be applied. Therefore, Scripture is always used in some form to teach demonized people. Exorcists have a high reliance on the Holy Spirit's gifts of discerning spirits,

words of knowledge, wisdom, insights, and healings. The implication for all ministry is to be effective one must cooperate with the Holy Spirit.

Although this study distinguished three models of exorcism (Word, Sacramental, and Spirit), exorcists disliked being placed in one camp. Most exorcists tend to function mainly from some combination of the Word and Spirit models. Several do use communion or oil, but only when the Holy Spirit leads them to do so. The practice of exorcism is more effective when we function with more than one model.

How do exorcists compare with Jesus and the early church? Today's Christian exorcists are generally doing what Jesus and the early church did with the exception of connecting exorcism with baptism. What did Jesus and the early church do that is still in practice today? Jesus came to destroy the works of the devil by preaching salvation, healing the sick, freeing prisoners in bondage to sin, giving physical and spiritual sight, and freeing those oppressed by evil. And, Jesus cast out demons. "God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil" (Acts 10:39). After Pentecost, empowered by the Holy Spirit, the early church continued doing good and healing those oppressed by the devil.

According to Origen, sometimes self-exorcism was successful (Arnold 110). According to Ignatius, the devil is brought to nought by humility ("Trallianms" 67) and pious living ("Hero" 114). Exorcism was a part of new Christian training (Arnold 111). According to Hermas, Christians could be controlled by demons (Arnold 110). Idolatry was a major source of Christians opening themselves up to demonic control. Belief in idols can result in demons causing physical things to happen (Justin, "Fragments" 296).



Heresy in the church is a result of Christians yielding to demonic control (Ignatius, “Tarsians” 107). For the early church, the following were foundational beliefs related to exorcism: Jesus’ virgin conception (Ignatius, “Ephesians” 57), Jesus’ life in the flesh (Polycarp 34), Jesus’ death on a cross (Ignatius, “Philippians” 117), and Jesus’ resurrection and the destruction of death (Ignatius, “Ephesians” 57). Thus, exorcism was (and is) by the name of Jesus (Origen, “Book I” 398). False doctrine is caused by Satan and demons (Irenaus, “Book I” 334).

The goal of evil spirits is the destruction and ruin of humans. They cause diseases, calamities, and lead souls to excesses (Tertullian, “Apology” 36). According to Justin, Christians can exorcise demons when other methods fail (Woolley 14). Even so, sometimes demons use fear to remain (“Tertullian, “Apology” 41) or pretend to be a dead relative (Tertullian, “Treatise” 234). The early church believed that angels and humans had free will (Justin, “Dialogue” 269-70). Choices people make using their free will may lead to habitual sin and may violate their bodies, which are temples of the Holy Spirit. As a result, demonic entrapment may occur (Cyprian, “Epistle LI” 334). Hippolytus wrote how humans choose to do activities, which give control to demons such as astrology, horoscopes, magic, divination, or sorcery (24-46).

The early church had liturgies that included prayers for healing and exorcism (“Early Liturgies” 541, 545). Holy music drove demons away (Clement, “Exhortation to the Heathen” 172). The early church recognized the spiritual gift of exorcism (Woolley 23). By the second century, the office of exorcist was established within the early church (Eusebius 6.43; 8.6). By the fourth century a book containing the formulae of exorcism was in use (qtd. in “Exorcist”). The early church also used sacramentals of oil and water

("Constitutions, Book VIII" 494), laying on of hands (Woolley 19), as well as the sign of the cross (Woolley 20).

While reading the early church writings and discovering that there was a consistent belief that non-Christians were demonized and needed exorcism as new believers, I wondered if exorcists today would have the same view. Most exorcists today believe that exorcism is for believing, practicing Christians. Exorcists today consistently make sure someone seeking help has accepted Jesus before offering exorcism. Not everyone is ready to be set free. The church may do harm to non-believers if it conducts exorcisms on them. A demonized believer must be willing to practice the Christian faith, before exorcists cast a spirit out. If the void left by a vacated demon is not filled with the blessings of God, the demon may return with other demons and the person may be worse off than before. Exorcism is a tool sometimes necessary in the process of making disciples. The church needs to seriously consider what membership means. Do we believe that people should come to faith and be free from demons before baptism and membership? Do we continue to baptize and have members join and then preach and teach holiness and sanctification? Or do we reconsider the early church method of extensive baptism instruction that includes exorcism prior to baptism?

### **Theological Implications**

The foremost theological implication is that worldview matters. Christians simply cannot afford to have a worldview that rules out the supernatural. A cosmic battle is going on and Christians are on the front line. Angels and humans do have free will. People do choose their destiny while on earth. We choose or reject God and his ways. Through Jesus, God has provided a way out. We can live a victorious, abundant life

filled with the Spirit and prepare for heaven on earth. Demons exist. Jesus and his disciples really did exorcisms and cast out demons. God has continued to gift and call believers through the centuries to serve as exorcists and set the captives free. God anointed Jesus with the Holy Spirit and the power to do good deeds and heal all who were oppressed by the devil (Acts 10:38). Believers may also do even greater things than Jesus did on earth and participate in God's battle against evil (John 14:12).

According to this study, the foundation of deliverance ministry is dual: the belief in the reality of demons and the possibility of the demonization of Christians. Exorcists only deliver Christians. If Christians cannot be demonized, then exorcists have no function to serve in the body of Christ, except in pre-Christian instruction or membership preparation. Yet, this study shows that although exorcism is not recognized by many in the church, it is going on much more than people think across denominational lines. Not only is exorcism a common practice, this study shows the number of commonalities among practitioners indicates that it is a fairly well-developed art. Christian exorcists in North America do have much in common in their practice.

This study shows that exorcism is a valid ministry and an extension of the ministry of Jesus. The results of this report gives credence to commissioning or ordaining those believers who have this calling and gifting. The post-Apostolic church had an order of exorcists. God calls exorcists. Is now the time for the church to confirm the ministry of exorcism with such an order?

### **Limitations**

This exploratory study would have been strengthened if we had known exactly how many believers were regularly casting out demons in Jesus' name in North America.

Then we could have taken a random sample. Also, I did not ask for ethnic background with the demographic information. Thus I have no idea the racial mix of the 170 respondents or the eighteen interviewees. I did not think that important, yet others might. I do know that the only person from my geographical area who completed a questionnaire was a ninety-two year old African American woman lay evangelist, and when she speaks or sings, the county ministerial association is instantly silent. I believe the male to female ratio may reflect the current reality of who is practicing as exorcist with males at seventy percent. To be applicable in other parts of the world, we would need to see if those who were trained or practiced outside of North America in this study reflect the practice of those that have never been trained or practiced in North America.

### **Contributions to Research Methodology**

My hope is that this project will encourage other Doctor of Ministry students to consider exploratory studies to find out actual practices of the church that can be compared to Jesus' ministry and the early church. For example, footwashing would make a good exploratory study based after this research model. The major contribution of this study is to call the church to the historic faith and practice of Jesus and the early church.

### **Practical Applications**

The findings of this exploratory research could have the following effects: change seminary curriculum; revolutionize preaching and pastoral care; transform how local churches love, judge, and care; encourage accountability groups or partners; and prevent heresy. Also, an office of exorcist could be created in denominational churches where those gifted would be commissioned to teach, train, and conduct exorcisms.

How could seminary curriculum change? There could be a class taught on Christian exorcism. I only know of two seminaries in the United States of America who regularly do this now. Pastoral counseling classes could at least mention the possibility of demonization and how to recognize and handle the situation without traumatizing the person. World Mission and Evangelism classes would have a whole different perspective if they were taught that all non-Christians are demonized (Eph. 2:1-2) and only believers can stay free from demons. What if exorcism was a regular part of the seminary experience?

How could preaching and pastoral care be revolutionized? People would not have to hide their problems. Real hope could be offered to real problems instead of saying you can have your problem and be Christian too. If only to prepare the church for the Second Coming of Christ, preaching and pastoral care must involve calling believers to become holy and more Christ-like. “Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw near to God and he will draw near to you” (Jas. 4:7-8a).

How could revealing the results of this research transform how local churches love, judge, and care? If local churches realized that all Christians can be demonized, including ourselves, we would take sin more seriously. We would recognize the victimizing sins of others or generational sins as solvable and not treat them as an unchangeable personality issue. We would recognize our own degrees of deliverance and offer loving accountability to one another as we become more Christ-like by being vulnerable in small groups. We would encourage all believers to have weekly accountability partners and to be in small groups in addition to worship. All believers would be weekly encouraged to resist evil.

Local churches could confirm and commission believers with the exorcism type of the gifts of healing (1 Cor. 12:28). As the early church had a function or office of exorcist, denominations could commission or ordain believers called and gifted of God to be exorcists to teach at seminaries, lead training sessions for pastors, and conduct exorcisms.

### **Speculation about Further Studies**

Before narrowing this study to North America, my original plan was to do a comparison study between North America and other non-westernized countries in the world regarding how exorcism is practiced. The next step in this study could be to compare South/Central America or Africa with the findings in this study. This study raises the question of why are there more miracles and exorcisms in other parts of the world. Another study could do a follow-up study with fifteen believers who have been delivered: possibly five people per three known exorcists. Specifically, what are the degrees of demonized control that exist to be set free from? Are the categories of influence, oppression, and possession accurate? Another study could ask the question: What is the process that happens from being tempted to sinning to demonization? Finally, the lengthy dissociative disorder deliverance process that is mentioned in this study raises the issue of the line between demonization and psychosis.

**APPENDIX A**

**Exorcism in Other Parts of the World**



**Iglesia Evangélica Metodista  
De Costa Rica**

Apdo. 5481-1000

San José, Costa Rica

Email: [semlfp@racsa.co.cr](mailto:semlfp@racsa.co.cr)

Tel. 506-236-2171

Fax 506-236-5921

August 10, 1999

Rev. Michael Mohr

Email: [mdmohr@aol.com](mailto:mdmohr@aol.com)

Dear Rev. Mohr,

I pray that this letter finds you and your family well and enjoying God's blessings in your life and ministry.

Upon considering your recent letter, I would like to offer an alternative to mailing questionnaires to numerous individuals in Costa Rica. If you would like, you could send a sample questionnaire with cover letter or packet of questionnaires to our Central Offices and we could help you in the distribution. Each month we bring together a large number of our pastors for a week of intensive studies as well as having our key leaders here on a regular basis for board meetings. The majority of these pastors have varying degrees of experience in the area of Deliverance Ministry. We would be sure that the questionnaire got to the right people based on the guidelines you establish.

Please let us know if this option seems viable to you. If not, I can get a list of names and addresses to you. You can respond to our email addresses [semlfp@racsa.co.cr](mailto:semlfp@racsa.co.cr) or [skngober@racsa.co.cr](mailto:skngober@racsa.co.cr) or you can send mail to the Church's Central Office address.

Our prayers will be with you, and we trust that God will lead and guide you in the process that lies ahead of you.

In Christ's Service,

**Dr. Luis Fernando Palomo**

Bishop Paulo T. Lockmann  
Rua Marques de Abrantes 55  
Flamengo, C. Post. 22.230-061  
Rio de Janeiro RJ  
Brazil

Office phone: 55-21-5573542 and 5577999

Fax: 55-21-225-0024

E-mail: [sedereg@metodista-rio.com.br](mailto:sedereg@metodista-rio.com.br)

(Provided by Eddie Fox)  
(Interpreter: Jose, office assistant)

James Lottering  
Warefare Ministries  
P.O. Box 19050  
Linton Grange  
Port Elizabeth  
South Africa  
6025

Phone/Fax: +27 41 3607676

E-mail: [warfare@mweb.co.za](mailto:warfare@mweb.co.za)

Mark McPherson  
Rua S-51 No. 30  
Anápolis City, 3a Etapa  
Anápolis GO Brasil  
CEP 75.100-000  
[mark@genetic.com.br](mailto:mark@genetic.com.br) (Mark McPherson)  
Igreja Vida Novalis  
ICQ# 16252350

Mark McPherson is a missionary in Brazil and pastors a large church (700 members) in an urban area in the interior of the country. "I do work in the area of deliverance and would be happy to help you out as much as possible. It is an absolute necessity to have skills in this area to work here in Brazil." Coordenador Nacional Igreja Vida Nova  
Actually, I'd prefer it (the questionnaire) in English but my wife (who is Brazilian) can check over the Portuguese translation for you. If you want you can send it as an attachment for MSWord.

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Aston Manor  
South Africa  
1630  
Tel: +27 11-3946464  
Fax: +27 11-3945966



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 Apartados 5481-1000  
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 E-mail: [seemlfp@racsa.co](mailto:seemlfp@racsa.co) or [skngober@racsa.co.cr](mailto:skngober@racsa.co.cr)  
 His wife, Zulay's E-mail: [zpalomo@yahoo.com](mailto:zpalomo@yahoo.com)

Pastor Tony and Aureole Piper (C.O.C. Church) (Provided by Phyl Gibson)  
 15 Catherine St.  
 Birdale  
 Queensland 4159  
 Australia  
 Phone: 011-07 32074303  
 Tony and Aureole do seminars and would have names of others in Queensland

Pastor Jeff and Pastor Kerry Williams (Provided by Phyl Gibson)  
 29 Seldon St.  
 Quaker Hill  
 N.S.W. 2763  
 Australia  
 Phone: 011-02-98378333

Jonathan Mayo of World Gospel Mission E-mail: [WGM-Uganda@maf.org](mailto:WGM-Uganda@maf.org)

Dr. Hal & Ruthan Burchel (Provided by Jonathan Mayo)  
 105 Broad St  
 Thomasville NC 27360  
 E-mail: [WGM-BURCHEL@maf.org](mailto:WGM-BURCHEL@maf.org) (wgm-burchel) Tanzania  
 work with people who speak Swahili

Ellen Pfirman (Provided by Jonathan Mayo)  
 E-mail: [WGM-Tanzania@maf.org](mailto:WGM-Tanzania@maf.org) Tanzania  
 work with people who speak Swahili

Rev. Marcos (Mark) Myers (Provided by Jonathan Mayo)  
 Casilla 1338  
 Asunción, Paraguay  
 E-mail: [mmyers@quanta.com.py](mailto:mmyers@quanta.com.py) or [mark.myers@wgm.org](mailto:mark.myers@wgm.org)  
 works with people who speak Spanish

Steve Worrall-Claire (Provided by Francis MacNutt)  
 P.O. Box 1142  
 Kokstad 4700  
 South America  
 E-mail: [mooiplass@cypertrade.co.za](mailto:mooiplass@cypertrade.co.za)

**APPENDIX B****A Sample of Churches with Exorcism as a Ministry**

Che Ahn  
 Harvest Rock Church  
 1555 E Howard St  
 Pasadena CA  
 Phone: 626-794-1199  
 E-mail: harvestRk@aol.com

Belmont Church in Nashville  
 Pastor Stephen Mansfield  
 Jackie, Secretary's E-mail: jackie@belmontfamily.org  
 68 Music Square East  
 Nashville TN 37203  
 Phone: 615-256-2123  
 E-mail: stephenm@belmontfamily.org

Brownsville Assembly of God  
 3100 West DeSoto Street  
 Pensacola FL 32507  
 Phone: 850-433-3078; School 458-6787; Conference Registration 435-7224  
 E-mail: brownsville.ag@networktel.net  
 www.brownsville-revival.org

Pastor Jerry Bryant  
 Vineyard Christian Fellowship  
 822 Airpark Center Drive  
 Nashville TN 37217  
 E-mail: DJ Cat@aol.com

(Provided by Doug Mann)

Pastor Larry Clinkenbeard  
 New Life Christian Church  
 6111 Cayce Lane  
 Columbia TN 38401  
 Phone: 931-388-7533  
 Church E-mail: nlcc@usit.net

Pastor Lowell D. Crabtree  
 Bethel UMC  
 448 S. Main St.  
 Bethel OH 45106-1510  
 Phone: 513-734-7201  
 Fax: 513-734-7229  
 E-mail: ldcrabtree@juno.com

(Provided by Tom Tumblin)

Kimberly Daniels  
Spoken Word Ministries  
Phone: 904-777-9535  
E-mail: demonbstr@aol.com

Pastor Neil Haney  
Associate Pastor Lavern Nissley  
Northridge Christian Fellowship  
4650 Ridgewood Rd. East  
Springfield OH 45503  
Phone: 937-399-9941  
Alternate phone: 937-390-3708  
E-mail: northridgechristianfellowship@juno.com

Dean Hochstetler, Mennonite  
13684 N. State Rd. 19  
Nappanee IN 46550  
Phone: 219-773-4915

Rev. Nathan Hopson  
HiLand Pentecostal Church  
2507 Mary Ellen  
Pampa TX 79065  
Phone: 806-669-6915

George LeBeau  
11610 Grandview Rd.  
Kansas City MO 64137  
E-mail: glebeau@graceministries.com (LeBeau, George)  
George is on pastoral staff of Metro Christian Fellowship in Kansas City, MO.

Bishop Clarence McClenon  
Church of the Harvest  
2600 South Labrea Ave.  
Los Angeles CA 90016  
Phone: 323-937-6120

(Provided by DuPlantis Ministry)

Bishop Paul S. Morton, Sr.  
Greater Saint Stephen Full Gospel Baptist  
5600 Read Blvd.  
New Orleans LA 70127  
Phone: 504-244-6800

(Provided by DuPlantis Ministry)

Pastor Danny Trussell  
First Assembly of God  
P.O. Box 189  
Skellytown TX 79080-0189  
Phone: 806-848-2939  
E-mail: Trusselld@aol.com

Pastor Kathy Dillman (Provided by Janine T. Metcalf)  
Pasadena First Church of the Nazarene, Dick Pritchard Exe. Pastor  
3700 East Sierra Madre Blvd.  
Pasadena CA 91107  
Phone: 626-351-9631  
Church E-mail: paznazinfo@paznaz.org  
(Send to attention of Kathy Dillman)

World Harvest Church  
Pastor Rodney Parsley  
4595 Gender Rd  
Canal Winchester OH  
Phone: 614-837-1990  
E-mail: brkthr@breakthrough.net  
www.breakthrough.net

**APPENDIX C**

**Para-Church Organizations within North America That Have Exorcism as a Primary Focus (Not Exhaustive)**

Ron Campbell  
 Jeremiah Project  
 P.O. Box 20538  
 Wichita KS 67208  
 Phone: 202-289-3399  
 E-mail: [jeproject@aol.com](mailto:jeproject@aol.com)  
<http://www2.southwind.net/~jeremiah/prophecy.html>

Steve Coder  
 Hand To The Plow Ministries  
 16221 Rawls Rd  
 Myakka City FL  
 Phone: 941-322-2027

(Provided by Lori Salierno- mission trip Haiti  
 Celebrate Life International; [cli@celebratelife.org](mailto:cli@celebratelife.org))

Ellel Ministries (Canada), Inc.  
 RR#1, Orangeville, Ontario  
 L9W 2Y8  
 Canada  
 Phone: 519-941-0929  
 Fax: 519-941-4062  
[www.ellelministries.org](http://www.ellelministries.org)

(Provided by Global Harvest and  
 Rev. Douglas Wiebe ([edcma@netcom.ca](mailto:edcma@netcom.ca))  
 District Superintendent, Eastern  
 Canadian District of the C&MA)

This is a ministry specifically for Evangelism, Healing and Deliverance.

Dean Sherman  
 2323 Thrush Court SE  
 Salem OR 97306  
 Fax: 503-363-2253  
 Dean of the College of Christian Ministries at  
 Youth With a Mission's University of Nations  
 P.O. Box 55787  
 Seattle WA 98155  
 YWAM  
 Hawaii  
 Phone: 719-527-9594; 808-326-7228  
 E-mail: [ywam@sfcos.org](mailto:ywam@sfcos.org)

Evangelist Ben Alexander  
 ESP Ministries (Exposing Satan's Power)  
 P.O. Box 11209  
 St. Petersburg FL 33733  
 E-mail: [Benalexander@mindspring.com](mailto:Benalexander@mindspring.com)  
[www.espministries.com](http://www.espministries.com)

(Provided by Dr. Jim Lloyd,  
 Cincinnati Bible College & Seminary)

Dr. Neil T Anderson  
Freedom in Christ Ministries  
491 E. Lambert Road  
La Habra CA 90631  
Phone: 310-691-9128  
Fax: 310-691-4035

Charles Carrin (He does mass exorcisms)  
Charles Carrin Ministries, Inc.  
P.O. Drawer 800  
335 Main Blvd  
Boynton Beach FL 33435-0800  
Phone: 561-364-8335  
Fax: 561-364-4119  
E-mail: CarrinMin@aol.com

Cleansing Stream Ministry  
Chris Hayward  
Church on the Way  
P.O. Box 7076  
Vannuys CA 91409-7076  
Phone: 800-580-8190  
[www.cleansingstream.org/](http://www.cleansingstream.org/)  
E-mail: wewar@msn.com

Evangelist Jesse DuPlantis  
Attention: Prayer Dept. Patricia Tooley  
P.O. Box 20149  
New Orleans LA 70141  
Phone: 504-764-2000

John Eckhardt  
Crusaders Ministries  
6150 West North Ave.  
Chicago IL 60639  
Phone: 773-637-2121  
Impact Office phone: 708-922-0983  
E-mail: cmimtac@aol.com

Francis Frangipore  
River of Life Ministries  
3801 Blairs Ferry Rd NE  
Cedar Rapids IA 52402  
E-mail: [info@riveroflife.org](mailto:info@riveroflife.org)  
Phone: 319-393-3709  
Fax: 319-393-7069  
[www.riveroflife.org/](http://www.riveroflife.org/)

Dr. Cornell (Corkie) Haan  
National Facilitator of Ministry Networks  
Mission America: Celebrate Jesus 2000 & The Lighthouse Movement  
5740 Regal View Road  
Colorado Springs CO 80919  
Phone: 719-593-1151  
Fax: 719-265-9398  
[www.missionamerica.org](http://www.missionamerica.org)  
[www.lighthousemovement.com](http://www.lighthousemovement.com)  
[www.lighthousemovement.net](http://www.lighthousemovement.net)

Frank Hammond  
The Children's Bread  
2019 W. 21<sup>st</sup> St  
Plainview TX 79072  
Phone: 806-293-7669

Jack Hayford  
Desert Streams  
Church on the Way  
14300 Sherman Way  
Van Nuys CA 91405-2499  
Phone: 818-779-8000

Benny Hinn Ministries  
7601 Forest City Rd.  
Orlando FL 32810  
Phone: 407-293-7449  
E-mail: [info@bennyhinn.org](mailto:info@bennyhinn.org)  
[www.bennyhinn.org](http://www.bennyhinn.org)

Cindy Jacobs  
Generals of Intercession  
P.O. Box 49788  
Colorado Springs CO 80949-9788  
Phone: 719-535-0977  
E-mail: [gihdg@ibm.net](mailto:gihdg@ibm.net)

Bob Larson Ministries, Colorado  
P.O. Box 36A  
Denver CO 80236  
Phone: 303-980-1511  
E-mail: bobontv@aol.com  
www.bob-larson.com  
Spiritual Crisis Network, formerly Deliverance Ministry Network 303-980-1211

1. Sonscape Re-Creation Ministries
2. Mentioned by Dallas T. S.
3. CHaan@compuserve.com (Cornell Haan)

Francis MacNutt  
Christian Healing Ministries  
438 West 67<sup>th</sup> Street  
P.O. Box 9520  
Jacksonville FL 32208  
Phone: 904-765-3332  
Fax: 904-765-4224

(Provided by Global Harvest)

Madesh Chavda Ministries International  
10401 North Community House  
Charlotte NC 28277  
Phone: 704-543-7272  
Fax: 704-541-5300

Ardyce Miller  
Freedom Ministries International  
518 N. Chelton  
Colorado Springs CO 80909  
Phone: 719-634-3040  
Fax: 719-634-3374  
E-mail: ardycem1@juno.com

(Provided by Sonscape Re-Creation Ministries)

Leanne Payne, President (Wheaton College)  
Pastoral Care Ministries  
P.O. Box 1313  
Wheaton IL 60189  
Contact: Val McIntire 630-510-0487  
Fax: 630-510-0617  
Val's E-mail: charismc@aol.com  
www.leannepaynenews.com

Chuck Pierce  
11005 State Hwy 83 Ste 119  
Colorado Springs CO 80921  
Brian Kooiman, Assistant to Chuck Pierce



Global Harvest Ministries

P.O. Box 63060

Colorado Springs CO 80962-3060

Phone: 719-262-9922 (Assistant: Bryan Ext. 1160)

E-mail: bkooiman@wpccs.org or briank@globalharvest.org (Brian Kooiman)

John & Paula Sanford

Elijah House

E. 2906 Cambridge

Hayden Lake ID 83835

(Provided by Global Harvest)

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Franciscan University of Steubenville

1235 University Blvd.

Steubenville OH 43952

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Evangelist Jessie Scott

Marion OH 43302

Eddie and Alice Smith

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7710 T Cherry Park Drive, Suite 224

Houston TX 77095

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Spiritual Warfare Ministries, Inc.

Ken and Nancy Curtis

P.O. Box 6515

Lakeland FL 33807

Dr. Lester Sumerall

Lester Sumerall Ministries

P.O. Box 12

South Bend IN 46624

Phone: 800-621-8885

Jack Taylor

Dimensions Ministries

P.O. Box 189

Melbourne FL 32902

Former pastor of a large Baptist Church in Ft. Worth, Texas

E-mail: JRTDM@aol.com

Mr. Carroll Thompson  
Christ For The Nation  
P.O. Box 769000  
Dallas TX 75376  
Phone: 214-376-1711  
Fax: 214-302-6228  
E-mail: info@cfni.org

(Provided by Bob Larson)

Joseph Thompson (now at Wagner's world prayer)  
New Life Church  
11025 State Highway 83  
Colorado Springs CO  
Phone: 719-594-6602  
Fax: 719-548-9000

Peter and Doris Wagner  
Global Harvest  
C. Peter Wagner- President; Doris M. Wagner- Executive Director  
P.O. Box 63060  
Colorado Springs CO 80962-3060  
Phone: 719-262-9922  
Fax: 719-262-9920  
E-mail: 74114.570@compuserve.com  
Contact Secretary Lynae Danzeisen  
Wagner Institue: 877-924-6374  
E-mail: admin@cpwagner.net

Thomas B. White  
3150 N.W. Deer Run Street.  
Corvallis OR 97330  
Phone: 541-754-1345 Frontline Ministries  
E-mail: 103112.3123@compuserve.com (Thomas B. White)  
Pastors Prayer Summit movement

**APPENDIX D****Introduction Letter**

On Asbury Letterhead:

Address

Date

Dear \_\_\_\_\_,

Greetings in the name of our Lord Jesus Christ!

Currently I am serving as dissertation mentor to Michael Mohr, a United Methodist pastor in Marion, Ohio, and a student in Asbury's Doctor of Ministry program. In his dissertation, Michael is seeking to determine how deliverance ministry is being practiced in North America today.

If you are currently involved in deliverance ministry (casting out demons or evil spirits in Jesus' name) then we need your help in this important study.

**Would you please take a few minutes then to read Michael's enclosed letter and complete and return the enclosed questionnaire.**

Michael and I have both been involved in the ministry of deliverance from time to time-- a ministry which we believe is an important part of the ministry of Jesus. We hope that Michael's work will make a positive contribution to the North American church's knowledge of this area and will help those who in Jesus' name are seeking to bring "release to the captives and deliverance to those who are bound" (Luke 4:18).

Yours in Christ,

Stephen A. Seamands  
Professor of Christian Doctrine

## APPENDIX E

### Instruction Letter

Local Church Letterhead

Name  
Address  
City  
Country

Dear \_\_\_\_\_,

Greetings in the name of our Lord Jesus Christ!

I hope you will consent to be part of this research by completing and returning the enclosed questionnaire. Your response is important to the success of this study. Please answer all questions. This questionnaire should take about 15 minutes.

Please complete the questionnaire and then return it in the enclosed envelope. Please fill out the enclosed separate letter indicating to me that you have completed the questionnaire. Also, check the line if you would like to receive a summary of the results. And if you are willing to be interviewed, please check the line indicating so. There is a second postage paid envelope for you to return the letter so that your responses are confidential.

I very much appreciate your completing and returning the questionnaire and separate letter by January 15, 2000, in the enclosed, postage paid envelopes. Thank you for your time and prayers.

In Christ's Service,

Michael Mohr

## APPENDIX F

### The Questionnaire

Check One: Female \_\_\_\_\_ Male \_\_\_\_\_

How many years have you been involved in casting out demons? # \_\_\_\_\_

How many demonized people have you and your teams set free? Circle one:  
1-10; 11-100; 101-1,000; 1,001- 10,000; 10,000 +

I have either learned or practiced this information outside of North America. Yes or No

What is your church affiliation (the denomination)? \_\_\_\_\_

Scale: 1=never; 2= almost never; 3= occasionally; 4= frequently;  
5=almost always; 6=always.

Circle the appropriate number based on the above scale.

- 1 2 3 4 5 6 1) People seek me to cast out demons.
- 1 2 3 4 5 6 2) I am involved in a church.
- 1 2 3 4 5 6 3) My church leaders/colleagues support me in my ministry of casting out demons.
- 1 2 3 4 5 6 4) My church believes that casting out demons may play a role in membership preparation.
- 1 2 3 4 5 6 5) I can tell when someone is demonized.
- 1 2 3 4 5 6 6) I use Jesus' name to cast out and/or bind demons.
- 1 2 3 4 5 6 7) I teach Scripture to the person who is demonized.
- 1 2 3 4 5 6 8) Other believers pray during my sessions of casting out demons.
- 1 2 3 4 5 6 9) I/we pray for specific details to happen.
- 1 2 3 4 5 6 10) I/we ask God to send holy angels to assist.
- 1 2 3 4 5 6 11) I remind demons of Jesus' cross and resurrection.
- 1 2 3 4 5 6 12) I free baptized persons who are demonized primarily through confession and communion.
- 1 2 3 4 5 6 13) I/we realize that we are using the Holy Spirit's gifts of wisdom, words of knowledge, discernment, or healing.
- 1 2 3 4 5 6 14) I fast in preparation for casting out demons.
- 1 2 3 4 5 6 15) I have other believers with me during sessions.
- 1 2 3 4 5 6 16) If I am ministering to a person of the opposite sex, I have a person of that sex present.
- 1 2 3 4 5 6 17) I have the demonized person or guardian sign a consent form.
- 1 2 3 4 5 6 18) In preparation, I ask the person to reaffirm (or accept) Jesus Christ as Lord and Savior.
- 1 2 3 4 5 6 19) My approach mirrors the methods of Jesus and the early church.
- 1 2 3 4 5 6 20) I talk to the demons directly.
- 1 2 3 4 5 6 21) I try to find out the demon's name.
- 1 2 3 4 5 6 22) I lay hands on a person to cast out a demon from him or her.
- 1 2 3 4 5 6 23) I instruct the person to command the demons to leave by their authority in Christ.
- 1 2 3 4 5 6 24) If multiple demons are present, I bind all demons to the top one and deal with it first.
- 1 2 3 4 5 6 25) When casting out demons, I send them to a specific place.
- 1 2 3 4 5 6 26) I command demons to never return to the person.

- 1 2 3 4 5 6 27) I have cast out demons remotely, as in from a distance.
- 1 2 3 4 5 6 28) I have successfully rebuked potential natural disasters and the danger ceased.
- 1 2 3 4 5 6 29) I bless or fill the void left from the casting out of a demon by praying a blessing.
- 1 2 3 4 5 6 30) I/we take breaks during the process of casting out demons.
- 1 2 3 4 5 6 31) The demonized person tells me when the demon has left.
- 1 2 3 4 5 6 32) I operate my ministry out of a faith community/ local church where follow-up can happen.
- 1 2 3 4 5 6 33) I teach believers to rebuke whatever evil spirit is attacking them.
- 1 2 3 4 5 6 34) Demons leave during my baptism instruction or the baptism.
- 1 2 3 4 5 6 35) I/we use blessed items such as water, oil, salt, a cross, or a crucifix.
- 1 2 3 4 5 6 36) I have experienced demons obeying my silent command.
- 1 2 3 4 5 6 37) I serve communion during a session of casting out demons.

Scale: 1=strongly disagree; 2= disagree; 3= undecided; 4=agree; 5=strongly agree  
 Circle the appropriate number based on the above scale.

- 1 2 3 4 5 38) I may have the spiritual gift of healing (1 Cor. 12).
- 1 2 3 4 5 39) If someone's free will is hindered, I suspect demons are involved.
- 1 2 3 4 5 40) Baptism, communion, worship, and liturgy are more important than Scripture or the work of the Holy Spirit in casting out demons.
- 1 2 3 4 5 41) Before I cast out demons, I seek to remove their reason for being there through renouncing or confessing past sin.
- 1 2 3 4 5 42) The Father, Son, and Holy Spirit are my strength and power to cast out demons.
- 1 2 3 4 5 43) Sometimes demons leave one person and enter another.
- 1 2 3 4 5 44) The Holy Spirit's work in casting out demons is more important than Scripture or worship and liturgy in casting out demons.
- 1 2 3 4 5 45) I have noticed that a demonized person who has a strong relationship with Christ and who understands Biblical truths requires less preparation before casting out his or her demons.
- 1 2 3 4 5 46) I have noticed a connection between demons returning and a lack of participation in a faith community/ church; specifically worship attendance, holy music, Bible study, and holy living (obedience).
- 1 2 3 4 5 47) I believe that any mature Christian can command demons in Jesus' name.
- 1 2 3 4 5 48) God calls and gives spiritual gifts to some believers to function as ones who cast out demons on behalf of the church.
- 1 2 3 4 5 49) The church should confirm and commission or ordain those who cast out demons.
- 1 2 3 4 5 50) The application of biblical truth is more important than worship and liturgy or the Holy Spirit's work in casting out demons.

**APPENDIX G**

**Completion Notification Letter**

Pastor Michael Mohr  
P.O. Box 2348  
Marion, OH 43301-2348

Dear Michael,

I have completed and returned the questionnaire.

(Insert Fields here for their name and address)

\_\_\_\_\_  
Your signature

\_\_\_\_\_  
Date

\_\_\_ Check here if you want a summary of the results of this survey.

\_\_\_ Check here if you are willing to be interviewed by phone.

## **APPENDIX H**

### **Reminder Postcard**

Dear Survey Participant,

This is to remind you about completing the questionnaire. If you have already returned the questionnaire, we thank you. If you have not returned the questionnaire, please do so by January 15, 2000. Thank you in advance for completing the questionnaire and returning both the questionnaire and separate letter.

Sincerely,  
Michael Mohr



## APPENDIX I

### Other Items That May Have Significance from a Warfare Worldview Perspective

The Holy Spirit came upon the Virgin Mary to conceive the baby Jesus (Matt. 1). Angels appeared to both Mary and Joseph (Matt. 1; Luke 1). Herod tried to kill baby Jesus (Matt. 2). Jesus was baptized, then tempted by the devil in the wilderness “until an opportune time” (Luke 4:13), (Matt. 3-4; Mark 1:9-13; Luke 3:21-22; 4:1-13).

Jesus taught using parables. In the Parable of the Sower, the seed, meaning the word, can be taken out of potential believer’s hearts by Satan or the devil (Mark 4:13-20; Luke 8:4-15). In another parable about wheat and tares, the enemy plants weeds along with the good seed. Jesus teaches that both grow together until harvest time. Then the harvesters gather the weeds to burn first, before harvesting the good crop (Matt. 13:24-30). In a warfare worldview, this parable describes our current world condition.

Why was it important for the disciples to understand the feeding of the multitudes? Jesus fed five thousand on one occasion (Matt. 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:1-15) and four thousand on another occasion (Matt. 15:32-39; 16:1-4; Mark 8:1-10). Why did Jesus walk on water? (Matt. 14:22-36; Mark 6:45-52; John 6:16-21). Is there any cosmic significance to Jesus rebuking and quieting the storm at sea?

Peter’s confession that Jesus was the Messiah was revealed to Peter by God (Matt. 16:16; Mark 8:27-29; Luke 9:18-20). Why did the satanic attack immediately follow? Why did Jesus consider that rebuking his crucifixion was from Satan? What cross do believers have to take up? (Matt. 16: 21-28; Mark 8:31-33; Luke 9:21-27). Why did Jesus order the demons to be silent about his heavenly identity? (Mark 1:25). Why were Peter,

James, and John to tell no one of the Transfiguration vision with Elijah and Moses until *after* the Son of Man is risen from the dead? (Matt. 17:1-13; Mark 9:2-13; Luke 9:28-36).

Why does Jesus teach us to pray in the Lord's prayer "Deliver us from the evil one" (Matt. 6:9-13; Luke 11:2-4)? Why does Jesus not ask to take us from the world but to protect us from the evil one? Jesus prayed to the Father, "I do not pray that You should take them out of the world, but that You should keep them [the believers] from the evil one" (John 17:15). Why is there a need for protection from the evil one? What does it mean that Satan entered Judas? (Luke 22:3). When does our personal betrayal of Christ give the devil a foothold as Judas' betrayal gave Satan permission to interfere (Judas' betrayal Matt. 26:23-25; Mark. 14:10-11; 17-20; Luke 22:1-4, 47-48; John 11:45-53; 13:2). Satan asked to sift Simon [Peter], but Jesus prayed for him (Luke 22:31-32). What are we prevented from when we are "in Christ"? An angel freed Peter from jail (Acts 12:5-10). God protected Paul and the crew during a shipwreck at sea (Acts 27:13-44). God protected Paul from poisonous snakebites (Acts 28: 1-6).

Why did Jesus get angry and "cleanse" the temple reminding the people that the purpose of the temple was to be a house of prayer? (Matt. 21:12-17; Mark 11:15-18; Luke 19: 45-48; John 2:13-22). Why did Jesus curse the fig tree and then after it had withered say "have faith" and if you believe, whatever you ask when you pray, you will have? And say as well, if we do not forgive, God will not forgive our trespasses? (Matt. 21:18-22; Mark 11:12-14, 20-21).

## APPENDIX J

### How I Discovered Who Did Exorcisms

The following was e-mailed by Chuck McKinney to Doctor of Ministry Students and put on the Web site.

Doctor of Ministry student, Michael Mohr is asking for help:  
 Attention Exorcists and Ministers of Deliverance  
 Your help is needed to answer my dissertation question: What is the role of an exorcist within the church? I am gathering a list of Christians who do exorcisms and deliver people from evil spirits in order to do my dissertation project. If you or anyone you know is involved in this ministry, please e-mail me: [mdmohr@aol.com](mailto:mdmohr@aol.com).

The following was e-mailed to the Asbury Seminary General mail list:

Subj: POST  
 Date: 7/28/99 1:27:58 PM Eastern Daylight Time  
 From: Mdmohr@aol.com  
 Sender: Asbury-L@ls1.ats.wilmore.ky.us  
 Reply-to: Asbury-L@ls1.ats.wilmore.ky.us  
 To: Asbury-L@ls1.ats.wilmore.ky.us (Multiple recipients of)  
 Hi,

I am a Doctor of Ministry Student at Asbury Theological Seminary. I write to ask your help. I am looking for Christians from around the world who do exorcisms. Dr. Steve Seamands, my faculty mentor, and I have been involved in "spiritual warfare" and the Deliverance Ministry for several years now. The purpose of my dissertation is: "What is the role of an exorcist within the church, the body of Christ?" Today most United States ministries use the "politically correct" term of "Deliverance Ministry" instead of exorcism. I hope to find equal numbers of exorcists from around the world to contrast any differences with U.S. exorcisms.

I will have a questionnaire to gather information for my dissertation project. How can you help?  
 Provide names, addresses, phone numbers and e-mail of exorcists that you know.

Thank you for your life's work and ministry. Your prayer coverage for this project will be appreciated.

In Christ's Service,  
 Michael Mohr

The following letter was sent to Christian leaders connected with deliverance ministry

(mailed to 30, e-mailed to 60 and faxed to 10):

Local Church Letterhead

Name

Address

July 31, 1999

Dear \_\_\_\_\_,

Greetings in our Lord Jesus Christ.

I am a Doctor of Ministry Student at Asbury Theological Seminary. I write to ask your help. First, I ask for your prayers. Second, I am looking for Christians from around the world who do deliverance ministry or exorcisms. Dr. Steve Seamands, my faculty mentor, and I have been involved in "spiritual warfare" and the Deliverance Ministry for several years now. The purpose of my dissertation is: "What is the role of exorcists and deliverance ministers within the church?"

I will have a questionnaire to gather information for my dissertation project. How can you help? Please provide names, addresses, telephone numbers, and e-mails of deliverance ministers and exorcists that you may know. Please send them to me by one of the following methods:

Mail: P.O. Box 2348, Marion, OH 43301-2348

E-mail: [mdmohr@aol.com](mailto:mdmohr@aol.com)

Fax: 740-387-1244

The questionnaire will be mailed early this fall. I hope to have names gathered during August. The questionnaires will not be coded or tracked. I will not ask for names on the questionnaire. I will have a postcard enclosed with the questionnaire to be mailed separately when the questionnaire is completed and returned. This postcard will have a box to check if the person completing the questionnaire would like a summary of the questionnaire results. Both the questionnaire and postcard will already have the postage paid. A cover letter will give more details.

Thank you for your life's work and ministry. Your prayer coverage for this project is appreciated.

In Christ's Service,  
Rev. Michael Mohr

## **APPENDIX K**

### **Interview Postcard**

Dear Survey Participant,

Thank you for completing the questionnaire and volunteering to be interviewed by phone.

We have randomly selected 15 of 140 volunteers to be interviewed. A few more volunteers may be interviewed, if time allows. Interviews will be conducted during March. Thanks you for your contribution to this study.

Sincerely,

Michael Mohr

## APPENDIX L

### Church Affiliations

In response to the Church affiliation or denomination subjects identified themselves as:

# of Subjects in each category

68	Either Interdenominational, Non-denominational or Independent.
15	“None” (yet 10 were involved in local churches)
11	Assembly of God
11	Baptist (4 of which were Southern, 1 Conservative, and 1 General Conference)
9	Charismatic
8	Christian and Missionary Alliance (one of which is concurrently an Anglican)
6	United Methodist
6	Full Gospel (2 Full Gospel International; 4 Full Gospel)
5	Nazarene
5	Pentecostal (3 of which are Pentecostal Holiness)
5	Presbyterian (1 of which is Evangelical Presbyterian Church and 1 PC (USA))
4	Roman Catholic
4	Mennonite
3	Vineyard Christian Fellowship
2	Congregational
2	Episcopalian
1	Church of God
1	Church of Christ
1	Free Methodist
1	Lutheran
1	Messianic Jew
1	Wesleyan Church

## APPENDIX M

### Glossary of Statistical Terminology

The definitions presented in this glossary are from The Cartoon Guide to Statistics by Larry Gonick and Woollcott Smith.

**Analysis of variance (ANOVA)** “In technical terms, how bad is the slop? Or how big the SSE (sum of squared errors) is, relative to the total spread of the data” (193). There are three sources of variability: regression, error, and total.  $SSR + SSE = SS_{yy}$ : the sum of squares of regression plus the sum of squares of errors equals the squared sum total (194). “Variance of a random variable X is the expected squared distance from the population mean” (62).

**Confidence Intervals** can be for a proportion p of a population or for the population mean. “We are 95% confident that mean  $\mu$  is within the internal X plus or minus 1.96 SE(X)” (129). 95% confidence “has a 95% probability of producing an interval containing p” (115).

**Correlation R** is when answers of certain statements move together. “The squared correlation is the proportion of the squared sum total accounted for by the regression: R squared = SSR divided by  $SS_{yy} = 1$  minus (SSE divided by  $SS_{yy}$ ). R squared is always less than 1. The closer it is to 1, the tighter the fit of the curve. R squared = 1 corresponds to a perfect fit (195). “Alternately, the correlation coefficient is the square root of R squared with the sign of b. Thus R is positive if the line goes up to the right and negative if it goes down to the right” (196).

**Mean (M)** or average response “is represented by X. It’s obtained by adding all the data and dividing by the number of observations” (15).

**Median** “To find the median value of a data set, we arrange the data in order from smallest to largest. The median is the value in the middle” (17).

#### Multivariate Statistical Analysis of Data

**Cluster analysis** “Seeks to divide the population into homogeneous subgroups” (212).

**Discriminate Analysis** “Is the reverse process [of cluster analysis]” (213).

**Factor Analysis** “Seeks to explain high dimensional data with a small number of variables” (213).

**Range** or spread “How far from the center the data tends to range” (19).

**Standard Deviation (SD)** “measures the spread from the mean. ... It is the averages of the squares of the distance” (22). “The mean and standard deviation are very good for summarizing the properties of fairly symmetrical histograms without outliers” (24). “The standard deviation is the square root of the variance” (62). Thus **divergent** refers to data

with a high standard deviation. **Consistently High** means a high average response and relatively low standard deviation. **Consistently Low** means a low average response and low standard deviation.

**Standard Error** “ $p$  is the number of successes  $x$  in the sample, divided by the sample size  $n$ ” (99). “The standard deviation of  $p$  is a measure of the sampling error” (102). This study uses  $p < .05$  or the probability  $p$  that the referred to result could have been produced by an error is less than five percent. The standard error is data that falls outside of the interval  $p$  (103). In this study Alpha  $\alpha$  refers to the significance level of  $p < .05$ .

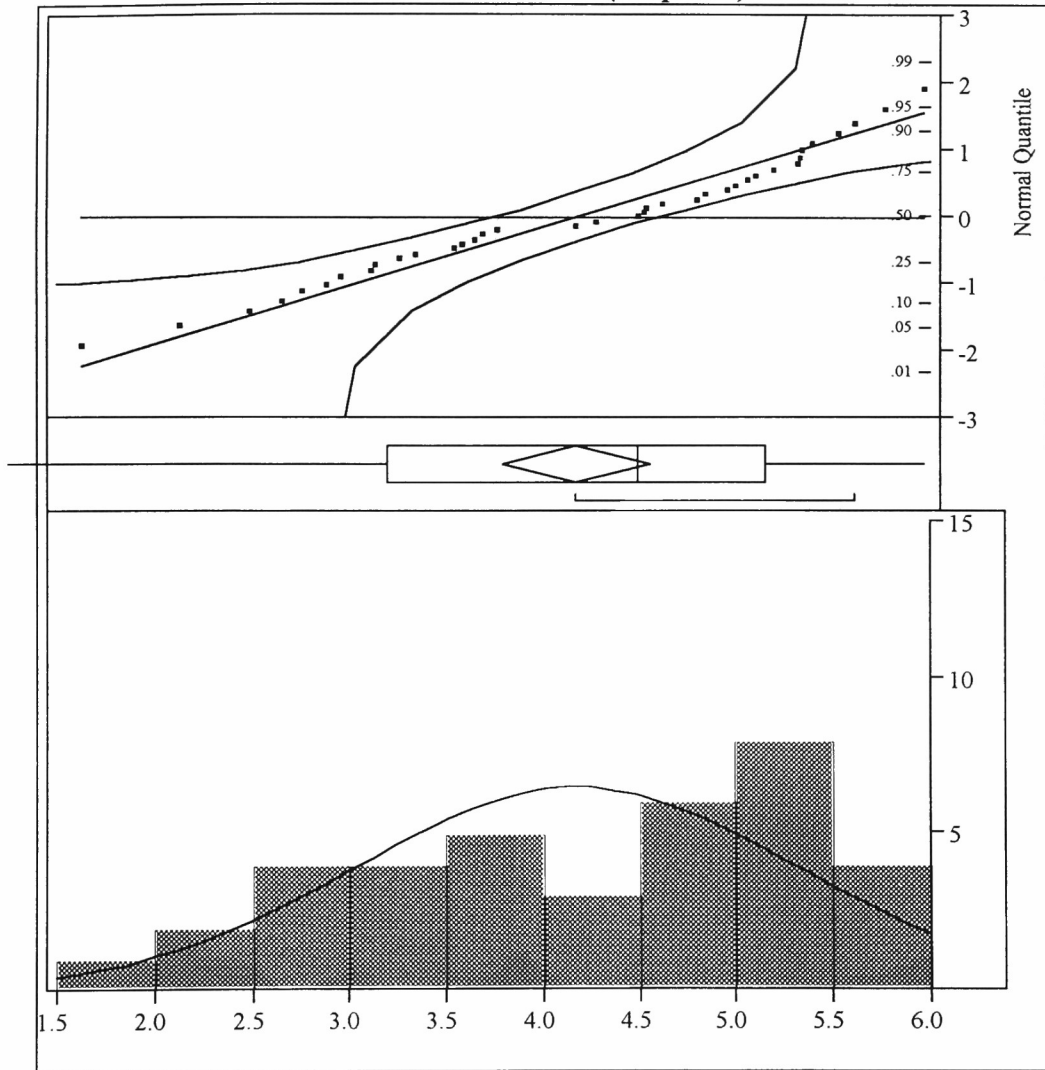
**T-Distribution** “Amazing as the central limit theorem is, it has at least two problems. One: It depends on a large sample size. Two: To use it, we need to know the standard deviation” (107). The central limit theorem says “if one takes random samples of size  $n$  from a population of mean  $\mu$  and standard deviation  $\sigma$ , then as  $n$  gets large,  $\bar{X}$  approaches the normal distribution with mean  $\mu$  and standard deviation  $\sigma$  divided by the mean squared. Ring my bell shaped curve” (106). Formulas for “ $t$ ” are on page 107. “The random variable  $t$  is the best we can do under the circumstances” (108).



APPENDIX N

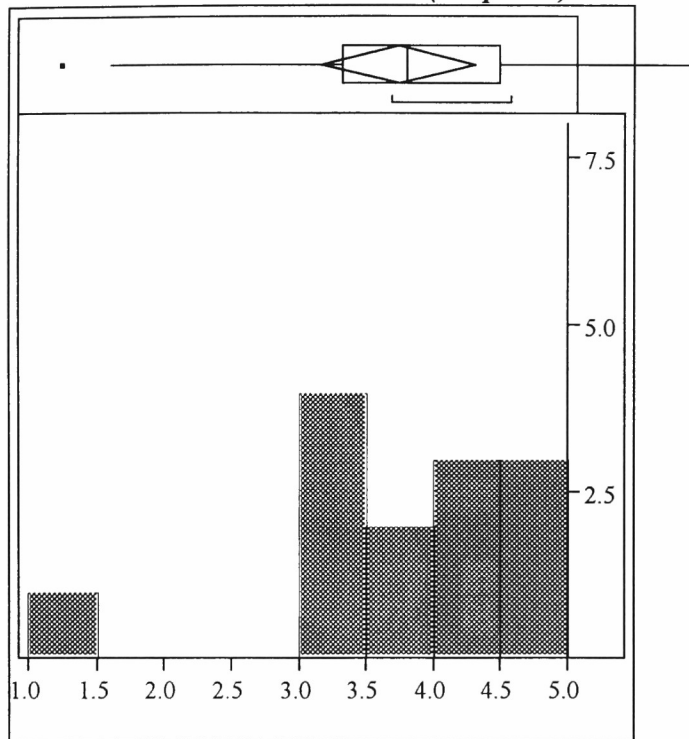
Mean, Standard Deviation and Range of Questionnaire Data

Statements 1-37 Mean (Response)



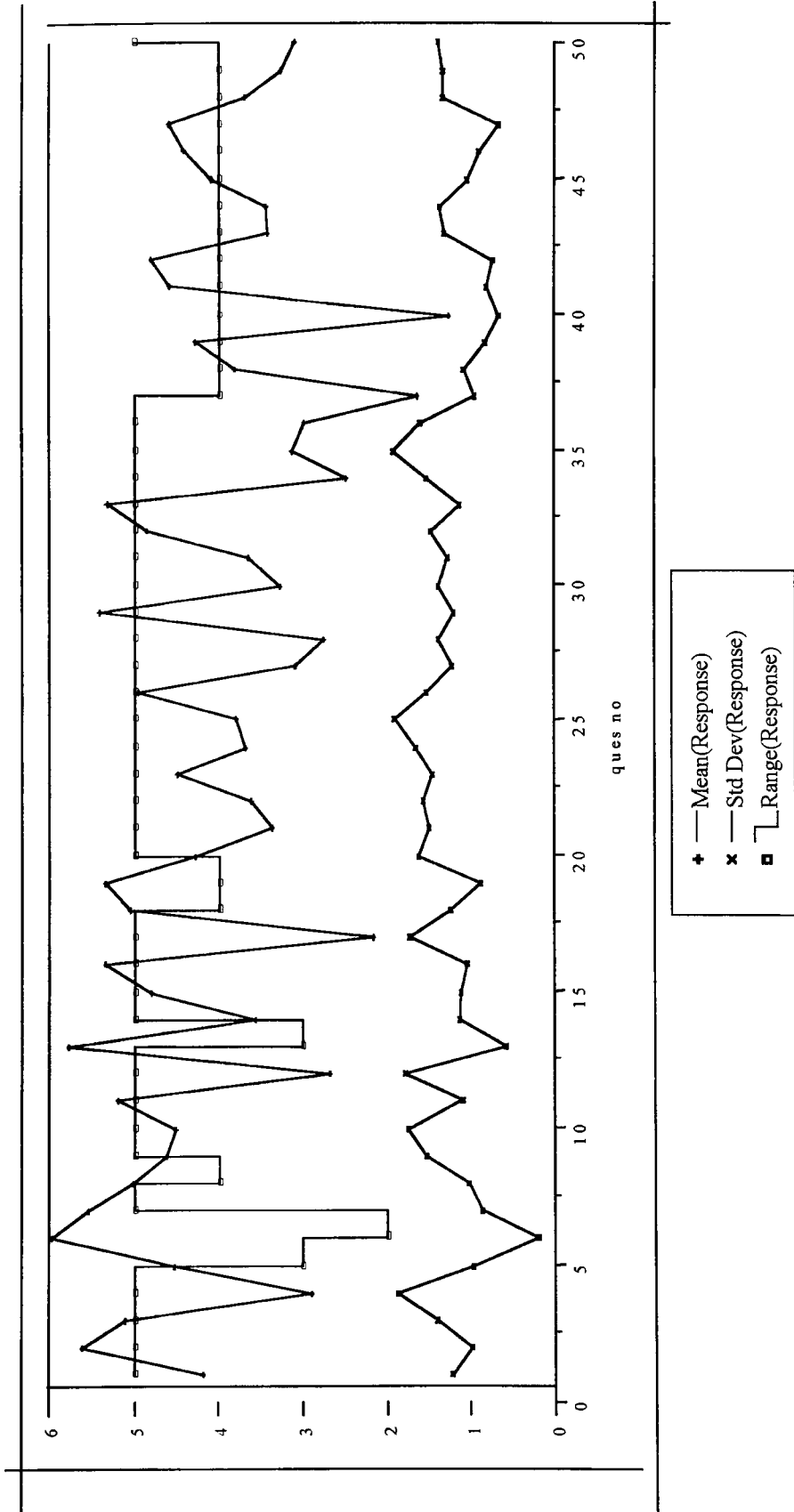
	<i>Quantiles</i>		<i>Moments</i>	
maximum	100.0%	5.9702	Mean	4.17688
	99.5%	5.9702	Std Dev	1.14008
	97.5%	5.9702	Std Error Mean	0.18743
	90.0%	5.5504	Upper 95% Mean	4.55700
	75.0%	5.1527	Lower 95% Mean	3.79676
quartile	50.0%	4.4940	N	37.00000
median	25.0%	3.2002	Sum Weights	37.00000
	10.0%	2.6185		
quartile	2.5%	1.6287		
	0.5%	1.6287		
	0.0%	1.6287		
minimum				

*Statements 38-50 Mean (Response)*



<i>Quantiles</i>			<i>Moments</i>	
maximum	100.0%	4.8012	Mean	3.75251
	99.5%	4.8012	Std Dev	0.93326
	97.5%	4.8012	Std Error Mean	0.25884
	90.0%	4.7178	Upper 95% Mean	4.31647
quartile	75.0%	4.4995	Lower 95% Mean	3.18855
median	50.0%	3.8171	N	13.00000
quartile	25.0%	3.3407	Sum Weights	13.00000
	10.0%	1.9906		
	2.5%	1.2545		
	0.5%	1.2545		
minimum	0.0%	1.2545		

**APPENDIX O**  
**Mean, Standard Deviation and Range of All 50 Statements**



Statement #	# of Responses	Mean	Standard Deviation	Range
1	170	4.19	1.23	5
2	170	5.62	1.00	5
3	170	5.12	1.41	5
4	170	2.90	1.88	5
5	170	4.54	0.98	3
6	170	5.97	0.20	2
7	170	5.54	0.87	5
8	170	5.02	1.04	4
9	170	4.63	1.53	5
10	170	4.53	1.76	5
11	170	5.20	1.11	5
12	170	2.69	1.79	5
13	170	5.78	0.59	3
14	170	3.56	1.14	5
15	170	4.81	1.13	5
16	170	5.35	1.05	5
17	170	2.16	1.74	5
18	170	5.06	1.26	4
19	170	5.35	0.89	4
20	170	4.29	1.63	5
21	170	3.36	1.50	5
22	170	3.62	1.57	5
23	170	4.51	1.46	5
24	170	3.70	1.66	5
25	170	3.79	1.92	5
26	170	4.97	1.54	5
27	170	3.11	1.23	5
28	170	2.77	1.39	5
29	170	5.41	1.21	5
30	170	3.28	1.40	5
31	170	3.66	1.28	5
32	170	4.86	1.48	5
33	170	5.33	1.14	5
34	170	2.49	1.54	5
35	170	3.14	1.93	5
36	170	2.99	1.61	5
37	170	1.64	0.95	4
38	170	3.81	1.09	4
39	170	4.29	0.83	4
40	170	1.28	0.68	4
41	170	4.59	0.82	4
42	170	4.80	0.75	4
43	170	3.42	1.31	4
44	170	3.45	1.37	4
45	170	4.09	1.05	4
46	170	4.42	0.90	4
47	170	4.59	0.68	4
48	170	3.70	1.34	4
49	170	3.27	1.35	4
50	170	3.10	1.40	5

## APPENDIX O, CONT.

## From Highest to Lowest Average Response by Statement

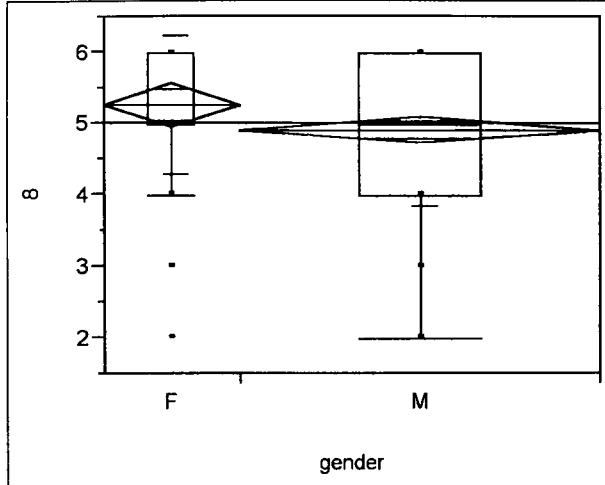
Number	N Rows	Mean(Response)	Std Dev(Response)	Range(Response)
6	170	6.0	0.20	2
13	170	5.8	0.59	3
2	170	5.6	1.00	5
7	170	5.5	0.87	5
29	170	5.4	1.21	5
16	170	5.3	1.05	5
19	170	5.3	0.89	4
33	170	5.3	1.14	5
11	170	5.2	1.11	5
3	170	5.1	1.41	5
18	170	5.1	1.26	4
8	170	5.0	1.04	4
26	170	5.0	1.54	5
32	170	4.9	1.48	5
15	170	4.8	1.13	5
42	170	4.8	0.75	4
9	170	4.6	1.53	5
41	170	4.6	0.82	4
47	170	4.6	0.68	4
5	170	4.5	0.98	3
10	170	4.5	1.76	5
23	170	4.5	1.46	5
46	170	4.4	0.90	4
20	170	4.3	1.63	5
39	170	4.3	0.83	4
1	170	4.2	1.23	5
45	170	4.1	1.05	4
38	170	3.8	1.09	4
25	170	3.8	1.92	5
24	170	3.7	1.66	5
48	170	3.7	1.34	4
31	170	3.7	1.28	5
22	170	3.6	1.57	5
14	170	3.6	1.14	5
44	170	3.4	1.37	4
43	170	3.4	1.31	4
21	170	3.4	1.50	5
30	170	3.3	1.40	5
49	170	3.3	1.35	4
35	170	3.1	1.93	5
27	170	3.1	1.23	5
50	170	3.1	1.40	5
36	170	3.0	1.61	5
4	170	2.9	1.88	5
28	170	2.8	1.39	5
12	170	2.7	1.79	5
34	170	2.5	1.54	5
17	170	2.2	1.74	5
37	170	1.6	0.95	4
40	170	1.3	0.68	4

## APPENDIX P

### Gender Difference

#### Fit Y by X Group

#### Oneway Analysis of Statement 8 By gender



#### Oneway Anova

##### t-Test

	Difference	t-Test	DF	Prob >  t
Estimate	0.351033	1.965	166	0.0510
Std Error	0.178599			
Lower 95%	-0.00158			
Upper 95%	0.703651			

Assuming equal variances

##### Analysis of Variance

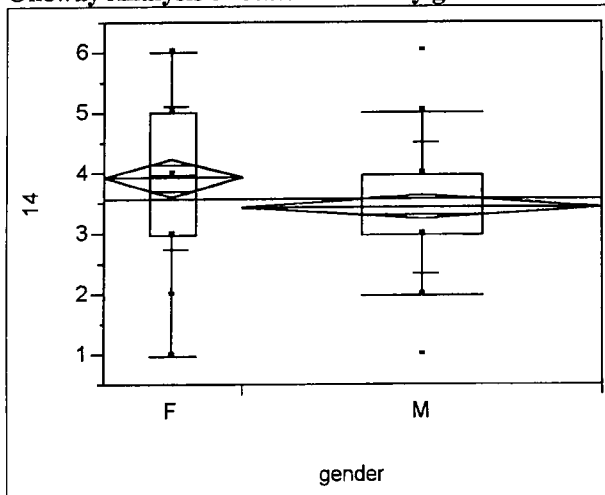
Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
gender	1	4.11629	4.11629	3.8631	0.0510
Error	166	176.87776	1.06553		
C. Total	167	180.99405			

##### Means for Oneway Anova

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
F	46	5.26087	0.15220	4.9604	5.5614
M	122	4.90984	0.09346	4.7253	5.0943

Std Error uses a pooled estimate of error variance

#### Oneway Analysis of Statement 14 By gender



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	0.493116	2.560	164	0.0114
Std Error	0.192648			
Lower 95%	0.112727			
Upper 95%	0.873505			

Assuming equal variances

**Analysis of Variance**

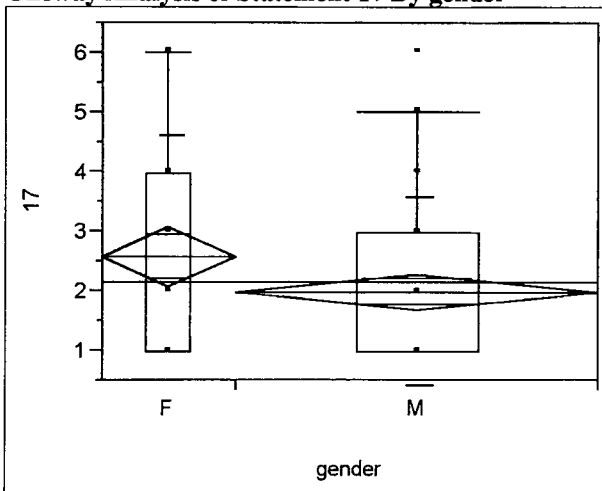
Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
gender	1	8.08591	8.08591	6.5520	0.0114
Error	164	202.39601	1.23412		
C. Total	165	210.48193			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
F	46	3.93478	0.16379	3.6114	4.2582
M	120	3.44167	0.10141	3.2414	3.6419

Std Error uses a pooled estimate of error variance

**Oneway Analysis of Statement 17 By gender**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	0.58597	1.958	165	0.0520
Std Error	0.29932			
Lower 95%	-0.00502			
Upper 95%	1.17696			

Assuming equal variances

**Analysis of Variance**

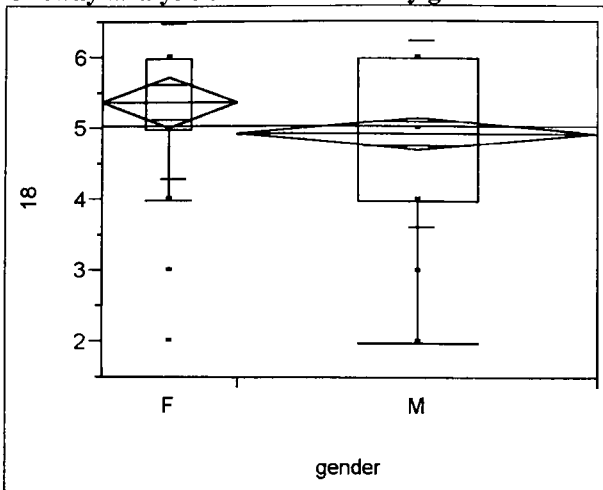
Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
gender	1	11.28790	11.2879	3.8326	0.0520
Error	165	485.96958	2.9453		
C. Total	166	497.25749			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
F	45	2.57778	0.25583	2.0726	3.0829
M	122	1.99180	0.15538	1.6850	2.2986

Std Error uses a pooled estimate of error variance

**Oneway Analysis of Statement 18 By gender**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	0.435681	2.011	165	0.0460
Std Error	0.216677			
Lower 95%	0.007864			
Upper 95%	0.863498			

Assuming equal variances

**Analysis of Variance**

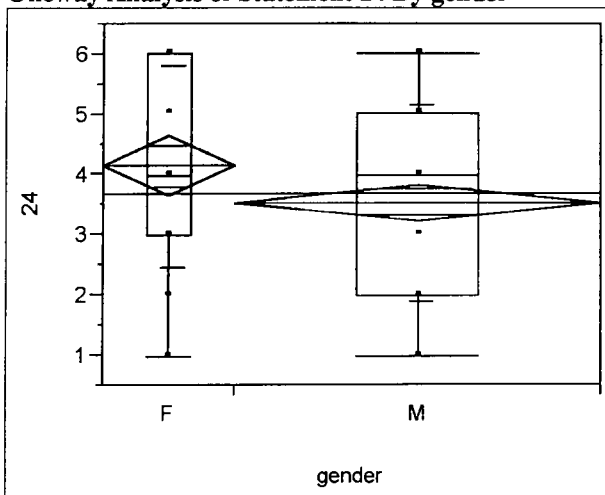
Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
gender	1	6.32650	6.32650	4.0431	0.0460
Error	165	258.18847	1.56478		
C. Total	166	264.51497			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
F	46	5.36957	0.18444	5.0054	5.7337
M	121	4.93388	0.11372	4.7094	5.1584

Std Error uses a pooled estimate of error variance

**Oneway Analysis of Statement 24 By gender**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	0.61012	2.085	160	0.0387
Std Error	0.29264			
Lower 95%	0.03218			
Upper 95%	1.18806			



Assuming equal variances

**Analysis of Variance**

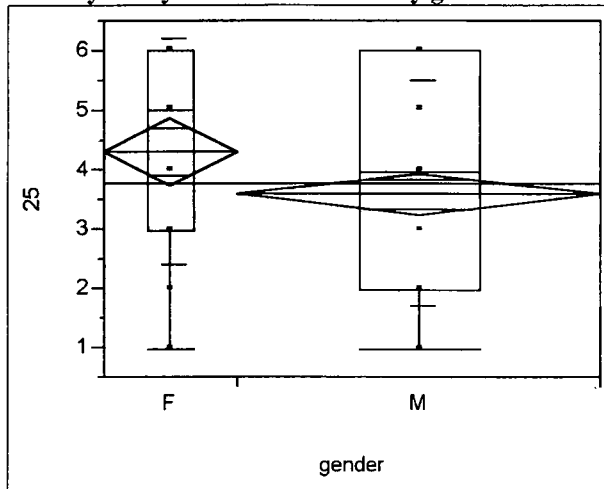
Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
gender	1	11.75805	11.7581	4.3467	0.0387
Error	160	432.80985	2.7051		
C. Total	161	444.56790			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
F	43	4.13953	0.25082	3.6442	4.6349
M	119	3.52941	0.15077	3.2317	3.8272

Std Error uses a pooled estimate of error variance

**Oneway Analysis of Statement 25 By gender**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	0.70781	2.140	164	0.0339
Std Error	0.33078			
Lower 95%	0.05466			
Upper 95%	1.36095			

Assuming equal variances

**Analysis of Variance**

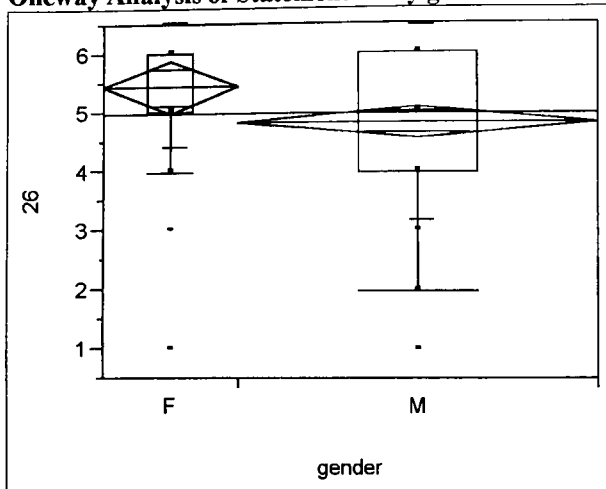
Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
gender	1	16.43302	16.4330	4.5787	0.0339
Error	164	588.60312	3.5890		
C. Total	165	605.03614			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
F	45	4.31111	0.28241	3.7535	4.8687
M	121	3.60331	0.17223	3.2632	3.9434

Std Error uses a pooled estimate of error variance

**Oneway Analysis of Statement 26 By gender**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	0.60834	2.337	165	0.0206
Std Error	0.26032			
Lower 95%	0.09436			
Upper 95%	1.12232			

Assuming equal variances

**Analysis of Variance**

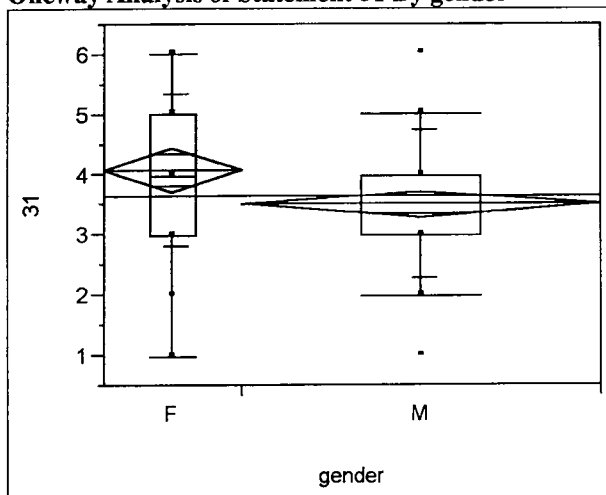
Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
gender	1	12.33429	12.3343	5.4612	0.0206
Error	165	372.65972	2.2585		
C. Total	166	384.99401			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
F	46	5.43478	0.22158	4.9973	5.8723
M	121	4.82645	0.13662	4.5567	5.0962

Std Error uses a pooled estimate of error variance

**Oneway Analysis of Statement 31 By gender**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	0.58275	2.703	163	0.0076
Std Error	0.21561			
Lower 95%	0.15700			
Upper 95%	1.00851			

Assuming equal variances

**Analysis of Variance**

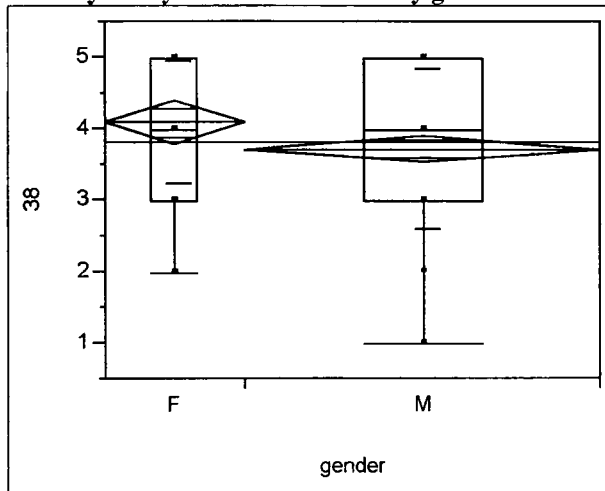
Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
gender	1	11.26659	11.2666	7.3049	0.0076
Error	163	251.40007	1.5423		
C. Total	164	262.66667			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
F	46	4.08696	0.18311	3.7254	4.4485
M	119	3.50420	0.11385	3.2794	3.7290

Std Error uses a pooled estimate of error variance

**Oneway Analysis of Statement 38 By gender**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	0.366618	1.993	162	0.0479
Std Error	0.183946			
Lower 95%	0.003376			
Upper 95%	0.729859			

Assuming equal variances

**Analysis of Variance**

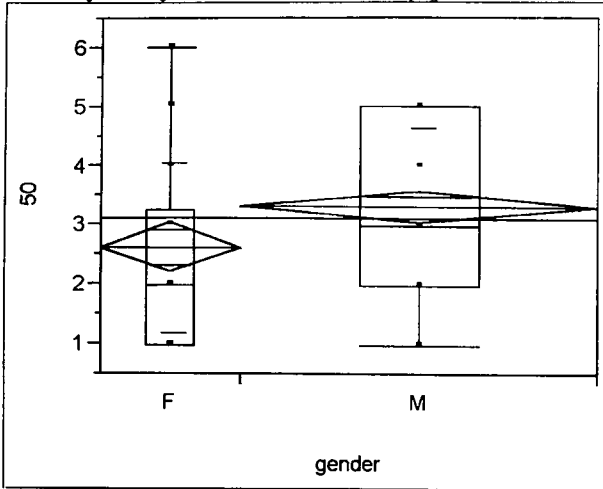
Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
gender	1	4.44859	4.44859	3.9723	0.0479
Error	162	181.42336	1.11990		
C. Total	163	185.87195			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
F	46	4.08696	0.15603	3.7788	4.3951
M	118	3.72034	0.09742	3.5280	3.9127

Std Error uses a pooled estimate of error variance

**Oneway Analysis of Statement 50 By gender**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	-0.69227	-2.768	146	0.0064
Std Error	0.25006			
Lower 95%	-1.18649			
Upper 95%	-0.19806			

Assuming equal variances

**Analysis of Variance**

Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
gender	1	14.41612	14.4161	7.6639	0.0064
Error	146	274.63118	1.8810		
C. Total	147	289.04730			

**Means for Oneway Anova**

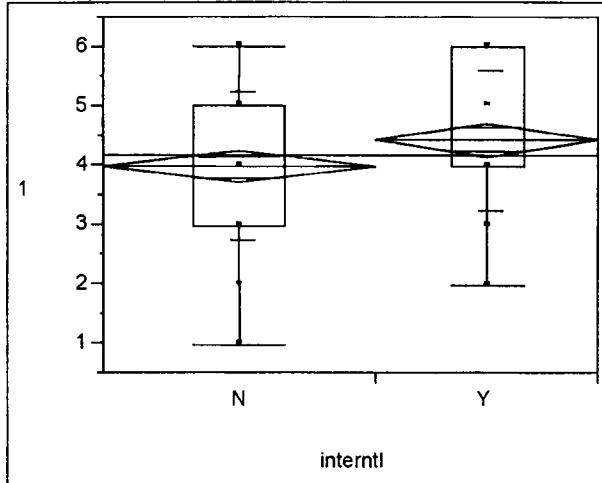
Level	Number	Mean	Std Error	Lower 95%	Upper 95%
F	42	2.61905	0.21163	2.2008	3.0373
M	106	3.31132	0.13321	3.0480	3.5746

Std Error uses a pooled estimate of error variance

## APPENDIX Q

### International Difference

**Oneway Analysis of Statement 1 By International Experience**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	-0.45961	-2.359	156	0.0195
Std Error	0.194795			
Lower 95%	-0.84438			
Upper 95%	-0.07483			

Assuming equal variances

**Analysis of Variance**

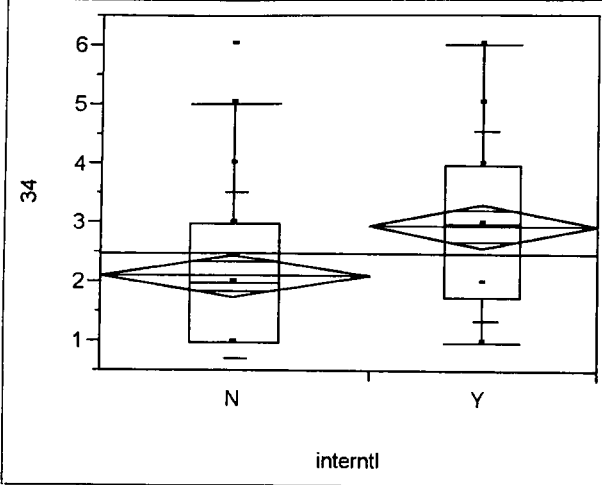
Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
interntl	1	8.25840	8.25840	5.5670	0.0195
Error	156	231.41881	1.48345		
C. Total	157	239.67722			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
N	87	3.97701	0.13058	3.7191	4.2349
Y	71	4.43662	0.14455	4.1511	4.7221

Std Error uses a pooled estimate of error variance

**Oneway Analysis of Statement 34 By International Experience**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	-0.84202	-3.246	133	0.0015
Std Error	0.25938			
Lower 95%	-1.35506			
Upper 95%	-0.32899			

Assuming equal variances

**Analysis of Variance**

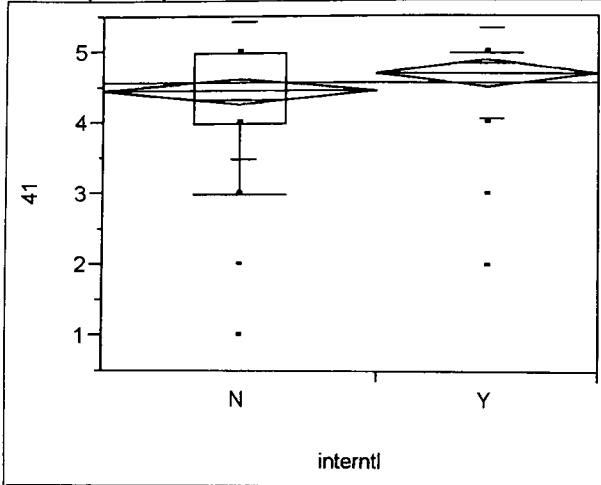
Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
interntl	1	23.77002	23.7700	10.5388	0.0015
Error	133	299.97813	2.2555		
C. Total	134	323.74815			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
N	73	2.10959	0.17578	1.7619	2.4573
Y	62	2.95161	0.19073	2.5744	3.3289

Std Error uses a pooled estimate of error variance

**Oneway Analysis of Statement 41 By International Experience**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	-0.26601	-1.987	155	0.0487
Std Error	0.133903			
Lower 95%	-0.53052			
Upper 95%	-0.0015			

Assuming equal variances

**Analysis of Variance**

Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
interntl	1	2.74482	2.74482	3.9465	0.0487
Error	155	107.80296	0.69550		
C. Total	156	110.54777			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
N	87	4.44828	0.08941	4.2717	4.6249
Y	70	4.71429	0.09968	4.5174	4.9112

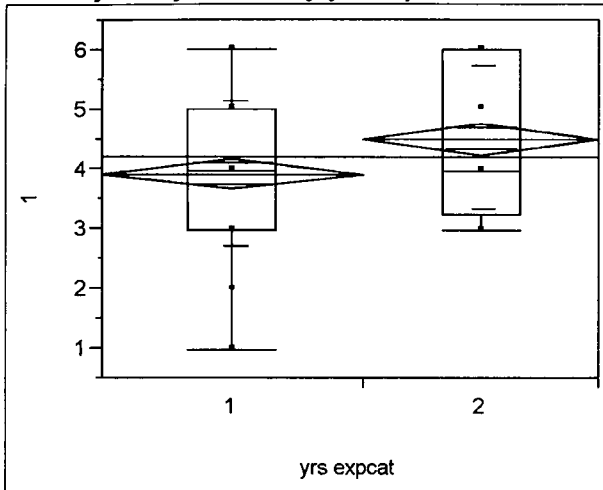
Std Error uses a pooled estimate of error variance

**APPENDIX R**

**Years Experience Difference**

Yrsexpcat → 1 is <16, 2 is ≥ 16 years of experience

**Fit Y by X Group**  
**Oneway Analysis of 1 By yrs expcat**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	-0.5969	-3.154	159	0.0019
Std Error	0.189262			
Lower 95%	-0.9707			
Upper 95%	-0.22311			

Assuming equal variances

**Analysis of Variance**

Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
yrs expcat	1	14.29604	14.2960	9.9468	0.0019
Error	159	228.52384	1.4373		
C. Total	160	242.81988			

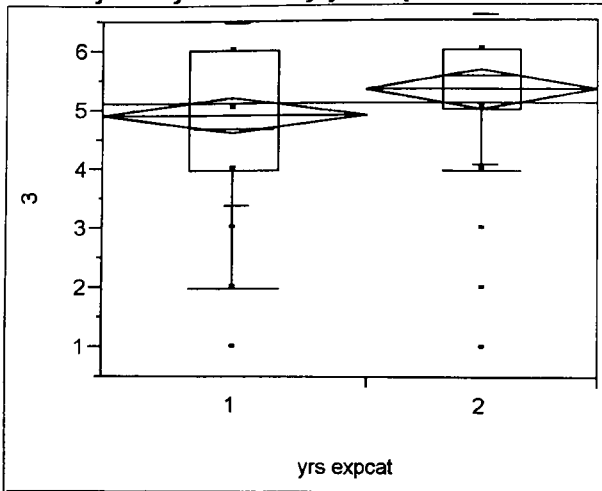
**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
1	85	3.92941	0.13003	3.6726	4.1862
2	76	4.52632	0.13752	4.2547	4.7979

Std Error uses a pooled estimate of error variance



**Oneway Analysis of 3 By yrs expcat**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	-0.43969	-1.967	159	0.0509
Std Error	0.223519			
Lower 95%	-0.88114			
Upper 95%	0.001758			

Assuming equal variances

**Analysis of Variance**

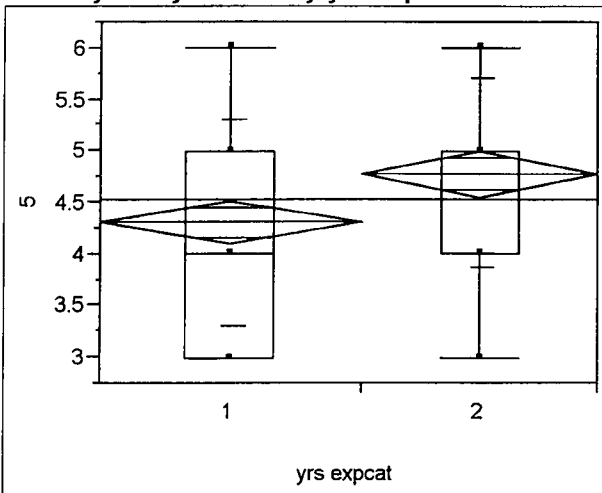
Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
yrs expcat	1	7.74510	7.74510	3.8696	0.0509
Error	159	318.24248	2.00153		
C. Total	160	325.98758			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
1	86	4.90698	0.15256	4.6057	5.2083
2	75	5.34667	0.16336	5.0240	5.6693

Std Error uses a pooled estimate of error variance

**Oneway Analysis of 5 By yrs expcat**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	-0.47043	-3.097	159	0.0023
Std Error	0.151921			
Lower 95%	-0.77048			
Upper 95%	-0.17039			

Assuming equal variances

**Analysis of Variance**

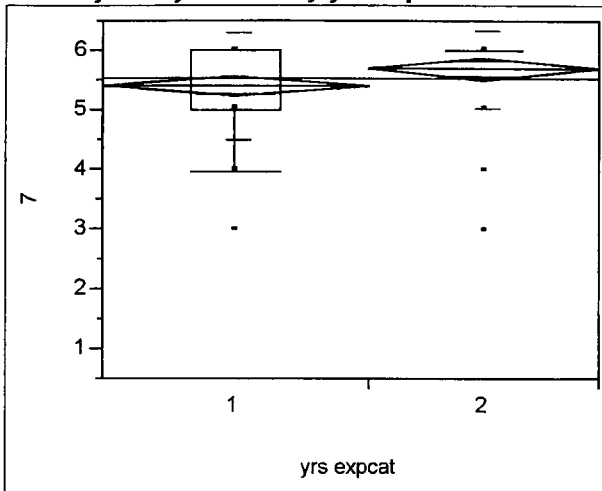
Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
yrs expcat	1	8.87980	8.87980	9.5887	0.0023
Error	159	147.24443	0.92607		
C. Total	160	156.12422			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
1	85	4.30588	0.10438	4.0997	4.5120
2	76	4.77632	0.11039	4.5583	4.9943

Std Error uses a pooled estimate of error variance

**Oneway Analysis of 7 By yrs expcat**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	-0.28806	-2.294	159	0.0231
Std Error	0.125594			
Lower 95%	-0.53611			
Upper 95%	-0.04002			

Assuming equal variances

**Analysis of Variance**

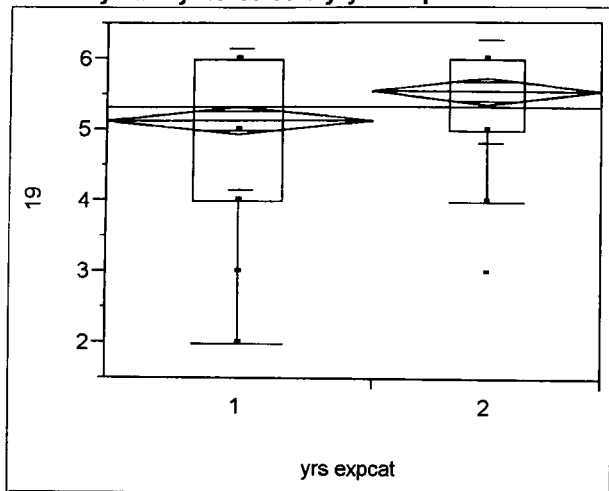
Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
yrs expcat	1	3.32434	3.32434	5.2606	0.0231
Error	159	100.47690	0.63193		
C. Total	160	103.80124			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
1	86	5.41860	0.08572	5.2493	5.5879
2	75	5.70667	0.09179	5.5254	5.8880

Std Error uses a pooled estimate of error variance

**Oneway Analysis of 19 By yrs expcat**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	-0.41071	-2.904	154	0.0042
Std Error	0.141436			
Lower 95%	-0.69012			
Upper 95%	-0.13131			

Assuming equal variances

**Analysis of Variance**

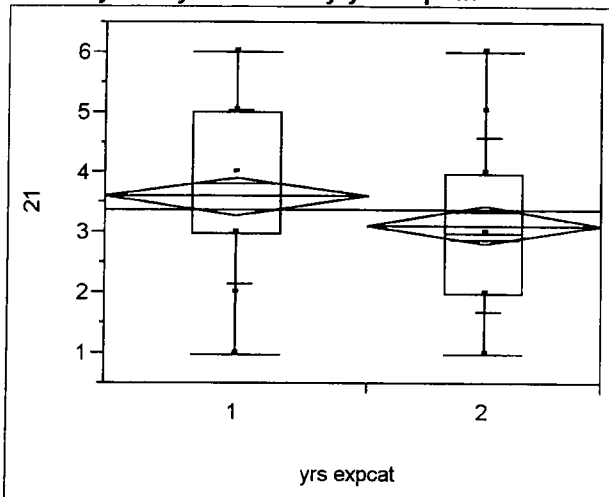
Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
yrs expcat	1	6.53984	6.53984	8.4325	0.0042
Error	154	119.43452	0.77555		
C. Total	155	125.97436			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
1	84	5.13095	0.09609	4.9411	5.3208
2	72	5.54167	0.10379	5.3366	5.7467

Std Error uses a pooled estimate of error variance

**Oneway Analysis of 21 By yrs expcat**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	0.473072	2.076	160	0.0395
Std Error	0.227888			
Lower 95%	0.023016			

Upper 95%	Difference	t-Test	DF	Prob >  t
Assuming equal variances	0.923128			

**Analysis of Variance**

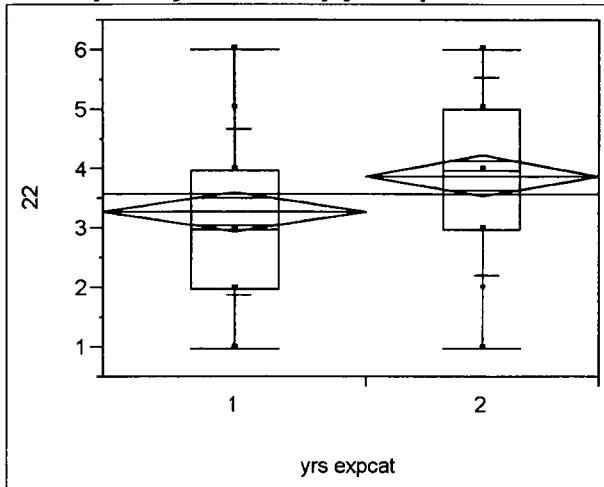
Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
yrs expcat	1	9.02925	9.02925	4.3094	0.0395
Error	160	335.24235	2.09526		
C. Total	161	344.27160			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
1	86	3.60465	0.15609	3.2964	3.9129
2	76	3.13158	0.16604	2.8037	3.4595

Std Error uses a pooled estimate of error variance

**Oneway Analysis of 22 By yrs expcat**



**Oneway Anova**

**t-Test**

Estimate	Difference	t-Test	DF	Prob >  t
	-0.61567	-2.556	160	0.0115
Std Error	0.24085			
Lower 95%	-1.09132			
Upper 95%	-0.14001			

Assuming equal variances

**Analysis of Variance**

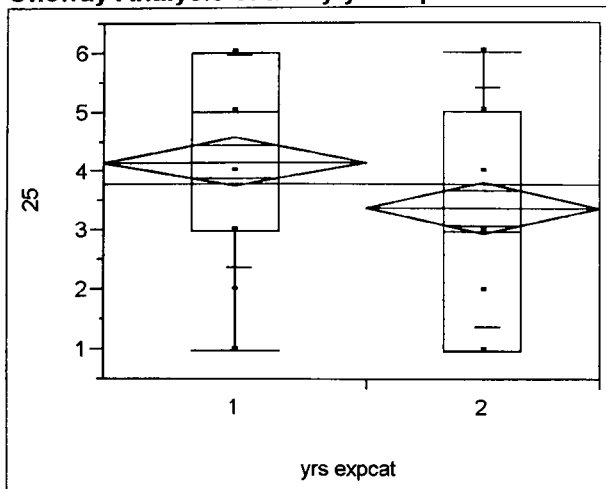
Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
yrs expcat	1	15.29287	15.2929	6.5344	0.0115
Error	160	374.46022	2.3404		
C. Total	161	389.75309			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
1	86	3.27907	0.16497	2.9533	3.6049
2	76	3.89474	0.17548	3.5482	4.2413

Std Error uses a pooled estimate of error variance

**Oneway Analysis of 25 By yrs expcat**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	0.77804	2.605	158	0.0101
Std Error	0.29865			
Lower 95%	0.18818			
Upper 95%	1.36790			

Assuming equal variances

**Analysis of Variance**

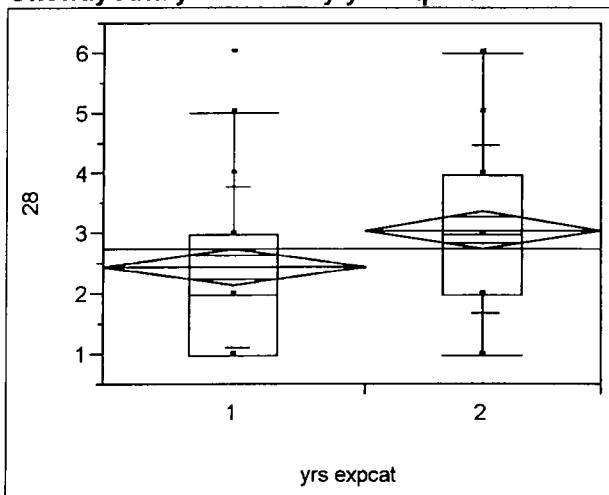
Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
yrs expcat	1	24.11922	24.1192	6.7871	0.0101
Error	158	561.48078	3.5537		
C. Total	159	585.60000			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
1	85	4.16471	0.20447	3.7609	4.5686
2	75	3.38667	0.21767	2.9567	3.8166

Std Error uses a pooled estimate of error variance

**Oneway Analysis of 28 By yrs expcat**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	-0.61035	-2.798	152	0.0058
Std Error	0.21817			
Lower 95%	-1.04138			
Upper 95%	-0.17932			

Assuming equal variances

**Analysis of Variance**

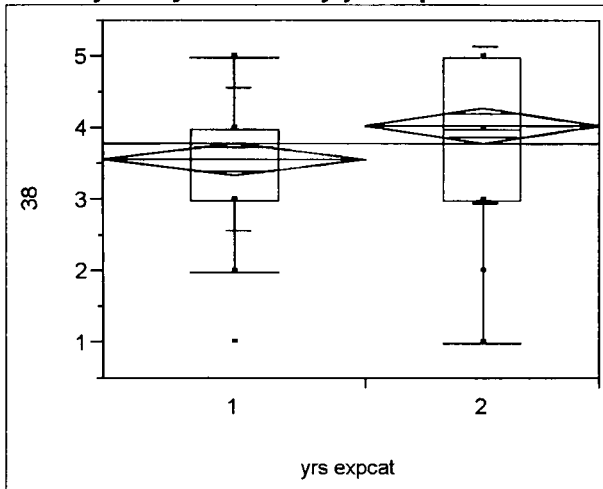
Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
yrs expcat	1	14.30359	14.3036	7.8268	0.0058
Error	152	277.78082	1.8275		
C. Total	153	292.08442			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
1	81	2.44444	0.15021	2.1477	2.7412
2	73	3.05479	0.15822	2.7422	3.3674

Std Error uses a pooled estimate of error variance

**Oneway Analysis of 38 By yrs expcat**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	-0.46911	-2.807	156	0.0056
Std Error	0.167140			
Lower 95%	-0.79926			
Upper 95%	-0.13896			

Assuming equal variances

**Analysis of Variance**

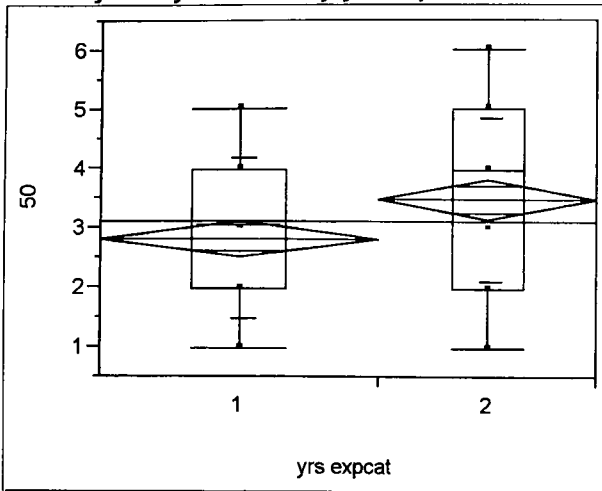
Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
yrs expcat	1	8.65779	8.65779	7.8776	0.0056
Error	156	171.44981	1.09904		
C. Total	157	180.10759			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
1	84	3.57143	0.11438	3.3455	3.7974
2	74	4.04054	0.12187	3.7998	4.2813

Std Error uses a pooled estimate of error variance

**Oneway Analysis of 50 By yrs expcat**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	-0.64903	-2.848	142	0.0050
Std Error	0.22787			
Lower 95%	-1.09949			
Upper 95%	-0.19857			

Assuming equal variances

**Analysis of Variance**

Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
yrs expcat	1	14.92769	14.9277	8.1124	0.0050
Error	142	261.29453	1.8401		
C. Total	143	276.22222			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
1	81	2.82716	0.15072	2.5292	3.1251
2	63	3.47619	0.17090	3.1383	3.8140

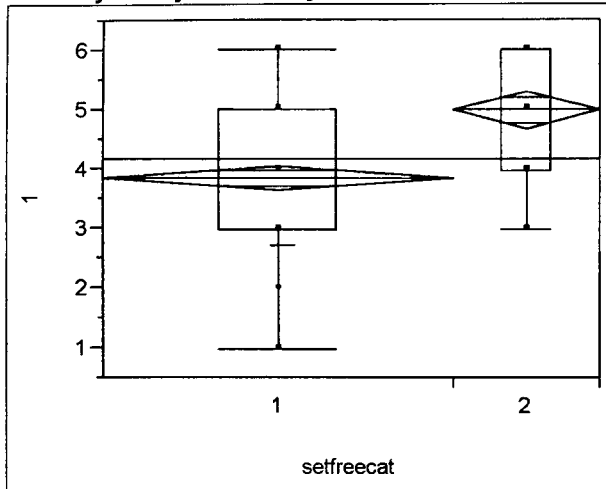
Std Error uses a pooled estimate of error variance

**APPENDIX S**

**Number Set Free Difference**

Setfreecat → 1 is ≤1000, 2 is >1000

**Oneway Analysis of 1 By setfreecat**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	-1.15179	-5.955	157	<.0001
Std Error	0.19340			
Lower 95%	-1.53379			
Upper 95%	-0.76978			

Assuming equal variances

**Analysis of Variance**

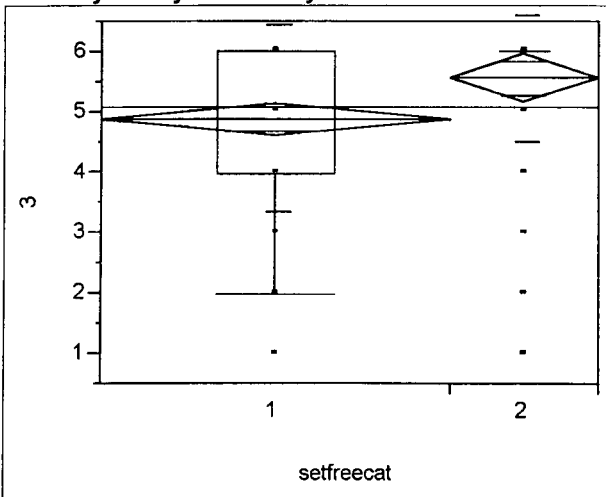
Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
setfreecat	1	43.91998	43.9200	35.4668	<.0001
Error	157	194.41964	1.2383		
C. Total	158	238.33962			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
1	112	3.84821	0.10515	3.6405	4.0559
2	47	5.00000	0.16232	4.6794	5.3206

Std Error uses a pooled estimate of error variance

**Oneway Analysis of 3 By setfreecat**





**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	-0.69159	-2.824	156	0.0054
Std Error	0.24491			
Lower 95%	-1.17536			
Upper 95%	-0.20781			

Assuming equal variances

**Analysis of Variance**

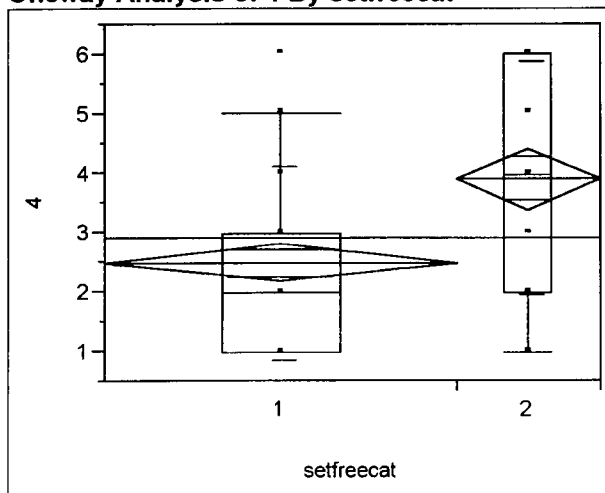
Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
setfreecat	1	15.79265	15.7927	7.9738	0.0054
Error	156	308.96684	1.9806		
C. Total	157	324.75949			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
1	111	4.88288	0.13358	4.6190	5.1467
2	47	5.57447	0.20528	5.1690	5.9800

Std Error uses a pooled estimate of error variance

**Oneway Analysis of 4 By setfreecat**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	-1.41562	-4.608	154	<.0001
Std Error	0.30722			
Lower 95%	-2.02252			
Upper 95%	-0.80871			

Assuming equal variances

**Analysis of Variance**

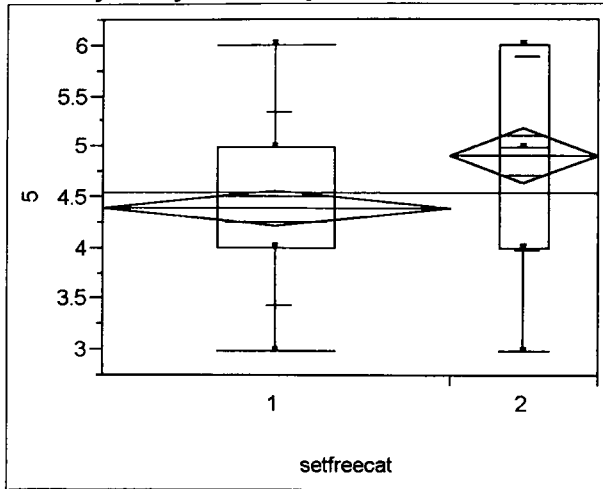
Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
setfreecat	1	64.16550	64.1655	21.2326	<.0001
Error	154	465.39219	3.0220		
C. Total	155	529.55769			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
1	111	2.49550	0.16500	2.1695	2.8215
2	45	3.91111	0.25915	3.3992	4.4230

Std Error uses a pooled estimate of error variance

**Oneway Analysis of 5 By setfreecat**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	-0.52751	-3.200	156	0.0017
Std Error	0.164863			
Lower 95%	-0.85316			
Upper 95%	-0.20185			

Assuming equal variances

**Analysis of Variance**

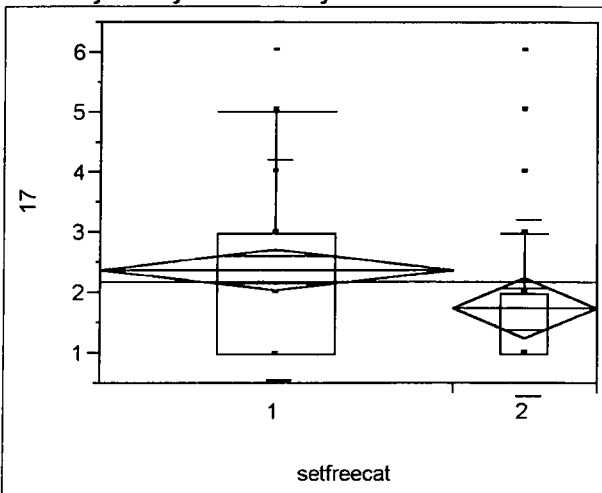
Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
setfreecat	1	9.18796	9.18796	10.2379	0.0017
Error	156	140.00192	0.89745		
C. Total	157	149.18987			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
1	111	4.38739	0.08992	4.2098	4.5650
2	47	4.91489	0.13818	4.6419	5.1878

Std Error uses a pooled estimate of error variance

**Oneway Analysis of 17 By setfreecat**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	0.64480	2.132	156	0.0346
Std Error	0.30246			
Lower 95%	0.04735			
Upper 95%	1.24225			

Assuming equal variances

**Analysis of Variance**

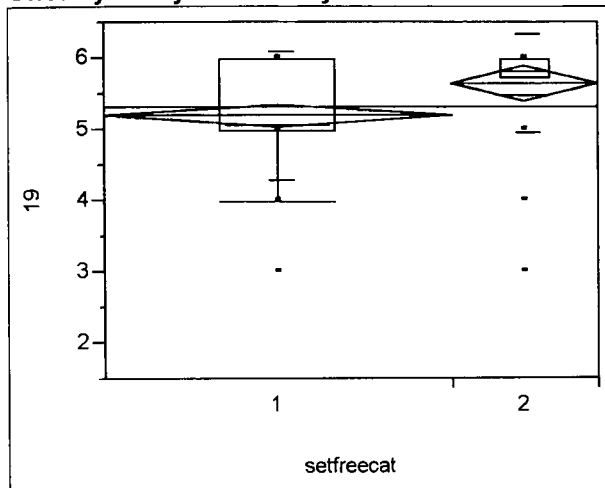
Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
setfrecat	1	13.55708	13.5571	4.5447	0.0346
Error	156	465.36064	2.9831		
C. Total	157	478.91772			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
1	112	2.38393	0.16320	2.0616	2.7063
2	46	1.73913	0.25466	1.2361	2.2421

Std Error uses a pooled estimate of error variance

**Oneway Analysis of 19 By setfrecat**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	-0.45773	-3.094	152	0.0024
Std Error	0.147963			
Lower 95%	-0.75006			
Upper 95%	-0.1654			

Assuming equal variances

**Analysis of Variance**

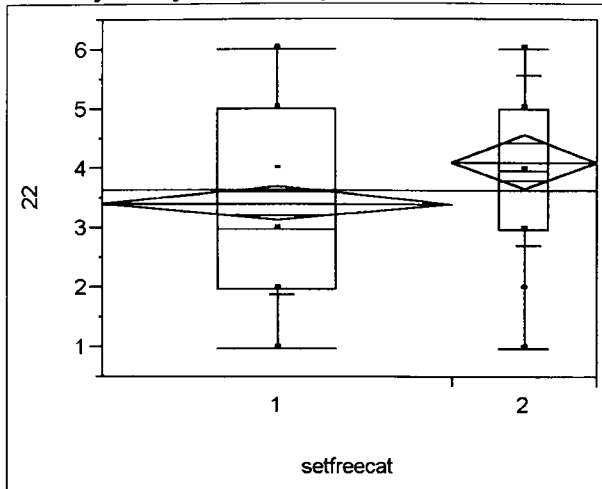
Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
setfrecat	1	6.75894	6.75894	9.5701	0.0024
Error	152	107.35145	0.70626		
C. Total	153	114.11039			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
1	108	5.19444	0.08087	5.0347	5.3542
2	46	5.65217	0.12391	5.4074	5.8970

Std Error uses a pooled estimate of error variance

**Oneway Analysis of 22 By setfreecat**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	-0.69909	-2.632	157	0.0093
Std Error	0.26560			
Lower 95%	-1.22369			
Upper 95%	-0.17448			

Assuming equal variances

**Analysis of Variance**

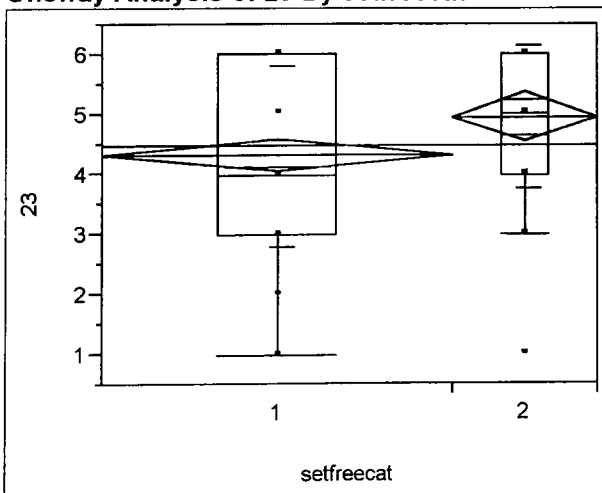
Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
setfreecat	1	16.18015	16.1802	6.9281	0.0093
Error	157	366.66261	2.3354		
C. Total	158	382.84277			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
1	112	3.42857	0.14440	3.1433	3.7138
2	47	4.12766	0.22291	3.6874	4.5680

Std Error uses a pooled estimate of error variance

**Oneway Analysis of 23 By setfreecat**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	-0.65022	-2.607	155	0.0100
Std Error	0.24938			
Lower 95%	-1.14284			
Upper 95%	-0.15759			

Assuming equal variances

**Analysis of Variance**

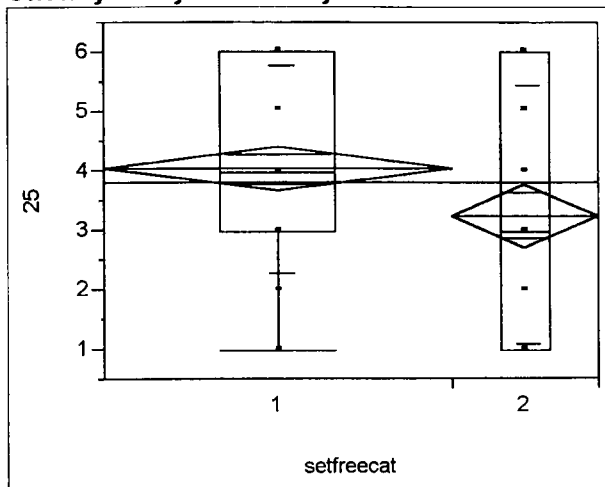
Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
setfreecat	1	13.74978	13.7498	6.7982	0.0100
Error	155	313.49863	2.0226		
C. Total	156	327.24841			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
1	111	4.30631	0.13499	4.0397	4.5730
2	46	4.95652	0.20969	4.5423	5.3707

Std Error uses a pooled estimate of error variance

**Oneway Analysis of 25 By setfreecat**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	0.79014	2.408	155	0.0172
Std Error	0.32817			
Lower 95%	0.14186			
Upper 95%	1.43841			

Assuming equal variances

**Analysis of Variance**

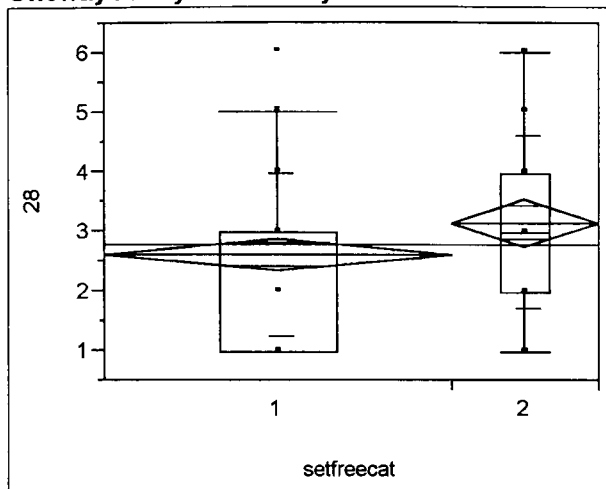
Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
setfreecat	1	20.55862	20.5586	5.7969	0.0172
Error	155	549.70890	3.5465		
C. Total	156	570.26752			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
1	110	4.04545	0.17956	3.6908	4.4002
2	47	3.25532	0.27470	2.7127	3.7979

Std Error uses a pooled estimate of error variance

**Oneway Analysis of 28 By setfreecat**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	-0.53873	-2.191	150	0.0300
Std Error	0.24585			
Lower 95%	-1.02451			
Upper 95%	-0.05296			

Assuming equal variances

**Analysis of Variance**

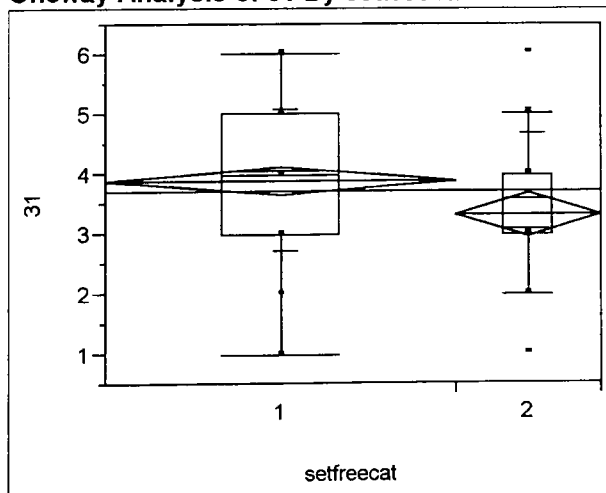
Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
setfreecat	1	9.19391	9.19391	4.8018	0.0300
Error	150	287.20083	1.91467		
C. Total	151	296.39474			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
1	107	2.61682	0.13377	2.3525	2.8811
2	45	3.15556	0.20627	2.7480	3.5631

Std Error uses a pooled estimate of error variance

**Oneway Analysis of 31 By setfreecat**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	0.555731	2.559	154	0.0115
Std Error	0.217164			
Lower 95%	0.126725			
Upper 95%	0.984737			

Assuming equal variances

**Analysis of Variance**

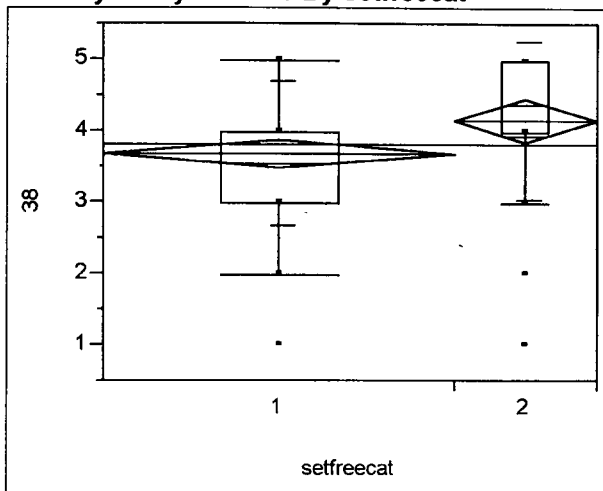
Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
setfreecat	1	10.01741	10.0174	6.5487	0.0115
Error	154	235.57233	1.5297		
C. Total	155	245.58974			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
1	110	3.88182	0.11792	3.6489	4.1148
2	46	3.32609	0.18236	2.9658	3.6863

Std Error uses a pooled estimate of error variance

**Oneway Analysis of 38 By setfreecat**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	-0.47087	-2.552	154	0.0117
Std Error	0.184513			
Lower 95%	-0.83537			
Upper 95%	-0.10637			

Assuming equal variances

**Analysis of Variance**

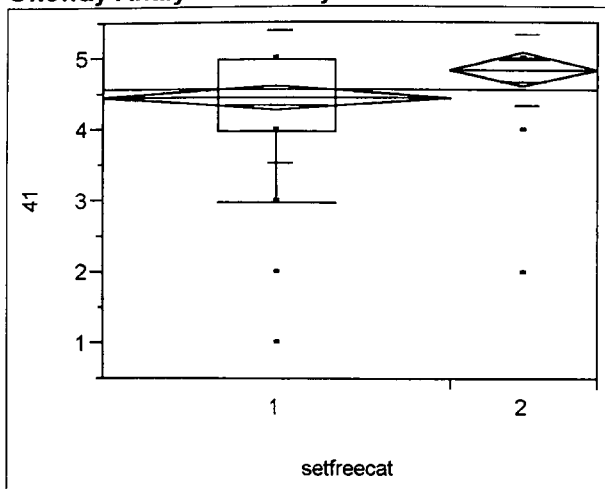
Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
setfreecat	1	7.09928	7.09928	6.5125	0.0117
Error	154	167.87508	1.09010		
C. Total	155	174.97436			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
1	111	3.68468	0.09910	3.4889	3.8805
2	45	4.15556	0.15564	3.8481	4.4630

Std Error uses a pooled estimate of error variance

**Oneway Analysis of 41 By setfreecat**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	-0.3916	-2.736	156	0.0069
Std Error	0.143131			
Lower 95%	-0.67433			
Upper 95%	-0.10888			

Assuming equal variances

**Analysis of Variance**

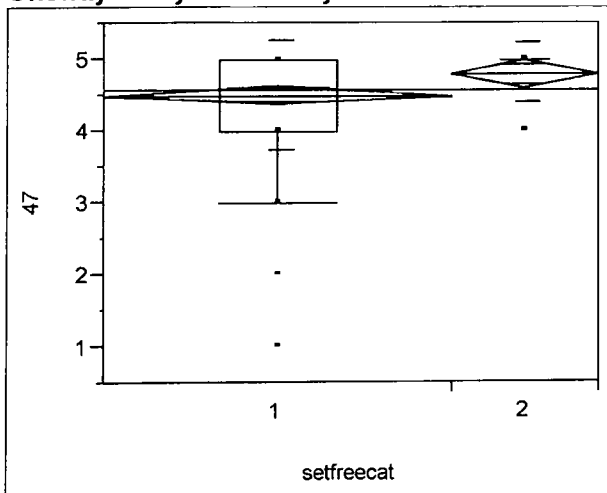
Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
setfreecat	1	5.06359	5.06359	7.4856	0.0069
Error	156	105.52501	0.67644		
C. Total	157	110.58861			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
1	111	4.45946	0.07806	4.3053	4.6137
2	47	4.85106	0.11997	4.6141	5.0880

Std Error uses a pooled estimate of error variance

**Oneway Analysis of 47 By setfreecat**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	-0.29174	-2.474	156	0.0144
Std Error	0.117916			
Lower 95%	-0.52466			
Upper 95%	-0.05882			



Assuming equal variances

**Analysis of Variance**

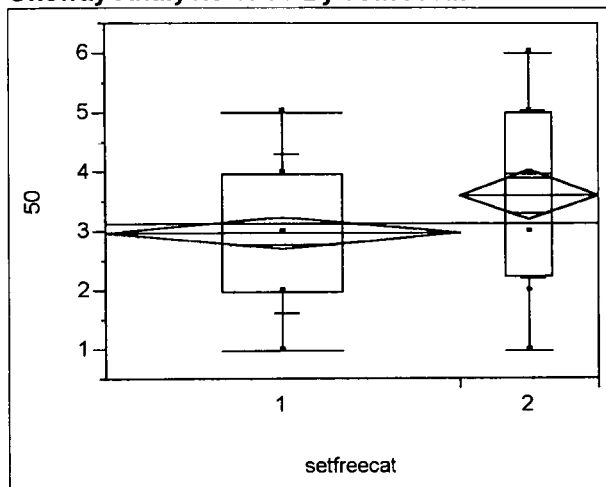
Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
setfreecat	1	2.810292	2.81029	6.1213	0.0144
Error	156	71.620088	0.45910		
C. Total	157	74.430380			

**Means for Oneway Anova**

Level	Number	Mean	Std Error	Lower 95%	Upper 95%
1	111	4.49550	0.06431	4.3685	4.6225
2	47	4.78723	0.09883	4.5920	4.9825

Std Error uses a pooled estimate of error variance

**Oneway Analysis of 50 By setfreecat**



**Oneway Anova**

**t-Test**

	Difference	t-Test	DF	Prob >  t
Estimate	-0.65470	-2.581	139	0.0109
Std Error	0.25367			
Lower 95%	-1.15626			
Upper 95%	-0.15315			

Assuming equal variances

**Analysis of Variance**

Source	DF	Sum of Squares	Mean Square	F Ratio	Prob > F
setfreecat	1	12.28148	12.2815	6.6610	0.0109
Error	139	256.28589	1.8438		
C. Total	140	268.56738			

**Means for Oneway Anova**

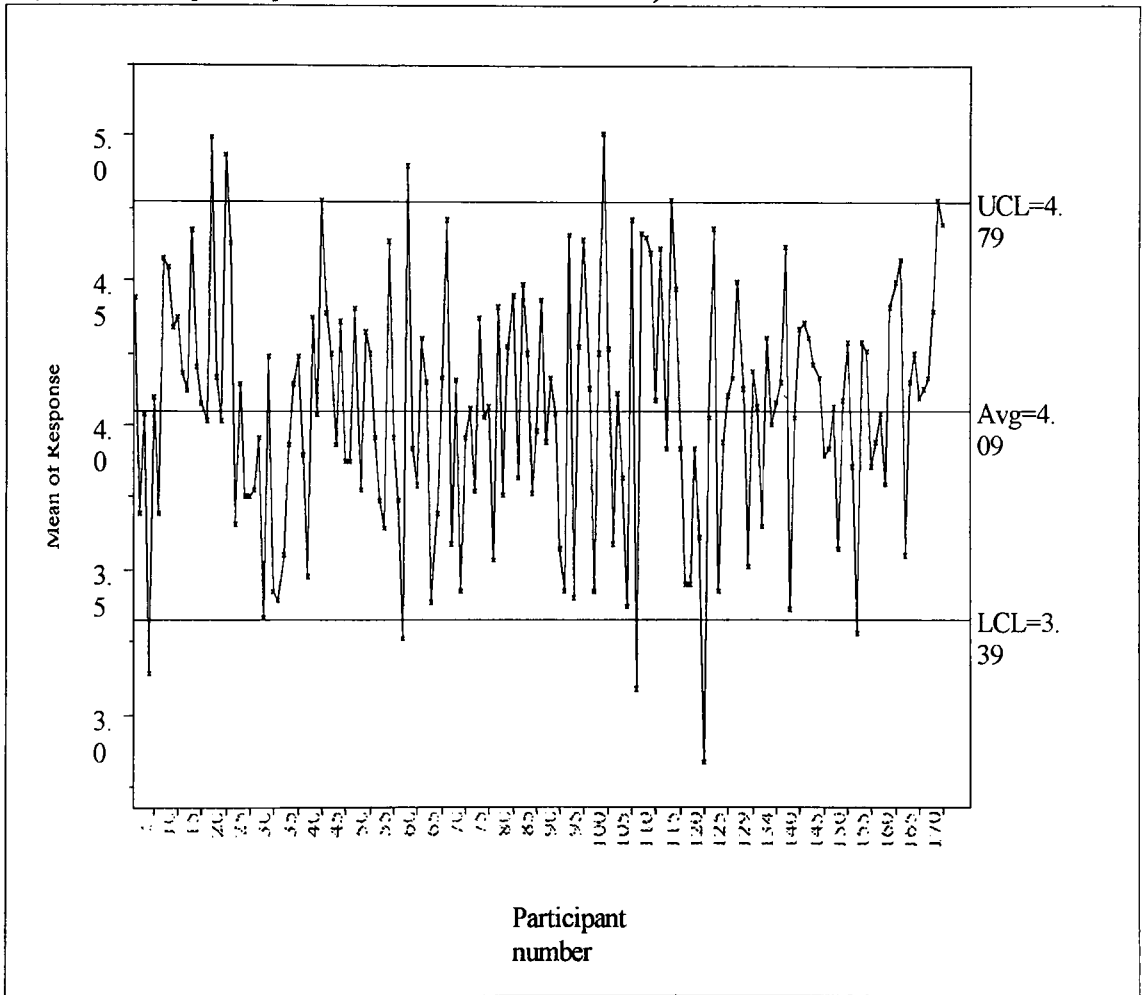
Level	Number	Mean	Std Error	Lower 95%	Upper 95%
1	101	2.97030	0.13511	2.7032	3.2374
2	40	3.62500	0.21470	3.2005	4.0495

Std Error uses a pooled estimate of error variance

APPENDIX T

50 Responses Per Participant (within subgroup=within participant)

(This shows participants that tended to be biased.)



Mean of Response

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