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# Freedom in Christ: Spiritual Deliverance within a Disciple-Making and Missional-Sending Church Vision

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# Ministry Focus Paper Approval Sheet

This ministry focus paper entitled

FREEDOM IN CHRIST: SPIRITUAL DELIVERANCE WITHIN  
A DISCIPLE-MAKING AND MISSIONAL-SENDING CHURCH VISION

Written by

KERRY BOWMAN

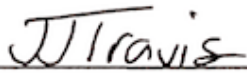
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requirements for the degree of

Doctor of Ministry

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upon the recommendation of the undersigned readers:

  
Jay Travis

  
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FREEDOM IN CHRIST:  
SPIRITUAL DELIVERANCE WITHIN  
A DISCIPLE-MAKING AND MISSIONAL-SENDING CHURCH VISION

A MINISTRY FOCUS PAPER  
SUBMITTED TO FACULTY OF THE SCHOOL OF THEOLOGY  
FULLER THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT  
OF THE REQUIREMENTS FOR THE DEGREE  
DOCTOR OF MINISTRY

BY

KERRY BOWMAN  
APRIL 2019

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## ABSTRACT

### **Freedom in Christ: Spiritual Deliverance within a Disciple-Making and Missional-Sending Church Vision**

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Doctor of Ministry

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2019

To empower people in the Temecula Valley and The Awakening Church to become fully alive in Christ and to his mission, this project creates a place for deliverance ministry along a disciple-making pathway whereby sin patterns and strongholds are broken through spiritual warfare, inner healing and obedience.

When Jesus sent his disciples on mission, while instructing them along the pathways of Judea, Luke 9:1-2 states, “he gave them power and authority to drive out all demons and to cure diseases, and he sent them out to proclaim the kingdom of God and to heal the sick.” The desire of The Awakening Church is to raise up disciples who continue to proclaim and demonstrate the kingdom of God with power and authority. In order to forward the gospel’s message and ministry to the broken, including those who are affluent, kingdom-laboring disciples must find freedom in Christ and operate fully with the abundant joy, divine guidance and real-time empowerment of the Holy Spirit.

This project seeks to enhance the current disciple-making strategy by embracing the development of a spiritual deliverance and healing ministry within the local body and for the valley. As part of The Christian and Missionary Alliance (C&MA) denominational movement, the historical emphasis on the four-fold gospel of Jesus is central – Jesus is Savior, Sanctifier, Healer and Coming King. Jesus as Divine Healer will take a renewed emphasis in the life of the church and the fulfillment of the Great Commission (Matthew 28:18-20). To make disciples of all nations we engage both the natural and spiritual worlds. Both are equally real when it comes to meeting the challenges and seizing the opportunities associated with our culture.

Content Reader: Jay Travis, PhD

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To my father and mother, Charles and Norma Jean Bowman,  
for their encouragement and support through many years to undertake ongoing education  
while serving Jesus Christ and his purposes in vocational ministry.

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I would like to acknowledge the love and support of my wife, Melissa, our three sons, Ryan, Zac and Levi, along with our daughter Grace. Thank you for helping me not shy away from teaching on the subject of spiritual warfare and helping me sustain lasting years of deliverance ministry to those in need. Thanks also goes to the elders of The Awakening Church and the whole church family for their receptivity to learn and minister within a biblical worldview that includes the unseen things in this visible world.

I also would like to thank Dr. Charles Kraft, Dr. Paul King, Dr. Terry Wardle and the late Dr. Gerald Earl McGraw for their influence in personal and/or written form to be bold in this subject matter of the spiritual realm and offering genuine inner healing and deliverance to people in need.

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## GLOSSARY

**Deliverance** – A Christ-centered ministry practice of freeing individuals from spiritual bondage caused by unseen demonic spirits afflicting the mind, will and emotions. The ministry practice can be initiated by a devout Christian exercising the authority of Jesus Christ who defeated Satan through his atoning death on the cross and resurrection. Deliverance includes counseling of the whole person, prayer and the expelling of demons as needed. It is different than exorcism which relies on formalized rituals and often secretive acts of appointed clergy within high churches.

**Demonization** – The state of being troubled by demonic spirits, whether outward or inward, and passively coming under the direct influence of their lies, accusations, sickness and supernatural control. Demonization comes from the Greek word “*daimonízomai*,” but should not be mistakenly translated as “being demon-possessed” because no demon has ownership of an individual. Rather the word means to “have a demon” which can manifest itself in various ways causing physical, psychological, volitional or sometimes mental disorder within a person’s life.

**Inner Healing** – A term generally reflecting the broad and deep-level healing work of Jesus Christ for the whole person. It includes addressing the brokenness of painful events, suppressed memories, unforgiveness of others, debilitating depression and personal condemnation. Healing is brought about by biblical counseling establishing self-worth on a believer’s identity in Christ, his presence in all life circumstances and his power to set a captive sinner free. Damaging thoughts and feelings are replaced with truth, the mindset of Christ and his unconditional love.

**Spiritual Warfare** – The ongoing fight to resist Satan and the evil works of his fallen angels in the invisible world as they try to thwart God’s purposes and oppress humans in the visible world. It is not a battle over power, but an active engagement of enforcing the authority of Christ upon demons. Warfare includes strategic encounters with both higher-level spirits overseeing spiritual realms, territories and institutions and also lower-level demons afflicting individuals through the mindset of the world, the sinful nature, and by direct attacks of the devil’s demons themselves.

**Stronghold** – Used as a general term to designate any area where the enemy Satan still has some control over a person’s life. This control may stem from a pattern of ongoing sin, an external attack by a demonic spirit or the internal attachment of a demon to a part of the body, mind, will, or emotions. Bondage to spiritual strongholds are broken foremostly through repentance, prayer, obedience and embracing the truth and power of Christ to set a person free. Strongholds which carry demonic attachment often require deeper inner healing ministry and even deliverance.

PART ONE  
MINISTRY CONTEXT

## INTRODUCTION

Unfamiliar environments often create anxiety, especially when special protocol and decorum are in order. Whether it be a formal dinner invitation for a casual soul or a third world experience for a member of the social elite, we can all identify with being a bit uncomfortable in foreign settings. What should one wear, how should one act, and what should one say or be thinking are a few questions weighing on the mind of a novice sojourner in uncharted terrain. Questions arise, and our internal reservations throttle our external engagement when confronted with unfamiliar lifestyles and activities. Associated beliefs and practices are also avoided, if possible, and flight back to our own tastes for life are made as soon as possible.

The same is true when asking a person who lives solely in the natural realm to attend to the realities of the supernatural dimension of life. Such a pursuit looms as a foreign subject matter to avoid. To contemplate, investigate and discuss the unseen spiritual world breeds apprehension and anxiety; it is an unfamiliar environment. We may believe in the existence of the supernatural, but our preference is to not visit the reality or give it much attention.

Regrettably, engagement with the invisible spiritual realm has become an uncommon practice for the majority of Christians in the western world. But it should not be so. Encountering the unseen things in this visible world is not only given little attention in our modern ministry portfolios, but it is not even a subject of discussion or belief in most churches. God is seen to be at work in the world, but the manifest power of the Holy Spirit and the present activity of Satan are also at work in tangible ways. The interface of divine angels and demonic spirits with activities of everyday life is

disbelieved by many and the subject is most often avoided. But the question needs to be raised whether a more aggressive, rather than passive, role needs to be taken by the redeemed soul living in the unfolding drama behind the scenes. There is both personal brokenness and broken societies needing deliverance from evil. It is the power of the resurrected Christ who is able to mend lives, families and communities.

My wakeup call came thirty-two years ago in graduate school when I was invited to be a prayer worker in a deliverance session for a longtime friend. It was truly an unfamiliar environment that brought anxiety and part of me wanted to take flight. But I observed and experienced the power of Jesus Christ transform my friend who desired to break free into a new place of spiritual growth. His strongholds were various and most dated back to the early years of his life. Some unclean spirits were tied to ancestry and others to old sin patterns, but they were expelled. My first encounter with demonic spirits changed my life—not because I saw demons up front and active in my world, but because I saw the power and authority of my Jesus over the demons and my friend freed.

For the past three decades of my life, demonic deliverance work has been a part of my personal ministry to others who would seek me out.<sup>1</sup> I have been cautious, however, to make deliverance ministry an identifiable part of church life in the locations I have served as a pastor. Two of the reasons I have been hesitant relate to being sensitive to those I have worked with and the concern of being labeled as part of a fringe Christian movement. It is time for my concerns to be set aside and to better equip disciples for the task of inner healing and deliverance ministry within the local church environment. My

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<sup>1</sup> In this project, certain perspectives, beliefs and practices concerning deliverance ministry will reflect my years of experience and numerous counseling sessions with those seeking freedom in Christ.

passion to make the church become more missional in our modern day means I can no longer ignore the Spirit's tug on my heart to be more vocal and practical about the need to train others in deliverance ministry and set people free.

Naturalism as a worldview has ruled western culture for generations, creating a learning environment skeptical of anything beyond what the eye can see, the laboratory can explain, or the mind can fully comprehend. Richard Beck in his recent work *Reviving Old Scratch: Demons and the Devil for Doubters and the Disenchanted* states, "... talking about the Devil is more and more awkward and embarrassing these days—talking about demons around the workplace water-cooler is like telling a story about ghosts, alien abductions, or Bigfoot. It sounds crazy."<sup>2</sup> After highlighting the disenchanted secular age of our current existence, Beck continues, "Our ancestors, by contrast, lived in an 'enchanted' world—and this was the world of the Bible—a world filled with magic, spirits, and supernatural powers. The Devil makes sense in an enchanted world. But less so in our world."<sup>3</sup>

Sociologist and theologian, Peter Berger, states we live in a "world without windows" to unseen realities.<sup>4</sup> In the wake of modernity, the biblical worldview has been challenged and Christian beliefs and practices altered considerably from New Testament times. Therefore, rightful and wise inquiry into the subject matters of spiritual warfare,

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<sup>2</sup> Richard Beck, *Reviving Old Scratch: Demons and the Devil for Doubters and the Disenchanted* (Minneapolis: Fortress Press, 2016), Kindle Electronic Edition: Location 125.

<sup>3</sup> Ibid.

<sup>4</sup> Peter L. Berger, "For a World with Windows," in *Against the World for the World*, eds. Peter L. Berger and Richard John Neuhaus (New York: Seabury Press, 1976), 10.

demonic deliverance and inner healing is not common among believers. And if the secular age has not produced enough doubt and reticence, then bizarre practitioners in certain ministry circles have closed the door on any open-minded receptivity. Beck equally states, “People have been psychologically scarred by abusive deliverance ministries or by churches where deliverance and exorcism are regularly practiced. It can mess with your head to be told you’ve been possessed by demons, and far too often the language of spiritual warfare has been used to demonize other human beings.”<sup>5</sup>

These undercurrents push against the establishment of healthy healing ministries within the local church and wash away viable discussions that should be taking place in the public square. Individuals are confronted constantly in the twenty-four-hour news cycle with the evil actions of errant hearts, broken institutions and corrupt regimes. A manic approach to the supernatural realm serves the purpose of keeping a blind eye toward real hope for personal transformation and for the world. In his classic work concerning the unseen spiritual world, Christian apologist C.S. Lewis in the preface to *Screwtape Letters* declares, “There are two equal and opposite errors into which our race can fall about the devils. One is to disbelieve in their existence. The other is to believe, and to feel an excessive and unhealthy interest in them. They themselves are equally pleased by both errors and hail a materialist or a magician with the same delight.”<sup>6</sup> This project agrees with Lewis but posits that the materialist position is usually worse.

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<sup>5</sup> Beck, *Reviving Old Scratch*, Kindle Electronic Edition: Location 136.

<sup>6</sup> C.S. Lewis, *The Screwtape Letters* (New York: MacMillan, 1961), 3.

Ignorance is not bliss when it comes to the subject of spiritual warfare. Ignorance is frightening, more frightening than the subject itself.

Thankfully there appears to be a dawning of a new horizon. The purely naturalistic worldview of the modern age is giving way to more openness concerning the supernatural world in the postmodern age. A drive to find answers for the ills of broken people, culture, and even nations leads one to wonder if there is not something more going on than meets the eye that must be addressed. For such a time as this, Christians need to reimagine the real biblical worldview and the power of Jesus Christ to bring freedom and transformation. We need to investigate a fearless understanding of spiritual warfare, minister inner healing to the entire person, and reconsider the place of a sympathetic deliverance ministry in the local church as part of the answer for wholeness. This is especially true as it relates to fulfilling the Great Commission of Jesus Christ when he exhorted his followers to “make disciples.”

Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.” (Matthew 28:18–20)<sup>7</sup>

Every human being, a moment on the other side of death, will discover the spiritual world. The natural and the spiritual worlds—both the visible world and the unseen world—are equally real and if we are to make effective disciples of all nations in our day, then we must engage both realms as the body of Christ. Jesus taught his disciples to do so when he sent them on mission. While instructing them along the Judean

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<sup>7</sup> All Scripture quoted from the New International Version, unless otherwise noted.



pathways to go into neighboring villages, the gospel writer Luke records of Jesus, “he gave them power and authority to drive out all demons and to cure diseases, and he sent them out to proclaim the kingdom of God and to heal the sick” (Luke 9:1-2).

Two thousand years later, Jesus is instructing my local congregation of The Awakening Church in the Temecula Valley of Southern California to continue this work. Proclaiming the kingdom’s message and demonstrating the kingdom’s ministry must go together. The kingdom is the reign of King Jesus in the hearts and lives of repentant sinners. It is a catalytic and transformative work requiring the full indwelling presence and power of the Holy Spirit. It is a gospel-centered work that will confront both skepticism and sensationalism—a work willing to take the risk of being misunderstood for the sake of the broken and lost, and the glory of God in the community.

Therefore, to empower people in the Temecula Valley and The Awakening Church to become fully alive in Christ and to his mission, this project creates a place for deliverance ministry along a disciple-making pathway whereby sin patterns and strongholds are broken through spiritual warfare, inner healing and obedience. The goal is not only to bring freedom to those caught in the strongholds of the enemy, but to effectively train disciples to engage the spiritual realm through the ministry practice of inner healing and demonic deliverance. The vision is one of both ministry and equipping.

Three main sections of the project will be navigated to integrate reflection, theory and action into an effort to set people free to experience and serve Christ. The first part will uncover the ministry context of both the mission field of the Temecula Valley and the local church body. Consideration of the needs and mindset of the people to be reached, as well as the disciples to be sent on mission, will be in view. The second part

centers on theological reflection. This entails a relevant literature discussion and a theology of spiritual deliverance from evil arising from a biblical worldview. The third part of the project unpacks the ministry practice. A strategic plan to initiate an inner healing and deliverance ministry as part of the church's disciple-making efforts will be advanced. This part will include a clear process for deliverance work and two phases of ministry implementation. It will provide an informative and practical ministry guide for a freedom and deliverance ministry within the local church.

Hopefully what can be learned, practiced and accomplished in the local ministry context of The Awakening Church can be of encouragement to other churches, ministries and international efforts to complete the Great Commission—especially within our denominational mission movement of The Christian & Missionary Alliance (C&MA). From its beginning, the historical emphasis of the C&MA has centered on the four-fold gospel of Jesus Christ—Christ is our Savior, Sanctifier, Healer and Coming King.<sup>8</sup> Christ as Divine Healer must be an essential part of the redemption story and forming disciples to take the whole gospel to all people groups of the world. This project serves the greater missional need our Lord declared over two thousand years ago when the gospel writer described the following scene in Matthew 9:35–38.

Jesus went through all the towns and villages, teaching in their synagogues, proclaiming the good news of the kingdom and healing every disease and sickness. When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, “The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.”

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<sup>8</sup> Information, history and beliefs of the C&MA are accessible at <http://www.cmalliance.org/>.

To correctly place an effective and compassionate deliverance ministry within the context of The Awakening Church, the ministry must be a part of the greater disciple-making strategy and call for people to become devoted Christ-followers. As Charles Kraft repeatedly reminds his readers in *Defeating Dark Angels: Breaking Demonic Oppression in the Believer's Life*, deliverance is a secondary work—the primary work is the healing of emotions through the grace of Christ and the willingness to embrace his Lordship.<sup>9</sup> As will be discussed later, it is usually unwise to do any deliverance work with an individual unless they are interested in genuinely being a devoted follower of Christ. So also, it is unwise to train a person in spiritual warfare without understanding the greater need to give and practice the full counsel of God's word. We are multifaceted human beings and ministry to the whole person is needed for the whole world.

In seeking freedom from demonic strongholds and in establishing a viable ministry practice of healing and deliverance, both must be anchored to discipleship—a pathway of disciple-making in the local church is needed. In doing so, deliverance ministry moves from being an unfamiliar environment producing anxiety and fear to a familiar environment resulting in direct affirmation from Christ himself. As in the first century, so also today, kingdom advancement demands bold steps ordained by the leading of the Holy Spirit.

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<sup>9</sup> Charles H. Kraft, *Defeating Dark Angels: Breaking Demonic Oppression in the Believer's Life* (Minneapolis: Chosen, 2011), 50-51.

## CHAPTER 1

### THE AWAKENING CHURCH ON MISSION IN THE TEMECULA VALLEY

Every local church has a ministry context to discover, define and develop. Ministry must be contextualized to the mission field based on the history, people, environments and experiences of the geographical area. So also, the historical journey of the church itself and the culture at large in which the people find their livelihood must be understood. The subject of spiritual warfare is an especially keen ministry matter that demands consideration of wide-ranging aspects of cultural and personal surroundings.

#### **The Culture and Demographics of the Temecula Valley**

The Temecula Valley encompasses a wide geographical presence in Southern California but holds a rather narrow historical presence in being a collector of modern suburban life. The valley retains its beauty amidst the surrounding distant mountains while becoming an attraction point for residential, commercial and recreational development. Growing cities of the valley draw from regional and national distances.

#### Early History of the Valley and Possible Spiritual Implications

For centuries the Temecula Valley in Southern California was home to the sparse and scattered villages of the Luiseño and Diegueno Indians, terms devised in the early

1800s referencing the Indians serving the Franciscan missions of San Luis Rey and San Diego. They were residents of the coastal areas, mountain regions and lowlands. The lifestyles, rituals, and animistic beliefs of these communities of native Americans would constitute one of the first expressions of human spirituality in the geographical area now considered by The Awakening Church to be its mission field. (See Appendix A for a brief historical look at these tribes related to their religious practices and spirituality.)

It is beyond the scope of this work to suggest fully how the spirituality of those early inhabitants may influence the spiritual life of today's residents.<sup>1</sup> However, one of the potentially relevant historical dynamics involving these early local tribes is the horrific treatment the Indians received at the hands of the early western ancestors of today's residents. During the Spanish colonization of the area and the founding of the Southern California mission system, a pattern of injustices can be uncovered. Spoken from the perspective of a current native decedent, "In 1798 Spanish Missionaries founded the Mission of San Luis Rey de Francia, dramatically altering our tribal life, pressing Pechanga people into servitude, slavery and imprisonment. The Roman Catholic Church established ranchos that encompassed the native villages and pressed our people into serving the mission."<sup>2</sup> Acts of injustice and aggression were perpetrated against the Luiseño people (later known in the valley as The Pechanga Band of Luiseño Indians) by white settlers before, during and after the Mexican-American War and the establishment

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<sup>1</sup> Some scholar practitioners suggest a correlation between the presence of territorial spirits related to former spiritism practices. See works such as C. Peter Wagoner, *Territorial Spirits: Practical Strategies for How to Crush the Enemy Through Spiritual Warfare* (Shippensburg, PA: Destiny Image, 2012).

<sup>2</sup> "Pechanga History: Fact or Fiction," *Pechanga Band of Luiseño Indians*, accessed January 4, 2018, <https://www.pechanga-nsn.gov/index.php/history/facts-or-myths/pechanga-history-fact-or-myth>.

of California as a state. This included the 1846 massacre of Luiseños in the Temecula Valley, the stealing of Indian land rights after the war and the forced removal of tribal people from their villages, to name a few concerns that might have historical ties in the spiritual realm.<sup>3</sup> The United States government has sought to make restitution for the sins of the past, including the creation of reservations and the establishment of gaming rights for economic livelihood, but the church also must be aware of past sins towards native people. Historical and wrongful actions towards the inhabitants of former days may indicate spiritual strongholds and culturally sensitive ministry needed for the current day.

### From Ranching to Suburban Boom Growth and Wine Country

From native villages to cattle ranches to the inauguration of the Southern California Railroad in the late 1880s, the Temecula Valley remained a sparse population and small community of modest ranchers and farmers living alongside the Indians. The beginning of the next century retained the same mix of people but would give witness to an emerging entrepreneur by the name of Walter Vail who in 1904 “had come to the United States with his parents from Nova Scotia, migrated to California and with various partners began buying vast acreages in Southern California.”<sup>4</sup> The Vail Ranch and estate grew to 87,500 acres, including Vail Lake, created from a dam to retain mountain water resources flowing to the Pacific. The hub of business activity centered on the ranch in the

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<sup>3</sup> Spiritual strongholds from territorial spirits can exist where traumatic injustices occur and where repentance and restitution are not carried out. Present day descendants of the whites who wronged the Indian communities should rightfully consider repentance of their ancestors’ sins. From the Indian perspective, both Spanish and Anglo were the aggressors, including Catholics and protestants.

<sup>4</sup> “History of Temecula,” *Temecula*, accessed on January 4, 2018, <https://temeculaca.gov/150/History-of-Temecula>.

early part of the century. The prominence of the Vail family influence would lead to great change in the valley in the 1960s. With no generational heir apparent to the sprawling ranch hub, the massive land acreage would begin to take on a new look.

On December 4, 1964, the Vail Ranch was sold to Kaiser Development Company and launched the transformation of the Temecula Valley. A later purchase by the group brought the total acreage to 97,500 a spread of land two and a half times the size of the city and county of San Francisco. . . . The last years of the 1960s and early 70s witnessed the beginnings of dramatic change in the Temecula Valley. Engineers, contractors, heavy-equipment operators and real estate agents quickly edged out the cowboys and Indians as the main customers at the local establishments.<sup>5</sup>

The eye-opener behind this now fading rural history is that the Temecula Valley has become an all new population with its own infrastructure and lifestyle over the past fifty years. Everyone has moved to the valley from somewhere else. Lengthy generations of extended families living in close proximity do not exist in the valley. The population of the Temecula Valley today, including the five key cities of Temecula, Murrieta, Menifee, Wildomar, and Lake Elsinore, is well over 400,000 people and climbing. The ministry location for this project pulls from all five of these geographical areas, but primarily from the twin cities of Temecula and Murrieta.

The name Temecula comes from Luiseno mythology and their ancestors who believed life on earth began in the valley. Although there is a much deeper Indian meaning behind the original words, modern renderings paraphrase it as “Land where the sun shines through the mist” or “Where the sun breaks through the mist.”<sup>6</sup> Picture the

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<sup>5</sup> Ibid.

<sup>6</sup> “History of Temecula,” *The City of Temecula*, accessed on January 4, 2018, <http://www.cityoftemecula.org/Temecula/Visitors/About/History/>.

rising eastern sun over the mountains breaking through the settled morning fog hovering low in the rolling hills and valleys of the open pasture lands. Yet from those calm rural morning days, the sun now rises upon a sprawling and affluent suburban population of vocational commuters and growing families. For those who have lived in the valley the past fifty years, they have seen a tremendous amount of change in a relatively short number of years. This has been both a wonderful blessing and a bewildering curse. Numerical growth always brings the dynamics of both excitement and congestion.

### The Commuter Lifestyle and Quest for Community

The most explosive growth in the valley really began when federal Interstate 15 was completed in 1985—connecting from San Diego through Temecula and on into the greater Los Angeles area. The U.S. census recorded the population of the Temecula and Murrieta area at 10,215 people in 1980 and a decade later it was over 51,000. Temecula incorporated as a city in 1989 and Murrieta in 1991. Today the two incorporated areas are over 225,000 with an ethnic diversity of approximately 54 percent white, 25 percent Hispanic, 9 percent Asian, 6 percent Black and 5 percent other or mixed.<sup>7</sup> Less than one percent would be related culturally or biologically to the Pechanga tribe of Indians.

With both the I-15 and I-215 interstate completions, many of those living in other areas of the state—especially those in nearby San Diego County, Orange County and other parts of Riverside County—became attracted to the valley. It was not that far of a drive for more affordable housing for their families and a better quality of life. The valley has

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<sup>7</sup> Most recent US Census numbers as found from <https://statisticalatlas.com>.



beautiful scenic views and a peaceful lifestyle in many aspects while remaining within an hour drive of the high mountains, the beach towns and the major metro areas of Los Angeles and San Diego. Demographics reflect various socio-economic dynamics in the valley with the city of Temecula holding the fiftieth top spot in the nation for household median income at \$90,179.<sup>8</sup> There is a swelling number of families residing in the valley with the two primary school districts supporting a total of six high schools with top four grade enrollments between 2500-3000 students in each school. When stepping onto a high school campus, there is an amazing diversity reflected in the student body indicating the migration of all kinds of people into the valley over the past few decades.

Temecula has also become a prominent weekend tourist destination with over thirty wineries, festivals events, an historic old town district, and the largest Southern California gaming casino on the Pechanga Indian Reservation. Tourism is expected to shortly become a billion-dollar industry with the expanding 3000 acres of picturesque wine country and a newly opened \$285 million expansion to Pechanga Casino and Resort. As an attraction point to the valley, even for those from other states and countries, tourism and the enjoyable year-round Mediterranean climate is putting Temecula on the map for further growth. Numerous housing developments throughout the valley have sprung back into life after recovering from the foreclosure disaster of the 2008 recession that left many families in crises. Projections for future growth remain strong and although the valley is sometimes said to be known as the “Bible belt” of Southern California, there really are comparatively few vibrant church ministries. Healthy and effective churches

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<sup>8</sup> “Temecula, CA,” Census Reporter, assessed on February 1, 2018, <https://censusreporter.org/profiles/16000US0678120-temecula-ca/>.

are needed to meet the growing spiritual need of the populace, the hunger for genuine community and the emerging younger generation of seekers.

All the development and expansion in the valley, within a reasonably short amount of time, is not without its challenges upon the residents. In fact, as mentioned, it can sometimes be a curse with the need for more infrastructure, commerce and local career opportunities. So also, the lack of extended families living within valley proximity produces a greater need for community, connection and stability because there are few, if any, relatives nearby. Neighborhood life, with parks and schools, can foster some sense of community, but family-like relationships are lacking. So also, with contemporary culture and the Southern California lifestyle, there is a considerable amount of entertainment, travel and leisure expectations to pursue. This combined with double income households needed to pay the bills, the long-distance commuter requirements of most workers during the week, and the extracurricular involvements of the children, results in a crisis of finding time to build meaning relationships.

This relational vacuum combined with realities like the growing number of split families, the pace of life, pursuit of financial stability, addictive temptations, wounded pasts, and the spiritual emptiness of a postmodern culture, lends to a considerable amount of brokenness in the valley. The brokenness is mostly hidden behind the doors of the landscaped homes. Fragmented lives searching for wholeness and meaning reside under the expanding rooftops passed during each daily commute. There is a quest for real life driven by a fear of scarcity—not for food or shelter, but for relationships, significance, wealth, margin in life and hope. It is a description common in many parts of the nation and evidenced throughout a postmodern culture.

The context of ministry for The Awakening Church requires attention to the searching hearts and relational needs inside the homes of valley residences in order to bring the ministering touch of Christ. The “Land where the sun shines through the mist” can become the “Land where the Son shines through the fog of brokenness,” or simply “Where the Son breaks through the brokenness.” Today’s spiritual seeker no longer identifies as much with the need for their soul to be saved, as they identify with the need for their brokenness to be healed and their longings to be fulfilled. The offer of Christ’s salvation through the ministry of The Awakening Church must always present Christ as Divine Healer, as well as Christ as Savior, Sanctifier and Coming King.

### **The History and Vision of The Awakening Church**

An important part of the ministry context is to understand the congregational journey of the people at The Awakening Church. This is especially true for developing disciples to be sent on mission in the valley. Local church history—along with associated vision, values and practices—reveals strength areas and growth areas related to the uniqueness by which God designs each body for ministry.

#### **Beginnings and Early Ministry Vision**

The Awakening Church was planted in the Temecula Valley of Southern California in 2004 in a booming new residential growth area known as the French Valley—on the northern edge of Temecula. Launched under its original name of Chorus Church by the founding pastor and his wife, Dave and Elena Reynolds, it quickly grew by attracting new home owners transplanted from other locations. There was a significant stream of newly arriving residents who were without relational connections, as previously

highlighted. With a seeker-sensitive focus to reach the unchurched through community life, engaging upbeat worship and practical teaching, the church became a key player in the spiritual development and support networks of the sprawling new French Valley neighborhoods. There was no established local church in the immediate area at that time.

People came together by meeting in homes for group life and gathering on Sundays for worship in local elementary schools. Newness to the area, a shared interest in nurturing families, and a desire to know and serve God bound the church together for community outreach in the early years. The church grew in the early years to over 300 people in weekend attendance but seemed to begin peaking in 2010. This was due, in part, to the housing collapse and recession of late 2008 which brought a mass exit of home builders and construction crews in the Temecula Valley. Property values plunged, foreclosures became all too common and the honeymoon of boom growth and community identity began to disappear. The church did not avoid the resulting ramifications and several in the congregation got caught in the housing market collapse.

In 2010 a decision was made to relocate the body to leased space in a retail complex on the southwestern edge of French Valley, inside the Murrieta city limits. Because of the downturn in the economy, there was available and affordable retail space open. The weariness of being mobile each week, with set-up and tear-down crews, had begun to take its toll and it was thought best to seize secure facilities for a more permanent presence, including the conduct of ministry during the week. At first, space was leased for offices and midweek meetings. The following year more retail space became available enabling the weekend services to move from the elementary school being rented. The full move was completed in later 2011 to facilities totaling 11,000 sf.

There was also a ten-acre parcel of property secured during this time, through the denomination, for potential future building plans further north of French Valley. It was believed development would eventually grow in that direction.

### Withstanding the Winds of Transitions

Many community and internal changes seized the young congregation of Chorus Church between 2009 and 2013—some favorable and some spawning increased challenges. The transition to leased facilities outside the initial target area left some members feeling disconnected and the church never grew as hoped once they moved into their own facilities. Leadership began to tire from relocation and the extended time of pastoral ministry from startup years. Several young families were released to help start another church plant in the neighboring city of Menifee. Along with the loss of numerical momentum came the loss in giving support for matching the yearly lease increases and sustaining budget needs. Although the church staff had grown, several transitions occurred during this period of years and a general feeling of disconnection started to ripple through the church body. The growth garnered in the early years while launching services in the local elementary schools was not sustained through the recession and with the relocation to leased facilities. The church remained vibrant in many ways and continued to reach new families, but the increased challenges seemed to be taking their toll. Church leadership was tiring; people were losing vision.

In the fall of 2013, there was a change in lead pastor. Dave Reynolds left Chorus Church to take the position of national church planting director with The Christian and Missionary Alliance (C&MA) denomination out of Colorado Springs, Colorado. I

transitioned from a ministry investment of 20 years at Eagle Church—a C&MA church my wife, Melissa, and I began in 1992 in a suburb of northwest Indianapolis, Indiana.

God’s favor had been upon the ministry in Indianapolis with success experienced over many years developing into two ministry sites touching about a 1,000 attenders. A transition encouraged by the church board was brought about after a personal sabbatical in the summer of 2012. Some board members felt a new senior pastor should lead for the next decade. I reluctantly resigned from Eagle Church and a year later Melissa and I responded to the call of Chorus Church. The connection was made through a long-term friendship with Bill Malick, superintendent of the South Pacific District of the C&MA.

Upon encouragement by Chorus Church leaders to rename the church and pursue a renewed missional vision, the congregation continued to struggle with identity and numerical decline with attendance falling to 120 from a high of over 300. It was a hard season for the church and my family. In hindsight, my family was still recovering from a tough transition and the Southern California church culture and the dynamics of a smaller church in decline were unknown. For Chorus Church a lot of change came quickly with losing attenders, their first pastor and being asked to digest a new vision.

The rebranded name of The Awakening Church was adopted, and a straight forward mission statement was established of “Becoming Fully Alive in Christ and to His Mission.” Upon my arrival I consistently challenged us to “Rock the Valley” with a missional effort of mobilizing our people to grow in intimacy with Christ and forward the kingdom of God with those in our natural *oikos* relational networks.<sup>9</sup> Our three core

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<sup>9</sup> The Greek word *oikos* means “household,” but implies the circle of relational influence one has including, extended family, friends, work associates, civic relationships and neighbors.

values supporting the mission statement were redefined: Disciple-making, Community-building, Missional-living. We strive as a church to model Acts 2:42-47, “They devoted themselves to the apostles’ teaching and to the fellowship, to the breaking of bread and to prayer ... And the Lord was adding to their number day by day those who were being saved.” The primary ministry initiatives are 1.) Catalytic weekend worship to equip and engage both believers and seekers, 2.) LIFE Group communities doing life and mission together throughout each week, and 3.) Monthly Gathering Events for community building and outreach. Adults, young adults, students and children each have specialized ministry initiatives to fulfill the mission statement—sometimes there is collaborative efforts to plan events and do outreach together as families.

### Mobilizing Missional Communities

When I began ministry at The Awakening, I was convicted about the need to renew and build the church on a more decentralized missional model, rather than merely an attractional church model. This conviction I brought from my prior pastorate, which although successful as an attractional church ministry, Eagle Church was consistently challenged to reach non-believers and train up disciples for mission. In fact, my resignation was requested, in part, on my changing philosophy of ministry and the lack of ownership of such a vision on the part of some staff and elders. There was growing concern that too much of my time was invested in decentralizing ministry in the Indianapolis area and not enough time on the weekend service and preaching preparation.

To effectively forward God’s redemption in the Temecula Valley, the church strategic efforts must be aligned with building missional communities of support, transformation and outreach. A missional community becomes an extended family of Christ-followers on mission together in everyday life. Mike Breen who has written considerably on the missional movement defines them this way:

A Missional Community is a group of approximately 20 to 40 people who are seeking to reach a particular neighborhood or network of relationships with the good news of Jesus. The group functions as a flexible, local expression of the church and has the expressed intention of seeing those they are in relationship with become followers of Jesus with them. They exist to see God’s Kingdom come to their friends and neighbors.<sup>10</sup>

Breen states “they must be mid-sized communities, bigger than small groups but smaller than whole churches, because they must be small enough to care but also big enough to dare.”<sup>11</sup> With the multiplication of these kinds of biblical communities in mind, we introduced a new radical disciple-making, community-building and missional-living approach into congregational life in the fall of 2015. It was a ministry paradigm gained from Mainers Church in Irvine, California, who Americanized a discipleship strategy called ROOTED they adopted from Mavuno Church in Nairobi, Kenya.<sup>12</sup> The vision of ROOTED is more than a mere ten-week personal journey and group experience as envisioned in the introduction to the discipleship guidebook everyone receives.

Beyond a program, seminar, or small group, Rooted is a catalyst for life-change. Rooted provokes questions, conversations, and beyond-what-is-comfortable group experiences that are designed to help you find yourself in God’s story. You will

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<sup>10</sup> Mike Breen, *Leading Missional Communities* (Pawleys Island, SC: 3DM, 2013), Kindle Electronic Edition: Location 149.

<sup>11</sup> Ibid., Electronic Edition: Location 165.

<sup>12</sup> Information on the history, resources and training for the ROOTED discipleship experience referenced in this project can be accessed through a web site at <https://www.experiencerooted.com>.



begin to see God in new ways and hear his voice in surprising places. In a world fragmented, isolated and empty, Rooted allows you to experience a different way of life: community, intimacy and generosity.<sup>13</sup>

The referencing of “a world fragmented, isolated and empty” accurately describes a key dimension of the context of ministry in the valley, and as mentioned, a common environment found under an ever growing number of rooftops passed during each daily commute. But into the households of busy, unconnected and broken people, God can breathe a different way of life. In over thirty years of vocational ministry, I have not found a discipleship experience better suited than ROOTED to lead people into true transformation in Christ and vibrant missional community life. After ten weeks of personal devotions, readings, journaling, group discussions, prayer experiences, serving encounters, evangelism, worship and communal life, those who finish ROOTED need no convincing about doing life with an extended family on mission together. ROOTED is a way into LIFE Groups which are the missional communities envisioned as the foundational ministry strategy of The Awakening Church. Now into the fourth year of disciple-making emphasis, beginning with ROOTED, the body is experiencing renewed spiritual transformation, numerical growth and more serious devotion to forwarding God’s kingdom in the valley. Simply put, The Awakening Church is experiencing an awakening. I am overjoyed to be a part.

One of the most powerful dynamics of the ROOTED journey is that it jumps into deep personal issues quickly, specifically addressing the subjects of suffering and spiritual strongholds. To reach a broken community and provide a healthy deliverance

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<sup>13</sup> *Rooted: Connect with God, the Church, Your Purpose* (Irvine, CA: Mariners Church, 2015), i.

ministry within the church there must be a viable place to have discussion on the subject matter of spiritual warfare. ROOTED is instrumental in helping introduce inner healing and deliverance as a possible need along the pathway of disciple-making.

The overall context for ministry, related to the geographical, historical and cultural dimensions of the valley, helps inform the growing local community at The Awakening Church for the journey ahead. The church is just now beginning to establish a new identity related to a more intentional discipleship that holds love, truth and power in tension. The combining of these three transforming and biblical offerings of the church will never disappoint a world in need.

This year the church relocated to a 20,000 square foot commercial facility at the crossroads of the two main interstate highways in the valley. With easy accessibility and great visibility, it would be easy to lean solely upon a new facility environment to serve the Great Commission purpose. The Awakening could easily fall into a “come and see” program model of ministry rather than have a “go and be” missional mentality. As attractive as a new church building is, especially one the body renovated to also serve as a community event center for outreach, if the people are not fully alive in Christ and on mission in their communities, then the attraction will fade.

Love, truth and power are embodied in Jesus—they need to also be alive within his followers. In particular, the power of Jesus Christ to encounter the darkness and set people free must be a key dimension of his supernatural activity in our secular culture. God’s chosen instrument for such work is the church. With the context of ministry overview in mind, the following section turns to theological reflection, which is indispensable for undergirding effective ministry practice in the spiritual realm.

PART TWO  
THEOLOGICAL REFLECTION

## CHAPTER 2

### LITERATURE REVIEW

Many experienced ministry practitioners and theologically informed authors helped provide insight for framing this project. From among the resources, three primary subject areas of interest and seven key sources are included in this literature review chapter. They help introduce the theological reflection necessary to develop an informed and balanced biblical worldview and deliverance ministry.

The first section is related to a foundational understanding of the unseen world and the kingdom of God with a look at Gregory Boyd's work *God at War* and Richard Beck's *Reviving Old Scratch*. The second section deals with the necessity and practice of inner healing and deliverance with an overview of *Defeating Dark Angels* by Charles Kraft and *Healing Through Deliverance* by Peter Horrobin. The third section speaks to the development of empowered kingdom disciples as the deliverance ministry envisioned is placed within the context of a disciple-making pathway. Dallas Willard's book *Renovation of the Heart*, Paul King's reflections on John A. MacMillan in *A Believer with Authority* and Bob Logan's work *From Followers to Leaders* will be reviewed. I am aware that numerous theologians disagree with the authors I have selected to highlight in this literature review related to spiritual warfare and the subject of deliverance. Due to

constraints of space and the scope of this project, I will not be focusing on these opposing views, but it is a worthwhile endeavor to understand the various opinions on the subject matter which result in differing ministry conclusions<sup>1</sup>

### **The Unseen World of the Kingdom of God**

*God at War: The Bible & Spiritual Conflict*, by Gregory A. Boyd

Defining reality, by necessity, must come first in the mind and heart of a disciple of Christ seeking to engage in deliverance ministry. Gregory Boyd launches into his formative work, *God at War*, by going directly to Daniel 10 in his introduction. An angel comes to Daniel in a vision after he has spent twenty-one days in earnest prayer.

Do not be afraid, Daniel. Since the first day that you set your mind to gain understanding and to humble yourself before your God, your words were heard, and I have come in response to them. But the prince of the Persian kingdom resisted me twenty-one days. Then Michael, one of the chief princes, came to help me, because I was detained there with the king of Persia. . . . Soon I will return to fight against the prince of Persia, and when I go, the prince of Greece will come. (Daniel 10:12–13, 20)

Boyd exhorts biblical belief in the theater of the spiritual realm. He believes unseen actors are at play interacting with known realities of the world. He knows passages like Daniel 10 do not find easy acceptance today. “The whole account sounds unbelievably bizarre to most modern Westerners, who are culturally conditioned to dismiss talk about non-physical conscious beings (angels) as superstition. Such concepts

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<sup>1</sup> For an initial understanding of opposing or differing views see James K Beilby and Paul Rhodes Eddy, *Understanding Spiritual Warfare: Four Views* (Grand Rapids, MI: Baker Academic, 2012). The four models in this work are differentiated as follows, including the names of the key contributors which can be pursued for broader study: The World Systems Model by Walter Wink, The Classical Model by David Powlison, The Ground-Level Deliverance Model by Gregory Boyd, The Strategic-Level Deliverance Model by Peter Wagner and Rebecca Greenwood.

seem to be on the same level as science fiction.”<sup>2</sup> Nevertheless, he positions a “warfare worldview” as the backdrop to our universe whereby co-workers of Christ must engage the spiritual realm to forward the kingdom of God. Scripture and history are best interpreted through the lens of the unfolding drama.

A theological explanation for the human experience of evil is the central focus of his work that unpacks an understanding of Satan, angels, and the demonic world. He seeks to vindicate divine goodness by presenting an understanding of evil as part of the warfare worldview.<sup>3</sup> The first five chapters depict the warfare worldview related to the Old Testament and the last five captures the relevant truths from the New Testament. Abandoning the Bible’s warfare worldview came through the Age of Enlightenment and has cost the church relevance for today by giving up one of the strongest apologetics of the gospel. He believes future theologies “that persist in operating within the narrow structures of modern Western naturalistic categories will increasingly find themselves irrelevant to Western minds.”<sup>4</sup> But as we reconsider the spiritual realm active behind the scenes and events of today’s headlines, we will find our footing for administering the hope of a good and benevolent God.

Boyd addresses some of the resistance to the warfare worldview by stating there is “insufficient appreciation for the radicality of evil in our world.”<sup>5</sup> Shallow answers are

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<sup>2</sup> Gregory Boyd, *God at War: The Bible and Spiritual Conflict* (Downers Grove, IL: Intervarsity, 1997), Kindle Electronic Edition: Location 175.

<sup>3</sup> *Ibid.*, Kindle Electronic Edition: Location 444.

<sup>4</sup> *Ibid.*, Kindle Electronic Edition: Location 1133.

<sup>5</sup> *Ibid.*, Kindle Electronic Edition: Location 517.

given to the problem of evil by defining God's sovereignty as meticulous control with no freedom for spiritual agents to operate—if indeed it is even granted unseen evil free agents are at work in human affairs. A divine purpose of good does not need to be seen behind acts of evil in the world. Referencing Romans 12:28, “we know that in all things God works for the good of those who love him,” does not mean God brings about all things or desires for all things to happen. His sovereignty allows room for free will to operate with both humans and angelic (or demonic) beings. In a warfare worldview there are battles going on over the lives of humans made in God's image. The Old Testament puts forward the awareness of a cosmic battle over human lives beginning in the Garden of Eden. Satan appears, through the serpent, to lead God's creation in resistance to the Creator's decrees of protection, purpose and goodwill.

It is thought-provoking that the Genesis creation account is silent concerning the source of evil, the opening cosmic battle in the heavens, the origin of Satan and Satan's fall as the archangel Lucifer (Ezekiel 28, Isaiah 14). Rather, Satan and evil are assumed to exist. Boyd references “the gap theory” of creation, or “the restoration theory” as he likes to call it. This theory says there is a huge time gap existing between Genesis 1:1, “In the beginning God created the heavens and the earth” and Genesis 1:2, “Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.” If this is true, then Genesis “is not attempting to give the exhaustive and definitive account of creation. Rather, the author is providing an account that is supplemental to other warfare accounts.”<sup>6</sup> God created the whole cosmos in the

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<sup>6</sup> Ibid., Kindle Electronic Edition: Location 1925.

beginning but had to also later recreate or restore “this present cosmos out of the formless and empty chaos of the previously ravaged one.”<sup>7</sup>

Such a view gives support to God’s creation being good while yet still becoming a place where Satan works his schemes of corruption, evil and the destruction of lives. This does not create a dualistic worldview where evil is coeternal alongside God, his goodness and his creation<sup>8</sup>, but it points to an interference in the unseen realm that wreaks havoc on earth and upon humans until the culmination of God’s kingdom in the return of Christ.

Although Boyd withholds declaring such a belief as authoritative, he summarizes,

The restoration theory is part of a cosmic warfare background against which the cosmic dimension of humanity’s purpose, the cosmic dimension of nightmarish evil, and the cosmic purpose of Christ’s coming, death and resurrection begin to make sense. It completes the pattern of creation to chaos to restoration that runs throughout the biblical narrative and thereby brings a thematic unity to the Bible it would otherwise lack. From start to finish, this inspired literary collection is about God restoring his creation through humanity (and by himself becoming a human) and destroying his cosmic opponents in the process.<sup>9</sup>

After showing how the warfare worldview is laced subtly through the Old Testament, the second half of *God at War* brings center stage the incarnation and ministry of Jesus Christ. God invaded human history and enemy territory through Christ’s first coming to restore his kingdom reign over the world one life at a time. When Christ comes again, he will establish his eschatological and visible reign by dealing decisively and permanently with the powers of darkness and evil. The enemy and occupied territory will be no more in the age to come,

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<sup>7</sup> Ibid., Kindle Electronic Edition: Location 1937.

<sup>8</sup> Ibid., Kindle Electronic Edition: Location 1890.

<sup>9</sup> Ibid., Kindle Electronic Edition: Location 2106.



But in this present age there is an ongoing battle at hand. Jesus sees the kingdom of God at war abolishing the kingdom of Satan.<sup>10</sup> Boyd quotes James Kallas, “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 the demons ... Exorcisms of demons was the central thrust of the message and activity of Jesus.”<sup>11</sup> The life and ministry of Jesus—miracles, healings, deliverances, death, resurrection and ascension—all point to the victory of Christ over evil and salvation for mankind.

Acts 10:38 declares, “God anointed Jesus of Nazareth with the Holy Spirit and power, ... he went around doing good and healing all who were under the power of the devil, because God was with him.” Boyd affirms this biblical truth stating, “When Jesus healed people, he saw himself as setting them free from the power, and the whippings, of the devil.”<sup>12</sup> His obedience to death on the cross was the culminating work of his freeing ministry. The atonement of Christ accomplishes many things, including the forgiveness of sin and the possibility for eternal adoption as God’s children, but all the benefits are best understood when viewed as coming from the victory of Christ over Satan and his workers. Boyd believes the spiritual warfare motif dramatized throughout scripture supports the *Christus Victor* (Latin for “Christ is victorious”) view of the atonement.<sup>13</sup>

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<sup>10</sup> Ibid., Kindle Electronic Edition: Location 3453.

<sup>11</sup> James Kallas, *“The Significance of the Synoptic Miracles”* (North Hollywood, CA: Harmon Press, 2014), 66, quoted in Gregory Boyd, *God at War: The Bible and Spiritual Conflict* (Downers Grove, IL: Intervarsity, 1997), Kindle Electronic Edition: Location 3454.

<sup>12</sup> Boyd, *God at War: The Bible and Spiritual Conflict*, Kindle Electronic Edition: Location 3448.

<sup>13</sup> Ibid., Kindle Electronic Edition: Location 4480.

All the recorded writings of the New Testament come to greater life when read against the backdrop of the cosmic battle and warfare worldview. The disciples of the early church carried the authoritative victory of Christ's death and resurrection forward in both word and deed. Their mission was the same as Jesus, "to proclaim good news to the poor ... to proclaim freedom for the prisoners ... to set the oppressed free ... to proclaim the year of the Lord's favor," Luke 4:18–19. It was a mission of taking back enemy occupied territory and bringing God's favor to lives ensnared by the Satan.

*Reviving Old Scratch*, by Richard Beck

Although not commonly used today, the term "Old Scratch" is a nickname for the devil derived from the middle English language.<sup>14</sup> Richard Beck, chair of the department of psychology at Abilene Christian University, highlights the drift in modern culture away from the belief in a personal being of evil called Satan. This drift has ramifications not only in our practice of theology, but also throughout other disciplines in life related to sociology, psychology, and even our politics. The contemporary, high-tech and scientific world in which we live has brought about skepticism even among Christians related to the existence of Satan. Concerning increasing doubt, Beck writes, "Many Christians are losing their belief in God, so when you look at the To-Do List of Belief, endorsing the existence of the Prince of Darkness seems pretty far down the list. To say nothing about spooky things like demon possession. When it comes to faith, we've got bigger fish to

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<sup>14</sup> Richard Beck, *Reviving Old Scratch: Demons and the Devil for Doubters and the Disenchanted* (Minneapolis: Fortress Press, 2016), Kindle Electronic Edition: Location 82.

fry.”<sup>15</sup> So to have a natural conversation about evil and the Devil has become an awkward and embarrassing engagement for believers.

Beck was confronted with his own doubt about Satan’s existence while ministering to recovery addicts at his church and when he became a part of a prison Bible study group with inmates who readily acknowledged the existence of evil and Old Scratch. Not only did the fellowship with inmates cause him to rethink his own beliefs, but it revitalized his faith which had become “jaded, skeptical, cynical, overeducated, and elitist.”<sup>16</sup> His work with those familiar with evil and seeking an authentic faith of hope and freedom revitalized his own faith. His journey is a very interesting path of investigation, reflection and transformational thinking.

Because Christians often doubt the existence of the unseen realm and Satan’s existence, it has led to a disconnect with the work of Jesus in the gospels and his confrontations with the enemy. The New Testament was an enchanted world and we live in a disenchanting state. This has led to an interesting turn related to the interpretation of evil encounters. Beck states, “In the hands of many doubting and disenchanting Christians, spiritual warfare—battling against the forces of darkness in the world—is synonymous with social justice.”<sup>17</sup>

Although social constructs, established institutions and political regimes can be purveyors of evil, one must look behind the fallen systems of our world to discern where evil really resides. As surely as Christ-followers cannot over-spiritualize the everyday

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<sup>15</sup> Ibid., Kindle Electronic Edition: Location 120.

<sup>16</sup> Ibid., Kindle Electronic Edition: Location 786.

<sup>17</sup> Ibid., Kindle Electronic Edition: Location 160.

activity and presence of Satan with his demonic hosts, so also, we cannot ignore the reality of their involvement in our world. They seek to destroy people and undermine the gospel of the kingdom today just as they did in the days of Jesus walking on earth. Evil is a real force; it has a name. The sooner he is named, the sooner the victory of Christ can be enforced over him. Satan is a personal being of evil, not the personification of evil. To make his name more palatable one can call him Old Scratch, but he is still the fallen angel Lucifer himself—Satan.

We must combat and overcome Satan as did Jesus. In fact, at the heart of the issue of atonement and the hope we have as believers in Christ, is the defeat of Satan on the cross and through the power of the resurrection. Beck also rightfully highlights his concern about the historical drift from a Christus Victor view of the atonement.

For the first 1,000 years of the church, Christus Victor was the dominant understanding of what happened on the cross. And this mix—an atonement theory with an ancient pedigree that addresses modern concerns—has made Christus Victor one of the more popular alternatives to penal substitutionary atonement. According to Christus Victor, humanity and the entire created order is in oppressive bondage to a variety of cosmic forces, including sin and death, forces the Devil uses to keep us separated from God. In response to our bondage to these powers, Jesus is born into the world to liberate us and set us free. Jesus rescues us from enslavement to hostile spiritual forces rather than from the wrath and judgment of God.<sup>18</sup>

The ramifications of such drift are significant for ministry in today's world of brokenness, corruption and sometimes outright evil. If we remove the reality of a personal Devil and the victory of Jesus over him, then we lose all real and lasting hope. As the apostle Paul knew, "If Christ has not been raised, your faith is futile; you are still in your sins," 1 Corinthians 15:17. To break free from the entanglements of destructive

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<sup>18</sup> Ibid., Kindle Electronic Edition: Location 785.

sin, to offer real power for a full life, and to address the plaguing evils of society, then there must be a victory to enforce. Without a Devil and an understanding of sin and evil, people will turn on one another.<sup>19</sup> This reality is at work in the current political climate where there is an increase in harsh rhetoric, the insistence on the classifications of people, and the general lack of civility in discussing opposing viewpoints. Beck exhorts, “Critics of spiritual warfare have got it backwards when they say that talking about demons will cause you to demonize other human beings. The truth is that it’s the exact opposite: it’s our refusal to talk about demons that causes us to demonize other human beings.”<sup>20</sup> He makes further reference, “Political oppression doesn’t just drop out of the sky. To think you can talk about the Holocaust or human sex trafficking and avoid a conversation about sin and wickedness is naïve. And dangerous. You have to attend to the spiritual darkness at work in the background.”<sup>21</sup>

Jesus takes Satan seriously and we should too. He was moved to compassion when he saw the affliction of people. He did not contemplate the existence of suffering, dissect the dire plight of humanity, or oppose the political systems of the day. Rather, he acted in loving, healing, serving, and ultimately in dying. Richard Beck was influenced on several fronts, including the work of Gregory Boyd as previously summarized, but in the end, he realized a radical shift in his personal belief of Old Scratch must be accompanied by a seismic shift in personal lifestyle and ministry practice.

I turned the corner in my faith when I adopted a theology of revolt, a vision of spiritual warfare, a posture of action over theological rumination. I got disgusted

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<sup>19</sup> Ibid., Kindle Electronic Edition: Location 994.

<sup>20</sup> Ibid., Kindle Electronic Edition: Location 1010.

<sup>21</sup> Ibid., Kindle Electronic Edition: Location 847.

with how much time and energy I was wasting on my doubts. It was time to get off my theological ass and into the game. The world is suffering. And in the face of that suffering Jesus went about doing good and healing all those under the power of the devil. God is at war. And it's time for us to join the fight.<sup>22</sup>

### **The Necessity and Practice of Spiritual Deliverance**

*Defeating Dark Angels: Breaking Demonic Oppression in the Believer's Life,*

by Charles Kraft

Resources bridging theology and theory to ministry practice and implementation are of critical need in the realm of spiritual deliverance work. Anthropologist and Professor Emeritus in the School of Intercultural Studies at Fuller Theological Seminary, Chuck Kraft, is one such skilled provider of needed resources in our modern day. Having met personally with the author and ministry practitioner in his South Pasadena home to discuss demonic deliverance, I was struck by Kraft's steady, confident, well-informed and tested mindset concerning the spiritual realm. Encountering workers of Satan may be intriguing to some and even frightening to others, but to a seasoned enforcer of Christ's victory, it is a more matter-of-fact type of conversation. Kraft sees the subject of Satan, spiritual strongholds, demons, healing, and deliverance work as a common part of natural dialogue and ministry for all Christians to be engaged. A contemptuous or indifferent attitude about demonic deliverance is to be avoided, as is a sensationalizing, fear producing, and arrogant attitude. His outlook was simply to do good and heal those passing by his way who were afflicted and under the influence of Satan's dark angels.

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<sup>22</sup> Ibid., Kindle Electronic Edition: Location 1367.

Deliverance ministry is to be born out of a heart of compassion for those harassed by demons and without hope.

It was a joy to sit and have an hours long dialogue with one who not only spoke from experience but remained a learner even in his later years of ministry. Such discussions should be common. Vocational ministers especially should not find it awkward to talk about demons, power encounters and the authority of the believer. Jesus had many such conversations of instruction and debriefed with his disciples after they went out to preach, heal and cast out demons. Not only should open, honest and educational dialogue about demonic deliverance be common with Christ's disciples, but grace-filled ministry to the demonized should be too.

I find in Kraft's book, *Defeating Dark Angels* (as well as in his other many works), the same confident, informed, experienced and yet humble spirit that I found in his home. He anticipates the thoughts of his reader well, including the skeptic. This is a result of Kraft's own background and his journey into greater belief in the supernatural power of Christ for effective ministry. He states in the introduction, "This book is about defeating dark angels that torment ... It is also about how to work in the power of God to bring freedom to the afflicted person with a maximum of love and a minimum of craziness."<sup>23</sup> He is clear on his stance to initiate a decisive ministry of demonic deliverance in today's world of need, while also mindful of its lack and keenly aware of modern disbelief. He states,

I and the others who have shared my experiences have been learning some interesting things about how to carry on Jesus' ministry to the demonized. We have learned that today, just as in Jesus' day, getting rid of demons is a normal

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<sup>23</sup> Kraft, *Defeating Dark Angels*, 10.

part of the Christian life for those who would be His disciples. We have also learned that demonization is very common and that deliverance can be done in a loving, often even unobtrusive, way.<sup>24</sup>

Deliverance must be practiced within the larger context of the redemptive gospel and healing for the whole person. Seeing someone freed is not the ultimate end, rather moving that person into a dynamic and intimate relationship with Jesus and serving his kingdom purposes. If needed, deliverance is just another work of grace springing from the regenerating work of the indwelling Holy Spirit. Kraft speaks accordingly of the new believer in need of freedom, “Although the demons are weakened because they have lost the spiritual center of the person, they hang on in mind, body, emotions and will. From those positions, they can continue to disrupt both the life of the convert and the lives of those with whom the convert relates.”<sup>25</sup>

Early church tradition often practiced cleansing Christian converts from the infestation of unclean spirits before they were able to become members of the church. Freedom through power encounter was one step along the discipleship pathway. Kraft has a great appreciation for this reality; it is why he moves so well from biblical theology to New Testament practice.

The behavioral sciences need not be dismissed to practice a healthy deliverance ministry. In fact, the behavioral sciences are best understood within the larger domain of God’s kingdom work in Christ to heal and transform. There is much to comprehend about the critical nature of inner wounds related to the emotional and spiritual garbage people

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<sup>24</sup> Ibid., 10-11.

<sup>25</sup> Ibid., 31.



carry. To break free from spiritual strongholds and oppression, such connections must be investigated. Kraft gives a great analogy that brings together the two worlds.

Demons cannot create something from nothing. They can only take advantage of what already exists. Emotional or spiritual problems provide the “garbage” that attracts the demonic “rats.” ... if we get rid of the garbage, what we have done automatically affects the rats. Whether there are demons or not, therefore we go after the primary problem—the emotional and spiritual problem—seeking healing, not just deliverance.”<sup>26</sup>

In his reference, demonic “rats” feed on the garbage of emotional brokenness, unconfessed sin and disobedience. Deliverance work begins by removing the food source for the varmints—dealing with genuine issues like unhealed emotions, fear, doubt, anger, past abuse, unforgiveness, addictions, and sin patterns. Effective deliverance ministry happens when the garbage is dealt with first before the rats are kick out. In his chapter on “Twelve Myths Concerning Demonization,” Kraft brings hope to those in bondage stating, “Demons are mostly bluff. They have very little power, other than what humans give them by hanging on to the emotional or spiritual problems that give the demons the legal right to live within them. If the garbage is dealt with, their power goes with it.”<sup>27</sup>

*Defeating Dark Angels* is a comprehensive work filled with theological perspective, scriptural reference, psychological consideration, personal stories, methodological tools and practical advice. One of the most valuable chapters addresses twenty-nine pragmatic questions concerning demonic deliverance.<sup>28</sup> Based on my experience in deliverance work, I found myself in agreement with almost every question

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<sup>26</sup> Ibid., 50.

<sup>27</sup> Ibid.

<sup>28</sup> Ibid., 247.

listed and the answers given. Some of the questions raised include: how to know when demons are present, do you have to speak to them out loud, what if a demon seems too strong to get out, where do you send them, what roll do demons play in physical problems, is compulsion to suicide always demonic, what should be done with cursed or dedicated objects, is improvement immediate when demons are cast out, and what about multi-personalities being demonic?<sup>29</sup> They are all great points of discussion.

Kraft accomplishes his goal of challenging and helping prepare the Christ-follower to continue the ministry of Jesus. Overthrowing the devil, freeing those tormented by the fallen angelic beings, and restoring emotional health can be done with compassion and without craziness. I am personally grateful for mentors like Chuck Kraft who have gone before those of us committed to ministering the grace and power of Jesus through one-on-one deliverance. He has weathered skepticism and confronted ignorance to provide many valuable deliverance ministry resources for years to come.

*Healing Through Deliverance: The Foundation and Practice of Deliverance Ministry,*

by Peter Horrobin

Those involved deeply in spiritual counseling and inner healing ministries, by necessity, find themselves dealing with the subject of spiritual deliverance. Peter Horrobin is founder and international director of Ellet Ministries in Lancashire, England. With numerous ministry centers in various locations of the world, Horrobin brings over thirty years of significant experience in practical demonology into a comprehensive and

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<sup>29</sup> Ibid., 247-278.

lengthy manual for deliverance. Three sections divide the work: biblical and theological foundations of the supernatural realm, guidelines and tools for healing and deliverance work, extension of deliverance to the cleaning of lands and buildings.

When it comes to placing a deliverance ministry into the local church, Horrobin is adamant, “Those churches that pray for healing but are unwilling to consider deliverance ministry, for whatever reason, are also severely limited in their effectiveness.”<sup>30</sup> He believes Christ-followers are to be naturally supernatural. That in life and ministry, the body of believers are to take on the power and authority of Jesus to deal strategically with demons, not succumbing to fear, but bringing freedom to captives held by evil forces. He exhorts that practitioners of deliverance ministry should be well grounded in their faith, be willing recipients of ministry themselves, carry a deep compassion for the needy and hurting, serve under the covering of church leadership, and be willing to serve as evangelist of the gospel.<sup>31</sup>

The practical section of Horrobin’s work outlines how to systematically remove the grounds by which demons gain entry and retain their strongholds. He does an exceptional job in discussing the need for a broader approach to deliverance than just the expulsion of unclean spirits stating, “counseling and consequential ‘groundwork ministry’ are vital steps toward healing.”<sup>32</sup> The “groundwork ministry” is the more laborious part but is the means by which deliverance is sustainable in the life of the

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<sup>30</sup> Peter Horrobin, *Healing Through Deliverance: The Foundation and Practice of Deliverance Ministry* (Grand Rapids, MI: Chosen Books, 1991), 46.

<sup>31</sup> *Ibid.*, 47.

<sup>32</sup> *Ibid.*, 283.

believer and in the body of Christ. We are to be concerned about the whole person and lasting health, not just a power encounter.

Horrobin then outlines observable aspects through counseling that may be indicators of demonic activity in a person's life. These observations, combined with an understanding of routes by which demons gain footholds, enable the worker to discern if deliverance might be a subject to bring up to the counselee. Some commonly observed symptoms that serve as a guide are out of control addictions, behavior extremes, emotional disturbance, depression, unexplainable fear and phobias, hearing voices, nightmares, self-condemnation, violent tendencies, and un-diagnosable personal or physical problems.<sup>33</sup> There is not a comprehensive list and these mentioned are not indicators to the counselor that demonic activity is involved, but rather guideposts to discern if a time of investigation concerning the subject should be addressed. This is especially true if multiple symptoms are stacked on top of one another. So also, the counselor needs to be sensitive to the ancestral history of a counselee and if problems seem to be a part of other family members. Horrobin writes, "Any demons present in the person have gained access through specific rights given during a person's lifetime or through his generational line."<sup>34</sup>

General prayers for healing often fall short for a reason. I appreciate the clarity brought because both the counselee and counselor can become discouraged and stop seeking wholeness. This is also true in corporate prayer settings when there is a desire to

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<sup>33</sup> Ibid., 315-337. Section includes a more extensive list and Horrobin's practical observations.

<sup>34</sup> Ibid., 447.

see Jesus touch a sick or hurting person. Wisdom from the Ellet Ministry counselors is very helpful,

In our experience, the most common reason why so few people get healed through these more routine opportunities for healing prayer is that those who are praying are praying about symptoms, whereas they should be praying about the situation that underlies the symptoms ... there are many people who only want prayer for their symptoms. They are not at all interested in God bringing order to all areas of their lives.<sup>35</sup>

It is the decision to bring order to all of one's life under the Lordship of Christ that will break strongholds and ultimately force any indwelling demons to leave. This is where the power of Jesus is made active in the spiritual realm and the interior life. Demons claim rights, but those rights can only be removed if properly dealt with by yielding the heart. This includes confession, repentance, faith, renouncing and trust. A seeker of healing must be willing to align their life with the plan and person of Jesus Christ in all ways. They may not know fully all this entails, but the volitional part of one's being must be surrendered for whatever issues that rise to the surface. Horrobin exhorts that God will not violate the freewill of mankind, "If a person chooses to continue in a wrong heart attitude, an ungodly belief-system or the practice of sin, then any demons present as a result of these things have been given a right to stay."<sup>36</sup>

The three-part volume of work covers a considerable amount of material related to the biblical basis of supernatural ministry, strategic counseling for inner healing, the identification of demonic strongholds and the context of effective prayer work in deliverance ministry. As an instructional resource it does not offer as much tactical detail

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<sup>35</sup> Ibid., 446.

<sup>36</sup> Ibid., 477.

for a deliverance session as might be helpful related to seeking any present demonic manifestation and the actual expulsion of demons themselves. Although there are different methods used in deliverance work, I believe it is essential to train believers with detailed steps for bringing freedom in whatever method is encouraged. The ultimate key for demonic expulsion is rightly emphasized—the use of the one’s authority in Christ.

Quietly, but firmly, remind the demons that they are under your authority and that their master (Satan) is under the feet of Jesus and command them to leave in Jesus’ name. It is not necessary to raise the voice unduly or get agitated, although when exercising authority it is not unusual to find that most people raise their voice a little.<sup>37</sup>

The concluding chapter of *Healing Through Deliverance* discusses the extension of deliverance to cleansing land, buildings and organizations. This is relevant as it relates to curses on places of residence and the reality that environments and associations of people can contain demonic strongholds, including places of worship. Freedom is brought in analogous manner as personal deliverance.<sup>38</sup> Understanding the history and activity occurring in localities can point to sins to be renounced and other concerns.

### **The Development of Empowered Kingdom Disciples**

*Renovation of the Heart: Putting on the Character of Christ*, by Dallas Willard

The interior world of a developing Christ-follower is a necessary study to place healing and deliverance work as part of a disciple-making pathway. One of the most respected authors on spiritual formation is Dallas Willard. He states, “spiritual formation

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<sup>37</sup> Ibid., 484.

<sup>38</sup> Ibid., 501-505.

for the Christian basically refers to the Spirit-driven process of forming the inner world of the human self in such a way that it becomes like the inner being of Christ himself.”<sup>39</sup>

The work of the cross, the power of Christ’s resurrection and the indwelling of the Holy Spirit can bring about true personal transformation and empower service for God’s kingdom mission. Willard describes how Christ comes within to change all dimensions of one’s whole being. He explores and integrates six inseparable aspects of every human being that interact to form our “human nature.”

1. Thought (images, concepts, judgments, inferences)
2. Feeling (sensation, emotion)
3. Choice (will, decision, character)
4. Body (action, interaction with the physical world)
5. Social context (personal and structural relations to others)
6. Soul (the factor that integrates all of the above to form one life)<sup>40</sup>

He asserts, “The salvation or deliverance of the believer in Christ is essentially holistic or whole-life.”<sup>41</sup> The viewpoint that salvation must impact all aspects of human life lends credibility to inner healing and deliverance. We are multifaceted beings and require a holistic approach when confronted with the need to change behavior. The work of spiritual formation is to impact the mind, the will, the body, and one’s emotions and social relationships. Renovating the heart requires changing all the parts of one’s human essence and personality.

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<sup>39</sup> Dallas Willard, *Renovation of the Heart: Putting on the Character of Christ* (Colorado Springs, CO: NavPress, 2002), 22.

<sup>40</sup> *Ibid.*, 30.

<sup>41</sup> *Ibid.*, 31.

Personal renovation begins with the spirit of the individual. Scriptures teach “the heart is deceitful above all things, and desperately wicked” (Jeremiah 17:9), and that a human being is dead to God in their transgressions and sin (Ephesians 2:1). Until a person fully reckons with their heart condition, then there is no hope of renewal. But once regeneration happens, whereby the spirit comes alive to and through God by the indwelling Christ, then real transformation can be engaged. Willard states,

“It is the central point of this book that spiritual transformation only happens as each essential dimension of the human being is transformed to Christlikeness under the direction of a regenerate will interacting with constant overtures of grace from God. Such transformation is not the result of mere human effort and cannot be accomplished by putting pressure on the will (heart, spirit) alone.”<sup>42</sup>

The third chapter is entitled “Radical Evil in the Ruined Soul.” Such a description of the human condition is not extreme. Acknowledging evil is a precursor to discovering ultimate good—thus the reason the following chapter is entitled, “Radical Goodness Restored to the Soul.” Willard notes, “Christian spiritual formation rest on this indispensable foundation of death to self and cannot proceed except insofar as that foundation is being firmly laid and sustained.”<sup>43</sup> This truth applies to the ongoing journey of becoming like Christ each day, but also lends credence to the foundational need to experience freedom from spiritual strongholds. Freedom requires death to self while choosing to become alive to Christ.

The practical dimension of spiritual formation centers on chapter five where the VIM (Vision, Intention, Means) formula is highlighted to address Christ-like progress. In

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<sup>42</sup> Ibid., 41-42.

<sup>43</sup> Ibid., 64.



a conversation reflecting on *Renovation of the Heart*, Willard says it was his attempt to simply say “Here’s the Christian picture. It’s all true. It works. It’s accessible to everybody. And there’s nothing that compares with it on earth.”<sup>44</sup> A vision is a preferred picture of the future. Vision engages the will forming intent and intent adopts a practical plan or means.

The second half of *Renovation of the Heart* addresses means by which God can assist the individual in all six aspects of life to find transformation. If a person is increasingly formed to be like Christ in their inner, hidden world of the heart, then they will seek to make an impact for God in the world. And as they seek to make a kingdom impact in the world, then they will need to seek more of Christ and his Spirit’s fullness within. This inward-to-outward pattern of disciple-making is the work of the church. Willard challenges today’s church to again become Great Commission centered and focus on the means of making disciples who obey all that Jesus taught and demonstrated.

It’s just stunning to watch churches struggle to get mission statements when there it is, the Great Commission, and they should simply do what it says. Make disciples. Surround them in the reality of the Trinity in a fellowship of disciples. Teach them to do everything Jesus says. We’re not going to improve on that. That was the church-growth program that conquered the world.<sup>45</sup>

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<sup>44</sup> Dallas Willard and Lyle Smith Graybeal, “Conversation with Dallas Willard About Renovation of the Heart,” *Renovare*, November 15, 2017, <https://renovare.org/articles/interview-dallas-willard-renovation-of-the-heart>.

<sup>45</sup> Ibid.

*A Believer with Authority: The Life and Message of John A. MacMillan,*

by Paul L. King

Within every historical movement of God there resides key individuals used by him to help shape gospel conversation and ministry practice. As it relates to the conversation and practice of spiritual warfare in the twentieth century, one such individual out of the Christian and Missionary Alliance (C&MA) movement is John A. MacMillan. Although not widely known, Paul King writes of MacMillan's life as businessman, missionary, evangelist, professor, author, denominational leader and spiritual warfare practitioner. John MacMillan's work on *The Authority of the Believer* stands as a foundational word of instruction for every kingdom disciple desiring to be used by Christ more effectively in deliverance work and bringing healing to those who are broken. MacMillan's perspective was forged on the mission fields of South China and the Philippines as he encountered numerous situations requiring a bold, faith-filled and yet compassionate approach to enforcing the authority of Christ where there was need and opportunity.

In fact, through his writings, MacMillan influenced not only his own denomination's perspective, but also the perspective of others across the evangelical community. "When the seventh edition of *War on the Saints* by Jessie Penn-Lewis and Evan Roberts was published in 1933, it included in its introduction an endorsement of and a lengthy quote from Macmillan's articles."<sup>46</sup> His published works had both direct

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<sup>46</sup> Paul L. King, *A Believer with Authority: The Life and Message of John A. Macmillan* (Camp Hill, PA: Christian Publications, 2001), 207.

and indirect influence on many of the more contemporary authors of spiritual warfare including Neil T. Anderson, Merrill Unger, and Ed Murphy. One of the stronger influences was upon C&MA minister and professor of New Testament at Tocca Falls College, Dr. Gerald McGraw. King notes McGraw's thoughts:

Mr. MacMillan's work on *The Authority of the Believer* is a priceless gem that can transform a Christian's entire outlook toward ministry against the powers of darkness. It can also raise one's expectations to see how our personal lives can enjoy victory over the powers of evil . . . Without doubt the greatest influence of John MacMillan on my life has been his courageous, authoritative, bold ministry of casting demons out of troubled people.<sup>47</sup>

The subject matter for which MacMillan became known is of essential importance to the work of bringing freedom and empowerment to disciples of Christ. When confronted with the realities of our world we must understand our battle with the enemy, but more importantly we must reckon upon our position in Christ from which to fight the enemy. We fight from victory, not towards victory. Because of the finished work of the cross and resurrection, we boldly take the authority of Christ to instruct the unseen realm.

One such practice, called "binding and loosing," comes from the directive of Jesus to Peter in Matthew 16:19, "I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." As an example, Paul King relates a crisis when famed Alliance missionary Dr. Robert A. Jaffray and three others were kidnapped by pirates on the Kwei Kiang river of South China on May 22, 1924. Although Jaffray and another were released, an intense season of prayer with spiritual authority was engaged by MacMillan

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<sup>47</sup> Ibid., 206.

and the missionary team at their home base in Wuchow, China for the two remaining held captives. One escaped on June 11, but the other, Edgar Carne, remained in danger.

That the missionary team had not been praying all along would not be true, but on June 20 MacMillan and the rest of the missionary team began concentrated prayer and intercession. That day, they received faith to declare Mr. Carne “loosed.” On June 22, a month after the ordeal had begun, two days after the particularly intense session of prayer, a telegram was received. Edgar Carne had been set free on the 20<sup>th</sup> – the very day of the loosing. MacMillan’s cryptic comment called the release “a very gracious conformation of our ‘loosing’ him on that day. Praise God.”<sup>48</sup>

This example, and many others, are set forth by Paul King to highlight the practical ministry life of John MacMillan as he would instruct and model taking up the authority of the believer to defeat the enemy and disrupt his antics. MacMillan was not only a prayer warrior, but a teacher and mentor for many relating to spiritual warfare. It was true on the mission fields of South China and the Philippines, on the campus of Nyack College where he became a professor, on the speaking circuit as an evangelist, in his writings as an author and editor of the *Alliance Weekly* magazine, and within the denomination under which he was licensed to serve. In the mid twentieth century, his influence led the Alliance to be on the forefront of spiritual warfare and dealing with the demonic, not only on foreign soil at the front edge of the modern mission movement, but within the church and training settings of the United States.<sup>49</sup> He was an early, balanced and lasting influence for establishing the work of freedom, healing, deliverance and empowerment as a vital dimension of the disciple-making pathway.

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<sup>48</sup> Ibid., 67.

<sup>49</sup> Ibid., 174.

Paul King categorizes and expounds on the various arenas to which MacMillan faithfully applied his teaching and practice on the authority of the believer. These include notable areas for which spiritual warfare training must be applied within the ministry initiatives of the local church for doing outreach and raising up mature followers of Jesus Christ. He states within the listing of the arenas, “We are not merely to pray to God about our problems; we are to speak an authoritative word in the name of Jesus to our problems.”<sup>50</sup> The following list comprises the arenas King delineates of MacMillan.

- Authority of claiming divine protection
- Authority over creation and forces of nature
- Authority to open locked doors to evangelism and missions
- Authority to declare God’s purposes to principalities and powers
- Authority to avert war and control world events
- Authority over spiritual and mental depression
- Authority to claim health and healing as an atonement privilege
- Authority to bind and loose to overcome demonic forces
- Authority over territorial spirits and geographical strongholds
- Authority to speak to “mountains”—personal problems <sup>51</sup>

Macmillan believed the sincere and devout Christ-follower participated with God in his governance over the powers of earth and heaven. The authority of the believer was a real-time privilege to bring to matters that broke upon one’s heart in the forwarding of God’s kingdom. This belief is referenced in Ephesians 3:10–11, “His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, according to his eternal purpose that he accomplished

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<sup>50</sup> Ibid., 231.

<sup>51</sup> Ibid., 222-231.

in Christ Jesus our Lord.” Macmillan’s perspective is stated as follows for the empowered disciple of Christ:

As he follows the urges of his spirit, and takes to the throne everything that touches his heart, he becomes a partner with his Lord in the government of the universe. His intercessions become channels along which the divine power is enabled to flow for the alleviation of suffering, the extension of the gospel, and the control of the activities of the rulers of mankind. At his word the unseen principalities and powers are restrained, wars are hindered or delayed, calamities are averted and national and individual blessings are bestowed. He may think himself but an infinitesimal factor in all this, but it is the divine purpose that the people of the Lord shall be associated with Him in His administration.<sup>52</sup>

Paul King’s work on the life and ministry of John A. MacMillan is of personal encouragement as it relates to the missional movement to which I am invested and to which The Awakening Church is aligned. MacMillan is one of a host of leaders, past and present, within The Christian and Missionary Alliance who uphold the viability of power encounter ministry in the world today—both internationally and locally. C&MA founder A.B. Simpson himself taught in germinal form MacMillan’s concept of the authority of the believer in an article entitled “The Authority of Faith.”

He did not promise the disciples power first, but the authority first; and as they used the authority the power would be made manifest and the results would follow. Faith steps out to act with the authority of God’s Word, seeing no sign of the promised power, but believing and acting as if it were real. This was the secret of Christ’s power that he spoke with authority, prayed with authority, commanded with authority, and the power followed. The reason we do not see more power is because we do not claim the authority Christ has given us.<sup>53</sup>

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<sup>52</sup> Ibid., 225.

<sup>53</sup> Ibid., 216-217.

*From Followers to Leaders*, by Bob Logan and Tara Miller

The singular importance of this resource being included in the literature review is because the ministry vision of consideration must be placed within the context of a disciple-making effort. From *Followers to Leaders* provides a pathway analogy of developing leadership directly applicable to establishing a deliverance ministry within the local church setting. Raising up disciples who effectively lead intercession times for inner healing and freedom requires the journey of apprenticeship. Bob Logan and Tara Miller describe the leadership training program of Jesus as the “Show-How” model. Jesus went from “I do; you watch” to “I do; you help” to “You do; I help” to “You do; I watch” to “You do; someone else watches.”<sup>54</sup>

The pathway analogy creates a visual picture with identifiable points along the journey as follows.<sup>55</sup> The first gathering point describes how potential hikers gather for motivation and encouragement to be a part of the adventure. This happens in the *Parking Lot* where each person must decide whether to head out on the trail journey or not. From there, interested parties go to the *Trailhead* for orientation. Expectations, instructions for the hike and general rules to follow are discussed. This sets up the initial stages of development modeled by the leader along the *Beginning of the Trail*. Leadership modeling moves to coaching support as observation of the hiker’s abilities and efforts are gained *Along the Trail*. A leader then calls for times to stop and gather around the *Campfires*. These are community building times for reflection, conversation, further

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<sup>54</sup> Robert E. Logan, and Tara Miller, *From Followers to Leaders* (St. Charles, IL: Churchsmart Resources, 2007), 131.

<sup>55</sup> *Ibid.*, 27-45. The pathway analogy is carefully laid out in this chapter and referenced thereafter.

instruction and encouragement. Eventually the leaders-in-training head back out on the trail of development with further observations gained, experiences marked, campfire talks engaged, and skill sets acquired. Reaching the final destination culminates in a time of celebration at the *End of the Trail*.<sup>56</sup>

Moving from a follower to a leader does not happen through completing classes, programs, or just hanging around leadership environments. Rather it happens through intentional mentoring communities. To train up leaders, Jesus called out a community of ordinary people and chose to live with them in the ordinary routines of life. He called them off their fishing boats and onto the trailhead of relational discipleship (Matthew 4:18-22). He modeled ministry for them along the path of everyday life and demonstrated the power of the kingdom. Jesus then entrusted them with ministry itself.

Observing and sharing together in ministry practice also requires times for interaction, evaluation and encouragement. One of the most important stops on the path of leadership development is the campfire. Jesus even literally sat around campfires with his disciples (John 21:9). Margin must be built into life to cultivate community within discipleship efforts. Logan and Miller describe campfires in this manner, “What we’re aiming for in our network times is intentional conversation—the sharing of ideas, struggles, celebrations, and so on. Time for getting feedback and input from others who are engaged in similar ministries. Time for prayer and encouragement.”<sup>57</sup> Circling up in

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<sup>56</sup> Ibid.

<sup>57</sup> Ibid., 42.



community provides people time to share stories, celebrate the wins, build relationships, rethink strategy efforts and be energized to step further into the vision.

It will be valuable to consider all aspects of the leadership pathway articulated in this work. Specific to this project, the development of intercessors for healing and deliverance ministry necessitates: recruiting spiritually minded servants, equipping the believer with the authority of Christ, modeling the compassionate ministry of Jesus to the broken, entrusting ministry early on to leaders-in-training, building comradery within the intercession team, circling up to evaluate effectiveness after times of deliverance ministry, and celebrating God's victories in worship for those who are set free.

Developing empowered disciples requires the personalized "Show-How" model of Jesus. Each person is different; no one approach fits all. Learning along the path of practical effort and experience is the best classroom environment. Logan and Miller state "Developing leaders is primarily a relational process, centered on the individual, not the system. The most effective starting point is the person, not the program."<sup>58</sup>

These literature reviews from seven different scholar-practitioners help draw attention to the need for a deliverance ministry within the local church. They provide key points of theological and biblical reflection to support the applied practices of prayer, inner healing and deliverance to be discussed later. Boyd and Beck show the critical importance of keeping a real Devil in our worldview. Otherwise we are at lost to explain evil, understand the radical power of Christ's atonement and begin to minister in a broken world where sin and the Devil prey on human beings and institutions. Kraft and Horrobin

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<sup>58</sup> Ibid., 19.

establish a clinical rationale for bringing deliverance into mainstream ministry. Demons can be dealt with directly and decisively when it is discovered that they are playing a role in a person's illness or demise. Willard, King and Logan point to specific aspects needed to place the deliverance ministry within the larger context of discipleship, training and broader kingdom impact. The vision is to mentor healthy kingdom-disciples to minister the full power and authority of Jesus Christ in our world today.

## CHAPTER 3

### A THEOLOGY OF SPIRITUAL DELIVERANCE FROM EVIL

Two of the greatest obstacles to implementing a deliverance ministry within the local church reside with belief in its viability, or necessity, and envisioning how it could appropriately take place within the program structures of the church. To overcome such obstacles there is the need to return to a biblical worldview and place power encounter directly within the discipleship efforts of our churches. Encountering the demonic realm is essential for the church to complete the Great Commission (Matthew 28:18-20).

Becoming a kingdom-disciple who ministers with the power and authority of Jesus Christ is a life-long journey. It begins with an understanding of spiritual calling. One must awaken to the reality they are foremostly called by Jesus himself and called to Jesus as an intimate follower.<sup>1</sup> Jesus declared “I am the way and the truth and the life. No one comes to the Father except through me” (John 14:6). Later Jesus would instruct them to wait for his indwelling and empowerment from the Spirit. “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all

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<sup>1</sup> David Watson, *Called and Committed: World Changing Discipleship*. (Wheaton, IL: Harold Shaw Publishers, 1982), 3. In chapter one Watson expands on this essential idea of discipleship as a calling by Jesus and to Jesus which helped inspire the beginning point of disciple-making pathway diagram.

Judea and Samaria, and to the ends of the earth” (Acts 1:8). For the Awakening Church, a pathway of disciple-making is depicted in the following diagram (Figure 1). One journeys forward by means of the relational process addressed by Bob Logan in *From Followers to Leaders*, focusing on the person and not the program or system. It begins with the calling to Jesus but directs the disciple to full engagement in the mission.



Figure 1. Pathway of Disciple-making

When depicting essential biblical features along a pathway of disciple-making, it is imperative to include “Freedom” as a critical aspect of the journey—both for personal experience as a Christ-follower and the training of disciples for ministry. Jesus dealt with the unseen realm defeating Satan and breaking the spiritual strongholds of sin and demonic possession. Today’s context for ministry demands the same. Having personally spent over thirty years in deliverance ministry, at varying levels along a wide spectrum of demonic attack cases, evidence has shown believers can be helped by addressing past and present strongholds. Interestingly, the early Christian church incorporated deliverance as

part of their discipleship efforts. In Jeffery Russel's work on *Satan: The Early Church Tradition*, he states, "Until about A.D. 200, baptism was often preceded by a rite of exorcism. Beginning about 200, the exorcism and formal renunciation of Satan were incorporated into the baptismal rite."<sup>2</sup> So also, Erik Sorensen in *Possession and Exorcism in the New Testament and Early Christianity*, declares in the year 258 that the, "Seventh Counsel of Carthage viewed exorcism as a preliminary step toward the re-baptism of heretics. Exorcism also appears before baptism in the *Apostolic Tradition*."<sup>3</sup>

The pathway of disciple-making that brings deeper transformation and ultimately world-changing impact cannot be framed from within a natural worldview. It brings limitations both in birthing and equipping kingdom-disciples. Supernatural empowerment is needed to gain freedom from Satan's personal strongholds and to be led on mission by Christ. By necessity, the Christus Victor (Latin for "Christ is victorious") view of the atonement comes to the forefront when developing a deliverance ministry.<sup>4</sup> Christ's death and resurrection defeated Satan thus bringing salvation. But such a view of the atonement is inadequately embraced when the unseen realm is ignored or not contemplated. Therefore, the first obstacle to address in developing a spiritual theology of deliverance from evil is a deficient biblical worldview. The second obstacle, related to envisioning how a deliverance ministry can be appropriately placed within the ministry structures of a church, will be addressed in the following chapters.

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<sup>2</sup> Jeffery Russel, *Satan: The Early Church Tradition* (Ithaca, NY: Cornell Press, 1987), 101.

<sup>3</sup> Erik Sorensen, *Possession and Exorcism in the New Testament and Early Christianity* (Tübingen, Germany: Mohr Siebeck, 2002), 200.

<sup>4</sup> Boyd, Kindle Electronic Edition: Location 4480.

## **Cultural Worldviews and Spiritual Transformation in a Postmodern World**

The culture around us shapes our beliefs in subtle yet dramatic ways. To forward ministry in the Temecula Valley, there must be inquisitiveness and sensitivity to the foundational belief systems molding the hearts and minds of the populace. A person's worldview becomes a tremendous asset or liability when it comes to freedom ministries. Both receiving freedom from Christ and taking on the authority of Christ to offer freedom to others, requires a worldview reflective of New Testament times. A worldview is the lens through which an individual looks at ultimate reality and answers life's biggest questions of origin, meaning, purpose, morality, and destiny. A worldview can make a world of difference in experiencing Christ and serving the purposes of his kingdom.

If humans are a mere product of evolutionary survival in a material-only universe of here and now moments, then one is left with emptiness and no power. Such a naturalist worldview plausibly leads to a self-serving lifestyle void of meaning and any true justification for moral behavior. So also, origin and destiny become irrelevant and a supposed relationship with a creator is an accommodation to human weakness. Supernatural authority and intervention then go unharnessed to help others and bring change to a broken world. People are left to their own willpower and strength to bring transformation. The apostle Paul observes the opposing mindsets in Philippians 3:18-21.

...many live as enemies of the cross of Christ. Their destiny is destruction, their god is their stomach, and their glory is in their shame. Their mind is set on earthly things. But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.

There is a transcendent realm to which we belong as citizens of earth and citizens of heaven. The true worldview encompasses both the material world and the spiritual world. A quote most often attributed to the French philosopher and Jesuit priest, Pierre Teilhard de Chardin, states, "We are not human beings having a spiritual experience; we are spiritual beings having a human experience."<sup>5</sup> That is a unique way to look at ultimate reality and makes an enormous difference in our everyday lifestyle and ministry.

### The Erosion of a Biblical Worldview

To understand the beliefs of our culture and society, it is helpful to compare worldviews. This brings perspective to the erosion of a biblical worldview and voices competing for people's minds from the educational, entertainment, and religious worlds. This comparison is also beneficial for setting the discussion of spiritual warfare and deliverance into motion. There are reasons in our day why a serious dialogue about demons would not find its way into a workplace conversation around the water-cooler. The western world is losing its grip on a biblical worldview with each passing year.

In an article resourced through the Lausanne Movement website entitled "Spiritual Warfare and Worldviews," respected intercultural scholar, Paul G. Hiebert sets forth different belief systems for our observation.<sup>6</sup> Lausanne seeks to bring together influencers and ideas for the global mission movement. The following categories are

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<sup>5</sup> Though there is no source sighted, the quote is most often credited to Chardin as it is by Stephen Covey in *Living the 7 Habits: Stories of Courage and Inspiration* (New York: Free Press, 1999), 47.

<sup>6</sup> Paul G. Hiebert, "Spiritual Warfare and Worldview," accessed on January 28, 2018, <https://www.lausanne.org/content/spiritual-warfare-and-worldview>.

adaptations and brief summaries of Hiebert’s worldviews—the modern and biblical views are of primary concern, theologically and sociologically, for the ministry context.

### **Secularist Modern Worldview**

The supernatural world does not exist; only the natural world of humans, animals, plants and matter, which is best understood and studied by science. No spiritual warfare exists because no demons, gods, or angels exist. The only wars are those between humans, communities and nations. Hiebert states, “The battle, they claim, is between good and evil in human social systems. The church is called to fight against poverty, injustice, oppression, and other evils which are due to oppressive, exploitative human systems of government, business and religion.”<sup>7</sup>

### **Christian Modern Worldview**

The supernatural (heavens) and natural (earth) worlds are both real. Spiritual warfare is a cosmic battle between God, angels and demons in the heavens, but events on earth are best explained by science and technology. Any spirit activity is ignored or explained away. Hiebert states, “people pray to God for their salvation, but turn to modern medicine for healing and psychology for deliverance from so called demon possession, because demons exist in the heavens, not on earth.”<sup>8</sup>

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<sup>7</sup> Ibid.

<sup>8</sup> Ibid.



### **Animistic Tribal Worldview**

The sky and earth are full of gods, divinities, animistic spirits, and ghostly beings vying for power, who are neither totally good nor evil. Spiritual warfare is a continuing battle between ethnic and territorial alliances of local beings that need to be served and placated. Hiebert states, “The battle is not primarily between “good” and “evil,” but between “us” and “them.” The gods, spirits, ancestors and people of one village or tribe are in constant battle with those of surrounding villages and tribes.”<sup>9</sup>

### **Cosmic Dualism Worldview**

The supernatural and natural co-exist with a sharp divide between two camps of good and evil. Hiebert states, “mighty gods battle for control of the universe: one seeking to establish a kingdom of righteousness and order, and the other an evil empire. The outcome is uncertain, for both sides are equally strong, and the battle is unending for when good or evil are defeated they rise to fight again.”<sup>10</sup> This Indo-European view is seen in western entertainment and sports worlds. Thus, for some Christians, spiritual warfare is seen as a battle between God and Satan for the control of people and lands.

### **Biblical Worldview**

The natural world was created out of the eternal spiritual world; all matter and beings are made by the Creator. Any delegated authority of Satan was taken away by Christ’s resurrection. Spiritual warfare is not a battle over power, but the enforcing of

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<sup>9</sup> Ibid.

<sup>10</sup> Ibid.

Christ's authority. Hiebert states, "The Gospels clearly demonstrate the existence of demons, or unclean spirits, who oppress people. (Jesus) was not simply some mighty sorcerer who learned to manipulate the spirits through more powerful magic. He is the sovereign God of the universe exerting his will and authority over Satan and his helpers."<sup>11</sup>

Remnants of the Enlightenment Age which focused on intellect, reason and skepticism still cloud our ability to see the true spiritual worldview. So also, the scholastic pursuit of a comprehensive systematic theology hinders sight given by a practical and experiential biblical theology. Systematic theology is limited in its ability to deal with issues of the spiritual realm, spirits and spiritual warfare.<sup>12</sup> Michael Heiser in *The Unseen World, Recovering the Supernatural Worldview of the Bible* advises, "Seeing the Bible through the eyes of an ancient reader requires shedding the filters of our traditions and presumptions. They processed life in supernatural terms. Today's Christian processes it by a mixture of creedal statements and modern rationalism."<sup>13</sup> Completing the Great Commission requires the restoration of an eroding biblical worldview by shedding naturalist presumption, systematic blindness, and modern rationalism. The visible and the invisible are both real and we live and minister in one world where both exist—it was the world of the first century disciple.

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<sup>11</sup> Ibid.

<sup>12</sup> Ibid.

<sup>13</sup> Michael S. Heiser, *The Unseen Realm: Recovering the Supernatural Worldview of the Bible* (Bellingham, WA: Lexham Press. 2015), 13.

## Tension Between the Natural and Spiritual Worlds

The biblical worldview of a disciple should claim, embrace and exercise authority for Christ in both the visible and invisible realms. Faith is not irrational; faith is super-rational. It does not go against reason, but it does by necessity go beyond reason and what the eye can see. Western Christianity struggles with what Paul Hiebert refers to as “the flaw of the excluded middle.”<sup>14</sup> This flaw comes from within the Christian modern worldview which acknowledges cosmic warfare but believes it occurs in the heavens and not in the material world at hand. Hiebert shares three divisions of reality for believers: the “visible things of this world”, the “invisible things of the other world”, and the “invisible things of this world.” The “excluded middle” emerges when ignorance, disbelief and dismissiveness occurs related to the “invisible things of this world.” The reality of Satan on this planet, the ongoing earthly activity of his fallen demonic spirits, and the ministry presence of angels are all ignored. As a tool for teaching, discussion and insight, a worldview with an “excluded middle” can be illustrated as follows—improved on from a Hiebert diagram (Figure 2).<sup>15</sup>

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<sup>14</sup> Paul G. Hiebert, “The Flaw of the Excluded Middle,” *Missiology* 10: 35-47, (January 1982).

<sup>15</sup> *Ibid.*

## WORLDVIEW REALMS

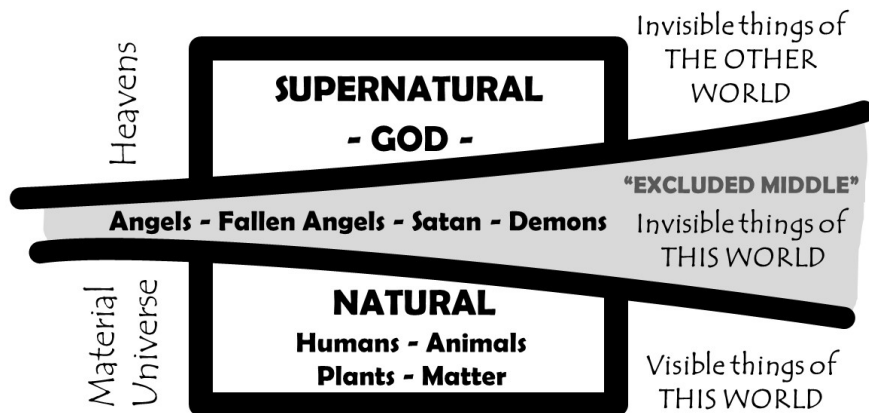


Figure 2. Worldview Realms

Our secular age presses people into existential living. The “here and now” of our earthly existence remains the focus rather than a large kingdom perspective. We are called to live out “the kingdom of God at hand” while living in the hope of “the kingdom yet to come.”<sup>16</sup> Living in a world without windows and only believing in the “visible things of this world” leads to a loss of meaning and a sense of hopelessness. The secular modern worldview forces people to gain all their significance in the lifespan of earthly existence. The temporal things of this world will one day give way to the eternal things and the visible to the invisible.

The “flaw of the excluded middle” can be removed by living a supernatural faith. This includes a belief in the “invisible things of this world” such as the reality of angels,

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<sup>16</sup> George Ladd’s theological perspective on the kingdom of God is of vital importance for establishing a disciple-making and missional sending church vision. “The Kingdom is primarily the dynamic reign or kingly rule of God, and, derivatively, the sphere in which the rule is experienced. In biblical idiom, the Kingdom is not identified with its subjects. They are the people of God’s rule who enter it, live under it, and are governed by it. The church is the community of the Kingdom but never the Kingdom itself.” George Eldon Ladd, *A Theology of the New Testament* (Grand Rapids, MI: Eerdmans, 1974), 111.

demons, spiritual warfare, divine healing and the empowerment of the Holy Spirit. But it also requires engagement. The challenge of this project, to create a place for deliverance ministry within in a local church, lies not so much in the context of understanding secular people who may need inner healing and deliverance, but understanding why Christians are not willing to be equipped for such ministry. The local church must minister within the reality of the biblical worldview as envisioned in this diagram (Figure 3), adapted from one presented by Paul Hiebert.<sup>17</sup>

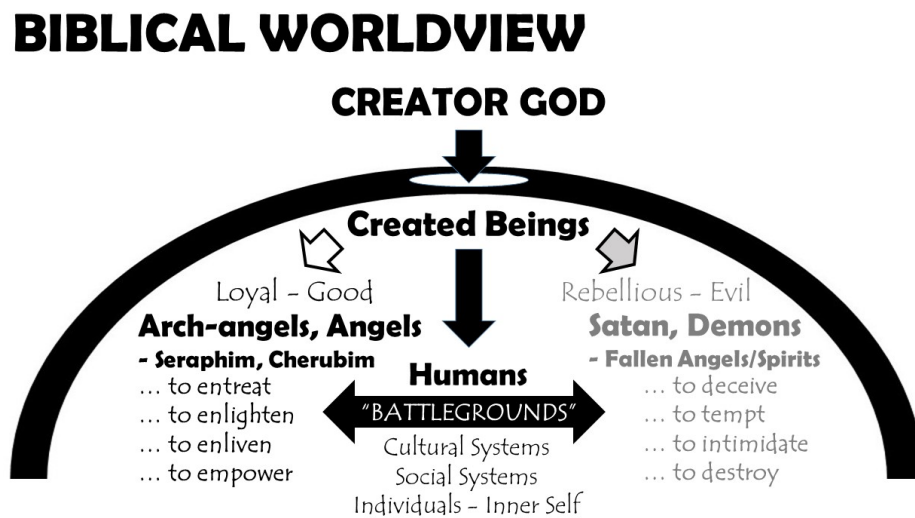


Figure 3. Biblical Worldview

Satan bullies real people through personal warfare and through cultural/social warfare. Scripture is upfront about the battle, yet there is still weak ownership by Christ-followers. The pastor and discipleship trainer, Dr. Karl Payne, relates the following in his work *Spiritual Warfare: Christians, Demonization and Deliverance*.

The paradoxical confusion is not usually over the New Testament writer’s awareness of spiritual warfare, but over the relative silence of the Evangelical church in North America about it, despite Scripture’s testimony to its reality. ... We fear the unknown, and we fear potential theological associations with groups

<sup>17</sup> Ibid.

or individuals who abuse this subject. Failure to prepare for spiritual war can, however, be just as irresponsible as excessive preoccupation with the subject.<sup>18</sup>

Merrill Unger came to the same conclusion and concern for Christians over forty years ago in writing,

Missions involving espionage are frequently as crucial to winning a war as actual battles. Without intelligence of the enemy's strength and position, the results of any military encounter would be highly dubious. Yet believers sometimes display an obvious disinterest in what the Bible reveals about Satan and demons. Or, what is even worse, they manifest a morbid fear of such a study. This apathy or dread is almost as perilous as the opposite extreme of fanatical occupation with evil."<sup>19</sup>

Into the heart of both the person in bondage and the person to be sent on mission is cultivated fear and ignorance. I have come to believe the primary purveyors of these two contaminating elements are the entertainment industry and the local church. On film the works of the demonic world are either glamourized or given sensational treatment and visualization that brings fear. Where freedom is found in a Christ-honoring deliverance ministry there is order and not confusion, chaos or fear. In the church the subject is sometimes given a glancing review but mostly silence. No serious scriptural investigation is pursued, and no practical training is developed concerning spiritual warfare, inner healing and deliverance ministry. There is no pressing challenge for Christians to overcome the works and workers of the enemy. If there is, then sometimes churches rush to the opposite extreme, as mentioned, of fanatical indulgence. Fear and ignorance need to be replaced with authority and power.

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<sup>18</sup> Karl Payne, *Spiritual Warfare: Christians, Demonization, and Deliverance* (Washington DC: WND Books, 2011), 56.

<sup>19</sup> Merrill Unger, *What Demons Can Do to Saints* (Chicago: Moody Publishers, 1977), 17.

## The Contributing Emptiness of Postmodernity

Deliverance ministry deals not only with the demonic and their strongholds, but the beliefs, disbeliefs and unbelief behind the stronghold. There are consequences to the continued shift in the western world away from a biblical worldview. The premodern world, which gave a place for religion as an anchor of truth, reality and certainty, gave way to the modern world of the Enlightenment. Modernity set religion aside as the anchor and replaced it with science, reason and progress. Then beginning towards the end of the twentieth century, the modern worldview began to give way to a postmodern worldview or postmodernity—sometimes seen as an extension of modernity because it fell short or is a reaction to modernity due to disillusionment.

A conclusive definition for postmodernity is difficult to articulate, but there are some key features underpinning a direct influence on the minds and lifestyles of people. Postmodernity has lost faith in the optimism modernity claimed for the future and has come to doubt if there is even progress to be made in our world. A general sense of “gnawing pessimism” has become a defining mark of the emerging age.<sup>20</sup>

So also, pluralism has given rise to multiple voices declaring the way of reality with no one voice for meaning, or truth, being prominent. A great analogy to explain postmodernism is given by Richard Middleton and Brian Walsh in *Truth Is Stranger Than It Used to Be: Biblical Faith in a Postmodern Age*. They state, “Postmodern life is like a carnival ... a carnival that offers a myriad of sideshows calling for our momentary

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<sup>20</sup> Stanley Grenz, *A Primer on Postmodernism*. (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1996), 7.

attention.”<sup>21</sup> This contrasts with the "greatest show on earth" as proclaimed by modernity. Pluralism may be seen by its proponents as providing options, but it breeds distraction, doubt and erodes truth. Of course, the mantra “there is no absolute truth” is a hallmark of postmodernity—a self-defeating statement as it makes a claim of absolute truth to assert the belief. With no absolutes or divine truth to anchor society, it is set adrift to be torn asunder by any manipulating ideology. This is also true for the person seeking help. A genuine hunger for truth, and thus freedom, falls victim to noise.

An additional feature of postmodernity is the rejection of a metanarrative in our world. Everyone becomes consumed with writing their own life story, rather than becoming a part of God’s story. If there is not an overarching story going on in our world, then scripture’s narrative of God’s redemptive work of bringing about his kingdom is lost. Narcissism abounds while God’s glory is shunned. A traditional declaration of the United States, even stamped on our money, is the Latin phrase “*E pluribus unum*”, meaning “*Out of many, one.*” Our culture seems to be traveling in the opposite direction fragmenting into a myriad of pieces. Each person carries their own agenda, their own truth, their own morality, and their own definition of success. It is true even for the Christian who seeks to build his own kingdom or ministry, rather than God’s kingdom. Beauty exists in God’s diversity, but we cannot discard the unity He brings when gathering all creation under his authority and divine purpose. Satan is adamantly against humans beings gaining a glimpse of God’s metanarrative where redeemed humanity plays a central role in the fulfillment of God’s eternal purposes.

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<sup>21</sup>Richard J Middleton and Brian Walsh, *Truth Is Stranger Than It Used to Be: Biblical Faith in a Postmodern Age*. (Downers Grove, IL: Intervarsity Press, 1995), 42.



These postmodern features undermine the ministry of the church. They also impact a church's theology of evil at both the cosmic and personal levels. Postmodernity is not inherently sinful, but rather it imbeds an ideology that contributes to spiritual blindness, sin habits, resulting strongholds and an open playground for demonic activity.

### Cultural Influence, Spiritual Strongholds and the Interior Life

Concerning the influence of postmodernity and potential resulting sin patterns, unclean spirits continuously look for ways to attach, infest and wreak havoc. They do so in the interior life of a person by forcing one thing to lead to another. Their destructive intent can also work its way through families and social and cultural institutions—anywhere humans are involved because it is humans they seek to destroy.

As an example, a gnawing pessimism can grow into depression when combined with relational disconnectedness and lack of life purpose. So also, doubt impacts the mind breeding confusion and insecurity which can lead to indifference. Discontentment flourishes where distractions abound, affluence is pursued, and true spiritual hunger is not addressed. Depression, doubt and discontentment are playgrounds for the devil's works. There is no shortage of alternative lifestyles or addictive habits to lead one down the road to destruction. Satan and his workers are masterminds in escorting people, families and even nations to despair. Anything to keep them away from discovering true life in Christ and fulfillment in his kingdom narrative.

Ephesians 4:27 states "do not give the devil a foothold." A foothold is an open door for Satan to bring influence and even control. Footholds can occur in a person's life from ongoing unconfessed sin and embracing the ways of the world that are contrary to

scripture. I have seen sinful footholds lead to more serious spiritual strongholds, even some strongholds with demonic attachment and infestation. Although such should not be of particular worry to a person, neither should the possibility be ignored. Sin patterns, unhealed emotional wounds and personal brokenness can each alike attract Satan's greater attention.

Demonic strongholds of postmodern influence can include a judgmental spirit, arrogance, narcissism, false religions, depression, loneliness, doubt, fear, disbelief, confusion, spiritual blindness, sloth, greed, moral perversion, drugs, and spiritualism. Embedded sin patterns of postmodernity pursuits can easily gain root and attract the devil's workers. To bring freedom to others along the pathway of disciple-making necessitates the reestablishment of a biblical worldview and the willingness to fight spiritual warfare with the invisible things of this postmodern world.

### **Human Brokenness in a Fallen and Evil World**

Jesus ministered directly to the needs of people based upon a worldview dealing with both the visible and invisible worlds. The gospels of Matthew, Mark and Luke each record the launching of his public ministry after forty days of fasting in the Judean desert. During these days Jesus was confronted multiple times by Satan and tempted to turn aside from the will of God. The first temptation dealt with the lust of the flesh where Jesus is confronted about his hunger and tempted to turn stone into bread (Matthew 4:3-4). The second temptation dealt with the pride of life (Matthew 4:5-7) where Satan used a verse from Psalm 91-11-12 to have Jesus exploit his own power. It is interesting that

Satan uses scripture in this temptation as he often twists God's word even today. The third temptation appealed to the lust of the eyes.

Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. "All this I will give you," he said, "if you will bow down and worship me." Jesus said to him, "Away from me, Satan! For it is written: 'Worship the Lord your God, and serve him only.'" Then the devil left him, and angels came and attended him. (Matthew 4:8-11)

Although Satan left him in the desert, his attacks continued all the way to the cross, going behind the visible scenes of everyday activity to get Jesus to usurp the will of the Father. Some of those attacks were even through his follows as evidenced by Jesus rebuking Peter in Mark 8:31-33, saying "Get behind me, Satan! ... You do not have in mind the concerns of God, but merely human concerns." If Jesus was up against the attacks of the enemy in an evil world, then so is every human vessel who is made in the image of God. It is why James states "Submit yourselves, then, to God. Resist the devil, and he will flee from you. Come near to God and he will come near to you" (James 4:7).

The attacks of Satan come from both the visible and invisible realms in contemporary culture. Generations have come and gone, the first century has given way to a modern and now postmodern world, but in the invisible world the antics of the evil one still run according to New Testament times. That is why Paul exhorts the believer, "Put on the full armor of God, so that you can take your stand against the devil's schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms." (Ephesians 6:11-12).

In *Power Encounter in Spiritual Warfare*, Charles Kraft identifies the battlegrounds of a biblical worldview as two levels on which evil spirits fight, the cosmic-level and ground-level.<sup>22</sup> His perceptions can be placed within Hiebert’s excluded middle concept to present the following dimensions of spiritual warfare (Figure 4).

## DIMENSIONS OF SPIRITUAL WARFARE



Figure 4. Dimensions of Spiritual Warfare

The church of Christ must reckon with both levels of warfare, particularly not denying ground-level activity as some liberal scholars overlook. There is cosmic-level warfare to be addressed within the overall ministry context of the Temecula Valley, but it is the ground-level warfare to which this project has its focus in developing a local church deliverance outreach. Wisdom begins with an understanding of how Satan operates on three key fronts of ground-level warfare, and how his direct attacks through

<sup>22</sup> Charles H. Kraft, *Power Encounter in Spiritual Warfare* (Eugene, OR: Wipf & Stock, 2017), 97-107.

his demonic workers bring about controlling influences in the lives of both non-believers and Christ-followers.

### The Battlefronts of the World, the Flesh and the Devil

Freedom and victory are to be found along the pathway of discipleship, but only if we fight on all three battlefronts of the enemy and understand the love, grace and power of Christ. Paul presents these battlefronts and the hope we have in Ephesians 2:1-5.

... you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. All of us also lived among them at one time, gratifying the cravings of our flesh and following its desires and thoughts. Like the rest, we were by nature deserving of wrath. But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved.

The last verses of this passage are where the Christian hope is anchored—a hope that The Awakening Church, by our very name, is passionate about declaring. But those who become alive with Christ through his saving grace are all exposed to the ways of this world, the cravings of the flesh, and the rulers of the kingdom of the air as the prior verses innumerate. The human life faces all three attack modes: the world, the flesh and the devil. Karl Payne states, "The world, the flesh, and the devil represent confrontation in three areas: sociological, physiological, and supernatural. The Bible discusses all three of these opponents, and all three are real. Yet, too many Christians lose more battles than they win and endure their walk with God rather than enjoy it."<sup>23</sup>

The believer must be aware of the battle lines of Satan's resistance to undermine God's will in their life. But awareness must be followed with action. Payne continues

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<sup>23</sup> Payne, 17.

with a personal exhortation. “But as you already know or will soon discover, a wish, a hope, and a prayer are not the best response to attacks from the world, the flesh, and the devil. Christians must be strategic in their responses to these three enemies, learning how to fight biblically and effectively rather than just sincerely.”<sup>24</sup> To fight biblically one must push back on the ways of the world by renewing the mind (Romans 12:1-2), choose daily to die to the flesh by yielding to life in the Spirit (Galatians 5:16-17) and overcome the devil by directly resisting him through the believer’s authority in Christ (Revelation 12:11, James 4:7). It is helpful to see the battlefronts depicted together (Figure 5).

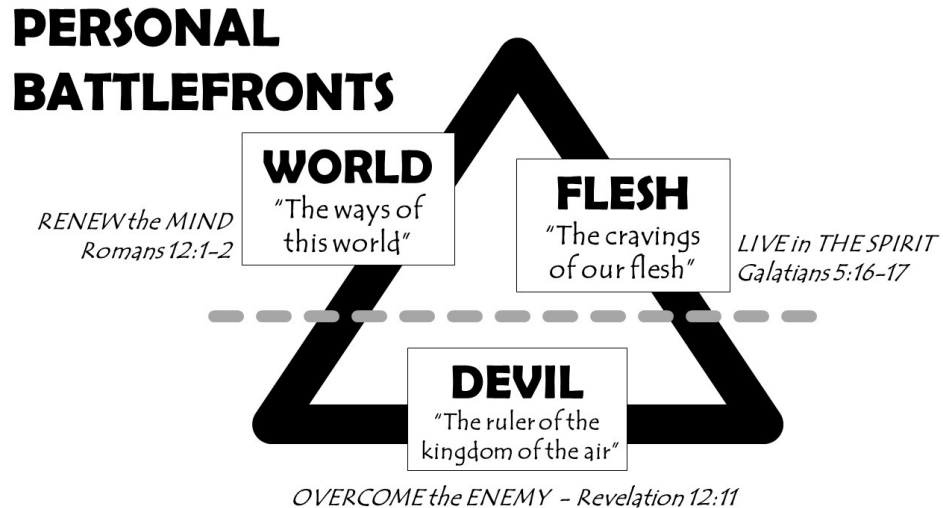


Figure 5. Personal Battlefronts

The hyphenated line on this diagram is presented as separating the world and the flesh from the direct attacks of the devil. This is not illustrated for the purpose of explaining ultimate reality, but to depict how Christians commonly set aside the direct attacks of the enemy as a separate category in practical theology, corporate teaching and

<sup>24</sup> Ibid. 18.

experiential ministry. All three battlefronts are equally in play with ground-level warfare and the Christian should neither ignore nor become transfixed on the battlefield below the line. However, for the purposes of this project, the focus will be further narrowed to confronting the direct attacks of the devil upon humans by demonic spirits. Jesus sent his disciples to both proclaim the kingdom was at hand and to demonstrate the power of his reign. “They went out and preached that people should repent. They drove out many demons and anointed many sick people with oil and healed them” (Mark 6:12–13).

### Demonization and the Christian

In order to drive out demons and deal directly with overcoming the supernatural attacks of the devil, we must initially own two realities. First, Satan exists, but he is not omnipresent. He is not the opposite of God but on the evil side of the scale. He is a created fallen archangel by the name of Lucifer who God cast to the earth to roam about with a host of other fallen angels who rebelled with him in the heavens (Isaiah 14:12, Luke 10:18, Revelation 12:7-9, 1 Peter 5:8). The devil moves about, but he cannot be everywhere at the same time as the Creator. Second, there are untold numbers of demons (fallen angels) who do Satan’s bidding instead and they are real. Peter Horrobin devotes a full chapter in his book on *Healing Through Deliverance* to the characteristics and activity of demons. He begins by simply stating a needed awakening among believers, “Demons are alive! Demons are not just ideas or indefinable forces that operate from within the mind of man. They are living, functioning spiritual beings with a mind, characteristics and will of their own.”<sup>25</sup>

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<sup>25</sup> Horrobin, 100.

If the Christian is not persuaded there is a spiritual world of real evil spirits influencing the course of human existence and preying upon the brokenness of individual lives, then there is no hope for establishing a deliverance ministry of freedom. It seems like a forgone conclusion for a Bible believing person, yet the denial of the spiritual reality will enable ground-level demons to run unbridled. Horrobin goes on to state,

They are living beings with personality and the power of speech, but they are disembodied and have to live out their existence in someone else's body. They are all in the service of Satan and are deployed by him against mankind. When they occupy a person, they inflict their character and presence on the victim. They will try to do this while remaining hidden so that the person will not seek out the ministry of deliverance, the only course of action that can help them. All demons have to bow to the knee of Jesus, therefore, it is only Christians who are able to bring healing to demonized people.<sup>26</sup>

The living evil demons of this earth are looking for hosts upon which to influence, invade and ultimately bring destruction. Jesus spoke in Matthew 12:43–45 describing what happens in the unseen of this visible world with ground-level demons.

When an impure spirit comes out of a person, it goes through arid places seeking rest and does not find it. Then it says, 'I will return to the house I left.' When it arrives, it finds the house unoccupied, swept clean and put in order. Then it goes and takes with it seven other spirits more wicked than itself, and they go in and live there. And the final condition of that person is worse than the first. That is how it will be with this wicked generation.

If Satan is not omnipresent and demonic spirits are the actual entities attacking human beings, then the way they bring affliction must be understood next. Unfortunately, this is where the real argument and disagreement begins to take place in the Christian community, but it does not need to be the case. Considerable debate whirls around terminology. The question is asked whether a person, especially a Christian, can be

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<sup>26</sup> Ibid., 119-120.



possessed by demons or are they only oppressed. Charles Kraft writes, “The discussion over whether Christians can have demons living within them stems from two sources: (1) the terms that are used and (2) the lack of experience within the Christian community in delivering people from demons.”<sup>27</sup> The author C. Fred Dickason in *Demon Possession and the Christian* addresses the unfortunate Greek word translation found in some Bible versions that has brought confusion and even harm to those who are broken and afflicted.

Confusion has been introduced by translating this participle (daimonizomenos) as “demon-possessed.” The word possession implies ownership. Actually, demons own nothing. The New Testament regards them as squatters or invaders of territory that does not belong to them. In reality, God owns them, for he is their Creator and their judge. Such a faulty translation, then, misleads people regarding the state of the demonized person and causes undue consternation and terror in the hearts of the afflicted and those concerned for him.<sup>28</sup>

The proper translation of the Greek terms used in scripture should simply say “have a demon” for this is what the references mean.<sup>29</sup> The Greek word “daimonízomai” can be stated as demonization. In all the deliverance work I have encountered through the years, there is not one where I would describe the demonized person as possessed, including those who have been involved deeply in the occult and even Satanic worship. I see the word possessed referring to complete control by demonic spirits that have internal residency in a person. In fact, the most violently demonized individual in scripture would be the man from the Gerasenes. Notice how the demoniac still has his volitional ability intact to come to Jesus and seek salvation and freedom which he received that day.

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<sup>27</sup> Kraft, *Defeating Dark Angels*, 69.

<sup>28</sup> Fred C. Dickason, *Demon Possession and the Christian* (Chicago: Moody Press, 1987), 38.

<sup>29</sup> Kraft, *Power Encounter in Spiritual Warfare*, 99.

They went across the lake to the region of the Gerasenes. When Jesus got out of the boat, a man with an impure spirit came from the tombs to meet him... No one was strong enough to subdue him. Night and day among the tombs and in the hills he would cry out and cut himself with stones. When he saw Jesus from a distance, he ran and fell on his knees in front of him. (Mark 5:1–8)

If the attacks of the devil are orchestrated directly through his demons, then in one sense, all people can become subject to demonization through various kinds of spiritual strongholds. There is external and internal demonization. Externally demons can bring temptations, frustrate a person's desire to follow Jesus, bring opposition to the work of God, cause one to become obsessed with evil, cast an oppression on someone and even lead them into sin, bondage, illness or addiction. To fight ground-level warfare the believer is exhorted to "take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one" (Ephesians 6:16).

Demons can also take up internal residence bringing even more destructive work and bondage. It is sometimes challenging to describe how a spirit entity can be internal verses external (or both simultaneously), but scripture is clear that demons can reside within a person's body. Matthew 8:31–32 says, "The demons begged Jesus, 'If you drive us out, send us into the herd of pigs.' He said to them, 'Go!' So they came out and went into the pigs, and the whole herd rushed down the steep bank into the lake and died in the water." This power encounter with Jesus states the demons came out of a human body and went into the body of an animal. The demons knew Jesus could drive them out of a vessel and they were fearful of being disembodied.

As one can be afflicted with a small splinter of wood that is both inside the skin and outside the skin, so also one can be afflicted from a demonic spirit that resides both within and without. Sometimes when a splinter is removed, later pain awareness brings to

light that a small piece is still resident inside the skin. I believe debate, related to the internal versus external demonization issue, is sometimes deliberated at length for much too long. The main concern is for the afflicted to be freed of the affliction, with keen discernment taken as to whether complete freedom has been gained. Nevertheless, for this discussion, internal means the demon resides within the body and external means it resides outside the body, or even possibly resting on the body.

There are various means by which a demon can go from being external to internal within the human being. These means are seen as a “gateway of entry” and are important to understand when engaging deliverance methodology as will be addressed later. Gateways can be open through ancestral ties, addictive behaviors, habitual sin patterns, traumatic experiences producing fear or insecurity, direct/indirect invitation through dabbling in occultic practices and even engagement in false religions. Demons know their point of entry whether through birth, habitual sin, invitation or curses.

Internal demonization can occur at different levels. In the diagram which follows (Figure 6), I have placed the words oppression, afflictions, attacks, vexations and even the word possession on a continuum. The words depict an increasing level of control, though as mentioned prior, the possession word is not really the appropriate term for even those with the most severe internal demonization because it implies complete ownership. The placement of the particular words, and even their meaning, is not of critical importance in the diagram. It is the fact there is an ever-increasing degree of severity from external demonization to internal demonization that can occur with individuals. Discernment is needed especially as it relates to the “gateway of entry” and the reason why a demonic spirit may have gained internal attachment and the degree of its strength.

# DEMONIZATION CONTINUUM

Greek = "daimonizomai"

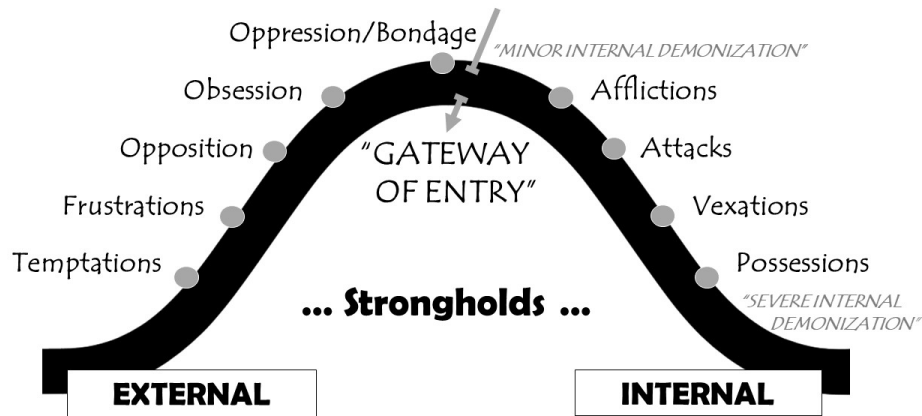


Figure 6. Demonization Continuum

As illustrated, demonization can be envisioned on a continuum from external to internal with a definitive “gateway of entry” whereby the internally demonized need more directed deliverance work or a power encounter to set them free. I have ministered to people with issues along the whole spectrum with more being found on the minor end of internal demonization. What matters is not where their problems have landed them, but whether they are willing to let Jesus lead in setting them free. The diagram, terminology and perspective has helped encourage many to consider whether they need deliverance.

However, even with better terminology, the question whether a Christian can be internally demonized remains a divisive issue of disagreement for many. This is where the second point of Kraft’s seasoned perspective as a practitioner, along with many others, must be weighted in the discussion. He referenced the problem with the lack of experience among Christians in delivering people from demons—including, and maybe

most importantly the lack of experience among the clergy. Clinical practice quickly brings a worker to a crossroads.

This was true in my first deliverance session as a prayer support person mentioned in the introduction with my seminary friend being freed of several demons. I had three choices: dismiss as deception the supernatural evil voiced from within through the mouth of my friend, doubt my long-time friend studying for the ministry was a genuine Christ-follower or change my belief that Christians could not be internally demonized at some level. I chose the last option and it has been verified in over a hundred different counseling session with those afflicted. Dickason states,

The burden of proof lies with those who deny that Christians can be demonized. They must adduce clinical evidence that clearly eliminates any possibility in any case, past or present, that a believer can have a demon... We must note that those who deny that Christians can be demonized generally are those who have not had counseling experience with the demonized. Their stance is largely theoretical.<sup>30</sup>

This is not to discount those debating on a theoretical level or those who want more scriptural support, but we must allow actual experience to inform our position. The scriptures neither give definitive support either way on the subject. Probably the closest example from the ministry of Jesus is with the woman healed from a spirit of infirmity on the sabbath in Luke 13:10-17. The Jewish leaders were complaining about what Jesus had done and he responded, "Then should not this woman, a daughter of Abraham, whom Satan has kept bound for eighteen long years, be set free on the Sabbath day from what bound her?" (Luke 13:16). Christ acknowledged that the woman freed from Satan's captivity was a child of Abraham. Jews without genuine faith were merely said to be

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<sup>30</sup> Dickason, 175-176.

from the seed of Abraham. But Galatians 3:7 states, “Understand, then, that those who have faith are children of Abraham.” Jesus called this woman a daughter of Abraham.

Another practitioner, George Birch, writes in *The Deliverance Ministry, Practical Ways to Counter the work of Satan Today*, “If we have trouble understanding how a Christian can have a demon dwell in his body, there are other problems just as difficult to understand, but which we know do exist; namely how can God and Satan inhabit the same world, or how can the Holy Spirit of God dwell in the body of a carnal Christian?”<sup>31</sup> So also, physical cancer in the body is not of God, and yet some Christians have to fight against the indwelling presence of killer cells every day due to a fallen creation. It is a gruesome analogy, but I have come to see demonic spirits like parasites who have attached themselves inwardly to a person’s body, mind, emotions and will. It is as if the internally demonized person has parasitic worms that need to be expelled.

Theologian Merrill Unger, mentioned prior, changed his early opinion on whether Christians could be internally demonized after he wrote a book on demonology in which he stated his disbelief. After it was published, the professor with a Ph.D. degree from John Hopkins University who taught Old Testament for two decades at Dallas Theological Seminary, received countless letters of correspondence and calls from missionaries and others asking him to reconsider his stance on demonic influence with Christians. Unger set out to find the truth on his own resulting in twelve years of research, interaction with those involved in spiritual warfare and personal counseling in his office. He changed his view due to clinical realities, testimonial witnesses and the

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<sup>31</sup> George Birch, *The Deliverance Ministry* (Norwood, MA: Horizon House Publishers, 1988), 92.

reinvestigation of scripture. He rewrote his demonology work and published it under the title *What Demons Can Do to Saints*. He shares this key understanding on the issue.

“Demons cannot indwell a Christian in the same sense that the Holy Spirit indwells. God’s Spirit enters a believer at salvation, permanently, never to leave (John 14:16). A demon, by contrast, enters as a squatter and an intruder, and is subject to momentary eviction. A demon never rightly or permanently indwells a saint as the Holy Spirit.”<sup>32</sup>

### Internal Attachment of Demonic Spirits

It is important to understand the wholistic nature of the human vessel in order to grasp where a demonic spirit can and cannot reside internally. 1 Corinthians 6:19 says, “Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own.” This reality, combined with an understanding of what is sometimes referred to as the human soul (the mind, will, and emotions), enables one to hold both the truth that a Christian is possessed by the Holy Spirit, but can also possess unclean spirits. For example, when one is physically sick with a head cold they never communicate to others that they are “cold possessed”, but may share they are not feeling well because they possess a cold. So also, a Christian is never demon possessed, but they can possess demons. Gregory Boyd reminds us in *God at War* that, “demons are ‘restless,’ like one traveling in a desert without water, until they locate a ‘house,’ whether this be a person, a region, a nation or a generation. Having ‘abandoned

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<sup>32</sup> Unger, 51-52.

their own home' by rebelling against their Creator (Jude 6), these spiritual parasites perpetually seek to make another being their host.”<sup>33</sup>

The following human “temple” diagram depicts the wholistic nature of a human being and associates the body, soul and spirit to the different courts in the Jewish temple. In like manner, the diagram is a simple means to help illustrate, teach and clarify where corrupt demonic parasites (represented by dots) take up internal residence (Figure 7).

## HUMAN “TEMPLE”

1 Corinthians 6:19 (NLT)

Don't you realize that your body is the temple of the Holy Spirit, who lives in you and was given to you by God? You do not belong to yourself,

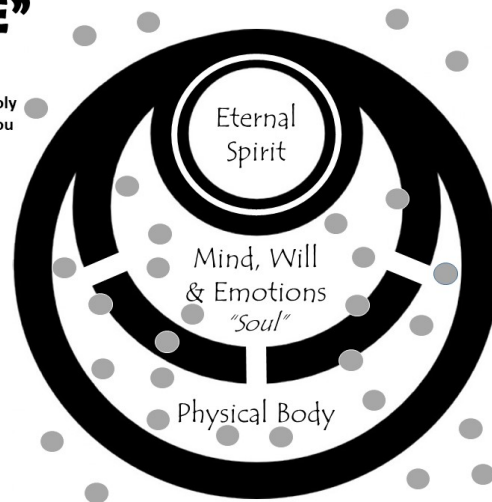
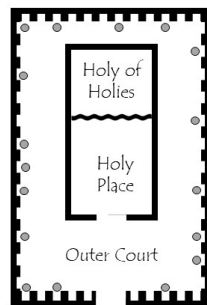


Figure 7. Human “Temple”

There are differing views as to whether the spirit and soul are the same in scripture. Some passages seem to readily interchange soul and the spirit (Luke 1:46-47, Matthew 10:28). Then there are other passages like 1 Thessalonians 5:23, “May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ.” The dichotomy verses trichotomy debate of human nature does not ultimately matter concerning

<sup>33</sup> Boyd, Kindle Electronic Edition: Location 3673.



deliverance, but one should not become dogmatic either way. The diagram places soul in quotes for this reason. The important part is to believe demons can afflict both the material and the immaterial dimensions of mankind. Attention must be given to the “soulish” parts of a person such as the mind, will and emotions. Peter Horrobin upholds the trichotomy view and summarizes the three aspects of the soul as follows,

The mind is the part of the soul that processes all incoming information through the physical senses. It thinks and provides a rational basis on which to make the day-to-day decisions of life. The mind is not the brain ... Emotions are feelings that we experience inside ourselves as a response to events that are going on around us ... The third principal aspect ... is that with which we make decisions—the will.<sup>34</sup>

He concludes,

Man has three principal dimensions to his creation, and one of these, the soul, has three specific aspects to it. While man is an integral whole, and the different dimensions cannot be fully separated from each other, it is clearly possible for man to be sick in any of these dimensions ... man can also be sick in any one of the areas ... through the presence of an evil spirit.<sup>35</sup>

It is of utmost importance to understand once a person invites Christ into their life, then unclean spirits cannot reside where the Holy Spirit dwells. Ephesians 1:13-14 boldly declares, “And you also were included in Christ when you heard the message of truth, the gospel of your salvation. When you believed, you were marked in him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God’s possession—to the praise of his glory.” A Christ-follower is God’s possession and they are possessed by his Holy Spirit—no demonic spirit can touch the spirit of a believer. I personally have found this to be true in my own

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<sup>34</sup> Horrobin, 60-63.

<sup>35</sup> Ibid., 64.

deliverance ministry practice when questioning demons, as Charles Kraft also has in his many years of work.

The way the Holy Spirit enters is, I believe, by uniting with the spirit, the “heart” or innermost being, of the person who surrenders himself to God. I have tested this scores of times, ... by commanding demons (under the power of the Holy Spirit, who forces them to be truthful) to tell me if they live in the person’s spirit. They consistently reply something like, “No, I can’t get in there. Jesus lives there.” When they are commanded to tell us when they had to leave the Christian’s spirit, they give the exact date of the person’s conversion.<sup>36</sup>

A powerful and fresh vision of what Jesus does during a deliverance ministry emerges from these points of information and the diagram—the understanding of human nature/body, the immaterial aspects of the soul and the place the Holy Spirit resides in the inner life of a believer. I prefer not to use the word exorcism to describe deliverance as it depicts formalized rituals and often secretive acts of appointed clergy within high churches like Catholic, Anglican and some Methodist societies. Such a term only brings up misleading impressions as portrayed on a movie screen or in tabloid print. Rather, it is best to describe deliverance as expulsion—demons are stripped of their power and expelled. They are kicked out of residency in the body, mind, will and emotions of a person. Because the Spirit of Christ dwells in a believer’s inner spirit, the picture of Jesus that emerges is similar to that of him stepping into the outer court of the temple to expel the corrupt money changers. Jesus is a demon expeller, not an exorcist.

Jesus entered the temple courts and drove out all who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves. “It is written,” he said to them, “‘My house will be called a house of prayer,’ but you are making it ‘a den of robbers.’” (Matthew 21:12–13)

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<sup>36</sup> Kraft, *Defeating Dark Angels*, 72-73.

Demons can be called robbers, rats, parasites, intruders or squatters—it does not matter—they need to be expelled for one to become well. Through a combination of inner healing counseling (to deal with the garbage of emotional brokenness and sin) and power encounter deliverance (to expel any attached demonic spirits), freedom can be found through Jesus Christ. There is hope when the full forgiveness, provision, and power of the cross and resurrection are brought to play.

The goal in this chapter has been to lay out a biblical worldview and theology for a viable deliverance ministry. There are invisible and real beings in this world who fight against the purposes of God and bring destruction in the lives of humans. These beings are demonic spirits, or fallen angels, and the Christian is at war. Because of the finished work of Christ on the cross and by his resurrection, we fight from victory and not towards victory. The warfare is fought against cosmic-level and ground-level demons. It is ground-level demons who afflict family members, friends and neighbors. The church of Christ is an ambassador of his hope and his power to set people free.

The calling is the same as the New Testament church. Boyd states, “The ‘kingdom of God,’ as Jesus uses the term, refers to nothing other than his ministry, and the ministry he gave to his disciples, of setting up God’s rule where previously there had been Satan’s rule.”<sup>37</sup> Jesus sent his disciples to both proclaim the kingdom message and demonstrate the kingdom ministry—preaching the gospel, calling all people to repentance, exhorting every person to faith in Christ, caring for those in need, healing those who are sick and freeing those who are demonized. The reign of Christ was

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<sup>37</sup> Boyd, Kindle Electronic Edition: Location 3461.

operative then and is now still at hand. The church is to continue laboring fiercely until Christ's kingdom comes in its fullness at his return. Christians steward his same authority today proclaiming and demonstrating the kingdom gospel with love, truth and power. Such activity defeats demons at the cosmic and ground levels. Boyd exhorts, "Since we live in the dynamic tension between the "already/not yet" of Christ's victory, these defeated forces yet have to be reckoned with. Between the D-day of the cross and the V-day of the eschaton, there are battles yet to be fought."<sup>38</sup>

In this warfare, the battlefronts of the world, the flesh and the devil are real and require the attention of each person to defeat the enemy, live a victorious in Christ, and be an effective kingdom-disciple. Discussion related to inner healing, counseling and the ability to renew the mind, live in the Spirit, and overcome the lies of the devil needs to be a part of any freedom ministry. However, the focus of this project is narrow, and attention is given foremostly to the power encounter aspect of deliverance work. The Greek word for being under the influence of evil spirits is the term demonization. Demons do the devious work of Satan because he is not omnipresent. Their activity plays out along a continuum from external to internal with deepening ranges of severity.

It was stated that inefficient terminology and the lack of deliverance experience have both brought confusion related to whether a believer can be internally demonized. It is not only our terminology, but our theology that must change. For this reason, attention was given in this chapter to redefining terms, understanding the nature of the human being, identify the way demons attach themselves and how Christ expels unclean spirits.

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<sup>38</sup> Ibid., Kindle Electronic Edition: Location 5082.

But our biblical theology must move to a practical theology and bring Christians into a direct experience of both receiving and ministering deliverance as needed in our postmodern world. The mounting brokenness and lostness being experienced today compels the church to operate with power and precision. Therefore, the following section looks specifically at ministry practice beginning with a chapter on a methodology for a deliverance session.

PART THREE  
MINISTRY PRACTICE

## CHAPTER 4

### DELIVERANCE SESSION MINISTRY DIRECTIVES

A biblical and theological justification for a local church deliverance ministry is foundational, but it will remain theory without experience or an established ministry model. Christ-followers often carry the same concerns and apprehensions about a public deliverance ministry as I did in prior years, except they have no personal experience sitting in deliverance sessions where the power of Christ sets people free. This chapter envisions a healthy and compassionate deliverance procedure that can be implemented within a larger freedom encounter ministry provided by the local church.

With the disciple-making pathway in view, my attention is given to the methodology of the deliverance session itself and a way to test if someone is under possible internal demonization. The broader freedom ministry aspects of biblical counseling, inner healing and spiritual formation are outside the limits of this project, but nevertheless always critically in mind. The deliverance directives presented might seem too clinical for some, but surgeons have a plan in mind even in exploratory surgery.

There is no definitive scriptural directive concerning how an actual deliverance of a demonized person should take place. Gerald McGraw, former theology and New Testament professor at Tocca Falls College of the Christian and Missionary Alliance

trained many students, pastors and missionaries in deliverance work. Although I did not attend the college or sit directly under McGraw's teaching, I have been the beneficiary of his training through Tocca graduates with whom I have met, in particular those at the Alliance Theological Seminary where I attended in 1985. These peers were the leaders at the first deliverance session I was a part of as related in the introduction. McGraw delineates various methods evangelicals have employed: Prayer Only method, the Simple Command method, Charismatic/Discernment method, Truth Encounter, the Ritual method.<sup>1</sup> Each method can see God's power work because the power for deliverance is not in a procedure, but in a person—the person of Jesus.

Yet there is a method espoused by McGraw and others before him<sup>2</sup> that has effectively apprenticed many leaders and reflects the ways of Jesus. Considerable insight about the methodology of deliverance can be drawn from the two most detailed passages of scripture related to Jesus and freeing someone of demons—the Gerasene demoniac (Mark 5:1-17) and the demonized boy (Mark 9:14-29). Each of these passages should be studied at length. Gerald McGraw summarizes essential aspects in both stories of Jesus that need to be kept in consideration concerning methodology. Related to the Gerasene demoniac he references,

In summary, if this incident that provides the most details demonstrates Jesus' normal deliverance method, Jesus ministered intentionally and mercifully. He went to the isolated region where the need was, instead of seeking publicity. He responded to a vital act of submission by the sufferer. He addressed demons

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<sup>1</sup> Gerald E McGraw, "An Effective Deliverance Methodology: Then and Now," in *Alliance Academic Review 1996*, ed. Paul L. King (Camp Hill, PA: Christian Publications, 1996), 151.

<sup>2</sup> A.E. Ruark, a Canadian professor credentialed by the C&MA brought this method to the forefront in more recent times while Ernest B. Rockstad, a Baptist pastor was an early prominent influencer in the United States. See their works noted in the bibliography.



verbally. He inquired the name of a demon, apparently the chief. Repeatedly He asked questions and made commands as necessary. He used full authority from the Father to deal with the foes. He sent demons to the abyss. After deliverance He spent time with the counselee, instructing on life reorientation to God's will and sharing one's release—even with hostile, misunderstanding people.<sup>3</sup>

Concerning the demonized boy at the foot of the mountain, McGraw observes,

In summary, this case uncovers methodologies likely used constantly in Jesus' deliverance ministry. Jesus listened to the victim's background and symptoms. Resenting the scribes' maneuvering, He sought the boy at once instead of allowing distractions. He inquired how long symptoms had been evident. He led the responsible person to fuller, more deliberate faith. He sought less publicity for the expulsion. Undaunted by a demonic attack on the victim, He addressed the demon by name, commanding it out permanently. After a kind, practical gesture toward the delivered person, He explained to His trusted workers the absolute need of prayerfulness and an active faith for success.<sup>4</sup>

A contemporary method for deliverance in accord with these encounters is the Testing of the Spirits method. It is the method McGraw passed on to his students and was passed onto me. It is based on 1 John 4:1-6 which warns about false prophets and calls believers to discern the spirit behind a person by seeing if they confess Christ as Lord, the one who came in the flesh. McGraw states, “As John says, this is the way to differentiate the Spirit of truth (Holy Spirit) from the spirit of error (demon)... Testing is not the quickest and simplest method, yet my colleagues and I have seen more thorough release and more lasting results with this method during the past twenty-five years than from other methods.”<sup>5</sup> Specific instructions related to this Testing of the Spirits method follow. The actual testing part is embedded in a broader discussion concerning the deliverance

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<sup>3</sup> McGraw, 151.

<sup>4</sup> Ibid.

<sup>5</sup> Ibid.

session environment—including necessary leadership, prayer support, deliverance counseling, demonic identification/expulsion and follow-up.

### **Preparation of the Deliverance Session Leader**

Being prepared as a leader to walk someone through deliverance of demonic spirits relies not on human ability, but on God’s power. Charles Kraft states, “God does indeed give spiritual gifts to help set captives free, but specific gifts are not required to minister to the demonized. The only qualification for a deliverance ministry is a humble, willing group of Christian people who, under the authority of Jesus, desire to bring healing and freedom to the oppressed.”<sup>6</sup> As the early disciples were willing to act in simple obedience to the commands of Jesus, so also every Christ-follower today should be encouraged to consider following in obedience. There are considerations, however, related to spiritual, emotional and mental well-being to be kept in mind.

The sincerity of one’s personal relationship with Christ is of essential importance when working with the demonized. A leader must be actively following Jesus, walking in daily obedience and willing to confess known sin. The individual is to put on the divine provisions of Christ through verbal prayer by claiming God’s word: adopting a believer’s position in Christ (Ephesians 2:5-6), coming under the covering of Christ’s blood (Exodus 12:13), taking up the armor of Christ (Ephesians 6:11-17). Seeking guidance from the Spirit by living a life of prayer and asking for wisdom daily (James 1:5) develops spiritual maturity and enables insight, knowledge

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<sup>6</sup> Kraft, *Defeating Dark Angels*, 54.

and discernment to be a part of leading any session. A sincere compassion for the hurting should also be a part of one's day-to-day life lived in the Spirit.

Although every Christian has the authority to invoke Christ's power, sometimes a person may not have the emotional strength during a season of life to be a part of deliverance work. It can be a demanding ministry. In my experience there needs to be a mindful awareness of one's emotional state of well-being and an effort to develop a small network of friends who regularly uphold the intercessory leader in private prayer. It is unwise for a session to last longer than three hours due to the emotional wear on both parties. Preserve a set amount of time and do not feel an urgency to go beyond what is deemed best. Emotional freshness in a follow-up session can often bring insight that is not gained when one has become weary.

A leader needs a resolved mind on the biblical worldview of the supernatural realm. A basic knowledge of all three battlefronts—the world, the flesh and the devil—and their impact will need to be discerned. So also, a leader needs to be mindful of the varying degrees of demonic activity that can occur along the continuum from external opposition to internal attachments. A scriptural study of how Jesus confronted the adversary and his demonic encounters is also a beneficial.

Yet it is important to remember a breath of knowledge for effective deliverance ministry is gained from experience, so one should not feel the need to know all realities of spiritual warfare before acting in faith and obedience. It is not a knowledge of the devil, evil or human suffering that is important, but a knowledge of Christ and his power. Boyd notes the following related to the church, "The problem of evil that New Testament authors grappled with was simply the problem of overcoming it.

The problem of evil we Westerners usually grapple with is the problem of intellectually understanding what we unfortunately rarely seek to overcome.”<sup>7</sup>

### **Intercessor Support in the Deliverance Session**

Prayer support is desirable within the session if the one seeking to know if deliverance is needed (henceforth referenced as the counselee) is agreeable to having others present. A friend or family member is helpful for emotional support too, if the presence of that individual does not hinder the counselee from being open and transparent. Supporters may also be leaders-in-training. It is not healthy to have non-believers and those wavering in their desire to follow Christ. Those offering prayer and emotional support do not need to have prior experience in deliverance work or knowledge as described beneficial to the leader. A steadfast spirit of belief, faith and sincere prayer adds great strength to a session. Having someone take notes during a session helps the leader concentrate more while also gaining a written record of demonic activity and personal strongholds needing to be addressed. Sometimes an intercessor has discernment to offer the leader. Kraft advises, “It is very helpful, for example, to have on a ministry team those with gifts such as word of wisdom, word of knowledge, discernment, healing, miracles, mercy and prophecy.”<sup>8</sup>

A ministry team of intercessors is a viable way to apprentice future leaders on the disciple-making pathway, but caution needs to be taken that the deliverance session itself does not become a side show of novelty, entertainment or intrigue.

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<sup>7</sup> Boyd, Kindle Electronic Edition: Location 483.

<sup>8</sup> Kraft, *Defeating Dark Angels*, 54.

Demons can detect game-playing and fascination with the dark spiritual realm. Outside the working of Christ, demonic spirits are not to be communicated to or dealt with in any manner. Formal commands against the enemy on behalf of all prayer workers will bring protection against demonic spirits for them and their household.

### **Observation Knowledge Concerning the Counselee**

The principle activity of demons is to: entice (James 1:14), deceive (1 Timothy 4:1-2), enslave (Romans 8:15), torment (2 Timothy 1:7, 1 John 4:18), drive and compel (Luke 8:29), defile (Titus 1:15), destroy (Mark 9:22), produce disease, afflictions, deformities (Luke 13:11; Matthew 17:15-18). Wherever you see these dynamics there is reason to believe the adversary is involved. It may not be through direct demonic encounter but through the ways of the world and the enticement of the sinful nature. Such observations bring insight for the leader and empathy.

Potential creations of spirits I have seen include spiritual blindness/doubt, unnatural desires, nightmares, debilitating fear, paralysis, obsessions and addictions. There can be more sensational activity like placing voices in the mind and paranormal activity. Suicidal thoughts are a prominent creation tactic of demonic workers as Satan hates human beings who are made in the image of God. The destruction of that image is of primary importance in whatever manner the adversary can get an individual to fall. Suicidal thoughts are a telling sign that some level of spiritual warfare is involved.

Although the entertainment industry exaggerates the character of what a demonized person looks and acts like, it is important to note that those needing freedom are common ordinary people that bear normal conversation and go about

their lives with routine responsibility. Comprehensive lists of symptoms and troubles to look for can be found from multiple sources, authors and practitioners,<sup>9</sup> but I will allow this inclusive statement of Karl Payne to depict a type of person potentially needing deliverance help.

They may battle daily with irrational fears, habitual feelings of inferiority, isolation and rejection, debilitating mental accusation and self-condemnation, and eating disorders. They may experience a seemingly insurmountable battle trying to read their Bible, to pray, or to grow spiritually. They may also have frequent thoughts of harming themselves or suicide, struggle with uncontrolled anger, bitterness, unforgiveness, or lust. They may feel hopelessly and helplessly controlled by sex, gambling, or drug and alcohol addictions. They may also have deep feelings of abandonment and social isolation, typically triggered by the notions that they are too unworthy to have any friends.

Very few of these individuals have played with Ouija boards and Tarot cards, howl at the moon, or pray to the devil. A person caught in an unrelenting, downward cycle of mental paralysis, overwhelming feelings of depression, guilt, and spiritual failure is more typical of the Christians I've worked with than the media's sensationalized stereotypes.<sup>10</sup>

### **Preliminary Counseling for a Deliverance Session**

Initial engagement of the counselee with the subject of spiritual warfare usually comes within the larger context of discussing issues related to life, relationships, brokenness or discipleship. When a person being counseled does not gain help through normal spiritual, psychological or medical advice, then mentioning the spiritual realm and strongholds is a reasonable step to consider. A diagnosis of internal demonization is never to be assumed unless it is substantiated. Sometimes

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<sup>9</sup> Such a list is part of the literature review of Horrobin's work on *Healing Through Deliverance*.

<sup>10</sup> Payne, 58-59.

those who think they are demonized are not, while other times individuals shy away from considering the reality when in fact it is a key factor in the challenges faced.

Be wise in bringing up the subject of demonic realities as it is usually unfamiliar and can cause fear. However, I have also experienced the opposite, where people become elated, relieved and hopeful. These individuals feel they cannot be honest concerning the interior battles they fight and have become silent—believing it is best to keep quiet rather than be labeled, falsely diagnosed or shunned. Preliminary counseling concerning deliverance has often awakened a person to realities they had no way of intellectually or verbally describing to family members, friends or professional counselors.

It is best to walk a person into the subject matter through scripture first. The gospel narratives of deliverance ministry with Jesus and the disciples help set a context for discussion and questions. Ephesians 2:1-4 and Ephesians 6:10-12, are also valuable stopping points for scriptural investigation. The diagrams presented in this project concerning biblical worldview, personal battlefronts, demonic continuum, the “Human Temple” and ROOTED strongholds are very helpful. Sometimes examples of other deliverance sessions I have led are sensitively presented whereby the power of Jesus to heal is upheld. This can also be accomplished through personal testimony about times God has brought emotional and spiritual healing to my own life. The desire is to create conversation about spiritual matters and the invisible things of this world.

Seek to discover what the person is struggling with connected to their problems, difficulties, fears and pains. Information gathering related to historical background, duration of issues, ancestral sins, traumatic events, questionable practices (including experimentation with occult activity or false religions), addictive behaviors and physical

ailments. There can be both natural and supernatural causes to problems so do not jump to conclusions. Inevitably strongholds have roots and beginnings which will later come out in deliverance, if it is needed. The information gathered in counseling has an amazing ability to inform later dimensions of fighting both internal and external spiritual warfare,

Always remember it is more important for a person to be saved and become a sincere Christ-follower than for mere deliverance to happen. Share the gospel and give the opportunity for the individual to cross the line of faith. Deliverance is gained and lasting freedom found only by the presence of Christ dwelling within the person. Jesus is the one who expels any unclean demonic spirits. The Lordship of Christ is essential as deliverance is always a secondary work in a session. Freedom depends on the person's willingness to surrender to Jesus more than any other factor. A sincere and yielded heart is necessary to move forward. More counseling and prayer may be need at this juncture depending on the disposition identified. There needs to be a simple and humble acknowledgement and desire for Christ to lead their life, or a willingness to be led.

Once a person expresses a willingness to investigate any demonization issues that may be afflicting their life, then let them know what a time of testing and deliverance entails. Brief details are enough but describe specifically the concept of the "reporting principle" to be mentioned later. Answer any questions that arise from all discussions.

Finally, in the counseling effort, discuss briefly the subject of demonic grounds. Demons give reasons why they have a right to afflict or remain if their presence is found. The grounds for rights need to be identified and removed. They are best removed before



testing and deliverance.<sup>11</sup> Lists made might include the following: known unconfessed sin, persons toward whom unforgiveness or resentment is held, notable traumas and hurts going back to early years, any occult involvement/drug use in one's life or a near ancestor. A prayer time to confess known grounds and receive Christ's forgiveness and power is needed. This is where the prior mention of the rats and garbage by Charles Kraft comes into practice, "Whether or not there are demons, emotional problems are primary; demonization is always secondary, just as rats are secondary to garbage. If we get rid of the rats and keep the garbage, the person is in great danger still."<sup>12</sup>

A discussion of demonic grounds should also lead to the counselee canceling any involvement in occultism practices as a bases for satanic activity or resultant spiritual strongholds. This includes satanic promises, curses and ancestral sins tied to these areas. Prolonged introspection over the specifics and recollection of events is not needed. Grounds can be confessed and repented of silently. The deliverance session itself will reveal any hidden grounds the preliminary counseling sessions do not uncover. Also keep in mind, power is sometimes gained by demonic spirits through items in the possession of individuals. Encourage the destroying of occultic objects or other objects and material

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<sup>11</sup> In some cases, more intensive inner healing counseling should take place at this time before further investigation as to whether deliverance is needed. Inner healing can address the lists of potential grounds including issues of unforgiveness and notable traumas and hurts. Peter Horrobin states. "Some critics of deliverance naively suggest that inner healing is all that is needed. On the contrary, some practitioners of deliverance disparage the process of inner healing, saying that it is unnecessary. In practice both are essential if full healing is to take place. While inner healing can take place before or after deliverance, our experience is that if none takes place before deliverance, then the process of deliverance is made harder for both the person being delivered and the person praying for deliverance." Horrobin, 478.

<sup>12</sup> Kraft, *Defeating Dark Angels*, 50.

things possibly tied to grounds for which demons could gain a stronghold. This can be done after deliverance, but if done beforehand it can be helpful.

### **Testing of the Spirits**

After an explanation of spiritual strongholds and a discussion of demonization, the counselee can be given the option to enter a time of testing to help determine if there are any demonic spirits at play in the challenges they are facing. Read 1 John 4:1-3 together which serves as a bases for the testing of the spirits method.

Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world. This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God, but every spirit that does not acknowledge Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming and even now is already in the world.

One of the pioneers in modern deliverance ministry is Archie Ruark, a Canadian Christian and Missionary Alliance pastor. He saw in the 1 John 4:1-3 passage not only the confession or denial of the doctrine of Christ's incarnation, but a means by which to personally address demonic strongholds. A biographer of his writes, "Ruark's straight line thinking saw these spirits who would not make this vital confession as literal beings with specific, evil personalities. They were not simply influences behind false prophets, nor a general aura of antichristian teaching."<sup>13</sup> He compared it to Jesus rebuking Peter when saying in Mark 8:33 "Get behind me, Satan! ...you do not have in mind the concerns of God, but merely human concerns." Jesus looked through the eyes of his

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<sup>13</sup> Dorothy Brotherton, *Quiet Warrior: A. E. Ruark—Deliverance Pioneer* (Beaverlodge, Alberta, Canada: Spectrum Publications, 1991), 102.

friend Peter and saw the evil spirit speaking lies concerning the necessity of the Messiah to lay down his life for others. It is not that Peter had a demon, as much as there was an evil spirit influencing his mind to be a tool in the hands of Satan to tempt Jesus.

In similar manner, if there is the possibility of indwelling demons within a person, then a time of testing whereby the false spirit is addressed concerning the truth of Christ is appropriate. Although speaking directly to spirits is rightfully unadvised, as in spiritualistic practices, it is appropriate for freedom purposes to confront them concerning truth as did Jesus. Jesus spoke to demons putting them in their place not only with the rebuke of Peter, but with the Gerasene demoniac (Mark 5:1-17) and the demonized boy (Mark 9:14-29). When bathed in prayer and for the purpose of bringing wholeness to a troubled person suspected of internal demonic strongholds, I believe with Ruark, McGraw and others that confronting evil spirits verbally is directed by the Holy Spirit. It is important to remember that the instruction of 1 John 4:1, “test the spirits to see whether they are from God”, is written to Christians.

The most critical part of the testing method for the counselee is to understand the means of reporting what is going on within them or what can be referred to as the “reporting principle.” When the deliverance leader establishes a sacred space environment and begins to address questions to any potential indwelling spirit, the counselee then reports to the leader anything that comes to their mind during the questioning period. It may be something audible, a voice they hear, something they may visualize in their mind, something that seems to come silently to them, an emotional feeling or even a physical discomfort they suddenly have in their body. Oftentimes it

takes a while for a person to confidently dial into this “reporting principle” process and be able to communicate clearly to the leader what is going on internally.

Concerning the means and importance of the reporting process in deliverance ministry, I concur with Charles Kraft’s advice from his years of experience.

When demons inside people respond, the person often will hear the answer either vocalized or as an impression from inside his or her head. Which of these occurs depends on two factors: (1) the strength of the demon and (2) how readily the person allows it to speak. Some ... are so distraught by the presence of another being inside them that they repress the ability of even quite strong demons to speak. Once they recognize that another being is indeed present but that we have authority and power over it, they usually cooperate well with the process.

Weak demons may not have enough strength to make use of the person’s vocal cords. Therefore, they communicate by giving the person impressions that the person then reports to the team. Or they may give the person images. ... When demons begin to respond, it is common for people to be confused as to which words are theirs and which are those of the demons. I ask the person to report to me whatever thoughts and impressions come and to let me help sort them out. Together, we usually find it easy to make a distinction. In this way we carry out quite satisfactory conversations with the demons, whether they are talking directly through the person’s vocal apparatus or communicating by impressions that the person speaks.<sup>14</sup>

It is important to explain that the prayer leader is going to be speaking, not to the counselee, but to the spirit realm that exists. The leader may become stern with their words (never shouting), looking through the person’s eyes and directly to any spirit that God brings to stand at attention which must reveal itself. I have found demons often manifest themselves in some type of way by the look given with the eyes. Therefore, during the time of testing and deliverance, the counselee should stay focused with their head up, keeping their eyes on the leader, and remain attuned to the reporting process.

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<sup>14</sup> Kraft, *Defeating Dark Angels*, 274.

To establish the sacred space environment for a time of testing and deliverance it is valuable to have prayer as a team of intercessors and with the counselee. Worship is also an excellent way to create the space conducive to a true test and assuring to the individual. Demonic spirits despise genuine love and praise even more than prayer. Create an atmosphere with songs, hymns and the reading of Psalms whereby Jesus is glorified and his victory through the cross and resurrection is remembered.

The individual seeking freedom then offers the following prayer of commitment, or one similar. Have them read through it in private and then pray it out loud.

Counselee Prayer of Commitment: Heavenly Father, I want to belong completely to you. I give you my body, soul and spirit. I choose to love you with my heart, mind, and strength. I want you to reign in every area of my life. I take my rightful position with Jesus Christ in the heavenly realm and place my feet upon all demonic forces. I break all curses of Satan over my life and my family.

If there are any demons in me, I give them permission to use my mind and mouth to reveal themselves when questions are asked. They must harm me in no way whatsoever. I demand all demons that may be in me to leave during this session when ordered out by command of the leader. They must go permanently and promptly into the abyss or wherever God commands them to go. I proclaim this prayer and make these commands in the name of my Lord Jesus Christ. Amen.

Following the counselee prayer, the leader further establishes the sacred space environment. This includes prayer that appropriates the authority of Jesus entrusted to the believer in Christ (Ephesians 1:18-23, Colossians 2:12-15, 1 Peter 3:22, Revelation 12:11). Specific commands are then made to any and all demonic spirits that may be associated with the one afflicted (Luke 10:19). These commands should be made in

order to protect the individual and the process involved. Various commands found helpful include the following.<sup>15</sup>

- No distraction, harm or violence to anyone in this room or family members.
- No demonic spirit is allowed entry upon any question asked of internal spirits.
- No exchange of communications between demonic spirits, within or without.
- No premature exit of any demonic spirit, but only out upon command and then directly to the abyss or where God would send them.
- The punishment of Christ is upon disobedience, lying, deceit and defiance.
- No demons can hide in any part of the body, mind, will and emotions.
- No demon is permitted to split, re-name itself or re-group with any others
- The breaking of all previous commands of Satan, occultist holds, satanic pacts, generational and other curses. (include the name of the person and enumerate any known ones through prior life involvements).
- Bind demonic spirits to silence, except as speech is requested by the leader.
- On behalf of everyone in this session, all subjections to demonic spirits encounter in any way whatsoever through dealings with the counselee are broken. All these commands are made in the *name of our Lord Jesus Christ*.

The testing begins by requesting the Holy Spirit to search through the counselee from head to toe in their body, mind, will and emotions to bring forth any foreign spirit who may have gained internal attachment through a “gateway of entry.” The Holy Spirit is not grieved by this as we are instructed as believers to “test the spirits” (1 John 4:1). We also know the Holy Spirit searches our hearts (Romans 8:26,27). Believe God in this process, trust in him and proceed forward in faith in the name of Jesus Christ.

The leader then takes initiative to look into the eyes of the counselee and ask a series of questions to whatever spirit God has brought to stand at attention. The individual being tested is not to answer the question immediately, as they will know the

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<sup>15</sup> Initial familiarity with a listing of commands came about in my early ministry years as a prayer worker in deliverance sessions by observing those taught by Dr. Gerald McGraw and using his unpublished class handouts. Through the years, I have corroborated the usage of such commands in deliverance ministry and made my own changes to the listing as presented.

answer as a believer, but rather wait for any unclean spirit to reveal itself. The Holy Spirit is the one compelling any foreign spirit to give evidence of its presence. This is where the “reporting principle” comes into use. My experience has taught me the following:

- Demons may or may not use the person’s voice to give an answer.
- The counselee typically stays aware of their environment and what is happening around them. Exceptions are with those having more severe demonization, usually associated with the occult, ancestry or deep trauma.
- Any words that come to mind, images that appear in the mind or feelings felt in the body should be shared with the prayer leader.
- The counselee must remain in a state of being a reporter, not editing what comes to their mind, even if it is unpleasant.
- The leader is to discern if what is being repeated from the lips of the counselee is of a demonic nature, personal nature or of the Holy Spirit.

Special care is to be given in phrasing questions as demons adhere to technicalities—they do not want to be discovered. For example, a demon may admit to the historical coming of Christ in the flesh but refuse to confess that Christ came in the flesh, thereby bringing about their personal defeat. The difference between admitting and confessing has to do with the surrendered will. The one is about information; the other is about submission. The following list represents the types of questions that can be asked.<sup>16</sup>

Personalizing questions to specific afflictions one is experiencing is especially helpful.

- Do you confess that Jesus Christ has come in the flesh? (1 John 4:2.3)
- Who is your Lord? (1 Corinthians 12:3)
- Is Jesus Christ the Lord of the heavens and earth?
- Do you love the Jesus Christ with all your heart, mind soul and strength?
- Is Jesus Christ the Son of God?
- Does all the fullness of the divine Godhead dwell in Jesus Christ bodily?
- Do you want all people to come to Jesus Christ and be saved?
- Do you want (counselee name) to resist Satan so he will have to flee?

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<sup>16</sup> Initial familiarity with a listing of questions came about in my early ministry years as a prayer worker in deliverance sessions by observing those taught by Dr. Gerald McGraw and using his unpublished class handouts. Through the years, I have corroborated the usage of such questions in deliverance ministry and made my own changes to the listing as presented.

- Do you want (counselee name) to \_\_\_\_\_? (insert something arising from person's immediate problems – i.e. “Do you want John to hate his father?” “Do you want Sue to live in depression?”)
- Do you love (counselee name)?
- Do you desire for (counselee name) to share the gospel with those who do not know Jesus Christ as their personal savior?
- Did Jesus Christ defeat all demons at the cross and by his resurrection?
- Did Jesus Christ defeat you at the cross?
- Does (counselee name) have any indwelling demons?

If after a few questions it is apparent that the spirit giving the answers is demonic and not of the natural person or Holy Spirit, then do not continue with questioning. One should move to the demonic investigation step. Any incorrect answer or significant period of hesitation is a possible sign of internal demonization. Do not be easily deceived by tricky demons or demons that hide. Be exact with the questions and remember that the only passing score is one hundred percent.

To be confident there are no internal spirits, it is fitting to initiate another round of prayer and questioning. In fact, it is encouraged as one does not want to leave the person with false confidence if indeed there are demons that need to be expelled. Sometimes a demon will hide and not give evidence of itself. Therefore, be patient, clear and thoroughly consistent to the process the second time through. If after the second time every answer seems to be coming from the Holy Spirit, then the testing session can end.

If the counselee appeared to be free of any unclean demonic spirits, then rejoice with them and encourage them about God's protection on their life. The leader and prayer team can pray over the counselee's life a blessing and to be filled with the Holy Spirit's strength in those areas where they are challenged or are weak. If the testing session does not reveal any internal demonic spirit, then it is still appropriate to pray spiritual warfare



over the person and command any lurking spirit not identified to leave the person and not be attached in any way whatsoever to their life.

There is no harm psychologically if a time of testing reveals no internal demonic spirits present. However, this does not release one from personal responsibility for sin or misbehavior. In fact, the battlefronts of the world, the flesh and the external attacks of the devil must still be encountered by renewing the mind (Romans 12:1,2), living in the Spirit (Galatians 5:16-17) and overcoming the enemy (Revelations 12:11). Give encouragement, offer pastoral follow-up and challenge them to be connected relationally to other believers through regular group life.

### **Demonic Investigation in the Deliverance Process**

Once the leader has gained discernment that internal demonic spirits are evident through the time of testing, it is then appropriate to transition to the deliverance process by beginning an investigation. This investigation is not for curiosity reasons, but to understand the types of spiritual strongholds, their grounds of attachment, and how many demons are at work within the individual. Jesus did the same in some of his deliverance encounters as looked at in recorded scripture.

The counselee continues to adhere to the reporting principle in this process as the leader asks further questions. In this time the leader discovers the names of the demons, their numbers, the hierarchy (or groupings of demons), dates of entry, reasons (or grounds) for entry and whether there is any rightful claim to why they will not leave. Often the demons go by the name of their job, affliction or characteristic, if not their fallen angelic names. The primary purpose of seeking understanding is to loosen their

stronghold so the demon can be expelled successfully and so all demons will be expelled completely. The more they are exposed the weaker they become. Kraft states,

... demons do not fully control the people in whom they reside. But people often fear that letting demons speak through them will give the demons more power over them than they already have. Actually, the opposite is the truth. It is the nature of demons to lie. When they are forced to tell the truth, they are being forced to act contrary to their nature and are weakened.<sup>17</sup>

Investigate those points of understanding that can be used against them or will weaken their strength of occupancy. If a demon claims they have grounds to stay, then discover why this is so and interact with the counselee concerning the issue. For example, a demonic spirit of anger or rage will believe they can remain until the person extends forgiveness to the one who has harmed them. Oftentimes, the deliverance session needs to be broken away from at this point, and a time of inner healing, counseling and discovery of God's grace needs to be sought out with the prayer leader.

A considerable amount of guidance and instruction could be given concerning this part of the process, but it is of greatest importance for the leader to be led by the Holy Spirit. The largest amount of time in a deliverance session is usually spent in discovery and understanding what has been going on so that the deliverance will be complete. This is often where other more general methods of just praying over a person can fall short. Demonic spirits do not want to be disembodied and will do whatever is necessary to hide and deceive. This is seen when Jesus dealt with the Gerasene demoniac (Mark 5:1-17).

The following list represents a few general points of wisdom I have gleaned from deliverance sessions over the years.

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<sup>17</sup> Ibid., 273.

- Never argue with demons. They have no rights before Christ. They may have grounds, but such claims are removed through repentance and renunciation.
- Never accept as truth what demons initially state. Ask, “Does this stand as truth before the judgement seat of the Christ?” Demons are chronic liars.
- Never hold conversation with demons. Only engage dialogue necessary to gain information and wear their strength. Causing fear or creating fascination is their game. Scriptures forbid such conversation (Deuteronomy 18:10-11).
- Never make bargains with demons. Do not give them power to manipulate.
- Never hesitate to take a session break. Spend time resetting the environment of prayer, praise and hope with other intercessors. It can be an intense process.
- Never back down from finding needed information. Information can be made known, but perseverance is needed. Seek discernment from the prayer team.
- Never allow demons physical manifestation. Most all violent manifestations can be controlled by simple commands made in the name of Jesus Christ.
- Never allow demons to inflict pain. Keep informed from the counselee about what is happening physically. Rebuke the exact pain immediately.

### **Expelling of Demons in the Deliverance Process**

Once the leader has a reasonable understanding of the demons plaguing the counselee internally, it is advisable to move to expelling them. This is possible if the individual is willing to forsake all grounds given to the demons and embrace Jesus Christ. Activities, sins and areas of disobedience associated with a demon’s strength need to be renounced verbally so their power is loosened. Demons are not fooled by insincerity. Humility and surrender are needed. The lack of genuine repentance is cause for a deliverance session to be placed on hold and for inner healing counseling to be engaged. Sometimes a deliverance session may need to be suspended for another time after the person has come to grips with the need to surrender an area to Christ.

Break any curse related to the ancestral dimension of strongholds revealed during the session. Take back any permission or grounds granted to spirits in history past, both known and unknown. Recognize the work of Jesus to destroy Satan by declaring the covering of his blood over all sin, indifference to God and the entire person (1 John 3:8).

The expulsion phase of the deliverance session can also be a time for wholistic ministry to the person. Break away from the deliverance work and help the afflicted see why past actions, attitudes and sins were wrong. Show how the grace of God forgives, heals, and restructures the personal life. Remember, deliverance is a secondary work to Lordship. It is a part of the redemptive miracle in a person's life.

Preparing the discovered spirits for expulsion is essential as it makes the expulsion more complete, expedient and clearer. Demons often work together as a grouping under a particular lead demon sharing strength among themselves. There is to be no regrouping or hiding of demons within the person. All demons are bound to their respective leaders under whom that have been operating unless they have been realigned during the investigation part of the deliverance by the prayer leader (Matthew 16:19). Each demonic leader of other spirits must give witness as to whether they will lead out all demons bound to them. If not, then further regrouping should take place. Weaker demons are often looking for a chance to gain power over other spirits through superior ranking.

A demonic leader may give up weaker demons to fool the leader at the time of expulsion. This is especially true if a demon is "multi-headed" having different dimensions of affliction or personalities—sometimes discovered when demons have the same entry date. Binding all demons together, both known and unknown, is important so that no unclean spirit is allowed to be left behind to cause afflictions later on.

Although the deliverance process and expulsion can seem like a daunting task needing skill and experience, the leader and workers are merely taking on the authority of Christ to do what Jesus would do if he was in the physical presence of the afflicted. As Charles Kraft simply said in my interview with him, "We are just telling demons to 'stop

it!”<sup>18</sup> Karl Payne says, “Demons are like bullies. They feed on fear. As long as you choose to give your lunch money to the school bully, he’ll continue to demand it.”<sup>19</sup>

Therefore, the prayer leader needs to be bold, clear and make a forceful demand for demons to leave in the name of Jesus Christ—based on his complete defeat of them at the cross and resurrection. It is an explicit command to the lead demon (of a grouping of demons) to depart to the abyss or into the hands of God where he will decide to send them. The demon is to take all others assigned to him. The command usually needs to be repeated often and backed by faith and intercession. It does not need to be loud, but it does need to be authoritative and rest on Christ’s work rather than human persuasion.

It is sometimes helpful to expel groupings of demons that appear to be weaker than the others discovered within a person. This loosens the grip of stronger ones to be expelled later. It causes their whole hierarchy to collapse. All demons discovered during the investigation must be expelled. Do not be fooled by false exit manifestations. Proceed until none give answer to the testing of their presence. The only way to be assured of their exit is to repeat the test of 1 John 4:1-3 until the Holy Spirit is the only witness.

### **Enforcing Punishments upon Resisting Demons**

Never give into the belief demons will not leave. If the individual is being honest in their repentance and commitment to Jesus, then they have no rights to stay. If they claim grounds, then that is removed through confession. If they claim power, then remind them it was broken at the cross. If they claim authority, let it be known they submit to the

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<sup>18</sup> Interview with Charles Kraft in his home at South Pasadena, CA during Summer 2017.

<sup>19</sup> Payne, 61.

absolute authority of Christ. Multiple sessions may be needed, but never give into disbelief and doubt. Freedom is available to all Christ-followers.

If there are no hidden grounds, no occult holds, and the afflicted has come to a place of complete surrender to the will of God in every area of life, then it is only a matter of time until the demons depart. I have found if they think the leader or counselee will soon give up, then they will remain. Their strength is not infinite. Matthew 17:18-21 records Jesus telling his disciples to have more faith after delivering the demonized boy.

Jesus rebuked the demon, and it came out of the boy, and he was healed at that moment. Then the disciples came to Jesus in private and asked, “Why couldn’t we drive it out?” He replied, “Because you have so little faith. Truly I tell you, if you have faith as small as a mustard seed, you can say to this mountain, ‘Move from here to there,’ and it will move. Nothing will be impossible for you.”

Demons must in time obey in the name of Jesus. If during the deliverance session there is stubbornness, lying, a resistance to obey or a refusal to leave, then the leader can command punishments through an act of simple faith. The following examples are actions of punishment that can be taken or words from scripture to be spoken.<sup>20</sup>

- Messianic Psalms (Psalm 18, Psalm 27, Psalm 68).
- References to the atonement (Philippians 2:6-11, Hebrews 10, 1 John 1:9).
- References to defeat of Satan (Revelation 20, 1 John 3:8, Ephesians 1:19-23).
- References to the armor (Ephesians 6:17, Revelation 19:15, Ezekiel 21).
- Hymns and songs about the blood and triumph of Christ.
- Placing a Bible on the counselee or having them hold one.
- Smiting a demon with a figurative rod of iron (Psalm 2:9).
- Smelling or drinking the cup of Christ’s blood as a means of torment.
- Feeling brazen feet, looking into Christ’s burning eyes (Revelation 1:14, 15).
- Renaming a demon with names like “Love-Christ” or “Blood of Calvary”.
- Laying on of hands as Jesus did (Luke 13:11-13).

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<sup>20</sup> Initial familiarity with a listing of punishments came about in my early ministry years as a prayer worker in deliverance sessions by observing those taught by Dr. Gerald McGraw and using his unpublished class handouts. Through the years, I have corroborated the usage of such punishments in deliverance ministry and made my own changes to the listing as presented.

- Turning a demon's work against them (pain, infirmity, confusion, or fear).
- Truth words about Christ's love and love intercessors have for the counselee.

Do not ignore the need for the counselee to fight their own warfare during the session. Although they are to defer to the prayer leader and stay in touch with the reporting principle, the counselee can fight their own warfare and command the demons to obedience as well. Declaring out loud a desire for Christ's lordship in an area and telling the demon to leave is a valuable means of punishment. Demons need to be made aware that they can no longer keep residence in the person determined to follow Jesus. When demons leave there is usually a noticeable sense of release from the individual. Exits can be accompanied by a change of physical posture, heavy/foul breath, verbal shouts or quiet silence. Sometimes there is clear acknowledgement from the counselee the demons left through a certain part of the body like the eyes, head, or mouth. No two instances are alike and one should not expect a particular sign except a sense of release.

### **Celebrating Victory Following Deliverance**

Following the expulsion of demons, it is valuable to have another time of brief testing to make sure none are left or have hidden. This does not show doubt or bring any embarrassment to the Holy Spirit as it is important to be sure of a complete work. Repeat the testing process as described earlier. It is a beautiful experience for the counselee to sense the Holy Spirit's voice in their inner being giving witness rather than the turmoil.

Offer a prayer of blessing after becoming confident in the freedom gained. The leader and intercessors can lay hands on the person and invite the presence of the Holy Spirit to fill all places vacated by demonic spirits. This includes prayers of protection, anointing, power and continued inner healing. Whether reading a psalm of victory or

singing a song, find a way to end the deliverance session by focusing on the faithful work of Jesus. All ministry is to bring glory to Christ. As the seventy-two who were sent out by Jesus returned declaring that even the demons submitted to them in his name, point humbly to the power of Jesus and not to oneself. Every Christ-follower is to be most grateful for their name being written in the book of eternal life (Luke 10: 17-20).

### **Follow-up Ministry After Deliverance Session**

Continued pastoral care of some type is essential to help with the emotional trauma and healing of the person. Post deliverance support is often neglected because of time demands. It is wise, however, to have a prayer worker or mentor type person follow up with the counselee in the days and weeks after the session. If it is deemed valuable to have the counselee continue walking through times of inner healing and dealing specifically with past memories of brokenness before Christ, then help establish a route by which that ongoing work can occur on a regular basis in their life.

Spiritual freedom does not automatically change a person's psychological makeup either or give natural motivation to seek maturity in Christ. If the foundation of a person's life has been defective over time, then the rest of their life has been affected too. An understanding of this reality needs to be presented to the person who has been freed from internal demonic strongholds which carried the lies, accusations and sin-inducing antics of the enemy for years. This diagram (Figure 8) helps explain the need for counseling and ongoing inner healing after deliverance related to brokenness, weaknesses and sin.<sup>21</sup>

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<sup>21</sup> Jerry Sproull, *Now That You Are Free: A Primer on How to Live Above Demonic Oppression, Once Delivered from It* (Westminster, SC: Shamaim Ministries, 1972), 3. Modifications have been made.



## ONGOING HEALING

Human Life → →

Spiritual freedom does not automatically change one's psychological makeup. If the foundation of a person's life is somehow defective, then the rest of the "house" may be affected too.

However, even when the foundation is made whole, the upper "house" may still have serious weaknesses needing to be made whole. Therefore, the ongoing inner healing of the mind, will and emotions is critical.

Spiritual Life → →

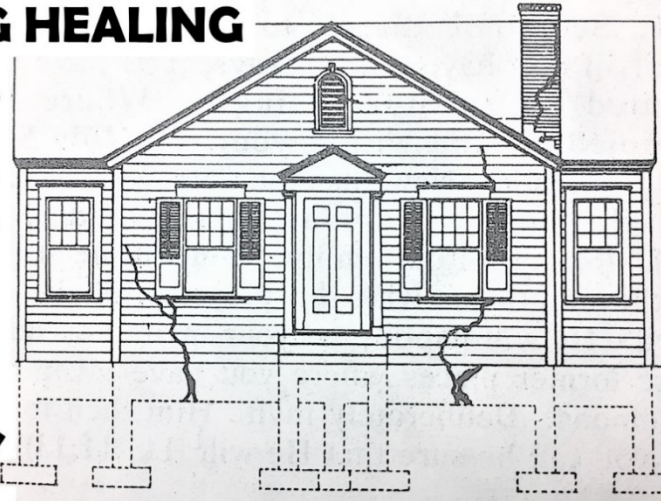


Figure 8. Ongoing Healing

Deliverance can provide a new foundation and spiritual opportunity from which to rebuild or repair one's life. Many people have sought to fix the cracks in the walls of their interior life without a new foundation of freedom from demonic strongholds. This journey brings frustration for the unknowingly demonized person because lasting change is not experienced. The cracks in the walls of their life and personality just continue to come back. It is always a joy, however, to offer freedom at the foundational level spiritually and see individuals granted a new beginning upon which to build their life.

Deliverance is not a cure-all, but it is a powerful working of God's grace and freedom along the disciple-making pathway of a Christ-follower. Kraft supports the need for further counseling, pastoral care and spiritual maturity after deliverance stating,

Deliverance is never a simple process, where one goes after demons and that is the end of it. The important stuff is the emotional woundedness that has allowed demons to enter a person. These emotional problems must be addressed through inner-healing prayer and sound Christian counseling. The combination of inner-healing prayer, deliverance and solid Christian therapy is often the key to wholeness for the demonized.<sup>22</sup>

<sup>22</sup> Kraft, *Defeating Dark Angels*, 51.

Encourage the individual to become connected into a community of believers who can be of support, pray for them and challenge them in spiritual growth and service. A group to do life with on a weekly basis is more transformational than often viewed by the person who is seeking to overcome the enemy. The presence of Jesus is made tangible by the people of Jesus. Continued steps along the disciple-making pathway need to be taken through group life, mentoring and serving others.

The freed person needs to concentrate on Christ and set their heart and mind on things above (Colossians 3:1-4). They are to fill their mind with Jesus and whatever is true, excellent or praiseworthy (Philippians 4:8). The person experiencing deliverance is not to concentrate on the realm of Satan with intensive studies or active analysis. They actually need to stay clear from any obsessions with the spiritual world of darkness.

They also need to deny Satan any entrance of doubt. It is very common that once liberated from internal spirits that other spirits will be sent to frustrate the individual with external attacks. These other spirits may even try to mask themselves as the demons who were expelled in order to bring doubt about Christ's power and work. Satanic pressures can simulate previous symptoms. One must never doubt their freedom. There are times, however, when a deliverance work is later found to be unfinished and a person may need to resubmit to a time of testing and deliverance.

It is important for the counselee to follow Jesus and make sure the "house" is kept swept clean or seven times as many may re-enter (Luke 11:26). This is not to make the

person fearful, but to inspire them to live Godly lives. Seldom does re-infestation of unclean spirits happen unconsciously, so be encouraged about God's protection.

Although a person has been freed from internal demonization, there is still external demonization to consider which is true of all believers. It is important to open scriptures daily and learn to put on the armour of Christ for life's battles (Ephesians 6:10-18, Colossians 2, Book of Joshua) and engage spiritual warfare with divine weapons that can demolish all strongholds (2 Corinthians 10:4-6). This is done verbally by claiming God's truth by faith and rebuking Satan's workers. The newly freed person should also gain diligence in practicing the spiritual disciplines and faithfully address the garbage of brokenness and sin that attracts the demonic "rats." It is for freedom that Christ sets the believer free not to return to their former ways (Galatians 5:1).

The newly delivered and powerfully freed person should testify to others of God's goodness and what he has done (Mark 5:20). It is not necessarily wise, however, to tell others one had internal demonic spirits. There is widespread ignorance, misunderstanding and bias concerning the spiritual realm. Sometimes it is best to testify of God's freeing work in more general terms. Stating one has been freed from "baggage" and strongholds that have kept them bound for years is a truthful and reflective word of testimony. It is no more fitting to testify openly to the details of one's session, than it is to testify openly about the details of a surgical operation. But the counselee will most likely find some occasions when they will need to share their experience with someone who is troubled or even suspected of demonic affliction. It is important to use discretion and allow the Holy Spirit to be the guide in conversations and public testimony.

## CHAPTER 5

### MINISTRY IMPLEMENTATION PROCESS

For years I counseled individuals who came to me concerned about potential spiritual strongholds in their life. I would listen to their troubles, inquire about actions taken to remedy the apparent life challenges and discuss other counseling received. I would then unpack the purposes of Christ in making people whole, articulate a brief biblical theology about demonization and then offer to privately schedule a session for a time of testing to see if deliverance was needed. Envisioning a deliverance ministry for a local church was not on my radar as I was very apprehensive about being misunderstood and having the church get labeled as a fringe group of radicals. I was overjoyed to see people freed behind closed doors but had no vision for anything more. To equip the body to be bold kingdom-disciples operating in the power of the Spirit to set others free was just not something I felt impressed to pursue.

My apprehensions have now diminished with age and I have become more burdened for hurting and broken people not being helped with all available means in our contemporary world, including most evangelical churches. I am also more convicted than ever the church of Jesus Christ must be proclaiming the gospel message by demonstrating the supernatural power of Christ's ministry. Love, truth and power need to equally be

offered through the ministries and community of the local church. The sending of the twelve (Luke 9:1-6) and then the seventy-two (Luke 10:1-24) was Jesus foreshadowing how Christ-followers are to complete the Great Commission (Matthew 28:18-20). When he instructed his followers to teach others to obey everything he had commanded, he did not make an exception for sending disciples out with “power and authority to drive out all demons and to cure diseases” (Luke 9:1). After his resurrection they were sent out, but not until they had received power, “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8). The church has received this power, but we do not typically operate in this power today when it comes to driving our demons.

As the pastor of The Awakening in the Temecula Valley of Southern California, I now desire to lead and mobilize disciples in such a way that deliverance ministry is no longer on the hidden menu of our church. This chapter unfolds a way forward to appropriately implement such a strategic plan. The goal is to empower people to become fully alive in Christ and to his mission, by placing deliverance ministry as an identifiable aspect of the disciple-making pathway. The hopeful outcome is that an individual’s sin patterns and strongholds will be broken through spiritual warfare, inner healing and obedience. Not only is individual freedom a desired outcome, but the instruction, mentoring and empowerment of disciples to be more effectively sent into a world at war.

### **The Freedom and Deliverance Ministry Initiative, Phase One**

The implementation of a freedom and deliverance ministry at The Awakening Church was first envisioned to begin in the fall of 2017 with a fourfold approach:

Disciple-making ROOTED groups, Sunday message series, weekend training seminars, and deliverance ministry counseling. These efforts were to help build a ground swell of interest and knowledge to establish a biblical worldview concerning spiritual warfare. The three ministry efforts would also help set up the credibility and viability of offering deliverance counseling to those feeling they would like to undergo a time of testing.

Before the deliverance ministry initiative could be set in motion, the leadership of the church had to be on board. There needs to be a trust level established between pastoral staff, ministry support staff and the elders of the church. This was accomplished by a Friday evening gathering and Saturday morning session where I shared my burden for the ministry, taught what I envisioned sharing with the body biblically and answering questions about the methodology I have used in deliverance counseling through the years. The weekend with all three leadership groups and their spouses proved very beneficial. I not only gained their blessing and support for the initiative, but also gained their personal prayer support for my wife, Melissa, and I as we stepped into the battle zone. Satan is never pleased his work will become known and opposed.

#### Disciple-making ROOTED Groups

As mentioned earlier in the project, our ten-week ROOTED groups have become the onramp for our disciple-making emphasis. In week five of the journey, ROOTED devotes serious attention to spiritual strongholds. Without failure, this week (and the week on suffering) bring the group together in close community and opens discussion to serious matters of the heart. ROOTED makes two critical points regarding strongholds.

First, they are more than sin, and the second, they are usually kept secret.<sup>1</sup> The nature of a stronghold is depicted in a common everyday manner that would not scare off the uninformed group member. Providing a plausibility structure within the church for conversation to take place about the spiritual realm and supernatural subjects is a key step to developing a power encounter work. Here is how ROOTED describes a stronghold.

Satan has taken a natural desire in us and supercharged it to create something beyond our control. He has twisted a weakness we have into a binding knot where he is holding the ropes. It is not something we can overcome on our own by trying really hard or being really “good.” A stronghold is a spiritual battle Satan is waging for our souls. This battle is fought in the spiritual realm and is beyond what we can fight without the Spirit’s help.<sup>2</sup>

Because of the hiddenness, individuals are asked to honestly identify a potential area that might be a stronghold in their life and confess it within the group. For this particular session of ROOTED the group is subdivide into separate gender groupings and the confessions are to be kept confidential to the group. Those confessing are then exhorted to repentance and surrender to the Lordship of Christ in the area of struggle. Standing together with others and becoming personally accountable is encouraged. Although specific words are not as critical as the disposition of the heart, it is helpful to have a model to pray as ROOTED offers.

Father, I come before you in the Name of Jesus. I recognize the power You have given me by the shed blood of Jesus to demolish spiritual strongholds in my life. I confess that I have given a foothold to sin and I renounce the stronghold of \_\_\_\_\_ . I claim the truth of \_\_\_\_\_ by the authority of the Name of Jesus Christ. Through Your power, I take back the ground I surrendered to the enemy. I pray You will enable me to trust and obey Your Holy Spirit so that this area of my life will be in conformity to the image of Christ, Amen.<sup>3</sup>

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<sup>1</sup> *Rooted*, 98-99.

<sup>2</sup> *Ibid.*, 98.

<sup>3</sup> *Ibid.*, 101.

The following diagram (Figure 9) enumerates the categories of spiritual strongholds identified in the ROOTED journey to fill in the prayer blank and the corresponding area of truth to set one free from the lies of Satan. The categories listed included sub-listings of even more specific strongholds to identify and renounce.



Figure 9. “ROOTED” Strongholds

The group discussions in ROOTED have led to many members seeking out a time of personal discussion with me related to spiritual warfare. These counseling engagements have led some to seek a time of testing as well. There is keen interest to discover whether experienced strongholds have deeper roots and might need a power encounter as well as a truth encounter. The strongholds are represented by the gray dots on the diagram above and it is a natural transition to move the discussion to the prior diagrams present: Personal Battlefronts (Figure 5), Demonization Continuum (Figure 6), the Human “Temple” (Figure 7). Strongholds can be external, but they can also be internal with the demonic parasites (gray dots) afflicting the body, mind, will and



emotions. Although I stress the importance of repentance, obedience and fervency in their disciple-making journey, I know they might be struggling with more than the natural realm. They may also be struggling with psychological, emotional or behavioral issues to which I direct them to seek biblical counseling for their struggles. But even if that is the case there is no harm in offering to walk them through a time of testing of the spirits as described in the previous chapter.

ROOTED includes three experiences outside of the weekly group interactions and the daily assignments of reading, journaling and reflecting. These include a three-hour group prayer experience, a group serve opportunity in the community and a one-on-one evangelistic initiative. In particular, the prayer experience helps individuals to be strengthened in communion with God, offer intercession and fight spiritual warfare. Almost without exception, group members are surprised how fast the three hours go by when combining corporate prayer, worship, scripture reflection and individual prayer. Getting people to engage spiritual practices and listen to God's voice are key disciplines for disciple-making and effective deliverance ministry.

#### Sunday Message Series on Spiritual Warfare

The weekend pulpit is a powerful platform for speaking the words of the Holy Spirit. I count it a deep privilege to be gifted and trusted to preach for the purpose not of dispensing information but for bringing personal transformation and church renewal. The biblical reality of spiritual warfare combined with the practical experience I have gained in deliverance ministry over the years has never been brought into my preaching schedule in adult ministries.

For the month of October 2017, a five-week message series was envisioned simply entitled “Spiritual Warfare: Engage the Unseen, Enable the Believer, Encounter the Freedom.” Sensitivity would be taken in discussing the supernatural power I have seen of Christ at work, but I would not hold back on giving specifics of some deliverance encounters witnessed. This was a bold step in bringing power encounter ministry into the mainstream of The Awakening Church’s ministry future. The fears I carried in former days did not materialize and I only lost two sets of families who were concerned there was improper attention being given to the Holy Spirit and the issue of evil.

Over the course of the five weeks I was greatly encouraged by the personal interest and receptivity of the local body. Many made bold steps of their own to open their worldview to become more aligned to scripture and the ministry of Jesus. The following is a summation of the key points and scriptures used in the teaching series (diagrams were also incorporated). These points served not only as an introduction to spiritual warfare but also as a doorway to creating a viable freedom and deliverance ministry along our disciple-making pathway.

#### TRUTHS of SPIRITUAL WARFARE

#1 You have a domain and it is bigger than you think → The natural and supernatural worlds coexist and interrelate in a realm of reality for all humans and nations. Be opened eyed, don’t “exclude the middle” living in “a world without windows.” (2 Kings 6:8-23; Daniel 10).

#2 You have an enemy and it is not who you think → Our fight is against the devil and his hosts of rulers, authorities, powers and forces of evil in the unseen realm. Be wise and stand against his schemes of ignorance and fear. (Ephesians 6:10–12).

#3 You have a Victor and he is more than you think → Jesus Christ defeated all enemy hosts through his death and resurrection. Be strong in the Lord, fighting

from victory, with his divine weapons destroying oppressive strongholds. (2 Corinthians 10:3–5).

#4 You have a calling and it is grander than you think → Disciples of Jesus are workers sent into the harvest fields. Be obedient and go as freedom agents of grace and peace to “Heal the sick, and tell them, ‘The Kingdom of God is near you now.’” (Luke 10:1–20).

#5 You have a battlefield and it is broader than you think → Enemy opposition comes on the three fronts of the world, our flesh and the devil himself. Through Christ and his cross, God’s truth and mighty power renews minds, forgives sin and overcomes all evil. (Ephesians 2:1-2; Colossians 2:13–15).

#6 You have an authority and it is fiercer than you think → In Christ alone, through faith and prayer, you enforce His authority to win the battles. Jesus Himself defeats the lies, schemes and demons of Satan through truth encounters and power encounters. (Luke 4:1–13; Luke 8:26–39)

#7 You have a freedom and it is not as far away as you think → Jesus is our divine healer and deliverer who expels the forces of evil attached to the garbage of our brokenness, weakness and sin. The unmatched power of Christ is enforced when we come to Him. (John 10:10; Mark 1:21–34; Mark 9:14–29).

#8 You have a protection and it is mightier than you think → The truth, righteousness, and gospel of Jesus is our strength. We take up the shield of faith, the helmet of salvation, and the sword of the word to daily rout the enemy through Spirit-fueled prayers. (Galatians 5:1, Ephesians 6:10-17).

Typically, our missional community LIFE groups meeting during the week include Sunday message-based discussions. Therefore, the preaching series was intended to also make a discipleship impact through the small group ministries of The Awakening Church. The message series is recorded on audio and continues to be available online for those who missed the series or want to reference the teaching in the future.

#### Weekend Special Training Seminars

During all five weeks of the message series encouragement was given to sign up for a November 3-4 training seminar on spiritual warfare and deliverance at the church.

The intent was to pray, dive deeper into the subject material, allow time for questions and interaction, and to model how a time of testing the spirits and personal deliverance could happen in a counseling session. Thirty-four attenders of the church joined together for what ended up becoming a transparent and enlightened time of education. The weekend also contributed to the building of community.

Because most all attenders had listened to the spiritual warfare messages, it was easy to jump into significant discussion. The environment afforded me as the trainer to share more case study examples of deliverance, especially those I had been a part of through the years. The attempt was not to sensationalize but to give real hands-on examples of the power of Christ to set people free. I wanted their eyes to be opened and their faith to be strengthened. The setting also enabled me to address areas of skepticism. Many of the questions were ones I had in my formative years of being in apprenticeship as a prayer worker in counseling sessions. Handout materials were substantial with a detailed outline given of the deliverance process reflecting most of the material discussed in the prior chapter of this project. There were also articles handed out related to a Christian being demonized and the authority of the believer to lead with confidence in spiritual warfare intercession and deliverance work.

Evaluations were received at the end of the training to help understand the strengths and weaknesses of the presentations/curriculum, to set the direction for any further training needed, and to identify potential prayer workers who would like to serve in deliverance counseling sessions. A copy of the evaluation form is added in the appendix to this project. The response was overwhelmingly positive with special mention of the practical nature of the training and the desire to know more about how spiritual

warfare and deliverance play out in the course of everyday life.

Throughout the weekend the Holy Spirit gave me liberty to be bold and to not hold back because of concerns about receptivity on the subject. I felt the questions and comments were insightful and mature. There did not seem to be any undo concern about extremism concerning the incorporation of deliverance ministry within the local church and the life of the believer. In fact, it was just the opposite as many spoke out for ongoing training and equipping. They did not want the ministry journey initiative to be a one-time focus for the church. The most noticed area for needed growth observed over the weekend and reflected on the evaluations was in regard to the biblical authority of the believer in Christ. The faith development aspect of our position in Christ and operating in the power of the Spirit on behalf of others was longing for more attention.

Therefore, this need led to establishing a second training session on the last weekend of February 2018. Focus was placed specifically on intercession related to spiritual warfare and healing. Materials from Paul King's work on John A. MacMillian, as examined in the literature review section of this project, served as the framework for teaching and interaction. Although the seminar was not as well attended as the first training weekend, it was a privilege to unpack the authority of the believer message for all followers of Jesus. MacMillian positions his view on the nature of the authority declaring it is not "the property only of a few elect souls. On the contrary, it is the possession of every true child of God. It is one of the 'all things' received in Christ ... the weakest and the most unlettered saint is able by the cross and its conquest of the powers

of hell to drive out the fiercest ‘bulls of Bashan’ (Psalm 22:12) in headlong flight.”<sup>4</sup> Thus was the charge given and received by those attending the second weekend of training. I personally find great joy in waking up our church to the power of Christ as I have come to behold it in fighting spiritual warfare through the years.

### Deliverance Ministry Counseling

As a result of the ministry initiative and journey through the fall of 2017 and into the first couple months of 2018, there were a total of five individuals who sought out a personal time of testing to identify any internal demonization problems. They realized it was a station along their disciple-making pathway that needed to be visited. All five ended up going through deliverance also and received freedom, although one has yet to find complete deliverance as they did not return for a third session offered to them. During each session different prayer workers, who had been through some of the training, were invited to be of support to the counselee and learn by observation and apprenticing.

There were a few others who thought they might want to consider a time of testing but never followed through. Usually I do not pursue all interests because after such an intense time of focus on spiritual warfare there seems to be some interest that comes merely by curiosity or even fear. If a person is persistent, however, I will always make time to be of support. I limit any spiritual warfare counseling to no more than two sessions in any given week. I have discovered over the years that Satan tries to discourage me in deliverance ministry by weary me out and distracting me from other

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<sup>4</sup> King, 236.

kingdom and church related ministry. It is also a priority to keep my walk with Christ fresh and to attend well to my family relationships.

Deliverance needs have a degree of urgency for an individual under affliction, but the Lordship of Jesus is the most important focus. Their bondage did not occur overnight, and part of the journey is for a troubled person to gain strength through fighting their own spiritual warfare by yielding to Christ on a daily basis. I have been pleasantly surprised many times about what has happened between counseling sessions. A tough time of deliverance in one session turns into an easy expulsion of all demons at the next session because a person has done their work. They have become more convinced of their need to change, owned the reality of the internal strongholds present, and become determined to and see demonic spirits be expelled. They have embraced Jesus and his power that truly can set them free through repentance and devotion.

Overall, I could not have been more pleased with phase one of the project initiative to establish a deliverance ministry within the local church as part of the disciple-making journey. The ROOTED experiences, the Sunday message series, LIFE group interactions, training weekends, and personal deliverance counseling all met and exceeded my expectations. The ongoing challenge is how to keep building the foundations for the ministry and raising up individuals who take seriously the call to intercession, inner healing, deliverance and kingdom disciple-making. Consequently, a phase two of ministry strategy and implementation is becoming more imperative for The Awakening Church.

## **The Freedom and Deliverance Ministry Initiative, Phase Two**

The facility relocation opportunity which came to The Awakening Church in 2018 diverted a significant amount of leadership attention away from the further implementation of the deliverance ministry initiative. However, at the start of 2019, the church is now centrally located, easily accessible, and very visible in the Temecula Valley. This enhances further ministry dimensions needing developed that will help reach the broken and bring people to freedom through the calling of Jesus to follow him.

The ministry initiatives implemented in phase one must continue to function and be further developed. The gathering of people, especially those who are new, for the ten-week ROOTED experience is an ongoing priority, as is the multiplying of leaders to facilitate the groups. The subject matter of spiritual warfare and the power of Christ will continue to be incorporated into the teaching dynamics of weekend messages, along with illustrative examples of healing and freedom. Training seminars for prayer life development, intercession, inner/emotional healing, recovery, deliverance and physical healing will be discussed and held at opportune times. And counseling sessions which include opportunity for testing/deliverance will continue to be offered and other prayer leaders apprenticed to offer such ministry.

Second phase ministry initiatives will look to three developments. The first is an identifiable intercessory prayer team within the church to bring pastoral care to a growing body. Second, is the creation of a strategic freedom ministry to be staffed by volunteers within the church for the purpose of serving the community. Third, is the creation of a new physical space to become a prayer room environment for intercession and healing.



## Intercessory Prayer Team

Many churches have a team of intercessors that function for the purpose of upholding pastoral prayer needs within the church family and to personally pray with others—either before or after a worship service. Some prayer teams also make visitation calls and even establish open times of prayer at the church for people to come. All of this is envisioned with the development of this team.

The Awakening has gifted and called intercessors but has been challenged to see leadership arise from among the ranks. A team leader who is also gifted in building ministry systems and fostering relationships with other intercessors is of first importance. After this individual is identified, then there will be a more formal recruitment of team members who can be equipped for such ministry. A number of people have expressed an interest to be a part after attending the spiritual warfare training seminars last year.

This intercessory team will be called upon to pray with others at specific times before, during and after Sunday worship. The team will receive the prayer requests submitted during weekend services or online. From among these intercessors, prayer workers for deliverance sessions can be identified. Most importantly, this team will remain in a spirit of prayer throughout the week for the church ministries, outreach and the pastoral and ministry staff. The timeline for this initiative is immediate. It is a present priority for the governing board of elders.

## Freedom Ministry Outreach of Prayer and Healing

Initially, the idea for a freedom ministry came from three realities: an operational deliverance counseling ministry currently in place, the relationship inside the church

leadership with a long-term independent biblical recovery ministry, and the strategic new facility envisioned as a community outreach and event center. There is a growing conviction such a God-led ministry is critical for our changing culture. A vacuum exists of healthy, biblical ministries combining prayer, counseling, inner healing, recovery and deliverance. The balanced and effective ministries that do exist concerning these types of efforts are usually not found in the evangelical church. They are para-church or counseling and recovery ministries founded outside the church. One of the critical deficiencies of such ministries is the ability to incorporate individuals into a long-term Christian community that understand the transformational dynamics at work in their life.

Programmatic details on establishing a formal freedom ministry outreach are yet to be defined. The first step is to bring together the pastoral leadership with the biblical recovery ministry leaders to discuss a way forward. Thus far discussions have identified that the freedom ministry is specifically something the church would own and oversee, but that there would also be a partnership with the recovery ministry in pointing people their direction for more specialized training, published resources, webinars, counseling and recovery efforts. The time for deeper discussions of such ministry is at hand.

The developing ministry would serve to support, edify and effectively resource people who need prayer and healing in their life. It would be an outreach to the community for those with a range of emotional, relational, spiritual and addictive problems—some may need deliverance and power encounter efforts. If desired, members of the intercessory prayer team could serve within the broader purposes envisioned for the freedom ministry. The goal would be to provide a place for healing and hope taking people through a redemptive effort that leads to service to God and others. On the

disciple-making pathway of the church, the ministry will be commissioned to deal with matters related to breaking free and enjoying the empowerment of the Spirit in their life.

Initial efforts could include Sunday prayer ministry, weekday open prayer room (once or twice a month), support group nights (worship, teaching, testimonies), training workshops (healing, relationships, recovery, co-dependency, spiritual warfare), and wider conference events with guest speakers and music. Sensitivity and discernment concerning needed services would always be in order. Basically, the ministry would serve as a covering for outreach efforts to bring real transformation to the broken and hurting of the Temecula Valley. Some of these efforts may best be presented under a different name (yet to be determined for the Freedom ministry) and the activities held at a location seen as more neutral. That is one reason why the new facility is multi-purpose for community use and is also branded the Awakening Event Center.

### The Awakening Prayer Room

It is exciting to envision the possibilities with the new building, the corresponding public traffic as it is within a retail/recreational center, and the increased amount of square footage yet to be finished out. The final phase two ministry initiative is to craft a prayer room to be open during the week for individuals to seek God, worship, reflect and bring their petitions to him. The prayer room would also serve as a place to counsel people and a place to cast vision for support and prayer of local and global outreach.

The implementation of this initiative is seen more long-term. There is a possibility it could develop sooner, but it most likely a year or two out. Until then the concept for such an environment could be hosted in another area or room in the church. The best

prayer rooms are those specifically designed for appropriate access, with security and aesthetic features conducive to the vision of a safe and sacred space. Although open to everyone, the intercessory prayer team and freedom ministry would steward the room.

There will most likely be other phases of freedom ministry we press into as a church family, but the present initiatives are yielding favorable fruit and the future aspects envisioned hold considerable promise. My hope is to allow the Holy Spirit to place his own unique imprint on the programming dynamics of our church in order for an effective freedom and deliverance ministry to emerge as a natural part of our DNA. There are other church models that can speak into our journey, but I really feel this is a special journey Jesus is asking us to forge and not to copy. The new day of ministry in our postmodern world must address the hungers that reside subtly below the surface of our culture. People hunger for real answers in our broken world and they know something is not right. Sin, evil and the supernatural world are not easy points of conversation, but once the discussions start flying there is more than enough inquisitiveness to bring about an explanation of the biblical worldview. The discussion then must be wedded to a practice that reflects the ministry of the New Testament under the leadership of Jesus and his Holy Spirit. The Awakening is open to God working such a ministry practice out in our midst for the people of the Temecula Valley.

## CONCLUSION AND A LOOK TO THE FUTURE

The purpose to which God has called The Awakening Church is aligned with the eternal purpose of the Church as identified by the apostle Peter, “But you are a chosen people, a royal priesthood, a holy nation, God’s special possession, that you may declare the praises of him who called you out of darkness into his wonderful light” (1 Peter 2:9). The Church of Jesus Christ is to declare his praise as those redeemed out of darkness and into the light of his eternal presence. This calling creates a new identity for the Christ-follower as one called by Jesus and to Jesus. We are not only his possession for his glory, but we are his priesthood for his continuing mission on earth in this present age.

Part of that mission identified by The Awakening Church is to bring others out of demonic darkness so they can truly become fully alive in Christ. This project sets forth a deliverance ministry along a disciple-making pathway whereby sin patterns and strongholds can be broken through spiritual warfare, inner healing and obedience. The freedom and deliverance ministry envisioned is not anchored in a program or a procedure, but in the active presence of the person of Jesus Christ in our world today.

As his priesthood, we continue the ministry of Jesus who declared from the Book of Isaiah in Luke 4:18–19, “The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord’s favor.” Jesus sent out his disciples with full empowerment to bring healing and freedom from sin and from the snares of Satan and his workers.

Deliverance ministry is not a common practice in the local church of today, but by implementing the strategy and directives mention in this project, The Awakening hopes

to develop a powerful healing and freedom ministry for the future. This past Sunday, February 17, 2019, marked the grand opening of our new multi-purpose facility in the heart of the Temecula Valley, now easily accessible for all with interstate visibility. If this past Sunday was any indicator of God's pleasure on serving his purposes into the future, then there is much to prepare for as we rejoice in his blessing. Our attendance increased by 250 percent in one week with 468 people in worship and more stating their interest in joining. This was not an Easter Sunday bounce but a genuine influx of people from the Temecula Valley seeking more of God and searching for a relevant and serious community of Christ-followers. Some of the stories gathered in my personal interactions at the meal following service indicated the brokenness issues of our postmodern culture as discussed. There is a hunger for love, truth and power.

We will seek to enfold those interested into ROOTED and LIFE Groups while leading them along the disciple-making pathway. Being called by Jesus and to Jesus will include freedom and empowerment through the Spirit. It also will include training for disciples to be on mission with Christ—training which takes seriously spiritual formation and spiritual warfare. Our discipleship, teaching and freedom ministry will center on the four-fold gospel of Jesus as our Savior, Sanctifier, Healer and Coming King.

The culture of our church is shifting before our very eyes and identifying with the rebranding of a few years ago to The Awakening name. I am a student of historical revival movements and have often wondered if there will be an identifiable Third Great Awakening in our nation. Such an outpouring of nationwide spiritual renewal is in the Lord's hands, but as for me and our church family, we will labor to "Rock the Valley" for Jesus Christ. It will be true not only in our Southern California mission field but also

wherever he leads us in global partnerships through The Christian and Missionary Alliance movement to reach the unreached.

Jesus is still setting captives free, but we must undertake his authority to go into battle against the world, the flesh and the devil. We must faithfully teach a biblical worldview that includes an understanding of the invisible things of this world and the schemes of the enemy to destroy human beings. We must strategically educate, equip, empower and unleash kingdom workers who both proclaim the gospel message and demonstrate the ministry of Jesus Christ, including casting out demons from the afflicted. Developing an active deliverance ministry within the local church that is effective, transforming and culturally sensitive in our postmodern world will never be without need. Neither will it never be without opposition from the adversary, the world and even the church. We are at war and the royal priesthood needs to be engage in bringing all who are interested out of darkness and into the wonderful light of Christ.

This ministry project has opened my eyes in many ways. I have come to believe the church, and not just our church, is more ready than I thought for serious discussion concerning personal strongholds, spiritual warfare, and deliverance. Conversations in ROOTED groups, following the Sunday messages on spiritual warfare and in our training weekends all point to a hunger to know more about the invisible things in our visible world. I have also come to believe people are more in touch with the spiritual realm than I thought. Many stories have come out about events and experiences in people's lives. Our church body is seeking to no longer serve in a "world without windows" or contribute to "the flaw of the excluded middle" by being blind to the supernatural realm.

My search for a structure to accommodate deliverance work in the local church has a fresh set of legs. When deliverance is presented as a potential stopping point along the disciple-making pathway, people seem to be more receptive to hearing what a time of testing and a deliverance ministry might entail. They move from discussion on spiritual warfare to thinking about how it might impact others they know to then asking about themselves and whether they should seek freedom. None threatening, serious conversation about the demonstration of kingdom power is intriguing. It is also enlightening and when there is a plan of action to consider, some people will walk into an investigation that is Spirit-led and Christ-centered.

I have always felt good about the testing of the spirits method for deliverance work. I just did not know how to get it presented as a viable ministry initiative and opportunity to the general body. It is a compassionate, respectful and yet powerfully effective means to bring Christ's deliverance to those who are unknowingly afflicted with internal demonization. It has been a joy to see several people freed from demons over the extended time this project has been in development and practice.

I look forward to the phase two ministry implementation ideas expressed in the previous chapter. The partnership with the recovery/co-dependency ministry leaders now serving in our church brings much promise. The vision for an equipped team of active intercessors within the body thrills my heart. Interest expressed to know more about the authority of the believer in prayer and spiritual warfare is telling. The Awakening body is awakening to the place we have been given to forward God's kingdom in the valley. I also look forward to broader influence within our denomination and other Christian circles related to deliverance ministry. I believe I have developed the tools, refined my



teaching points and gained the practical experience over the years to equip others for deliverance ministry. No longer do I concern myself much with potential labels. There is need in our world and the command of Christ to go awaits simple obedience.

In closing, I am reminded of an early deliverance encounter I had with a young man studying to go into the ministry. I had several prayer workers gathered interceding in the small chapel of a larger church where I served as pastor to college age adults. The young man had found himself in the pitfalls of sin and yet believed God had a purpose for his life. He had come to request a time of testing to see if he was being afflicted by internal demonic spirits. We had discovered several demons and were strategically removing the grounds they claimed entitled them to stay. It was a successful session until the end when the kingpin demon could not be cast out and expelled. All grounds had been addressed but we were growing weary seeking to enforce the authority of Christ as believers. Eventually I just asked the demon pointedly why it would not leave. It stuttered and finally blurted out, "Because, he was chosen in his mother's womb to be a minister of the mosthigh God and if I leave him he will do damage to Satan's kingdom." It was a powerful moment that propelled us onward to seek freedom for the young man.

The battle is real, a world stands in need, we are God's answer. Jesus said, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field. Go! I am sending you out like lambs among wolves" (Luke 10:2-3). The focus of Jesus after his resurrection dealt the crushing blow of defeat to the devil and his demons was simple, straightforward and sure. He pronounced to his gathered disciples, "Peace be with you! As the Father has sent me, I am sending you." And with that he breathed on them and said, 'Receive the Holy Spirit'

(John 20:21-22). We are possessed by his Holy Spirit, sent among the wolves, to preach and minister the gospel of grace, healing and freedom in Christ. We are sent as Christ's ambassadors to bring real and eternal transformation.

To such a calling The Awakening strives to establish spiritual deliverance within a disciple-making and missional-sending church vision. The need in this generation is as great as any before, including the first century after the ascension of Christ. The instructions of King Jesus remain still upon his faithful, risk-taking and obedient kingdom-disciples. "As you go, proclaim this message: 'The kingdom of heaven has come near.' Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received; freely give" (Matthew 10:7-8):

## APPENDIX A

### THE EARLY LUISEÑO INDIAN RELIGIOUS INFLUENCE

In one of the few efforts to write down any description of their spiritual activity, Constance Goddard Dubois in her collective work, *The Religion of Luiseño Indians of Southern California*, relates stories, customs and songs of the local tribes. Of particular interest is the belief and reverence of a central figure named Chungichnish.<sup>1</sup> Mystery and secrecy seem to cloud the discussion of this figure, but the Luiseño Indians had a missionary-type impact on the spreading influence of this spiritual entity in the region. Dubois states, “the religion of Chungichnish had every requisite of a conquering faith. It had a distinct and difficult rule of life requiring obedience, fasting and self-sacrifice.”<sup>2</sup> It was a religion of fear, in part, and the deity would punish and harm people if rituals were not carried out in the appropriate manner.<sup>3</sup> Chungichnish was an avenger and would invoke wildlife to bring harm to the native people.

The fear and secrecy of the religion complicates our ability to discover the broader influence and understand how the practiced spiritualism could have a residual impact on today’s missional efforts of spreading the gospel. The nineteenth-century Franciscan missionary Gerónimo Boscana writes, “a veil is cast over their religious observances, and the mystery with which they are performed seems to perpetuate respect

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<sup>1</sup> Constance Goddard DuBois. *The Religion of the Luiseno Indians of Southern California* (Gloucester, UK: DoDo Press, 2010), iii.

<sup>2</sup> Ibid, iv.

<sup>3</sup> Ibid., 27.

for them, and to preserve an ascendancy over the people.”<sup>4</sup> Normally an investigation of past religious and ancestral practices would not be of great importance, but this project is about bringing spiritual deliverance to a people in a particular ministry location. The context of current deliverance efforts may well need to be sensitive to the entire historical background of geographical strongholds. Scriptural reference to territorial spirits can be found in passages such as Daniel 10, Mark 5:10 and Ephesians 6:12.

Although caution should be taken about giving too much credence to the reality of evil spirits controlling localities, of equal error is ignoring residual influence altogether. There is value in understanding the history of cities and their people when dealing with spiritual warfare ministry in a local setting. As an example, related to the Indian history of the Temecula Valley, spirits of controlling fear, avenging punishment and false religiosity might be potential concerns to keep in mind when doing ministry. So also, the mystical entity of Chungichnish itself could have actually been the name of a demonic spirit tied to a spiritual stronghold on the area in times past, or even present. In a striking reference to the ongoing spiritual influence of the ancient Luiseno religion and beliefs, Dubios relays this interactive encounter with a native informant.

One of my story-tellers was about to sing with great reluctance some songs descended to him from his father, when an apparition of Chaup or Takwish, the electric fire-ball or meteor, in broad daylight so terrified him as an omen that he refused to reveal anything further.<sup>5</sup>

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<sup>4</sup> Ibid, iv.

<sup>5</sup> Ibid., v.

## APPENDIX B

### EVALUATION: SPIRITUAL WARFARE TRAINING WEEKEND

The Awakening Church - November 3 & 4, 2017

How many October Sunday messages on spiritual warfare did you hear in person or online?

- 1       2       3       4       5

Did you attend the Spiritual Warfare Training Weekend?       Friday       Saturday       Neither

If so, did the training meet your expectations to be more informed about spiritual warfare?

- Absolutely       Pretty Much       Somewhat       Disappointed

What was most informative from the training weekend (including anything from Sunday messages)?

What information was confusing or left unclear (including anything from Sunday messages)?

In what ways did the series/training impact your life? (Mark all that apply, and reflect your beliefs)

- My knowledge of the unseen spiritual realm increased greatly (angels, Satan, demonic workers).
- I can distinguish between personal prayer, intercession, spiritual warfare and deliverance ministry.
- I feel more secure in my relationship with Jesus Christ and belief in his finished work of the cross.
- My prayer life is stronger after learning more about how a believer exercises the authority of Christ
- If prompted by God to fight spiritual warfare, I now feel confident to rebuke unclean spirits out loud.
- I understand more fully how my protection from demonic attack is secured as a believer in Christ.
- I believe deliverance may be a needed step of obedience for some who are deeply troubled in life.
- I see the “testing of spirits” (1 John 4:1-3) as a viable method to see if internal deliverance is needed.
- It’s possible a Christian can be afflicted internally by unclean spirits in the body, mind, will & emotions.
- I grasp what the ongoing work of inner healing involves, and that deliverance could be one part of it.

Add comments concerning any of the above statements or list other life-impacting insights.

What major ongoing question(s) do you still have related to spiritual warfare and deliverance?

Are you interested in being on a formal Awakening Church “Intercessors Team” to receive weekly prayer requests from the church body to pray for on your own time?

- Yes, very much       Maybe       Need more information       Not at this time

Would you be willing to pray with other people and for their needs after Sunday worship services, if asked following the closing time of worship?

- Yes, very much       Maybe       Need more information       Not at this time

Would you be willing to be one of the prayer workers in a “time of testing” and a deliverance session, if opportunity arose?

- Yes, very much       Maybe       Need more information       Not at this time

If so, please relate any questions or comments about being a part of a session.

What areas would you like to see more training opportunities be offered:

- |  |  |
|--|--|
| <input type="checkbox"/> private prayer life development | <input type="checkbox"/> inner healing/emotional healing |
| <input type="checkbox"/> intercession/praying for others | <input type="checkbox"/> demonic deliverance ministry    |
| <input type="checkbox"/> spiritual warfare knowledge     | <input type="checkbox"/> physical healing ministry       |

Any other feedback or suggestions concerning the training or how leadership handled the subject matter of spiritual warfare/deliverance in the local church setting during October/November 2017?

Name: \_\_\_\_\_

Phone/text: \_\_\_\_\_

Email: \_\_\_\_\_

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