

Liberty University School of Divinity

**The Battle is Real:  
Spiritual Warfare, Discipleship, and the Christian “Soldier”**

A Thesis Project Submitted to  
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Liberty University School of Divinity

**Thesis Project Approval Sheet**

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## ABSTRACT

### THE BATTLE IS REAL: SPIRITUAL WARFARE, DISCIPLESHIP, AND THE CHRISTIAN “SOLDIER”

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A review of current literature demonstrates a plethora of material focused on various deliverance techniques, yet very little material is available to assist pastors with developing a spiritual warfare “basic training” plan. The purpose of this project is to illuminate a ministry’s desperate need to adopt a spiritual warfare worldview, to present the basic elements essential to a spiritual warfare basic training plan, and to create an effective strategy for implementing such a plan. Based on surveys and questionnaires sent to pastors and other ministry leaders, the project reveals the need for a spiritual warfare basic training plan for any ministry in order to bring courage, freedom, and fresh fire to Christian “soldiers” everywhere. It then reviews both historical and current approaches to spiritual warfare to discern the basic elements needed in any spiritual warfare basic training plan and offers such a plan.

Abstract length: 143 words.

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## **CHAPTER ONE**

### **INTRODUCTION**

After living a life on earth in which Jesus repeatedly exercised, through the presence of the Holy Spirit, the power and authority of God over Satan and the demonic, He fulfilled His mission of the cross and His resurrection. Prior to ascending to heaven, Jesus' mandate to all believers was quite clear, as noted in Matthew 28:18-20: "And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father, Son, and Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.'"<sup>1</sup> The believer's life is all about evangelism; taking the good news of Jesus Christ to all people groups throughout the world. Jesus also made it clear that to fulfill this commissioning, His disciples would need "power" from heaven in the form of the person of the Holy Spirit. Only believers have the Holy Spirit living within them. Why is it necessary to have the presence of the Holy Spirit within the believer? As the apostle Paul explained quite clearly, the believer is thrust into the midst of a spiritual battle that will only be conclusively won with the events beginning with the second coming of Christ. As all followers of Jesus await His return, they are instructed to: "put on the whole armor of God, that you may be able to stand against the schemes of the devil. For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places."<sup>2</sup> Only soldiers need armor. The Christian must embrace the Scriptural truth that they are born again into a spiritual battle, and that the Lord has equipped them with the Holy

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<sup>1</sup> Unless otherwise noted, all biblical passages referenced are in the English Standard Version (Wheaton: Crossway Bibles, 2007).

<sup>2</sup> Ephesians 6:11-12.

Spirit for victory.

### **Statement of the Problem**

At the start of this project, this author was being brought into an expanding leadership role in his church. This followed on the heels of an intense, multi-year discipleship time in which the author was placed into multiple, direct confrontations with the demonic on account of both evangelistic efforts and taking part in a spiritual-wellness prayer ministry. At the same time, the author's lead pastor, other ministry leaders, and church elders were being awakened to the reality of the extent of spiritual warfare against both the church as a whole and against many individuals who: (1) once were on fire for the Lord but had inexplicably become apathetic towards their relationships with their Savior/His Body/the lost or (2) traditional care and counseling seemingly was not bringing the afflicted freedom from what could be considered demonic strongholds. It appears as if the focus over the past few decades on "naturalism", the idea that everything should be viewed through the natural sciences and reduces reality to physical particles and laws, has caused the church to overlook both the acknowledgment of the very real presence of, and the need for a more focused training in, spiritual warfare.

A review of current literature demonstrates a plethora of material focused on various deliverance techniques, yet very little material is available to assist pastors with developing a spiritual warfare "basic training" plan. The purpose of this project is to illuminate a ministry's desperate need to adopt a spiritual warfare worldview, to present the basic elements essential to a spiritual warfare basic training plan, and to create an effective strategy for implementing such a plan. Courage, freedom, and fresh fire must be brought to Christian "soldiers" everywhere. This author's task is to both explain and solve this problem by developing a spiritual warfare basic

training plan that is both biblically-based and incorporates both theological and historical practices from biblical times, the early church, and today. Such a plan should also address at a minimum the need to develop a spiritual warfare worldview along with an understanding of the players involved, the offensive and defensive weapons available, and the approaches seen that bring freedom/deliverance from the demonic attacks. A description and brief analysis of current deliverance techniques such as those that involve “truth encounters”, “power encounters”, and such practices as “theophostic prayer” should also be included.

### **Statement of Limitations**

There is not a lot written directly about the subject of “spiritual warfare” in the Bible, although an abundance of Scripture narratives make the reality of it clear. The players involved, the Father, Son, and Holy Spirit, along with good angels and those who follow Jesus, are on the “good” side, while Satan, his evil angels called demons, and his followers are on the side of “bad.” These players, their goals, and their methods are the focus of this work with the narrow objective being the creation of a discipleship plan designed to present the basics needed to form a Christian “spiritual warfare” worldview. This worldview will be brought to light by exploring evangelism, the history of supernatural phenomenon, the theologies of demonology, and modern approaches to deliverance and spiritual care. This work is not designed as an exhaustive tome concerning all nuances of the “spiritual war” that is taking place on a daily basis in the lives of all.

This is a spiritual issue. Human beings are only allowed to see what the Lord allows them to see and learn; with the main tool for learning being the Bible. While searching Scripture will allow people to understand some of the marks and methods of the demonic, at times they

must take by faith what their eyes see in the physical realm is a reflection of what is going on in the spiritual realm.

As with all matters of faith, apathy towards the Lord, other believers, and the command to reach others with the gospel of Jesus Christ is a matter of the heart. While this project may enlighten an apathetic believer or a non-believer towards a greater understanding as to their spiritual condition, it is not intended to be an exercise in overcoming apathy.

This work is not about determining the “best” discipleship model for churches or communities in general. The object of this plan is the author’s church and in particular the small group ministry present. Of course, the author hopes that this work will be adaptable to other churches and communities as well, for it applies the basics of discipleship while providing a curriculum involving both instruction and practical application.

### **Terminology Defined**

On account of the prevalence of multiple theologies and preconceived ideas as to what many theological terms mean, this author will define the following terms to promote a better understanding of what follows: spiritual warfare, evangelism, gospel (the “Good News”), disciple, supernatural phenomena, demonized, truth encounters, and power encounters.

#### **Spiritual Warfare**

The term “spiritual warfare” can be acknowledge and further defined upon the review of many Scripture passages, among them 2 Corinthians 10:3-4, “For though we walk in the flesh, we are not waging war according to the flesh. For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds.” and Ephesians 6:12, “For we do not wrestle

against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.” Both of these statements were written by the Apostle Paul and clearly point to a “war” with things not of the “flesh”, but “spiritual” in nature. Elwell asserts,

spiritual warfare essentially encompasses Satan’s rebellion against God and the manifestations of that rebellion in the created order. At the heart of this warfare, however, is the fact that God is sovereignly in control of his creation, and, as the Sovereign One, he has already decided that Satan’s rebellion will fail. The threads of Satan’s rebellion and God’s loving response are interwoven through the Scriptures as an ongoing drama played out on the stage of human history.<sup>3</sup>

“Spiritual warfare” involves two sides: God the Father, Son, and Holy Spirit, His angels, and His human followers on the side of good, and Satan, his fallen angels, and his human followers on the side of evil.

Satan’s rebellion against God took a major blow and utter defeat upon the entrance and life of Jesus in this world. Throughout His life on earth Jesus repeatedly exercised His divine authority over the demonic culminating with His finished work on the cross and subsequent resurrection. Jesus is said to have “disarmed the rulers and authorities and put them to open shame, by triumphing over them” on the cross.<sup>4</sup> Upon His ascension, followers of Jesus, through the indwelling of the Holy Spirit within them, pick up the fight against the spiritual forces of evil where Jesus left off. E.M. Bounds describes the Christian life this way:

It cannot be said too often that the life of a Christian is warfare, an intense conflict, a lifelong contest. It is a battle fought against invisible foes who are ever alert and seeking to entrap, deceive, and ruin the souls of men. The Bible calls men to life, not a picnic or holiday. It is no pastime or pleasure excursion. It entails effort, wrestling, and struggling. It demands putting out the full energy of the spirit in order to frustrate the foe and to come out, at last, more than a conqueror. It is no primrose path, no rose-scented flirting. From start to finish, it is war. The Christian warrior is compelled from the hour

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<sup>3</sup> Walter A. Elwell, *Evangelical Dictionary of Theology* (Grand Rapids: Baker Academic, 2001), 1143.

<sup>4</sup> Col 2:15.

he first draws his sword to ‘endure hardness, as a good soldier’ (2 Tim. 2:3).<sup>5</sup>

### Evangelism

According to McRaney, “Our reactions to the topic of evangelism are more often fear, guilt, discouragement, and uncertainty rather than courage, passion, and excitement”.<sup>6</sup> The English word “evangelism” is derived from two Greek words, “eu”, meaning “good”, and “aggelos”, meaning “angel” or “messenger”.<sup>7</sup> For the purposes of this work, Elwell’s definition of evangelism will suffice and is as follows: evangelism is the “proclamation of the good news of salvation in Jesus Christ with a view to bringing about the reconciliation of the sinner to God the Father through the regenerating power of the Holy Spirit”.<sup>8</sup> Kent R. Hunter adds color to this definition when he describes the bringing of the gospel, or “Good News”, message as, “when Christians witness, they tell how Jesus Christ has changed their own lives. The change in their own lives gives them the desire to share the Good News with others. But the Good News isn’t about themselves. It is about the Lord who changes them.”<sup>9</sup> Sjogren adds, “True evangelism is not merely *proclaiming* a message of good news; it is *becoming* a living representative of God’s heart toward people”<sup>10</sup>

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<sup>5</sup> E. M. Bounds, *Prayer & Spiritual Warfare: Receiving Answers to Your Prayers* (New Kensington: Whitaker House, 1984), 96.

<sup>6</sup> Will McRaney, Jr., *The Art of Personal Evangelism: Sharing Jesus in a Changing Culture* (Nashville: Broadman & Holman Publishers, 2003), 1.

<sup>7</sup> Steve Sjogren, Dave Ping, and Doug Pollock, *Irresistible Evangelism: Natural Way to Open Others to Jesus* (Loveland: Group Publishing, 2004), 58.

<sup>8</sup> Elwell, *Evangelical Dictionary of Theology*, 410.

<sup>9</sup> Kent R. Hunter, *Foundations for Church Growth: Biblical Basics for the Local Church* (Corunna: Church Growth Center, 1994), 100.

<sup>10</sup> Sjogren, Ping, & Pollock, *Irresistible Evangelism*, 58.

## Gospel

Paul's writings in 1 Corinthians 15:1-5 allow the reader to see what the apostolic "gospel" was;

Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, and by which you are being saved, if you hold fast to the word I preached to you – unless you believed in vain. For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, and that he appeared to Cephas, then to the twelve.

Paul then continues by tying more of the story of the Bible into the story of Jesus by relating how Jesus brings life whereas Adam brought death. This life offered by Jesus was first experienced by Him with His followers to experience it at His second coming. After this, the story of Jesus continues by stating Jesus will deliver "the kingdom to God the Father after destroying every rule and every authority and power".<sup>11</sup> Then, when all enemies of God have been put under Jesus' feet, including death, then Jesus "will also be subjected to him who put all things in subjection under him, that God may be all in all."<sup>12</sup>

The "gospel" is the story of the most important events in the life of Jesus; namely, his death, burial, resurrection, and post-resurrection appearances. The word "gospel" used in Apostolic times meant to announce, declare, or proclaim something as "good news." According to McKnight, "the gospel for the apostle Paul is the salvation-unleashing Story of Jesus, Messiah-Lord-Son, that brings to completion the Story of Israel as found in the Scriptures of the Old Testament...Salvation flows from that story, but that story is both bigger than and framed differently from the Plan-of-Salvation approach (a focus on our decision concerning the offer of

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<sup>11</sup> 1 Cor 15:24.

<sup>12</sup> 1 Cor 15:28.

personal salvation) to the gospel”.<sup>13</sup> In summary, the “gospel” or “good news” is framed by the story of Israel and focusses on the saving story of Jesus. It also centers on Jesus’ Lordship, and calls people to respond to Him as being their personal savior and redeemer.<sup>14</sup>

### Disciple

Jesus’ final command to all believers was to “make ‘disciples’ of all nations”, as noted in Matthew 28:18-20: “And Jesus came and said to them, ‘All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father, Son, and Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” The term “disciple” involves being more than just a student or pupil of someone. Instead, an additional level of attachment and commitment is present. In this work the author is writing about “disciples” of Jesus. Thompson helps explain the definition of “disciple” as adopted in this work: discipleship includes a personal relationship with the teacher, subjection to the total authority of the teacher, a demonstration of the character of the teacher, and an understanding that suffering for the teacher may occur.<sup>15</sup>

### Supernatural Phenomena

Not surprisingly, “supernatural phenomena” have been noted as occurring throughout the history of the church. The origin of these phenomena is typically attributed to either one of two

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<sup>13</sup> Scot McKnight, *The King Jesus Gospel: The Original Good News Revisited* (Grand Rapids: Zondervan, 2011), 49-50, 61, 131.

<sup>14</sup> Ibid., 132-133.

<sup>15</sup> W. Oscar Thompson Jr., *Concentric Circles of Concern* (Nashville: Broadman, 1981), 157.



sources, God and His heavenly hosts or Satan and his demonic forces. In this work, “supernatural phenomena” are defined as being those manifestations of a spiritual nature that cannot be explained by natural means. In other words, man cannot look to the sciences, physical or otherwise, to explain the occurrence observed.

### Demonization

Merrill Unger, former professor at Dallas Theological Seminary best known for writing *Unger’s Bible Handbook*, in his book *Biblical Demonology: A Study of Spiritual Forces at Work Today*, presents a scriptural view of “demonization” based upon a natural and literal interpretation of the inerrant Scripture, and is the definition to which this work adheres. When viewing the biblical narratives of encounters with demonized people, it is clear that an actual state of inhabitation and control by one or more demons occurs.<sup>16</sup> These demons are individuals by nature. Unger then distinguishes between ordinary temptations and assaults of Satan from demonization. With ordinary assaults of Satan, the human will consciously yields to the will of Satan and gradually assumes the characteristics of a Satanic nature. Demonization, however, accelerates this process and will result in an almost complete deprivation of reason or ability to choose such that a twofold consciousness is produced within a person. This state of almost complete loss of control may have arisen due to the continual consent of the demonized to sin.<sup>17</sup>

### Truth Encounter and Power Encounter

In modern days, an increased interest in spiritual warfare has occurred due to the rise of

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<sup>16</sup> Merrill F. Unger, *Biblical Demonology: A Study of Spiritual Forces at Work Today* (Grand Rapids: Kregel Publications, 1994), 93.

<sup>17</sup> Ibid.

beliefs such as those in the Charismatic Movement and Pentecostal denominations that emphasize a personal experience with God.<sup>18</sup> Spiritual warfare includes understanding the authority of Jesus Christ along with the subject of delivering a person from the presence of a demon, also known as “demonization”. There are two predominant approaches to directly confronting the demonic in an effort to bring spiritual freedom to a demonized individual; the “truth encounter” and the “power encounter”.

The “truth encounter” is founded upon John 8:31-32 where Jesus says to His disciples, “If you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free.”<sup>19</sup> These verses, along with the observance of Jesus when dealing directly with Satan in the wilderness in Matthew 4:1-11 and Luke 4:1-13, stress the importance of utilizing the truth of Scripture to defend against Satan and his minions.<sup>20</sup> This encounter relies upon the Christian having a thorough understanding of spiritual warfare as well as of their position in Christ. In theory, the truth of Jesus Christ should be enough to set a demonized person free from demonic control.

The “power encounter” evokes the name of Jesus Christ while directly confronting a demon and commanding it to leave, as seen practiced in the New Testament narratives about Jesus and His disciples. The power encounter usually involves the verification of faith in Christ and includes forgiveness and repentance of sin, as well as some of the steps that occur in “truth encounters”. The actual power encounter involves, at a minimum, the discernment of the presence of a demon within a person and the forceful eviction of it by commanding it to leave “in

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<sup>18</sup> Elwell, *Evangelical Dictionary*, 1145.

<sup>19</sup> Neil T. Anderson, *The Bondage Breaker* (Eugene: Harvest House Publishers, 2000), 11.

<sup>20</sup> Edward F. Murphy, *The Handbook for Spiritual Warfare* (Nashville: Thomas Nelson Publishers, 1992), 516.

the name of Jesus Christ”.<sup>21</sup>

## **Theoretical Basis**

### **Biblically**

Throughout the Bible, God is seen as being on a “mission” to redeem His people from the enslavement to sin that overthrew them upon the fall of man as related in Genesis, chapter 3. At the fall of man, the “serpent”, later recognized as being “Satan”, the leader of the evil angels called “demons”, encouraged Eve to question God’s supremacy and tempted her with God-like wisdom. She succumbed, and later led Adam to do the same. From that point forward, God’s perfect creation, including His relationship with man, was thrust into a state of separation from Him. To remedy this problem, God set about His plan of redeeming His creation from the works of Satan, for according to the Apostle John, “...the whole world lies in the power of the evil one.”<sup>22</sup> Satan, however, and his demonic horde, have continued to attempt to frustrate and derail God’s plan of redemption from occurring. This thread of war with an adversary to God can be seen throughout the story of God as told in the Bible.

God’s plan for redemption included setting aside a special people, the Israelites, through which He would reveal Himself to the world. The story of God and the Israelites culminated in the first-coming of Jesus, the Son of God. Upon His arrival, the presence of a spiritual battle with real, spiritual adversaries became even clearer. The first recorded story of Jesus preaching in the synagogue in Capernaum indicates He was immediately confronted by a demonized man. The demon, speaking through the man, recognized Jesus as “the Holy One of God” and asked

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<sup>21</sup> Mark I. Bubeck, *The Adversary: The Christian Versus Demon Activity* (Chicago: Moody Press, 1975), 90-92.

<sup>22</sup> 1 John 5:19.

Jesus if now was the time that Jesus had come to “destroy” (the demons). Jesus responded only by commanded the demon to be quiet and to leave the man.<sup>23</sup> This occurred at the onset of His public ministry and was Jesus’ first demonstration of the nature of the battle with an opposing kingdom. The presence of a spiritual battle was further related by Jesus’ teaching focus being the “kingdom of God”. Matthew 12:28 specifically attributes a sign of the presence of the spiritual battle being the authority Jesus exercised; “But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you.” E. Stauffer summarizes this passage well by stating, “the kingdom of God is present where the dominion of the adversary has been overthrown”.<sup>24</sup>

The prevalence of this spiritual battle can be simply noted by the constant and fairly continual references made to Satan and the powers that are aligned with him throughout the Gospels and the book of Acts. The word translated “demon” appears over fifty times with “unclean spirit” appearing twenty-one times. This excludes other names for evil spirits.<sup>25</sup> The teaching of a spiritual war taking place moves beyond the Gospels and the book of Acts into the epistles of Paul where he brings this battle to light in his letter to the Ephesians encouraging the believer to put on their spiritual “armor” while reminding them that they “do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.”<sup>26</sup> In addition to the devil and his demons, two other forces of evil, the “world” and the “flesh”, are present in the Scriptures as most clearly set forth in Ephesians 2:1-3.

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<sup>23</sup> Mark 1:21-28.

<sup>24</sup> Ethelbert Stauffer, *Theology of the New Testament*, 5<sup>th</sup> ed. (New York: Macmillan, 1955), 124.

<sup>25</sup> Sydney H. T. Page, *Powers of Evil: A Biblical Study of Satan & Demons* (Grand Rapids: Baker Books, 1995), 137.

<sup>26</sup> Eph. 6:12.

All this to be said, the presence of a spiritual battle taking place between God and those who love and follow Him, and Satan and those who choose evil, is seen throughout the story of the Bible. As Clinton Arnold relates,

Avoiding the topic (of “spiritual warfare”) is a profoundly inadequate response. Spiritual warfare is not an isolatable compartment of church ministry or Christian experience. Spiritual warfare is an integral part of the entire Christian experience. It is a fact of life. To think that a Christian could avoid spiritual warfare is like imagining that a gardener could avoid dealing with weeds.<sup>27</sup>

### Historically

Not surprisingly, supernatural phenomena have been noted as occurring throughout the history of the church. The origin of these phenomena is typically attributed to either one of two sources; God and His heavenly hosts or Satan and his demonic forces. This work will survey the history of the church’s interactions with supernatural phenomena, mainly the works of the Holy Spirit and the views and encounters with the demonic, concentrating on the last two hundred years of church history including the rise of the Pentecostal church movement. Throughout the history of the church, both the presence of the Holy Spirit and the presence of the demonic have been seen through physical manifestations of the spiritual battle taking place. Of particular interest is the movement through time away from a position such as reported by Hippolytus of Rome (A.D. 170-235) that included a baptismal process involving intense discipleship, the renunciation of ungodly practices, a deliverance ministry, followed by baptism that included a renunciation of Satan and an allegiance to Jesus Christ.<sup>28</sup>

### Theologically

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<sup>27</sup> Clinton E. Arnold, *3 Crucial Questions About Spiritual Warfare* (Grand Rapids: Baker Books, 2002), 19.

<sup>28</sup> Ibid., 107-108.

As the prevalence of spiritism increases, the need for an understanding of spiritual warfare concerning the kingdom of God and the demonic forces of Satan becomes imperative. The various theologies concerning the demonic reveal several explanations for what has been referred to as demonic activity. A careful review of these theologies not only provides a clear understanding of the reality of the demonic activity here on earth, but also unveils their ability to enter into a person and exert some measure of control. Additional concern lies with the possibility that Christians can be demonized. Both Protestant and Catholic denominations either formally or informally address methods through which the demonic presence within an individual may be confronted and evicted. Theologically, the topic of spiritual warfare has been explored by nearly all major forms of Christianity.

### **Statement of Methodology**

The design for this project will include one introductory chapter followed by four additional chapters addressing a review of the research gathered, the content needed to help form a basic Christian spiritual warfare worldview involving instruction in evangelism, history, theology, and modern approaches to deliverance and spiritual care, and a summary. The content presented to help form a Christian spiritual warfare worldview will be organized into a curriculum involving four lessons for each subject. The content overview is as follows:

Chapter One: Introduction

Chapter Two: Procuring and Analyzing the Research

Chapter Three: Developing a Spiritual Warfare “Basic Training” Plan (Part One)

Chapter Four: Developing a Spiritual Warfare “Basic Training” Plan (Part Two)

Chapter Five: Conclusion

These chapters are expanded upon as follows:

### Chapter One: Introduction

Chapter One provides an overview of the entire project and includes a description of both the relevance and rationale for the need for a spiritual warfare “basic training” plan. The introductory material includes a brief introduction of the subject of “spiritual warfare”, states both the problem addressed and the limitations placed upon the work, defines specific terms such as spiritual warfare, evangelism, gospel, disciple, supernatural phenomena, demonization, truth encounter, and power encounter, provides the biblical, historical, and theological basis for the project, includes the methodology used to create the basic training plan, and reviews both relevant literature and Scripture.

### Chapter Two: Procuring and Analyzing the Research

Chapter Two describes how the data was procured via an anonymous survey of church leaders. From there, the results are both reported and analyzed. The conclusions drawn from the data point to the need addressed in the project’s Abstract; the creation of a spiritual warfare basic training plan will help restore within the Body of Christ a spiritual warfare worldview, along with presenting some tools needed for success within the daily Christian walk.

### Chapter Three: Developing a Spiritual Warfare “Basic Training” Plan (Part One)

Chapter Three begins “Part One” of the curriculum content. The curriculum will focus on four different areas of study: evangelism, supernatural phenomena in church history, theologies of demonology, and modern approaches to deliverance and spiritual care. Of these four, the first two, evangelism and history, are addressed in Chapter Three. The content for each of the areas of study is not intended to be exhaustive, rather it provides an introduction of the

material that should be present in any spiritual warfare basic training plan. Included in this chapter will be not only the instruction material, but also how that material can be broken down into lessons along with additional study materials and practical application exercises for each area studied. The practical application exercises can be interchanged or added to any lesson created for any of the four subjects instructed upon.

#### Chapter Four: Developing a Spiritual Warfare “Basic Training” Plan (Part Two)

Chapter Four continues the presentation of the curriculum content in “Part Two”. The aspects focused upon in this chapter include an overview of the theologies of demonology, as well as modern approaches to deliverance and spiritual care. Included in this chapter will be not only the instruction material, but also how that material can be broken down into lessons along with additional study materials and practical application exercises for each area studied. The practical application exercises can be interchanged or added to any lesson created for any of the four subjects instructed upon.

#### Chapter Five: Conclusion

Chapter Five is the project’s Conclusion. Here all of the prior sections will be brought together in one summary. The problem addressed, the need for the creation of a spiritual warfare basic training plan, has been met. A curriculum to this effect has been created that involves evangelism, history, theology, and modern approaches to deliverance and spiritual care. Further research in this area could include expanding upon this curriculum by including additional areas of study or by adding more detail to the areas of study presented.

### **Review of Literature**

#### Books



*Evangelical Dictionary of Theology*,<sup>29</sup> by Walter A. Elwell, is a great reference book for most theological topics presented from the slant of a conservative Christian evangelical theology. In Elwell's work, among other relevant areas such as defining and explaining terms such as "exorcism" and reviewing church history, research concerning two theological viewpoints is explored. Those who believe the God of the Old and New Testaments is still active and involved in the lives of man and continues to manifest Himself in that same ways as He did in the Bible are contrasted with those believe the activities of God through the Holy Spirit as seen in the New Testament have accomplished their mission of establishing Christ's church and are no longer needed or used permanently by God in church history. The latter believe that God uses the believer's testimony, His Word, and the fruits of the presence of the Holy Spirit in a person's life to advance His kingdom on earth.

*In the Name of Jesus: Exorcism Among Early Christians*,<sup>30</sup> by Graham T. Twelftree, provides a look into the early church's dealings with the demonic. The author's purposes are many and include revealing how the early church was guilty of attempting ritual-type exorcisms amounting to "Christian witchcraft". This practice of relying upon a ritual is contrasted with exercising Christian authority as led by the Holy Spirit to remove demons from people.

*The Ten Greatest Revivals Ever*,<sup>31</sup> by Douglas Porter and Elmer Towns, relates the history of the ten greatest outpourings of the Holy Spirit noted throughout church history. First and foremost among them was the experience of the early church at Pentecost. The Holy Spirit arrived, as promised by Jesus, and entered into Jesus' disciples. This event opened the door for the Holy Spirit to permanently dwell among men for the first time in history and empowered the

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<sup>29</sup> Baker Academic, 2001.

<sup>30</sup> Baker Academic, 2007.

<sup>31</sup> Servant Publications, 2000.

disciples such that they could be used to establish the church.

*Demonology of the Early Christian World*,<sup>32</sup> by Everett Ferguson, relates the evidence found in very early church history (the first few hundred years) and includes reports made by many of the early church fathers. Here, Justin Martyr, Tertullian, Hippolytus, Tatian, and Origen all provide evidence of the practice of casting demons out of people. These early church leaders affirmed that the encounters with the demonic found in the New Testament continued to be experienced in the first few centuries of the church.

*Angels & Angelology in the Middle Ages*, by David Keck,<sup>33</sup> takes an extensive look into the treatment of spiritual warfare in the middle ages. The writings of Thomas Aquinas and Saint Bonaventure helped shape the beliefs many Christians have today concerning both angels and demons. During this time in history, praying to angels and summoning angelic help became common practice.

*The Great Awakening in New England*,<sup>34</sup> by Edwin S. Gaustad, focusses on the spiritual revival that took place in America during 1734-1743. During this great outpouring of the Spirit of God, thousands of non-believers came to Christ and thousands of believers rededicated their lives to Him. For both, the rise of personal experiences with God became prevalent. The manifestations of these experiences became to be known as “emotionalism”. The most famous theologian of this time was Jonathan Edwards. His writings addressed both enthusiasm and “antinomianism”; the emphasis faith alone as being necessary for salvation with that faith affirmed by a personal encounter with God.

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<sup>32</sup> Edwin Mellen Press, 1984.

<sup>33</sup> Oxford University Press, 1998.

<sup>34</sup> Harper & Brothers, 1957.

*Jonathan Edwards: The Great Awakening*,<sup>35</sup> by C.C. Goen, takes a closer look at the most influential Christian preacher and theologian of the mid-1700's. Jonathan Edwards is credited as being the main individual associated with spiritual revival in America during this time. His work and message were used by the Spirit to bring forth what is now known as "The First Great Awakening" in America. Goen's work explores Edwards' handling of supernatural phenomenon during this Awakening.

*The Spiritual Awakeners*,<sup>36</sup> by Keith J. Hardman, provides an examination of both "The First Great Awakening" in America, as well as "The Second Great Awakening". Both "Awakenings" are compared and contrasted, especially as concerning the evidence for and treatment of supernatural phenomenon that were characteristic of each sets of revivals. A look into the teachings of both Jonathan Edwards and James McGready, as well as a report on the Cane Ridge "camp meetings" of the late 1700's and early 1800's all add to an understanding of how the Christian church has handled evidence of spiritual manifestations.

*The Story of Christianity*,<sup>37</sup> by Justo Gonzalez, not only provides an overview of the entire history of the Christian church dating back to Jesus Christ, for our purposes it also gives an in-depth look at the "Azusa Street Revival" of 1906, the rise of "Pentecostalism", and the "Charismatic Movement" of the 1950's. At the church involved with the "Azusa Street Revival", clear manifestations of both the Holy Spirit and demonic forces were reported as being present. With writings about the concerns of famous preachers of the times such as William J. Seymour and Charles Parham confirming this. This revival resulted in "Pentecostal fire" sweeping the nation. Later, during what became known as the "Charismatic Movement of the

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<sup>35</sup> Yale University Press, 1972.

<sup>36</sup> Moody Press, 1983.

<sup>37</sup> Prince Press, 2007.

1950's", a similar revival appeared to take place, although almost entirely outside of the "Pentecostal" church denominations.

*A Survey of 20<sup>th</sup>-Century Revival Movements in North America*,<sup>38</sup> by Richard M. Riss, is used to further examine the rise of "Pentecostalism" as birthed through the "holiness" churches in the early 20<sup>th</sup>-Century and the rise of the "Charismatic Movement of the 1950's". The author reports extensively on the "Azusa Street Revival", as well as the "Healing Movement" that occurred in America just after the close of the Second World War. Associated with the "Healing Movement" were William M. Branham and Oral Roberts. The former claimed to have had his healing ministry started with a visit from an angel; the latter saw his healing ministry kick-started after attending a meeting led by Branham in early 1948. The "Latter Rain" movement in Canada is associated with Branham's 1947, two-week meeting schedule, and emphasized the laying on of hands leading to the bestowal of both gifts of the Spirit and personal prophecy.

*They Shall Expel Demons*,<sup>39</sup> by Derek Prince, shows how many modern charismatic approaches address the idea of deliverance. Prince advocates directly confronting the demonic forces that have entered into Christians. He also is a proponent of self-deliverance for believers; a process including full submission to God through the process of repentance and forgiveness of sin, and the breaking of any ungodly ties.

*The Bondage Breaker*,<sup>40</sup> by Neil T. Anderson, explores the approach of a conservative Christian counselor towards dealing with the demonic. The author espouses an approach commonly referred to as being a "truth encounter". The demonized person is to go through a seven step process similar to what Derek Prince describes in his "self-deliverance" process.

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<sup>38</sup> Hendrickson Publishers, Inc., 1988.

<sup>39</sup> Chosen Books, 1998.

<sup>40</sup> Harvest House Publishers, 2000.

Anderson's process emphasizes the "truth" of who a Christian is in Christ for it is "the truth" that "will set us free", as noted in John 8:32.

*The Adversary: The Christian Versus Demon Activity*,<sup>41</sup> by Mark I. Bubeck explains the theology and techniques used to address the demonic in a "power encounter". The "power encounter" involves the direct confrontation of the demonic by a believer to cast the demons out of the demonized person. Bubeck also advocates the use of daily affirmations of faith and "doctrinal" spiritual warfare prayer.

*Biblical Demonology: A Study of Spiritual Forces at Work Today*,<sup>42</sup> by former professor at Dallas Theological Seminary and well-known author of "*Unger's Bible Handbook*", Merrill F. Unger, provides several theories of demonization. The author describes three unscriptural theories before providing a scriptural view. The three unscriptural views examined are the "Mythical Theory", the "Accommodation Theory", and the "Hallucination Theory". Unger's view of demonization is based upon a natural and literal interpretation of Scripture.

*Demon Possession and the Christian: A New Perspective*,<sup>43</sup> by C. Fred Dickason, a noted professor of theology and former chair of the theology department at Moody Bible Institute, offers a comprehensive treatment of both biblical and theological evidence for and against the demonization of Christians. The biblical evidence against the demonization of a Christian does not cause the author to rule out this possibility. The biblical evidence for the demonization of a Christian draws the author to conclude that while there is some evidence for this being a real possibility, the evidence is inconclusive; however, after looking at all biblical evidence available, it cannot be forcefully concluded that believers cannot be demonized. In the same manner,

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<sup>41</sup> Moody Press, 1975.

<sup>42</sup> Kregel Publications, 1994.

<sup>43</sup> Moody Press, 1987.

Dickason's exploration of the theological evidence demands the same, inconclusive result. The author also reviews clinical evidence in the same manner. This evidence, however, demands the conclusion that Christians can in fact be demonized.

*The New Catholic Encyclopedia: Volume 5*,<sup>44</sup> edited by John P. Whalen, is used to explore the definition and history of "exorcism." Of particular interest is the movement in the Catholic Church from allowing any believer to perform exorcisms of both Christians and non-Christians, to the creation of a specific office to handle those seeking baptism while still allowing lay-people to do so with others, to the requirement that only the church officer be allowed to perform any exorcisms. Whalen's work also includes the initial language and actions used while performing an official exorcism.

#### Journal Articles

*Deliverance in the 21<sup>st</sup> Century*,<sup>45</sup> by David W. Appleby, and as found in *Christian Counseling Today*, provides a succinct summary of the deliverance process from a clinical slant. Dr. Appleby relates four possible doorways for demonic entry; hereditary afflictions, curses, and soul ties; occultism; trauma or victimization; and long-term sin. The author also gives a summary of the deliverance process he uses that includes general, protective prayer; the breaking of any ungodly soul-ties and oaths, as well as any curses; the addressing of any demon along with demanding its name; the renunciation of the demon by the counselee followed by the repentance process; all concluded with the expelling of the demon through the use of the name of Jesus Christ.

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<sup>44</sup> McGraw-Hill Book Company, 1967.

<sup>45</sup> *Christian Counseling Today* 14, no. 4 (2006): 56-59.

*Spiritual Warfare: How to Respond when the Battle comes to You*,<sup>46</sup> as found in the *Leadership Journal*, includes articles by many popular authors and pastors such as John Ortberg, Ray Kollbocker, Mike Sares, Erwin Lutzer, and Steven R. Jones. The articles presented address many aspects of spiritual warfare including a biblical analysis of what spiritual warfare is. Additional topics include personal experience with deliverance and the demonic, diagnosing the presence of the demonic, steps for freeing the demonized, and the steps for inner healing for spiritual issues.

### Theses

Cornelius S. Golden, “Developing a Curriculum for African American Pastors and Church Leaders in Crescent City, Florida” D.Min Thesis, Liberty Baptist Theological Seminary, 2013.

Jeffrey H. Lynn, “Making Disciples of Jesus Christ: Investigating, Identifying, and Implementing an Effective Discipleship System” D.Min Thesis, Liberty Baptist Theological Seminary, 2014.

### Scripture

Acts 2:1-12 provides an occurrence where God’s action within the world results in a supernatural phenomenon. Here, the physical manifestation of the Holy Spirit is noted. The Holy Spirit arrives with a sound like a rushing wind. Then the disciples are able to both communicate in previously unknown to them foreign languages and also have the accompaniment of a tongue of fire above their heads.

Romans 12:6-8 contains Paul’s message to the church in Rome concerning the presence and use of spiritual gifts. These gifts are distributed among God’s people in His wisdom. The

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<sup>46</sup> *Leadership Journal* 33, no. 2 (2012).

Holy Spirit's presence in a person's life either endows or ignites within a person these gifts designed to strengthen the church and advance His kingdom.

1 Corinthians 12 and 14 include extensive instruction by Paul about the spiritual gifts seen on account of the Holy Spirit's presence in a believer's life. Wisdom, knowledge, faith, healing, miracles, prophecy, distinguishing spirits, various tongues, and the interpretation of tongues are described as being supernatural phenomena given by God for the common good. These are not things or traits that are acquired via hard work or tenacity, rather they are "gifts" from God to those who love Him and seek His purposes through their lives.

Acts 16:16-18 relates the story of a slave girl's encounter with both Paul and Silas. This girl was possessed by a spirit of divination that allowed her owners to earn money from her ability to tell the future. After days of exposure to this girl, Paul successfully commanded the demon to come out of her. This verse reveals several things including the ability of the spiritual enemies of God, Satan and his demonic hoard, to manifest themselves physically within people.

Matthew 8:28-34 tells the story of how Jesus healed two men who were demon-possessed. These men were under such control of their respective demons that they lived within some tombs and would not allow anyone to pass their way. Upon encountering Jesus, the men are set free after their demons begged Jesus to allow them to go into a nearby heard of pigs. This verse reveals the ability of demons to also possess animals.

John 10:10 states the overall purposes of both Satan and his hoard of fallen angels, referred to as demons, and Jesus, the Son of God. Satan, the leader of those spiritual forces who rebelled against God, has set his sights on stealing, killing, and destroying all those interested in pursuing a loving relationship with God through Jesus Christ. Jesus, however, came to offer people an abundant life blessed by a restored relationship with their heavenly Creator.



1 Peter 5:8 speaks to the presence and activity of Satan and his demons. Scripture is clear God is active and involved to some extent in the world and in the lives of everyone. Scripture is also clear Satan likewise is active in the world and is described as being on the hunt just as a lion hunts his prey with the hope of devouring the unaware.

Ephesians 6:10-20 declares the battle to be the unseen; taking place in the spiritual realm. These verses also describe the “full armor of God.” The belt of truth, breastplate of righteousness, shoes ready to share the gospel of peace, shield of faith, helmet of salvation, and the sword of the Spirit all make up the weapons and defenses the believer needs to hold fast to God and be successful in advancing His kingdom.

Acts 19:11-20 gives us warning for those who would misuse the authority of the name of Jesus. This story shows how non-believers, a group of Jewish exorcists called the sons of Sceva, were unable to cast a demon from a man. Instead, the demon mocked them and physically overpowered them. In this writing this story is used to help introduce and explain the practice called exorcism.

Acts 1:4-5, 8 tells how the church was begun with a supernatural phenomenon, as Jesus promised in these verses. They also reveal how with the coming of the Holy Spirit, the believers would then become evangelists; beginning first in Jerusalem and then moving outward from there to the ends of the earth telling everyone the good news of Jesus Christ. It is the Holy Spirit Who empowers the Christian to be able to accomplish this mission.

Psalms 91 is often referred to during times in which Christians feel they are under attack by the enemy. In it, many protective characteristics and truths of God are set forth such as God being our “shelter” and a “fortress”, as well as our deliverer. Because of our relationship with God, we should have no fear, but rather shall trust Him to protect us from evil. This Psalm also

was used in the middle ages to advance the idea that guardian angels exist to protect each individual.

2 Corinthians 12:7-9 shows Paul relating how he had been given a “thorn” in his flesh. This “messenger of Satan” was allowed to attach or affect Paul in such a way as to keep him from becoming conceited on account of the Lord revealing to him “things that cannot be told”. Many who oppose the idea of direct confrontation with the demonic will use this story as evidence supporting their position. This evidence, however, is an argument from silence and has been largely dismissed by most Protestant Christians.

Jude 8-9 relates in brief how, when the angel Michael was disputing with the devil about the body of Moses, Michael said to the devil, “The Lord rebuke you.” This verse also is used as evidence for supporting the argument that the demonic should not be directly confronted. This statement, however, comes on the heels of verse 8 that lays the context being “blaspheming the glorious ones.”

John 8:31-32 contains the words of Jesus concerning the marks of true discipleship. True disciples “abide” in His word and, because of this, those disciples will know the “truth” of Jesus, and that “truth” will “set them free”. These verses form the foundation of the “truth encounter” as being the means through which to address and expel the demonic from a demonized person. The “truth encounter” is often the preferred method of deliverance in conservative Christian circles and is espoused by Neil T. Anderson and Edward Murphy.

Matthew 4:1-11; Luke 4:1-13 contain the narrative of Jesus temptation by Satan in the wilderness. Here Jesus has been fasting and praying in the wilderness for 40 days when Satan arrives on the scene to tempt Jesus into a path of disobedience. In each of the three instances of temptation, Jesus uses the truth of Scripture to refute the devil’s logic. These verses also help

bolster the position that Jesus Himself utilized the “truth encounter” when in battle with the demonic.

James 4:1-8 contains biblical truth for a pathway to overcome the power of the demonic and live a life glorifying God. Humility and submission to God are the cornerstone of any hope for being able to “resist the devil.” A close relationship with God based upon repentance and purification of the heart are keys to being able to withstand the attacks of the demonic. These verses also are used to foster an argument for the “truth encounter.”

Luke 11:14-26 is used by Neil T. Anderson to both introduce and personalize the spiritual enemies of God’s children. In doing so, Anderson lists several characteristics of demons. Demons can exist outside or inside humans, travel at will, communicate, are individuals, make plans, analyze information, combine forces, and vary in degrees of wickedness.

Galatians 5:16-26 is used by Mark I. Bubeck as a discernment tool. Bubeck, among others, posits that in order to successfully battle against the demonic forces of evil, the believer in Christ must recognize where the problem may be coming from. Three sources of sin are universally recognized in the Christian community; the flesh, the world, and the demonic. Galatians 5 lists fleshly sins including adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance or quarreling, emulations or jealousy, wrath, strife, seditions, heresies, envyings, murders, drunkenness, reveling, and such like these.

Matthew 28:18-20 is commonly referred to as “The Great Commission.” Here, Jesus presents His final command to His disciples. He explains first that all authority in heaven and on earth has been given to Him by God the Father. He then extends this authority to His disciples so that they may go throughout the world and make disciples of Him through baptizing and teaching them to observe all He had commanded them. This command is accompanied by the

promise that Jesus would always be with them as they meted out this command. These verses reveal that everything in our lives is to be about evangelizing the world for the glory of the name of Jesus. Spiritual warfare, therefore, is a natural component of this evangelism process.

1 Corinthians 4:18-20 relates how Paul addressed the marks of true apostleship. True apostles maintain a Christ-like character. Of course, true apostles are opposed by false-apostles.

Paul addresses these arrogant and self-serving false-apostles not in debate, but rather with the threat of a revelation of power; “For the kingdom of God does not consist in talk but in power.”

## CHAPTER TWO

### PROCURING AND ANALYZING THE RESEARCH

The procurement and analysis of the research data collected must be done in an orderly fashion such that any conclusions drawn can be trusted. In keeping with the military-related theme of this work – creating a spiritual warfare “basic training” plan – the traditional “Intelligence Cycle” will be used in order to assure both the researcher and reader that the research was methodological and the conclusions drawn logical. “Intelligence” is not defined as bits and pieces of information collected, rather, “intelligence is the knowledge derived from the logical integration and assessment of that information and is sufficiently robust to enable (the researcher) to draw conclusions . . .”<sup>1</sup> In this project, the “intelligence” desired determines whether or not a spiritual warfare basic training plan is needed for both those in leadership positions at Grace Evangelical Free Church along with those to whom the leaders minister (the attendees and members).

There are six steps in the traditional “Intelligence Cycle”; requirements (determining information needs), planning and direction (determining how other components of the cycle address the need), collection (gathering information), processing (converting the information into usable form), analysis (converting the raw information into intelligence), and dissemination (distribution of the intelligence to the consumer).<sup>2</sup> Here, the “requirement” is embodied in the question, “Does the leadership and membership of Grace Evangelical Free Church need a spiritual warfare basic training plan?” If “Yes”, then such a plan should be developed. If “No”, then the writer’s expectation will not have been met and a plan will not be developed. In

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<sup>1</sup> David L. Carter, *Law Enforcement Intelligence: A Guide for State, Local and Tribal Law Enforcement Agencies* (Washington, D.C.: USDOJ, 2004), 63.

<sup>2</sup> Robert M. Clark, *Intelligence Analysis: A Target-Centric Approach* (Washington, D.C.: CQ Press, 2004), 14-15.

“planning” how to get to the answer, information will be gathered (“collection”) via an anonymous survey. This information will then be “processed”; converted from raw data to usable percentages and then to paragraph form (“processing”). This processed information will then be “analyzed” with logical conclusions being drawn. Finally, these conclusions will be prepared and recorded in this chapter for both the researcher and any readers to benefit (“dissemination”).

As the Bible is read, it becomes clear that “warfare” is a consistent theme. In the New Testament, Jesus’ message centered upon His arrival as being the moment the “Kingdom of God” came to earth in order to reclaim what Satan believed he had taken for his own. Jesus taught the people about the “Kingdom of God” and made it clear that that Kingdom was in direct conflict with the kingdom Satan had created here on earth. Jesus said, “Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword.”<sup>3</sup> Jesus was well aware that swords are for fighting and that if He was not bringing peace, He was bringing conflict. Through the Apostle Paul, God made it even clearer that we are at war with a spiritual enemy; “For though we walk in the flesh, we are not waging war according to the flesh. For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds.”<sup>4</sup> This was reiterated to the Church at Ephesus by Paul when he wrote, “Put on the whole armor of God, that you may be able to stand against the schemes of the devil. For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.”<sup>5</sup>

As if the words of Jesus and the Apostle Paul are not enough to establish a spiritual

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<sup>3</sup> Matt 10:34.

<sup>4</sup> 2 Cor 10:3-4.

<sup>5</sup> Eph 6:11-12.

warfare worldview, a look back through the history of God's relationship with people as related in the Old Testament also reveals a constant struggle between God, His people, and the ways of the world and of Satan. God Himself states in Exodus 15:3, "The Lord is a man of war; the Lord is His name." While the Old Testament contains many stories involving actual flesh and blood war between the Lord's people and their enemies, it is clear that even these wars pointed to God's theme of warfare against a spiritual enemy; those who follow the Lord and the good He embodies versus those who follow evil and the death and destruction that accompanies evil.

### **Research Instrument Used: Anonymous Survey Questionnaire**

The clear presence of a theme of spiritual warfare in the Bible begs the question, "Are people being taught and trained in such a way that a spiritual warfare worldview is created within them?" If not, "How could this void be filled?" and "What would a spiritual warfare basic training plan look like?" In order to determine the focus being placed upon developing a spiritual warfare worldview at Grace, a survey was given to each of the leadership personnel at Grace Evangelical Free Church.<sup>6</sup> These leadership personnel include the pastoral staff, along with any small group leaders, among others as determined to be in a leadership role by the lead pastor. 36 people responded to the survey. In order to protect the honesty of the respondents, the survey was completed anonymously. In order to ensure the understanding of the meaning of the questions, the questions asked were not only very succinctly written, they were also accompanied by stock answers among which the respondents would choose the answer that best displayed their own position. In order to ensure the ability to more correctly analyze the data procured, each of the 36 respondents received exactly the same questions with exactly the same stock answers from which to choose their position.

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<sup>6</sup> See Appendix A.

General reasoning and experience leads this writer to believe there is an education gap concerning intentionally developing a spiritual warfare worldview within church leadership through effective, topical training. It is expected that the responses to this survey will reveal this gap. The presence of this gap also shows that a solution to this problem is needed.

### **Results of Survey**

The data gathered focused in three areas: the experience of the leaders both as Christians and as leaders in the church (two questions), leadership training both generally and specifically with regards to spiritual warfare (four questions), and the importance of spiritual warfare training to both the leadership and the membership of the church (two questions). The survey was taken by 36 people determined to be “church leaders” by the head pastor at Grace Evangelical Free Church. Of these 36 leaders, 39% had served in a leadership position at the church for less than 5 years, 28% had served from 5 to 9 years, 14% had served from 10 to 14 years, and 19% had served for 15 years or longer (see “Figure 1” below). Concerning length of attendance or membership with a Christian church, 14% answered they had been so for less than 5 years, 11% from 5 to 9 years, 6% from 10 to 14 years, and 69% 15 years or longer (see “Figure 2” below).

As pertains to leadership training, the survey questions focused on general theological training, training specific to “spiritual warfare”, and experience training others in the subject of “spiritual warfare”. 61% of the 36 church leaders surveyed did have some formal (seminary, Bible-college, etc.) theological training; 39% did not (see “Figure 3” below). Of the 36 church leaders, 14% had received some formal, theological training that focused on “spiritual warfare”, whereas 86% had not (see “Figure 4” below). Concerning attending “spiritual warfare” training on a smaller scale, such as through a workshop, seminar, or small course, 36% had such a

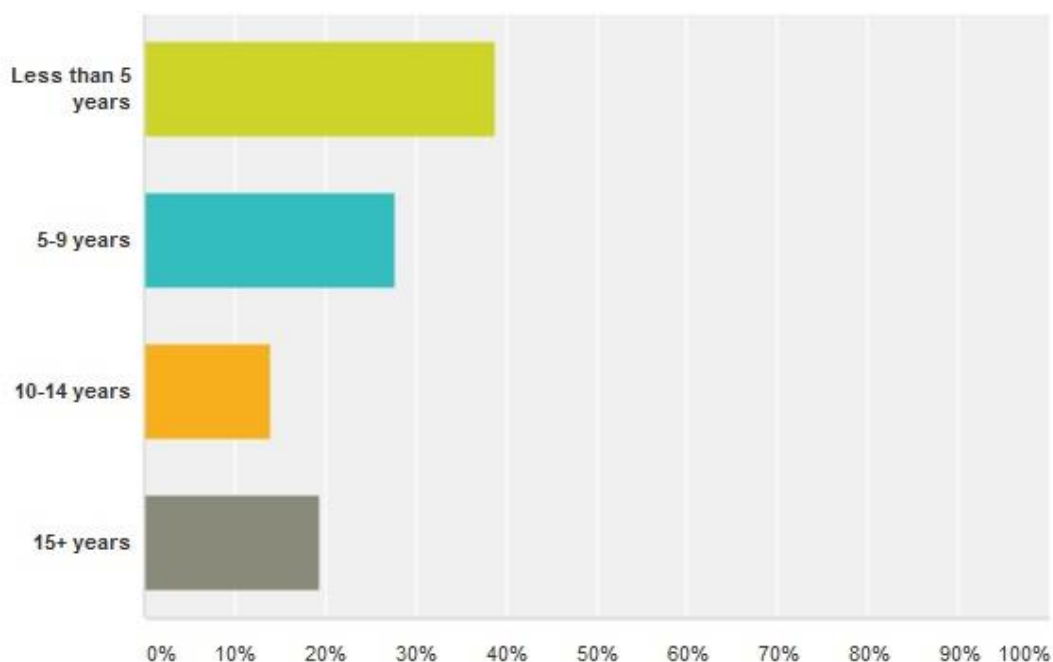


training experience and 64% had not (see “Figure 5” below). 6% of these 36 church leaders had conducted “spiritual warfare” training in a forum such as a multi-day workshop, seminar, or course; 94% had not (see “Figure 6” below).

The final two questions of the survey were designed to gain an understanding of just how important “spiritual warfare” training for both the church leadership and church membership is in the eyes of these 36 church leaders. 47% of the respondents stated that such training was “Very Important” for those in positions of church leadership; 31% stated “Important”, 19% answered “Somewhat Important”, and 3% believed this topic to be “Not really that Important” (see “Figure 7” below). In other words, 97% of these church leaders placed some degree of importance on their obtaining training in “spiritual warfare” concepts and techniques. Of these 36 church leaders at Grace Evangelical Free Church, 36% believed it to be “Very Important” for church members and attendees to receive training in “spiritual warfare” concepts and techniques; 36% answered this was “Important”, 20% “Somewhat Important”, and 8% stated such training was “Not really that Important” (see “Figure 8” below). To summarize, 92% of the church leadership at Grace ascribed some degree of importance on the training of church members and attendees in “spiritual warfare” concepts and techniques.

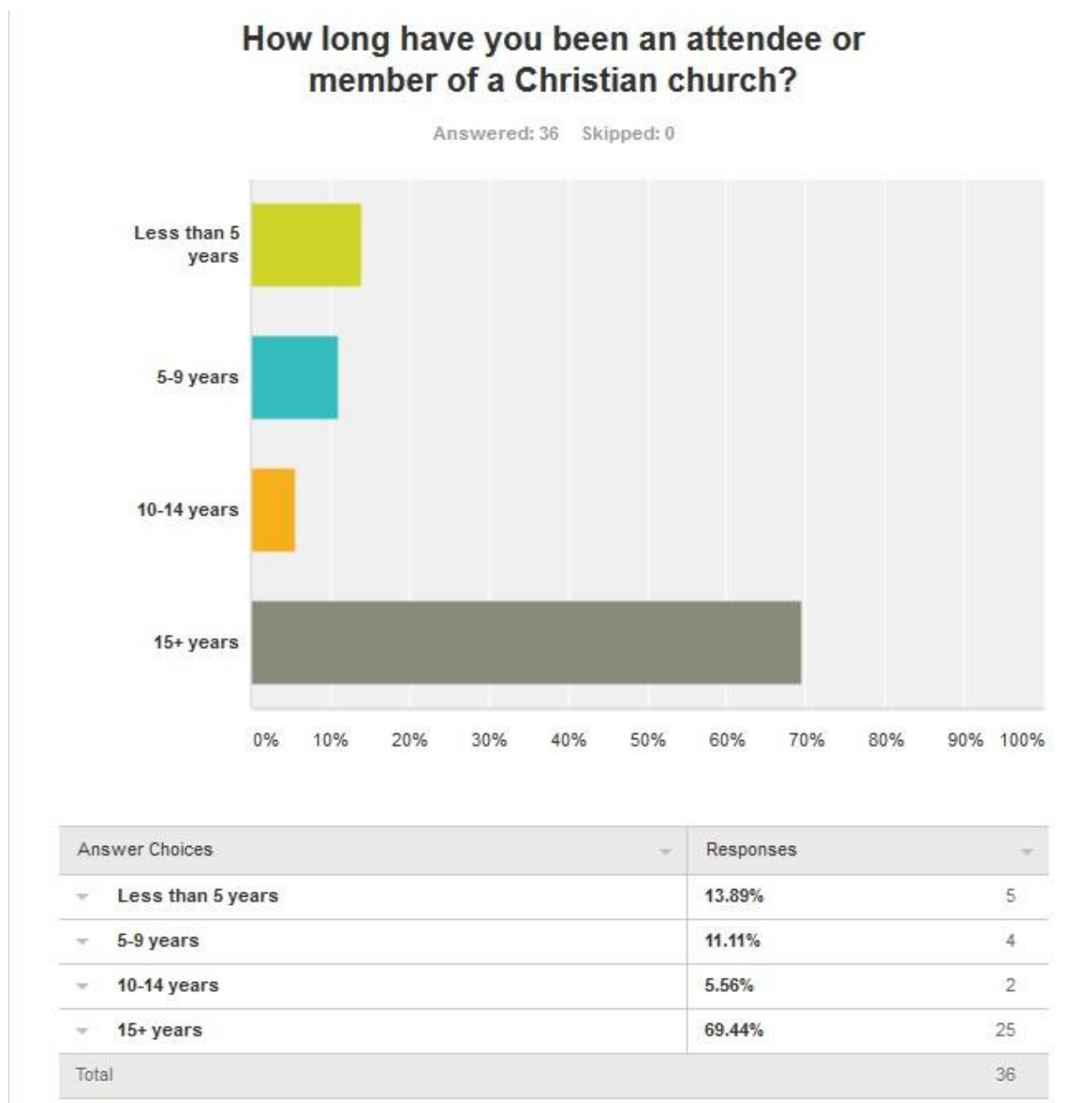
### How long have you served in a position of leadership (pastor, elder, life group leader, etc.) in the church?

Answered: 36 Skipped: 0

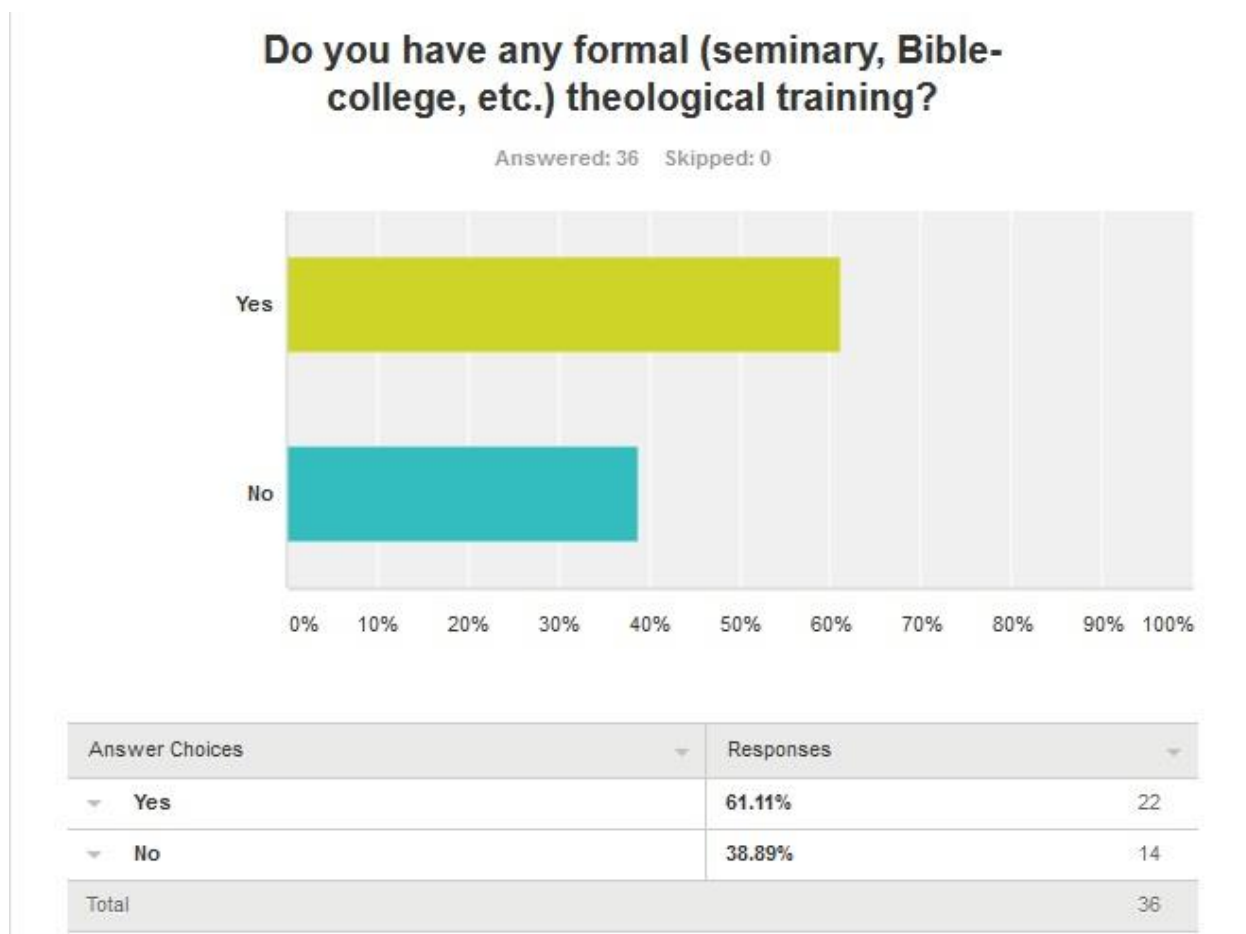


Answer Choices	Responses	
Less than 5 years	38.89%	14
5-9 years	27.78%	10
10-14 years	13.89%	5
15+ years	19.44%	7
Total		36

**Figure 1 Anonymous Survey Question #1 - General Topic: The Experience of the Leaders as Christians and as Leaders in the Church**



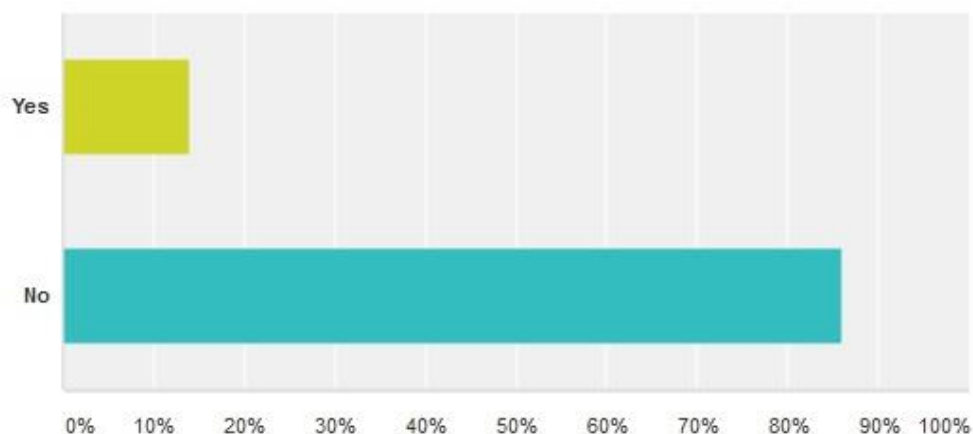
**Figure 2 Anonymous Survey Question #2 - General Topic: The Experience of the Leaders as Christians and as Leaders in the Church**



**Figure 3 Anonymous Survey Question #3 General Topic: Leadership Training both Generally and Specifically with Regards to Spiritual Warfare**

**Do you have any formal (seminary, Bible-college, etc.) theological training that focused on “spiritual warfare”?**

Answered: 36 Skipped: 0

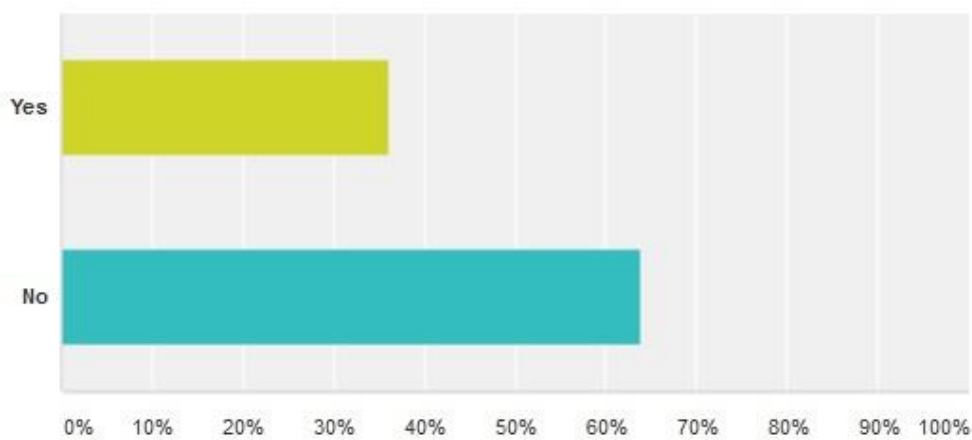


Answer Choices	Responses	
Yes	13.89%	5
No	86.11%	31
Total	36	

**Figure 4 Anonymous Survey Question #4 General Topic: Leadership Training both Generally and Specifically with Regards to Spiritual Warfare**

**Have you ever attended any spiritual warfare related training such as a multi-day workshop, seminar, or course (something that comprised more than a Sunday message found in a sermon, a sermon series, or the review and discussion of a book)?**

Answered: 36 Skipped: 0

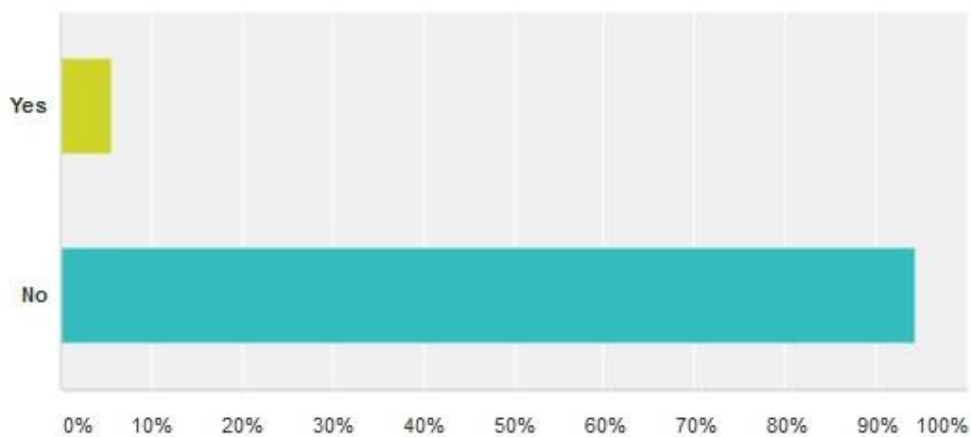


Answer Choices	Responses	
Yes	36.11%	13
No	63.89%	23
Total	36	

**Figure 5 Anonymous Survey Question #5 General Topic: Leadership Training both Generally and Specifically with Regards to Spiritual Warfare**

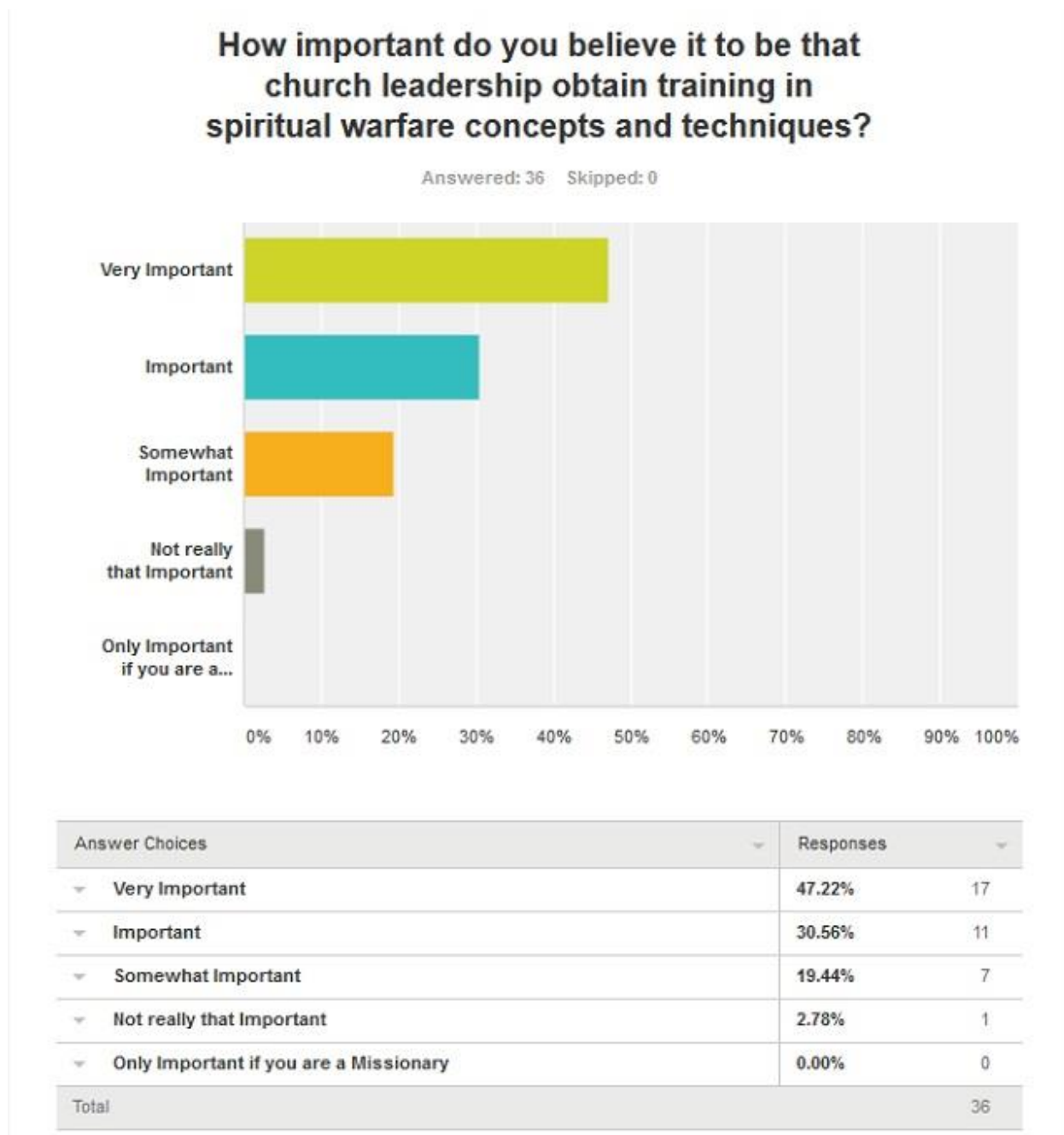
**As a leader in the church, have you ever conducted any spiritual warfare training such as a multi-day workshop, seminar, or course?**

Answered: 36 Skipped: 0



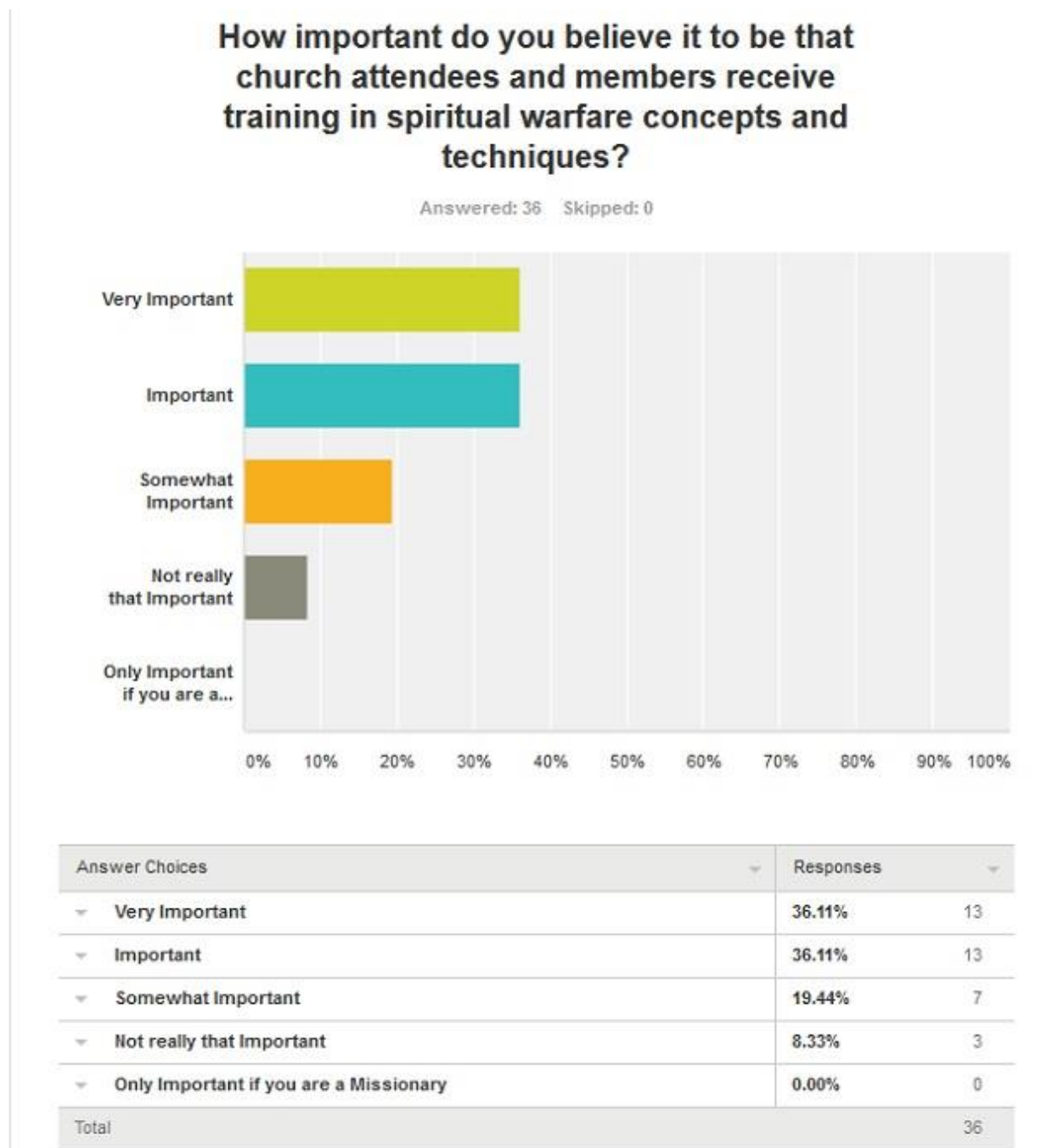
Answer Choices	Responses	
Yes	5.56%	2
No	94.44%	34
Total		36

**Figure 6 Anonymous Survey Question #6 General Topic: Leadership Training both Generally and Specifically with Regards to Spiritual Warfare**



**Figure 7 Anonymous Survey Question #7 General Topic: The Importance of Spiritual Warfare Training to both the Leadership and the Membership or Attendees of the Church**





**Figure 8 Anonymous Survey Question #8 General Topic: The Importance of Spiritual Warfare Training to both the Leadership and the Membership or Attendees of the Church**

### **Interpretation of the Results of the Survey**

Grace Evangelical Free Church is a biblically-centered, mission-minded gathering of the Body of Christ. The lead pastor is a huge proponent of the “Perspectives on the World Christian Movement” focus and offers this course every other year at Grace with the off-year being offered at a partner church.<sup>7</sup> This is important in that it shows the heart of the pastor and his teachings to be fully “mission-minded”; reaching the local community while also understanding the mandate to reach the unreached people groups located throughout the world. This focus is evident through the teachings and events Christians will experience when they walk through the doors at Grace. A mission-minded focus demands action. A mission-minded believer will not just sit back and be content to go to church on Sundays and then not think about God’s plan and commands during the work week. Mission-minded believers are somehow involved in taking the Good News of Jesus Christ to the lost. This is where spiritual warfare comes into play. Our spiritual enemy is not concerned with Christians who are not fully committed to God’s call to action. But to those who answer the call, and as was established earlier in this chapter with the examination of Scripture including Ephesians 6:11-12, a spiritual battle can be expected as the command to advance the Kingdom of God comes into direct conflict with the spiritual forces of evil that currently seemingly rule over this earth.

With God’s mission being the focus at Grace, it would be imperative for the leadership and membership to have a well-developed spiritual warfare worldview. The clear presence of a theme of spiritual warfare in the Bible demands the question, “Are leaders, members, and attendees being taught and trained in such a way that a spiritual warfare worldview is created within them?” If not, “How could this void be filled?” and “What would a spiritual warfare

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<sup>7</sup> [www.perspectives.org](http://www.perspectives.org) accessed December 15, 2015. “Perspectives” focusses on the biblical, historical, cultural, and strategic aspects of God’s global purpose.

basic training plan look like?”

The data gathered via the anonymous survey focused in three areas: the experience of the leaders both as Christians and as leaders in the church, leadership training both generally and specifically with regards to spiritual warfare, and the importance of spiritual warfare training to both the leadership and the membership or attendees of the church. Analysis of this data reveals the answer to the over-arching question, “Are leaders, members, and attendees being taught and trained in such a way that a spiritual warfare worldview is created within them?” as being, “No”. A closer look at the individual question groupings also reveals that the leadership at Grace believes training and teaching with regards to spiritual warfare is at the least somewhat important.

The questions concerning length of time as both a leader in the church and attendee of a Christian church allow several useful conclusions to be drawn. Two-thirds of the respondents stated that they have been a leader in the church for up to 9 years with the other one-third being leaders for more than 10 years. Recognizing other dynamics may be involved, this could point to the leadership being fairly inexperienced as pertains to non-traditional pathways for teaching and training such as spiritual warfare. Younger leaders are often still working on understanding and mastering the basic concepts of leadership during the early years of their tenure. This does not, however, excuse the older leaders who may have had a greater opportunity due to length of time served to come across information on or experiences with spiritual warfare. Similarly, 70% of these leaders have been attendees at a Christian church for 15 years or more. You would think that during these years at some point the need for a spiritual warfare worldview would be addressed and impressed upon them as to its importance. Analysis beyond the scope of this work could include correlating the “length of years” data with the data involving the placing of a

level of importance on obtaining spiritual warfare training.

Leadership training both generally and specifically with regards to spiritual warfare were also examined. Just under two-thirds of those surveyed valued formal theological training enough to invest in their own education. Only 14% had or took the opportunity to engage in formal training that focused on spiritual warfare. This could point to several things including both lack of interest or lack of opportunity. Attendance of less intense training venues such as workshops and seminars saw almost three times as much participation as did the pursuit of formal training. This may point to ability to commit to such training (meaning that it is easier to commit time and finances to a two-day workshop or seminar than to a 16-week, collegiate-level course that involves a much higher tuition rate). Education in and of itself is of little value unless it is utilized or passed on. While only 5 of the 36 respondents had received formal theological training that focused on spiritual warfare and 13 of 36 had attended a multi-day workshop, seminar, or course on the topic, only 2 of 36 had ever conducted any spiritual warfare training such as a multi-day workshop, seminar, or course. It would be reasonable to believe that in a church that is “mission-minded”, both the lead pastor and pastor overseeing the mission efforts of the church most likely provided the positive responses found in this anonymous survey. Without knowing the content of any training reported to have been received in the area of spiritual warfare, it is difficult to understand why more of the leadership that received such training did not in turn provide training of their own to their small groups or groups of influence. This may be on account of lack of opportunity, the training they received being inadequate concerning ability to impress upon them the importance of developing a spiritual warfare worldview, or a belief that such training is more important for leaders in the church than for members or attendees.

Some sort of training received in the area of spiritual warfare, be it formal or less formal, is a good start towards measuring church leadership's understanding of the need for the development of a spiritual warfare worldview. The ability for these leaders to have trained others in this area could be interpreted as being a sign of either duty or a placement of importance upon the need for such training. In order to clarify the level of importance the leadership at Grace places upon training in spiritual warfare for both church leaders and church attendees and members, two questions were asked: "How important do you believe it to be that church leadership obtain training in spiritual warfare concepts and techniques?" and "How important do you believe it to be that church attendees and members receive training in spiritual warfare concepts and techniques?" 35 of these 36 leaders (or 97%) placed some level of importance on church leadership being trained in spiritual warfare concepts and techniques. Over 3/4 of them, 28 of 36 (or 78%), believed such training to be either "Important" (31%) or "Very Important" (47%). An additional 7 of 36 (or 19%) believed spiritual warfare training for church leaders to be "Somewhat Important". Only 1 of the 36 church leaders at Grace believed such training was "Not really that Important". Overwhelmingly, the consensus is that training for church leadership in spiritual warfare concepts and techniques is important in the eyes of the current church leadership at Grace Evangelical Free Church.

As pertains to the view the church leadership at Grace takes concerning the need for members or attendees to be trained in spiritual warfare techniques and concepts, the results were similar, but with some deviations. 33 of these 36 leaders (or 92%) placed some level of importance on church attendees being trained in spiritual warfare concepts and techniques. Almost 3/4 of them, 26 of 36 (or 72%), believed such training to be either "Important" (36%) or "Very Important" (36%). An additional 7 of 36 (or 19%) believed spiritual warfare training for

church leaders to be “Somewhat Important”. Only 3 of the 36 church leaders at Grace believed such training was “Not really that Important”. Again, overwhelmingly, the consensus is that training for church members or attendees in spiritual warfare concepts and techniques is important in the eyes of the current church leadership at Grace Evangelical Free Church. What is of interest, yet is beyond the scope of this work, is the shift away from “Very Important” to categories placing lesser importance upon such training for members or attendees. Also, where 1 of 36 of the church leaders believed it was “Not really that Important” for themselves to get training in spiritual warfare concepts and techniques, 3 of the 36 believed it was “Not really that Important” for the church members and attendees to get such training. This shift towards answers revealing an attitude of lesser importance being present for church members and attendees than for church leaders could be interpreted as confirming the notion that spiritual warfare is a thing that church leadership needs to be concerned with, but not church members. This attitude, however, sounds similar to the outdated idea that spiritual warfare is “Only Important if you are a Missionary”; an answer on the survey that none of the leadership selected for either of the above questions.

While time, finances, or available resources such as training materials may be some of the dominant deterrents for this desire for training to be met, other deterrents may be present as well. The simple pattern of running a church and having a “church (teaching) calendar” may not allow for many new ideas to break into what may be considered to be more important teaching topics such as the need to share a member or attendee’s salvation experience through Jesus Christ with others in order to hopefully produce more disciples of Him, the need for personal growth in a member or attendee’s relationship with God, or the importance of personal time studying the Bible. These topics, while seemingly standing alone, in reality will be revealed in

this work as all containing the thread of a biblical, spiritual warfare worldview. This thread not only is found throughout the words of Scripture and stories found therein, it also must consequently be found in all theologies and teachings concerning a biblical, Christian worldview.

As noted earlier, the questions asked could be grouped into three main categories: the experience of the leaders both as Christians and as leaders in the church, leadership training both generally and specifically with regards to spiritual warfare, and the importance of spiritual warfare training to both the leadership and the membership of the church. While it is important to review the ideas of men, God makes it clear through Scripture that “Many are the plans in the mind of a man, but it is the purpose of the Lord that will stand.”<sup>8</sup> With this in mind, the questions asked on the survey and the categories examined were founded upon Scriptural insight. The qualifications for “overseers” are clear and include the demand that an overseer be “able to teach” and “must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil.”<sup>9</sup> In this line, Luke ascribes to Paul the idea that “the whole counsel of God” was declared to the audience.<sup>10</sup> Paul later instructs Timothy to “do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth” and later to show himself “competent” in his handling of Scripture such that he is “equipped for every good work”, because “All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness.”<sup>11</sup> These verses are just a few present in Scripture that speak to the need for both experience and learning to be present in church leadership.

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<sup>8</sup> Prov 19:21.

<sup>9</sup> 1 Tim 3:2, 6.

<sup>10</sup> Acts 20:27.

<sup>11</sup> 2 Tim 2:15-16 and 2 Tim 3:16.

When speaking to both the presence of and the importance of the topic of spiritual warfare in Scripture, multiple verses speak directly to its existence and focus. Paul directs the Christian to not only view things through spiritual lenses, but for those lenses to be focused upon the spiritual war going on around them when he states, “For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.”<sup>12</sup> This focus on a spiritual war is found when you look at both Jesus’ and Paul’s teachings on the “Kingdom of God” or “Kingdom of Heaven”. Jesus’ teachings focus on the advancement of the “Kingdom of God” as found multiple times within the Gospel of Matthew (see Matt. 4:17 (the arrival of the kingdom of heaven; 12:28 (evidence of the presence of the kingdom of God as found in the casting out of demons)). Advancement by one party involves retreat by another, and it is inferred that a powerful spiritual battle is taking place. Paul speaks of the presence of a power clash between adversaries when he writes about confronting false teachers who sought to undermine his leadership of the church in Corinth; “For the kingdom of God does not consist in talk but in power.”<sup>13</sup> Additionally, multiple admonishments are given to both church leaders and church bodies to be aware of “false prophets” and “false teachers” with the gift of “discernment” being recognized.<sup>14</sup> The apostle John succinctly instructs Christians to “not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world.”<sup>15</sup>

In returning to the “Intelligence Cycle” as a means to ensure orderly and trusted research

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<sup>12</sup> Eph 6:12.

<sup>13</sup> 1 Cor 4:20.

<sup>14</sup> Mark 13:22; Matt 24:24; 2 Pet 2:1; 1 Cor 12:10.

<sup>15</sup> 1 John 4:1.



results, here the “requirements” were determined as being the need to understand if a spiritual warfare basic training plan is needed at Grace Church. Collecting and analyzing data from church leaders, along with recording the results of that analysis were the result of the “planning and direction” step. “Collection” of data occurred through the use of an anonymous survey. “Processing” took place as the data from the 36 surveys were compiled into a usable form including text and graphs. The data was then “analyzed” and turned into “intelligence” by being placed into report form to be “disseminated” to the consumer. In following this process, the “requirement” was embodied in the question, “Does the leadership and membership of Grace Evangelical Free Church need a spiritual warfare basic training plan?” Based on the surveys and questionnaires sent to pastors and other ministry leaders at Grace Evangelical Free Church, as well as a brief review of a few relevant Scriptures, the research component of this project reveals the need for a spiritual warfare basic training plan at Grace in order to bring courage, freedom, and fresh fire to Christian “soldiers” in positions of both leadership and as attendees or members.

## **CHAPTER THREE**

### **DEVELOPING A SPIRITUAL WARFARE “BASIC TRAINING” PLAN (PART ONE)**

The research conducted answers the question: “Does the leadership and membership of Grace Evangelical Free Church need a spiritual warfare “basic training” plan?” Based on the surveys and questionnaires sent to pastors and other ministry leaders at Grace Evangelical Free Church, as well as a brief review of a few relevant Scriptures, the research component of this project reveals the need for a spiritual warfare basic training plan at Grace in order to bring courage, freedom, and fresh fire to Christian “soldiers” in positions of both leadership and as attendees or members.

With this being the case, the following material will offer what this author believes to be essential foundational teachings, “Foundational Learning Material”, to help develop a spiritual warfare worldview within the leadership and membership at Grace. Four areas of learning will be presented: Evangelism, History, Theology, and Modern Approaches to Deliverance and Spiritual Care. It is important to realize that the material being presented is not intended to be an exhaustive curriculum, rather, it is understood that the content will serve as a launching point that should be customized for both the instructor’s and audience’s particular needs. Each area of learning will follow the same format; foundational material related to the area of learning, a possible four-week curriculum model involving that material, possible exercises to both expand and help with practical application of the material, and a list of additional resources to help foster further research. The exercises will vary and are presented as being models of exercises that could be created for any learning material presented including topics not discussed in this work, but perhaps needed for the reader’s audience

### **Evangelism: Foundational Learning Material**

Evangelism is all about spiritual warfare. In order to prove this assertion, the terms “disciple”, “evangelism”, and “gospel” will be defined and explored, the life of Jesus Christ will be examined for evidence of a spiritual warfare theme, and the early Church and instructions thereto as found in the New Testament will also be reviewed for confirmation of a spiritual battle present in the life of the believers after Jesus’ ascension to heaven. This evidence points to a clear and constant theme of God being at war with a spiritual enemy and this war being played out within the life of Jesus and all of those who follow Him.

#### **Disciple**

Jesus’ final command to all believers was to “make ‘disciples’ of all nations”; “And Jesus came and said to them, ‘All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father, Son, and Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.’”<sup>1</sup> The term “disciple” involves being more than just a “student” or “pupil” of someone. Instead, an additional level of attachment and commitment is present. In this work, the author is writing about “disciples” of Jesus. Thompson helps explain the definition of “disciple” as adopted here: discipleship includes a personal relationship with the teacher, subjection to the total authority of the teacher, a demonstration of the character of the teacher, and an understanding that suffering for the teacher may occur.<sup>2</sup> With this in mind, along with the command of Jesus to his disciples to go and make further disciples of all nations, another term is introduced: “evangelism.”

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<sup>1</sup> Matt 28:18-20.

<sup>2</sup> W. Oscar Thompson Jr., *Concentric Circles of Concern* (Nashville: Broadman, 1981), 157.

## Evangelism

Presenting the truth of Jesus Christ to others is known as “evangelism.” While some believers have the “gift” of “evangelism”, all believers are mandated by Jesus to tell others about Him and make disciples of those who choose to follow Him.<sup>3</sup> According to McRaney, “Our reactions to the topic of evangelism are more often fear, guilt, discouragement, and uncertainty rather than courage, passion, and excitement.”<sup>4</sup> The English word “evangelism” is derived from two Greek words, “eu”, meaning “good”, and “aggelos”, meaning “angel” or “messenger.”<sup>5</sup> For the purposes of this work, Elwell’s definition of evangelism will suffice and fits within the framework of the traditional definition of the “gospel” (explored below) and is as follows: evangelism is the “proclamation of the good news of salvation in Jesus Christ with a view to bringing about the reconciliation of the sinner to God the Father through the regenerating power of the Holy Spirit.”<sup>6</sup> Kent R. Hunter adds color to this definition when he describes the bringing of the gospel, or “Good News”, message as, “when Christians witness, they tell how Jesus Christ has changed their own lives. The change in their own lives gives them the desire to share the Good News with others. But the Good News isn’t about themselves. It is about the Lord who changes them.”<sup>7</sup> Sjogren adds, “True evangelism is not merely *proclaiming* a message of good news; it is *becoming* a living representative of God’s heart toward people”<sup>8</sup>

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<sup>3</sup> Eph 4:11-12.

<sup>4</sup> Will McRaney, Jr., *The Art of Personal Evangelism: Sharing Jesus in a Changing Culture* (Nashville: Broadman & Holman Publishers, 2003), 1.

<sup>5</sup> Steve Sjogren, Dave Ping, and Doug Pollock, *Irresistible Evangelism: Natural Way to Open Others to Jesus* (Loveland: Group Publishing, 2004), 58.

<sup>6</sup> Elwell, *Evangelical Dictionary*, 410.

<sup>7</sup> Kent R. Hunter, *Foundations for Church Growth: Biblical Basics for the Local Church* (Corunna: Church Growth Center, 1994), 100.

<sup>8</sup> Sjogren, Ping, and Pollock, *Irresistible Evangelism*, 58.

### The “Gospel”

With disciples of Jesus both proclaiming the “gospel” and, from their own positive response to this message, “becoming a living representative of God’s heart toward people”,<sup>9</sup> the term “gospel” needs to be further explored. Hunter’s definition above reveals both the traditional focus of the “gospel” while also hinting at the idea that a true focus of the “gospel” must be first and foremost Jesus Christ. An exploration of the life of Jesus, the history of the early church, and the writings found in the New Testament all reveal the “gospel” to be much more than simply a story of personal salvation as accomplished through Jesus’ finished work of the cross.

Paul’s writings allow the reader to see what the apostolic “gospel” was;

Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, and by which you are being saved, if you hold fast to the word I preached to you – unless you believed in vain. For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, and that he appeared to Cephas, then to the twelve.<sup>10</sup>

Paul then continues by tying more of the story of the Bible into the story of Jesus by relating how Jesus brings life whereas Adam brought death. This life offered by Jesus was first experienced by Him with His followers to experience it at His second coming. After this, the story of Jesus continues by stating Jesus will deliver “the kingdom to God the Father after destroying every rule and every authority and power”.<sup>11</sup> Then, when all enemies of God have been put under Jesus’ feet, including death, then Jesus “will also be subjected to him who put all things in

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<sup>9</sup> Ibid.

<sup>10</sup> 1 Cor 15:1-5, 20-28.

<sup>11</sup> 1 Cor 15:24.

subjection under him, that God may be all in all.”<sup>12</sup>

The “gospel” is the story of the most important events in the life of Jesus; namely, his death, burial, resurrection, and post-resurrection appearances. The word “gospel” used in Apostolic times meant to announce, declare, or proclaim something as “good news.”<sup>13</sup> According to McKnight, “the gospel for the apostle Paul is the salvation-unleashing Story of Jesus, Messiah-Lord-Son, that brings to completion the Story of Israel as found in the Scriptures of the Old Testament.”<sup>14</sup> The result: “salvation flows from that story, but that story is both bigger than and framed differently from the Plan-of-Salvation approach (a focus on our decision concerning the offer of personal salvation) to the gospel.”<sup>15</sup> In summary, the “gospel” or “good news” is framed by the story of Israel and focusses on the saving story of Jesus. It also centers on Jesus’ Lordship, and calls people to respond to Him as being their personal savior and redeemer.<sup>16</sup>

As noted above, McKnight is distinguishing the “plan-of-salvation” approach to understanding the “gospel” message with a story of Jesus approach. Because the story of Jesus approach most likely differs from how many who claim to be Christians would define the “gospel” (as noted by the statistics given below), it is important to understand more fully McKnight’s argument for his definition. This definition is supported by other leading scholars such as N.T. Wright, Dallas Willard, and Darrell L. Bock.<sup>17</sup> The following material comes from

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<sup>12</sup> 1 Cor 15:28.

<sup>13</sup> Scot McKnight, *The King Jesus Gospel: The Original Good News Revisited* (Grand Rapids: Zondervan, 2011), 49-50.

<sup>14</sup> Ibid., 61.

<sup>15</sup> Ibid., 131.

<sup>16</sup> Ibid., 132-133.

Scot McKnight's, *The King Jesus Gospel: The Original Good News Revisited*.

In *The King Jesus Gospel: The Original Good News Revisited*, Scot McKnight, the Karl A. Olsson professor in religious studies at North Park University, Chicago, Illinois, seeks to answer what he believes to be the one glaring question that is overlooked in today's Christian culture: What is the gospel? The author traces his need to determine the answer to this question to events similar to the one that he experienced over forty years ago. In the early 1970's McKnight was prepared via Evangelism Explosion<sup>18</sup> training to be paired with a deacon and to hit the streets to save the lost. On his first experience he witnessed the deacon talk his way into the home of a man who was clearly having dinner with his family. Then, after much persuasion, the man made a decision for Christ, and they were on their way to give a good salvation report to those waiting at church. In the author's eyes it was clear that the man was only trying to get them out of his house, and was not sincere about any decision he claimed to have made.<sup>19</sup>

McKnight uses this recollection to introduce the proposition that current evangelism strategies are focusing on the wrong thing; decisions for Christ. This contrasts with the apostles' command to make disciples. The author summarizes a common theme based upon what his students often declare: (1) nearly all of his Christian students would state that the gospel they heard had to do with their sin, Jesus' death, and getting to heaven; and (2) these students also feel as if there is something wrong with the idea that the gospel of Jesus is about their "decision" to

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<sup>17</sup> See Darrell L. Bock, *Recovering the Real Lost Gospel: Reclaiming the Gospel as Good News* (Nashville: B&H Publishing Group, 2010).; Dallas Willard, *The Divine Conspiracy: Rediscovering Our Hidden Life in God* (New York: HarperCollins Publishers, 1997).; N. T. Wright, *How God Became King: The Forgotten Story of the Gospels* (New York: HarperCollins Publishers, 2012).; and N. T. Wright, *What Saint Paul Really Said: Was Paul of Tarsus the Real Founder of Christianity* (Grand Rapids: William B. Eerdmans Publishing Company, 1997).

<sup>18</sup> Evangelism Explosion was a method of delivering the gospel message and procuring a decision for Christ through a focus on a person's sin and subsequent need for a savior.

<sup>19</sup> McKnight, *King Jesus*, 17-18.

believe in Jesus so that their sins can be wiped away and they can get into heaven.<sup>20</sup> McKnight presents some alarming statistics that he believes are a direct result of this improper focus. As high as 75% of Americans have made a decision to accept Christ, but only 25% of Americans regularly attend church.<sup>21</sup> 60% of teenagers make a decision to accept Christ with only 6% of these being disciplined, according to Barna studies that define discipleship as involving a revolutionary faith including prayer, Bible study, and transformation, developing a biblical worldview, and having a faith that is the highest priority in life.<sup>22</sup> Protestants including evangelicals who have made a decision to follow Christ approach 90%.<sup>23</sup> Of these, 20% are actually in the discipleship process.<sup>24</sup>

These statistics reveal that making a decision is not the important ingredient that leads to a life of discipleship that the apostles espoused. Instead, evangelism efforts focused upon decision making actually serve to distort spiritual formation. McKnight states that this faulty focus ends up disarming the gospel, distorting statistics, and reducing the significance of discipleship.<sup>25</sup> His students, upon hearing his thoughts, tended to react with a “that’s so right” mentality, and wondered what made faith stick.<sup>26</sup> The author’s cynicism about evangelism led him on a journey to determine both what the gospel is and what evangelism is.<sup>27</sup> His studies focused upon the connection of gospel, evangelism, salvation, and what he calls methods of

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<sup>20</sup> Ibid., 18.

<sup>21</sup> Ibid., 19.

<sup>22</sup> Ibid., 20.

<sup>23</sup> Ibid.

<sup>24</sup> Ibid.

<sup>25</sup> Ibid.

<sup>26</sup> Ibid., 20-21.

<sup>27</sup> Ibid., 21.



persuasion.<sup>28</sup>

The salvation centered gospel that has been focused upon for centuries has left the Christian church with a broken system. The mechanics of the church system are not the problem; rather, the system broken by a poorly shaped gospel is the problem. The poorly shaped gospel has become a part of Christian culture, and, therefore, Christians are unaware that there actually is a problem. A well-known, yet unnamed pastor told the author this upon finding out he was writing a book about what the real gospel was: “Scot, we need that book. The reason we need the book is because people are confused. Not only are they confused, they don’t even know they are confused.”<sup>29</sup> He then began to speak of the poorly shaped gospel that is preached as being, in the words of Dallas Willard, a “gospel of sin management.”<sup>30</sup>

McKnight calls the current Christian culture that focusses upon personal salvation the salvation culture. He then presents that evangelicals are not really evangelical at all in the true sense of the gospel message, but rather evangelicals are actually soterians (salvationists) on account of their focus upon salvation.<sup>31</sup> McKnight hopes that Christians will awaken to an understand of what the true gospel is and the current generation of evangelicals that really are soterians will transform into evangelicals in the true sense of the word. The current salvation culture that neatly defines people as being either in or out does not require members of a church/the saved to become the “discipled”.<sup>32</sup> McKnight argues that the gospel of both Jesus and the apostles created a “gospel culture” and not a “salvation culture” and contained the power,

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<sup>28</sup> Ibid.

<sup>29</sup> Ibid., 26-27.

<sup>30</sup> Ibid., 27.

<sup>31</sup> Ibid., 29.

<sup>32</sup> Ibid., 30.

capacity, and requirement to move those who wanted to be in to be disciplined.<sup>33</sup>

To explain the true gospel, the author looks at four categories: the story of Israel/the Bible, the story of Jesus, the plan of salvation, and the method of persuasion.<sup>34</sup> McKnight argues that the true gospel requires that these categories build on top of each other. The story of Jesus does not make any sense if it is not viewed as being the culmination of the story of Israel. From the story of Jesus the plan of salvation emerges. This plan of salvation gives birth to methods of persuasion.<sup>35</sup> The author warns, however, that the plan of salvation and method of persuasion have become so over-weighted such that the story of Israel and story of Jesus have been crushed.<sup>36</sup> He posits that this imbalance has produced a generation of Christians who do not even know the stories in the Old Testament. McKnight then refocuses the reader upon the story of Jesus as being the resolution of the story of Israel, and claims that the gospel belongs only in the story of Jesus.<sup>37</sup>

McKnight looks at Paul's presentation of the Gospel as found in 1 Corinthians 15:1-5 – a verse that typically is used as a Gospel in a nutshell – and examines it closely. Therein he sees four events being pointed to: that Christ died, that Christ was buried, that Christ was raised, and that Christ appeared.<sup>38</sup> Taking these events and putting them with the idea that the word “Gospel” meant “to declare something as good news”<sup>39</sup>; the “Gospel” is to announce good news

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<sup>33</sup> Ibid., 30-31.

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

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

<sup>36</sup> Ibid., 43.

<sup>37</sup> Ibid., 44.

<sup>38</sup> Ibid., 47-49.

<sup>39</sup> Ibid., 49.

about key events in the life of Jesus Christ.<sup>40</sup> For Paul, this meant telling, announcing, and declaring the story of Jesus as being the saving news of God. This storytelling is further seen with the over 100 explicit Old Testament references found in Paul's writings.<sup>41</sup>

From the story of Jesus the plan of salvation is birthed. McKnight distinguishes the Gospel from the plan of salvation by saying: "... salvation – the robust salvation of God – is the intended result of the gospel story about Jesus Christ that completes the story of Israel in the Old Testament."<sup>42</sup> Paul states that "Christ died for our sins".<sup>43</sup> He does not state how this occurred; rather that it is simply a fact. It is from this fact that we realize that the "Gospel" "saves." The author describes it this way: "Jesus died (1) with us..., (2) instead of us..., and (3) for us..."<sup>44</sup> This then includes (1) identification, (2) representation and substitution, and (3) incorporation into the life of God.<sup>45</sup>

After using the "Apostolic Gospel of Paul" to begin his discussion, McKnight also presents evidence that the same gospel message – that the story of Jesus is the culmination of the story of Israel and that from this story the plan of salvation is revealed – is also found in the Gospel accounts, the teachings of Jesus, and the teachings of Peter. While on this adventure attempting to discern what the "real Gospel" message is, the author also seeks to answer how we moved from a "Gospel culture" to a "salvation culture". The shift, he claims, is clearly rooted in the theological debates of the Reformation. The Reformation marked a shift from the gospel

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<sup>40</sup> Ibid., 49-50.

<sup>41</sup> Ibid., 50.

<sup>42</sup> Ibid., 51.

<sup>43</sup> 1 Cor 15:3.

<sup>44</sup> McKnight, *King Jesus*, 51.

<sup>45</sup> Ibid.

message being about corporate responsibility to that of human response and personal responsibility. The gospel, as a result of the Reformation, became the means through which a person became saved.<sup>46</sup> Thus began the shift towards a “salvation culture” that has given today’s Christian culture a “Gospel of sin management”, according to Dallas Willard.<sup>47</sup> Willard expresses the dangers involved with a “Gospel of sin management” in this way: “What must be emphasized in all of this is the difference between trusting Christ, the Real person Jesus, with all that that naturally involves, versus trusting some arrangement for sin-remission set up through him – trusting only his role as guilt remover.”<sup>48</sup> Concerning “evangelicalism”, Willard pulls no punches: “Your system is perfectly designed to yield the result you are getting. . . ‘Gospels of Sin Management’ presume a Christ with no serious work other than redeeming humankind . . . (and) they foster ‘vampire Christians’, who only want a little blood for their sins but nothing more to do with Jesus until heaven.”<sup>49</sup>

McKnight summarizes the four legs of the gospel chair as being the gospel in the four Gospels, the gospel of Jesus, the gospeling sermons in Acts, and the apostolic gospel tradition all of which present the gospel as being the story of Israel that comes to completion in the saving story of Jesus, who is Messiah of Israel, Lord over all, and the Davidic Savior. In the context of this story comes forth the plan of salvation.<sup>50</sup>

So what? Only by telling this apostolic gospel can a “gospel culture” be rebuilt that has salvation placed within context. This story begins with creation and the covenant with Israel,

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<sup>46</sup> Ibid., 70-73.

<sup>47</sup> Ibid., 75.

<sup>48</sup> Ibid.

<sup>49</sup> Ibid., 75-76.

<sup>50</sup> Ibid., 131.

contains the story of David and the promise of a future King, and ends with King Jesus returning to bring full redemption to all. McKnight reduces the gospel to four pages of history that includes all the points thus far covered and states that while he just gave the gospel message, in order to create a gospel culture five things must occur. First, the Christian has to become part of the story.<sup>51</sup> Just as the story of Jesus became a part of the story of Israel, today's Christian needs to let the story of Jesus become our own story. Second, the Christian needs to dwell continuously on the story of Jesus.<sup>52</sup> The story of Jesus must complete us just as it completed the story of Israel. While immersing ourselves in reading the Gospel accounts is a great start, one of the means suggested in order for church leaders to help this occur is through the use of a church calendar that is "gospel" focused. McKnight suggests that this will result in a greater devotion toward Jesus and, through the power of the Holy Spirit, (1) to the kingdom of God as fueled by Jesus' own imagination, (2) to a life of loving God and others, (3) to a society shaped by justice, (4) to peace, and (5) to a life devoted to acquiring wisdom in the context of a local church.<sup>53</sup> Third, how the apostles took the gospel into their other generations and cultures must be seen, leading all the way to today's Christian.<sup>54</sup> Christians today must not only immerse themselves in the gospel accounts, but they must also do so in the rest of the New Testament in order to understand how to contextualize the message. The author also believes Christians today must know their creeds. Fourth, Christians today must be able to recognize counter-Christian stories, such as the new age movement that proclaims people are gods, individualism that places the individual as the center of the universe, and moral relativism, that are designed to compromise or

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<sup>51</sup> Ibid., 153.

<sup>52</sup> Ibid., 153-154.

<sup>53</sup> Ibid., 154-155.

<sup>54</sup> Ibid., 155-157.

otherwise change the real gospel story.<sup>55</sup> And fifth, Christians today need to fully commit themselves to embracing the story of Jesus as the culmination of the story of Israel such that they are saved and transformed by the gospel story.<sup>56</sup> This reminds the Christian that they have become part of the story of God's people, and that being God's people who are regularly being transformed, the church can then be seen similarly as a culture that is being likewise transformed. Prayer, love, and compassion should be hallmarks of the cultural transformation found within the church.<sup>57</sup>

As McKnight has shown, the gospel is more than just the story of a person's salvation from their sin-problem. Rather, the gospel, while including personal salvation, focuses on the story of Israel and the story of Jesus as the completion of that story. Therefore, at a minimum, the story of Jesus must be further examined to determine if a spiritual warfare theme is present in the teachings and actions of Jesus during His time here on earth. According to Gregory A. Boyd, professor of theology at Bethel College, a close look at the life of Jesus reveals a clear and constant spiritual warfare worldview, as presented in "God at War: The Bible & Spiritual Conflict".<sup>58</sup>

### Jesus' Spiritual Warfare Worldview

The term "spiritual warfare" can be acknowledged and further defined upon the review of many Scripture passages, among them 2 Corinthians 10:3-4, "For though we walk in the flesh, we are not waging war according to the flesh. For the weapons of our warfare are not of the

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<sup>55</sup> Ibid., 157.

<sup>56</sup> Ibid., 158-159.

<sup>57</sup> Ibid., 159-160.

<sup>58</sup> Gregory A. Boyd, *God at War: The Bible & Spiritual Conflict* (Downers Grove: Intervarsity Press, 1997), 23.

flesh but have divine power to destroy strongholds.” and Ephesians 6:12, “For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.” Both of these statements were written by the Apostle Paul and clearly point to a war with things not of the flesh, but spiritual in nature. Elwell describes, in biblical terms,

spiritual warfare essentially encompasses Satan’s rebellion against God and the manifestations of that rebellion in the created order. At the heart of this warfare, however, is the fact that God is sovereignly in control of his creation, and, as the Sovereign One, he has already decided that Satan’s rebellion will fail. The threads of Satan’s rebellion and God’s loving response are interwoven through the Scriptures as an ongoing drama played out on the stage of human history.<sup>59</sup>

Spiritual warfare involves two sides; God the Father, Son, and Holy Spirit, His angels, and His followers on the side of good, and Satan, his fallen angels, and his followers on the side of evil.

Satan’s rebellion against God took a major blow and utter defeat upon the entrance and life of Jesus in this world. Throughout His life on earth Jesus repeatedly exercised His divine authority over the demonic culminating with His finished work on the cross and subsequent resurrection. Jesus “disarmed the rulers and authorities and put them to open shame, by triumphing over them” on the cross.<sup>60</sup> Upon His ascension, followers of Jesus, through the indwelling of the Holy Spirit within them, pick up the fight against the spiritual forces of evil where Jesus left off. E.M. Bounds describes the Christian life this way:

It cannot be said too often that the life of a Christian is warfare, an intense conflict, a lifelong contest. It is a battle fought against invisible foes who are ever alert and seeking to entrap, deceive, and ruin the souls of men. The Bible calls men to life, not a picnic or holiday. It is no pastime or pleasure excursion. It entails effort, wrestling, and struggling. It demands putting out the full energy of the spirit in order to frustrate the foe and to come out, at last, more than a conqueror. It is no primrose path, no rose-scented flirting. From start to finish, it is war. The Christian warrior is compelled from the hour

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<sup>59</sup> Elwell, *Evangelical Dictionary*, 1143.

<sup>60</sup> Col 2:15.

he first draws his sword to ‘endure hardness, as a good soldier’ (2 Tim. 2:3).<sup>61</sup>

These definitions, explanatory verses from the New Testament epistles, and references to Jesus’ interaction with and victory over the forces of darkness provide evidence that a “spiritual war” is taking place. The question, however, is whether an examination of Jesus’ life would reveal a spiritual warfare worldview. A worldview can be defined as being the limited view of a person of God’s ultimate reality.<sup>62</sup> In other words, God’s reality is perfect; He knows all and sees everything as it truly is. If reality is a puzzle with 300 pieces, God has all 300 pieces and knows exactly where they go. People, however, have a limited view of God’s reality; possessing perhaps 200 pieces of the puzzle that are viewed with limited perspective based upon what is chosen to be believed or accepted as being truth.<sup>63</sup> The apostle Paul casts light on this understanding as he explains: “For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.”<sup>64</sup> God sees things clearly and all is fully known to Him. People, however, see things dimly, possessing incomplete knowledge and understanding, with God’s reality being viewed through our limited “assumptions, values, and commitments that constitute the core of our culture.”<sup>65</sup> A worldview provides patterns for behavior and the interpretation of what is seen and experienced. Apart from actions, worldview assumptions are powerless. With actions, these assumptions become

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<sup>61</sup> E. M. Bounds, *Prayer & Spiritual Warfare: Receiving Answers to Your Prayers* (New Kensington: Whitaker House, 1984), 96.

<sup>62</sup> Charles H. Kraft, *The Evangelicals Guide to Spiritual Warfare: Scriptural Insights and Practical Instruction on Facing the Enemy* (Minneapolis: Chosen, 2015), 77.

<sup>63</sup> Ibid.

<sup>64</sup> 1 Cor 13:12.

<sup>65</sup> Kraft, *Evangelicals Guide*, 77.



powerful and develop into habits or patterns of behavior and thought.<sup>66</sup> The question that needs to be examined here is whether or not Jesus' teachings and behaviors reveal a spiritual warfare worldview.

In *God at War*, Dr. Gregory A. Boyd asserts, "almost everything that Jesus and the early church are about is colored by the central conviction that the world is caught in the crossfire of a cosmic battle between the Lord and His angelic army and Satan and his demonic army."<sup>67</sup> This basic understanding helps bring all Jesus did; His teachings, miracles, deliverances, as well as His work on the cross, into the realm of "acts of war" and allows their entirety to be viewed as a coherent whole. Jesus' ministry on earth was an act of war. He viewed Satan as the "prince of this world."<sup>68</sup> This temporal rule by Satan over the earth is not refuted by Jesus when Satan unsuccessfully tempts Jesus to accept rule and authority of the world from him.<sup>69</sup> Jesus was clear in His teaching that Satan not only held temporal rule of the earth, but also possessed a demonic army of which he was the head. This can be seen most prominently in Mark 3:24 where Jesus is being accused of casting out demons by the power of Satan to which Jesus responds, "If a kingdom is divided against itself, that kingdom cannot stand." A kingdom has a king and subjects underneath that king. Other stories related in the Gospels also reveal Satan as being king over a kingdom, as found in Mark 3:22, Matthew 9:34 and 12:24, and Luke 11:15.

Jesus, however, reveals that His ministry is about "tying up the strong man"; without doing so He and His followers would be unable to take back the goods that Satan currently

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<sup>66</sup> Ibid., 77-78.

<sup>67</sup> Ralph D. Winter and Steven C. Hawthorne, *Perspectives on the World Christian Movement: A Reader*. (Pasadena: William Carey Library, 2009), 100.

<sup>68</sup> John 12:31; 14:30; 16:11.

<sup>69</sup> Luke 4:5-6.

possesses.<sup>70</sup> These goods are the hearts and lives of people who have fallen prey to Satan's wiles. Jesus also views demonic activity as being Satan's own activity.<sup>71</sup> Boyd asserts that Satan is the "strong man" and that he and "his household clearly stand or fall together. They together form a single, relatively organized army, unified in its singular purpose of hindering God's work and bringing evil and misery to His people."<sup>72</sup>

This story of Jesus refuting the idea that His power to cast out demons comes from the power of Satan also reveals His true source of power and the significance of His ministry; "But if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you."<sup>73</sup> Jesus revealing the godly authority He carried through His deliverances and healings is a constant theme in His life and points to one kingdom, Satan's, being displaced through acts of power and replaced by the presence of the kingdom of God. The Gospels show the vastness of Satan's army and its global influence with almost every turn of the page. Jesus treats many who are sick as being casualties of the spiritual war taking place when he casts demons out of them to bring about healing, such as in the story of the woman who had been crippled by an evil spirit for eighteen years.<sup>74</sup> Jesus places ultimate responsibility for this woman's sickness upon Satan himself.<sup>75</sup> Jesus treatment of physical maladies as being spiritual attacks is seen through the Gospel stories and includes evidence that demons may have specific functions within Satan's army. The stories related in both Mark 9:25 and Luke 11:14 point to this fact as Jesus cast out a

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<sup>70</sup> Mark 3:27 and Luke 11:21-22.

<sup>71</sup> Luke 13:11-16, Acts 10:38, and 2 Cor 12:7.

<sup>72</sup> Winter and Hawthorne, *Perspectives*, 103.

<sup>73</sup> Luke 11:20.

<sup>74</sup> Luke 13:10-17.

<sup>75</sup> See also Mark 3:10, 5:29, 34, and Luke 7:21 where the Greek term "mastix" is used to indicate the healing from diseases originating in spiritual affliction from those opposed to God.

“mute and deaf spirit” and “a demon that was mute”.

Jesus’ warfare worldview is the impetus behind everything Jesus said or did. The advancement of God’s kingdom meant the retreat of Satan’s kingdom.<sup>76</sup> In Jesus, God took on flesh so that “he might destroy the one who has the power of death, that is, the devil” and “the reason the Son of God appeared was to destroy the works of the devil.”<sup>77</sup> As Boyd asserts, “the ‘kingdom of God’ refers to nothing other than His ministry, and the ministry He gave to His disciples, of setting up God’s rule where Satan’s rule previously had been.”<sup>78</sup> Scholars do not refute the idea that Jesus’ primary teaching and the focus of His ministry was the “kingdom of God”. With this being the case, then the “kingdom of Satan” also exists as a central concept.

The writers of the New Testament understood that there was a will being asserted in the world that opposed the will of God. In praying for the kingdom of God, these authors reveal their view that the kingdom of God is not currently reigning and will only do so if the current, demonic kingdom is overthrown.<sup>79</sup> “For Jesus, healings and exorcisms clearly did not merely symbolize the kingdom of God, they *were* the kingdom of God. Warring against Satan and building the kingdom of God are, for Jesus, one and the same activity.”<sup>80</sup>

Jesus’ teachings about the kingdom of God were illustrated by His actions and reveal His “warfare worldview”. The beginnings of Jesus ministry, as found in both Mark and Luke, provide clear examples of this. Jesus’ message was, “the kingdom of God is at hand; repent and

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<sup>76</sup> Matt 12:22-29.

<sup>77</sup> Heb 2:14 and 1 John 3:8.

<sup>78</sup> Winter and Hawthorne, *Perspectives*, 104.

<sup>79</sup> Matt 6:10 and Luke 11:2.

<sup>80</sup> Winter and Hawthorne, *Perspectives*, 104.

believe in the gospel.”<sup>81</sup> After calling the disciples, Jesus went to Capernaum and immediately entered the synagogue to teach. The people were amazed at His teaching, because in their eyes, “He taught them as one who had authority.”<sup>82</sup> This authority was then manifested through the casting out of a nervous demon who was possessing one of the people present that had cried out, “What have you to do with us, Jesus of Nazareth? Have you come to destroy us?”<sup>83</sup>

Interestingly, the use of the plural here may point to the demon speaking on behalf of the entire kingdom of Satan. It then continues in the singular with an acknowledgement that it knew Jesus was the Holy One of God.<sup>84</sup> Jesus then commands it to be silent and casts it out of the man to the amazement of the people present who exclaimed, “What is this? A new teaching with authority! He commands even the unclean spirits, and they obey him!”<sup>85</sup> Again, the people coupled Jesus teaching with His of authority. This story is followed by Jesus treating Peter’s mother-in-law as if having a demonically-induced fever that He rebuked to bring forth relief.<sup>86</sup> That evening, the whole city brought all who were sick or oppressed by demons and Jesus healed them and set them free from the demonic.<sup>87</sup> Jesus then left the area to go spread His message about the kingdom of God in other towns. Mark 1:39 summarizes well the coupling of Jesus’ teaching with His exercise of authority over the demonic as going hand-in-hand; “And (Jesus) went throughout all Galilee, preaching in their synagogues and casting out demons.” His healings and casting out of the demonic continue into Mark 3 where the question of the origin of

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<sup>81</sup> Mark 1:15.

<sup>82</sup> Mark 1:22.

<sup>83</sup> Mark 1:24.

<sup>84</sup> Ibid.

<sup>85</sup> Mark 1:27.

<sup>86</sup> Luke 4:38-39.

<sup>87</sup> Mark 1:32-34.

Jesus' authority is present, as discussed earlier. All this to be said, not even three chapters into the Gospel of Mark and the "spiritual warfare worldview" is clearly seen as being present and attached directly to Jesus' message about the coming of the kingdom of God.

Jesus came to tie up the strong man with His godly authority, as seen in Mark 3:20-30. "This is what the kingdom of God means."<sup>88</sup> Boyd asserts, "The point is hard to miss. Whatever else the rule of God is about, it is about vanquishing the rule of Satan, and thus about setting people free from demons and from the ungodly infirmities they inflict on people."<sup>89</sup> Jesus Himself is the one who is stronger than the strong man. His teachings and actions exemplify this and can be found elsewhere in the gospels as in the story where Jesus enters into the synagogue and reads and applies the words of the prophet Isaiah to Himself, thus equating Himself to the kingdom of God; "the Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor...today this scripture has been fulfilled in your hearing."<sup>90</sup> Shortly after this teaching, Jesus is found casting out demons and setting people free from physical issues. Boyd concludes, "What the kingdom of God means, therefore, is that the hostile alien kingdom of demonic captivity, oppression, poverty and blindness (physical and spiritual) is coming to an end through the ministry of Jesus. He is the bringer of the kingdom of God, for He is the vanquisher of the kingdom of Satan."<sup>91</sup>

The above are just a few examples of Jesus' interaction with the demonic as presented to

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<sup>88</sup> Winter and Hawthorne, *Perspectives*, 106.

<sup>89</sup> Ibid..

<sup>90</sup> Luke 4:18-21.

<sup>91</sup> Winter and Hawthorne, *Perspectives*, 106.

help understand what the kingdom of God was and with whom that kingdom was at war. The gospels are filled with encounters with the demonic forces as Jesus went about His mission of teaching and illustrating His godly authority. Among the more well-known accounts of Jesus' open warfare against the army of Satan include Jesus' encounter with the Gadarene demoniacs, as related in Matthew 8:28-34, Mark 5:1-27, and Luke 8:27-39. In this case, no one was strong enough to subdue this man; no one until the arrival of Jesus who set the man free from the legion of demons possessing him. This points, again, to Jesus having the authority and power to bind up the strong man so as to plunder Satan's house.<sup>92</sup>

Jesus willingly gave His disciples His authority to teach the kingdom of God and war against the kingdom of Satan. While He walked with them on earth, Jesus sent out the 12 disciples, as noted in Matthew 10, and the 72 disciples, as noted in Luke 10, armed with the authority of Jesus. In the case of the 72 disciples, the reader learns of some of the results of their adventures including their exclamation to Jesus that, "even the demons are subject to us in your name!"<sup>93</sup> Jesus's final instructions to His disciples also included a reminder of His own authority and a transfer of that authority to His disciples done in anticipation of His ascension.<sup>94</sup> Just prior to His ascension, Jesus declared that the Holy Spirit would come upon His disciples and give them power to carry out His command to advance the kingdom of God by sharing the gospel throughout the entire earth.

The warfare theme continued in the life of the early church as noted throughout the Book of Acts. The apostles would teach the people about the kingdom of God and accompanying that teaching often would be illustrations of God's power and authority bestowed upon His believers.

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<sup>92</sup> Mark 3:27.

<sup>93</sup> Luke 10:17.

<sup>94</sup> Matthew 28:18-20.

Signs and wonders were regularly being done by the apostles as they taught in Solomon's Portico to the effect that "The people also gathered from the towns around Jerusalem, bringing the sick and those afflicted with unclean spirits, and they were all healed."<sup>95</sup> The advancement of the kingdom of God was accompanied by the retreat of the kingdom of Satan.

Jesus' work on the cross struck the decisive blow in the battle against Satan's kingdom on earth.<sup>96</sup> But even though Jesus won the war against Satan and established His kingdom here on earth, battles still remain to be fought against the kingdom of Satan until the time of Jesus' return when He will completely destroy His enemies. Boyd summarizes the believer's position on account of the work of Jesus:

Jesus did not just carry out His warfare ministry; He commissioned, equipped and empowered His disciples, and the whole of the later Church, to do the same. He set in motion the creation of a new humanity, one that again exercises dominion over the earth, by giving us His power and authority to proclaim and demonstrate the Kingdom just as He did (e.g., 2 Cor 5:17-21; Matt 16:15-19; Luke 19:17-19; cf John 14:12; 20:21).<sup>97</sup>

As the Church moves forward, believers are called to advance the kingdom of God in the same manner as Jesus did, and, in doing so, the stage is set for the return of Jesus and ultimate destruction of evil to occur. "The Church is called to manifest the truth that God's kingdom has come and Satan's kingdom is defeated...(and) to engage and overthrow evil powers just as Jesus had done. Indeed, when the Church does this through the Spirit, it is still Jesus Himself who is doing it."<sup>98</sup> In this way, the Body of Christ truly acts as the body of Jesus as it takes up the mantle of warring against the kingdom of darkness.

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<sup>95</sup> Acts 5:12-16.

<sup>96</sup> Col 2:14-15.

<sup>97</sup> Boyd, *God at War*, 214.

<sup>98</sup> Winter and Hawthorne, *Perspectives*, 108.

### Summary

Evangelism is, in fact, all about spiritual warfare. Those who are committed to following Jesus are charged with the task of spreading the gospel message throughout the entire earth. An examination of the gospel message leads to a better understanding that the disciple of Jesus needs to continue the story of Jesus by weaving their own life therein. While doing so, a review of the story of Jesus reveals a clear spiritual warfare worldview present that demands to be adopted by all who follow Him. The evidence throughout Scripture, and as more pertinent to this work, throughout the New Testament, points to a clear and constant theme of God being at war with a spiritual enemy, Satan and his demons, and this war being played out within the life of Jesus and all of those who follow Him. The good news for all believers is that Jesus has defeated Satan through His work on the cross, given His followers His own authority and power to continue to successfully wage war against the enemy so as to advance the kingdom of God, and, upon Jesus' return, to see evil destroyed entirely.

### **Evangelism: 4-Week Curriculum Model**

The above Foundational Learning Material could be divided in many ways. The decision of how to divide the material involves many factors including the goals of the instructor, the needs of the learner, time available in aggregate (is it open-ended or are only 2, 4, or 8 weeks available), time available per session, capacity of the audience, etc. This spiritual warfare basic training plan contains four topics of material (Evangelism, Supernatural Phenomena in Church History, Theologies of Demonology, and Modern Approaches to Deliverance and Spiritual Care) and is being created as part of a university-level program that involves traditional, 16-week semesters that tend to align with the calendars of other levels of learning. Therefore, dividing the



possible 16 weeks available by the four topics of Foundational Learning Material presented would, if done evenly, allow for four weeks per topic. A four-week curriculum for the Foundational Learning Material under the topic of Evangelism could be:

Week One: Definitions – “Discipleship”, “Evangelism”, “Gospel” (in brief), “Spiritual Warfare” (in brief)

Week Two: Plan of Salvation Gospel versus Story of Jesus Gospel

Week Three: Creating a “Gospel Culture”

Week Four: Jesus’ Spiritual Warfare Worldview<sup>99</sup>

### **Evangelism: Sample Exercises**

Exercises within a presentation or given as homework may help the audience remain engaged during the presentation, remember the material, and apply the material to their own life. Exercises can vary in form and more than likely can be applied to differing types of material. It would be expected that in this project sample exercises given within one section of Foundational Learning Material would be used in other sections as well in accordance with the goals of the instructor and uniqueness of the audience. Each Foundational Learning Material Sample Exercises section presented will contain at least one new exercise for possible use. Sample exercises for Foundational Learning Material: Evangelism could include:

Exercise One: Study/Discussion Question – How can the reader/participant/student implement in their own life McKnight’s 5 challenges to create a gospel culture? For instance, how can a believer become a part of the story of Jesus?

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<sup>99</sup> See Appendix B.

Exercise Two: Study/Discussion Question – While many of those present in the audience may come from the same culture due to geographic proximity, all people have unique experiences that shape their own worldview. How might your own experiences have effected your personal worldview? For instance, many due to their upbringing may have developed a distorted view of what a father is or should be. How could this distortion effect the way you view your heavenly Father?

Exercise Three: Scripture Application – Evangelism is all about spiritual warfare. Spiritual warfare is all about knowing and understanding “King Jesus” and how He has not only redeemed us from death, but how He has equipped us to complete His work of advancing the Kingdom of God. Open your Bible to Ephesians chapters 1 and 2. As you work through these two chapters, ask the Holy Spirit to unveil your eyes to how God now views you on account of your belief in Jesus as your Lord and Savior. Make a list of all the descriptive words used to describe your current state. This is your daily reminder list of just a small glimpse of who the believer is “in Jesus Christ”. For instance, Ephesians is written to believers. In Ephesians 1:1 the believer is called a “saint.” “Saint” means “holy one”. See if you can come up with at least 18 descriptive words in the first two chapters of Ephesians.<sup>100</sup> Then read them daily to remind yourself who you now are “in Christ.”

Exercise Four: Word Studies - Name the players involved in the spiritual war. List several characteristics and functions of each. Include both the “flesh” and the “world”. It may be helpful to do a word study on some of the players. For instance, look up each instance the

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<sup>100</sup> See Appendix C.

word “angel” is used in the Bible. What do these passages tell you about angels?

### **Evangelism: Additional Resources**

*Recovering the Real Lost Gospel: Reclaiming the Gospel as Good News.* Bock, Darrell L. For an additional view of the real gospel.

*Satan and the Problem of Evil: Constructing a Trinitarian Warfare Theodicy.* Boyd, Gregory A. For a look into how a spiritual warfare worldview affects the traditional view of the problem of evil.

*The Evangelical's Guide to Spiritual Warfare: Scriptural Insights and Practical Instruction on Facing the Enemy.* Kraft, Charles H. For a survey of current areas of interest specific to spiritual warfare.

*The Art of Personal Evangelism: Sharing Jesus in a Changing Culture.* McRaney Jr., Will. For an understanding of current views on evangelism.

*Concentric Circles of Concern.* Thompson, W. Oscar, Jr. For an understanding of discipleship.

*The Divine Conspiracy: Rediscovering Our Hidden Life in God.* Willard, Dallas. For further instruction on the effects of a salvation-focused gospel message.

*How God became King: The Forgotten Story of the Gospels.* Wright, N.T. For an additional view of the real gospel.

### **Supernatural Phenomena in Church History: Foundational Learning Material**

Not surprisingly, supernatural phenomena have been noted as occurring throughout the history of the church. The origin of these phenomena is typically attributed to either one of two sources, God and His heavenly hosts or Satan and his demonic forces. Much can be learned about the current state of the church's “spiritual warfare worldview” by reviewing a survey of the history of the church's interactions with supernatural phenomena, mainly the works of the Holy Spirit and the views and encounters with the demonic, while concentrating on the last two hundred years of church history including the rise of both the Pentecostal and Charismatic church movements.

### Supernatural Phenomena

When speaking of supernatural phenomena that occur due to God's action in a person or community, the physical manifestations of the Holy Spirit are usually noted in the form of speaking in tongues, miraculous healings, casting out of demons, and other miracles, as well as the presence and amplification of other gifts and fruit of the Spirit.<sup>101</sup> These manifestations usually result in the edification of the individual and the community. Satan and his demonic hoard, the enemies of God, also manifest themselves physically via the oppression and demonization of an individual and, at times, of animals (such as in Acts 16 and Matthew 8). The overall goal of both supernatural parties involved, as stated by Jesus, is made clear: "The thief (Satan and his demons) comes only to steal and kill and destroy (people). I came that they may have life and have it abundantly."<sup>102</sup> The manifestations of God's presence are always intended to ultimately bring about life. Satan's manifestations are always intended to bring forth deception leading to death.

Historically, concerning beliefs in God's continued interactions with people, two groups have emerged. The first group includes those who believe that the God of the Old and New Testaments is still active and involved in the lives of man and continues to manifest Himself in the same ways as He did in the Bible. The second group believes that the activities of God through the Holy Spirit as seen in the New Testament have accomplished their mission of establishing Christ's church and are no longer needed or used permanently by God in church history. Instead, God uses the believer's testimony, His Word, and the fruits of the presence of the Holy Spirit in a person's life to advance His kingdom on earth. Those who believe that the

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<sup>101</sup> As seen in Acts 2, Rom 12, and 1 Cor 12 and 14, among other areas.

<sup>102</sup> John 10:10.

supernatural gifts of the Spirit, the “power” gifts of speaking in tongues, miraculous healings, and other miracles, have ceased do not believe that God no longer does miracles in the world and in the lives of man as He sees fit, but rather stress that the Lord initially displayed Himself mightily through these gifts and miracles as seen in the lives of the apostles, established His church, and now only temporarily uses these methods to accomplish whatever He desires at that moment and in those circumstances.<sup>103</sup>

Concerning beliefs in the continued presence and activity of Satan and His demons, Scripture is clear that “Satan prowls around like a roaring lion” seeking to devour the unaware.<sup>104</sup> Apart from protecting oneself by putting on the full armor of God, there have been two primary methods through which direct, physical manifestations of the enemy within a person have been addressed.<sup>105</sup> The first method is clearly seen in the New Testament as Jesus and His disciples verbally exercised God’s authority to expel the demons. An example of this can be seen in the story of Paul casting a demon out of a fortune teller.<sup>106</sup> A second method is seen in the story of the botched attempt by some Jews at casting a demon out through the use of Jesus’ name, and is known as “exorcism”.<sup>107</sup> Exorcism “refers to the expelling of a spirit or spirits from a person by means of rituals” and is used only once in the New Testament in the above instance.<sup>108</sup> Forms of exorcism have been a part of the church since its inception and in the second and third centuries

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<sup>103</sup> Norman L. Geisler, *Systematic Theology: Volume Four* (Minneapolis: Bethany House, 2005), 188-202.

<sup>104</sup> 1 Pet 5:8.

<sup>105</sup> Eph 6:11.

<sup>106</sup> Acts 16:16-18.

<sup>107</sup> Acts 19:13.

<sup>108</sup> Elwell, *Evangelical Dictionary*, 427.

were a part of the baptismal process.<sup>109</sup> The Roman Catholic Church has a specific office in charge of these rituals. In the 1600's, the Lutheran and Anglican churches either ceased or placed strict controls upon this aspect of their ministry in an effort avoid abuse.<sup>110</sup> Today, many Christian groups use water, oil, the crucifix, prayer and fasting, and repetitive reading of Scripture verses accompanied by established scripts when confronting the demonic. The danger therein lies with the presentation of Christian authority as being dependent on the use of the ritual, thus resulting in a form of "Christian witchcraft".<sup>111</sup> Luke implies early Christians were guilty of this as noted at the end of his story about the seven sons of Sceva where he relates confession and repentance of Christians concerning their practice and possession of magic books.<sup>112</sup>

### The New Testament Church

The Christian church began with a supernatural event as Jesus fulfilled His promise to His disciples that they would "be baptized with the Holy Spirit not many days from now....you will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth."<sup>113</sup> Jesus then visibly ascended into the heavens and the disciples returned to the upper room in Jerusalem, and devoted themselves to corporate prayer while they waited for the Holy Spirit to arrive. The promise was

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<sup>109</sup> Ibid.

<sup>110</sup> Ibid.

<sup>111</sup> Ibid.

<sup>112</sup> Graham T. Twelftree, *In the Name of Jesus: Exorcism Among Early Christians* (Grand Rapids: Baker Academic, 2007), 262.

<sup>113</sup> Acts 1:4-5, 8.

fulfilled on Pentecost at a time when they had all gathered together. “And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. And divided tongues as of fire appeared to them and rested on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.”<sup>114</sup> The people in Jerusalem were amazed that the disciples were speaking wondrous things of God in their own languages.

Peter, in explanation, points to the fulfillment of prophecy in not only what the people were witnessing, but also in the truth of Jesus Christ as Lord and Savior. He then extends his invitation: “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.’ . . . So those who received his word were baptized, and there were added that day about three thousand souls.”<sup>115</sup>

This took place around A.D. 30 in Jerusalem. Initially the Holy Spirit came with a sound like that of rushing wind accompanied by tongues of fire that settled upon each man’s head. The disciples were then supernaturally gifted to speak in other languages.<sup>116</sup> They did so, immediately taking the gospel of Jesus Christ into the streets, and a harvest of about three thousand souls was made.<sup>117</sup> This event allowed the Holy Spirit to come and permanently dwell amongst men for the first time in history. This empowered the disciples such that they could be used to establish the church and evangelize the Mediterranean world. This foundation then

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<sup>114</sup> Acts 2:1-4.

<sup>115</sup> Acts 2:38, 41.

<sup>116</sup> Acts 2:1-4.

<sup>117</sup> Acts 2:41.

became the channel through which the entire world would hear the good news of Jesus Christ.<sup>118</sup>

### The Early Church

Justin Martyr, a Christian teacher and writer in the mid-second century, summarizes the common view of the time concerning spiritual warfare, writing that Jesus became incarnate for the destruction of demons that were numberless and throughout the world, and referring to many Christian men who are “exorcising (demons) in the name of Jesus Christ.”<sup>119</sup> Justin also teaches on the origin of demons, their involvement in pagan religion, their responsibility for the evils experienced among mankind, and Christ’s victory over them and subsequent authority bequeathed to all believers.<sup>120</sup>

In about the year A.D. 200, Tertullian built upon Justin’s demonology and wrote in his *Apology* an extensive discussion by which he placed the blame for pagan religion, diseases, and crop failures firmly in the lap of demons.<sup>121</sup> Hippolytus (died around A.D. 235), in his *Refutation of All Heresies*, added that demons were responsible for the formation of false teachings.<sup>122</sup> Origen added that the power demons hold over a person lie only with the extent to which a person decides to not follow God.<sup>123</sup> Origen also affirmed the position of Justin, Tatian, and Tertullian concerning the practice of casting demons out of people, when he wrote to Celsus and said, “It is not by incantations that Christians seem to prevail, but by the name of Jesus,

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<sup>118</sup> Douglas Porter and Elmer L. Towns, *The Ten Greatest Revivals Ever* (Ann Arbor: Servant Publications, 2000), 211.

<sup>119</sup> Everett Ferguson, *Demonology of the Early Christian World* (Lewiston: Edwin Mellen Press, 1984), 106.

<sup>120</sup> Ibid.

<sup>121</sup> Ibid., 116-17.

<sup>122</sup> Ibid., 122.

<sup>123</sup> Ibid., 120.



accompanied by the announcement of the narratives which relate to Him.”<sup>124</sup>

### The Middle Ages

The Middle Ages brought extensive study into the role of Angels in Christianity. This was the time of Thomas Aquinas (the “angelic doctor”) and Saint Bonaventure (the “Seraphic Doctor”). Bonaventure concluded that the evil angels who fell after their rebellion have entered into an endless struggle with the good angels for the salvation or damnation of man.<sup>125</sup>

Bonaventure used Psalm 91:11 to affirm the idea that individuals had been appointed guardian angels. This belief led the medieval Christians to pray to these angels. The chief guardian angel over the people of Israel was Michael, as found in Daniel 10:13 and 12:1. In Jude 9 it is Michael that is found fighting with the devil over Moses’ body. From this, Michael was transformed into the guardian angel of the church.<sup>126</sup>

As Bonaventure relates, praying to angels for protection against demons became a common practice in the medieval church. The act of summoning angelic help is also noted in a late fifteenth century text drawn up for a knight that lists several invocations to supposed angels. It was also during this time that the church believed that they would be brought into intimate fellowship with angels during the mass in worship to the Lord including during the sharing of the eucharist.<sup>127</sup>

This strong belief in angels also led to a strong belief in demons during the Middle Ages. This soon led to a heavy persecution of alleged witches and others that were considered

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<sup>124</sup> Ibid., 131.

<sup>125</sup> David Keck, *Angels & Angelology in the Middle Ages* (New York: Oxford University Press, 1998), 27.

<sup>126</sup> Ibid., 37-38.

<sup>127</sup> Ibid., 173-74.

sympathetic to the devil. The Protestant Reformation reacted against these abuses by initially restricting exorcisms and then abolishing them altogether by the end of the sixteenth century. The practice of exorcisms was renounced by both Lutherans and Calvinists.<sup>128</sup> It was in 1521 that Martin Luther told of Satan himself entering his room while he worked, only to be scared off as Luther threw his inkbottle at him.<sup>129</sup>

### The Great Awakenings of the 1700's and 1800's

The Great Awakenings of the 1700's and early 1800's were a result of a great outpouring of the Spirit of God. Thousands of non-believers came to faith in Christ and thousands of believers rededicated their lives to Christ. In both instances, the rise of personal experiences with God became prevalent. For better or worse, this emotionalism, came to be associated with this outpouring.

The First Great Awakening in America took place from 1734-1743. The most famous theologian of this time was Jonathan Edwards, a pastor in Northampton, Massachusetts. As Edwards presented his purer Calvinism, many reexamined God's work of salvation in man. As the role of good works and moral character as being necessary for salvation were minimized, those experiencing revival were charged with enthusiasm and antinomianism.<sup>130</sup> The antinomian stood on faith alone as enough for a salvation that was further affirmed by a personal encounter with God. Enthusiasm meant divine, personal encounters via impulses, visions, special callings from God, particular inspirations, and other personal revelations that were accepted as a

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<sup>128</sup> Elwell, 333.

<sup>129</sup> Kraft, *Evangelical Guide*, 75.

<sup>130</sup> Edwin S. Gaustad, *The Great Awakening in New England* (New York: Harper & Brothers, 1957), 77.

sufficient basis for any kind of behavior despite being contrary to Scripture.<sup>131</sup> In Benjamin Doolittle's treatise produced during the Awakening period, *An Inquiry into Enthusiasm*, a warning is given concern these occurrences and their effects on the lay-person. Such enthusiasm produces (1) contempt for reason, (2) faith without foundation, (3) blind obedience to impulses and heated imaginations, (4) great and sudden joy, (5) contempt for those not sympathetic to their beliefs, and (6) persecution of those with opposing views.<sup>132</sup>

Amid this climate of antinomianism and enthusiasm, the works of Jonathan Edwards (who, in defense of his wife's personal experiences with God, was careful to renounce enthusiasm and antinomianism) provide a look at the approach of the most prominent theologian of this time towards Satan and his host of demons.<sup>133</sup> Edwards states that the enthusiasms experienced, such as visions, trances, etc., are not presumed "to be of the same nature with the visions of the prophets, or St. Paul's rapture into paradise", nor are to be ascribed to the work of the Devil.<sup>134</sup> He goes on to warn, however, that those who are less steady in their faith and lack experience, are more likely to be driven by Satan to ungodly extremes<sup>135</sup>. While at these extremes, Edwards advises those persons that the Devil often subtly can be found at work in those who "go on resolutely, in a kind of heat and vehemence, despising admonition and correction, being confident that they must be in the right, because they are full of the Spirit".<sup>136</sup>

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<sup>131</sup> Ibid.

<sup>132</sup> Ibid., 78.

<sup>133</sup> C.C. Goen, *Jonathan Edwards: The Great Awakening* (New Haven: Yale University Press, 1972), 70.

<sup>134</sup> Ibid., 237.

<sup>135</sup> Ibid., 269.

<sup>136</sup> Ibid., 411-12.

The likes of these are admonished to “be sober, be vigilant” as noted in 1 Peter 5:8.<sup>137</sup> Edwards clearly warns of the idea that God is now speaking to His people via direct and immediate revelation as being a great door opened for the Devil to destroy the glorious work of God. Through this door, Satan can easily entrench himself as being the “guide and oracle of God’s people, and to have his word regarded as their infallible rule . . . soon to bring the Bible into neglect and contempt.”<sup>138</sup>

While emphasizing the need for his listeners to pray for revival in America, Edwards uses Matthew 17:21 to provide the following analogy: “If we are not to expect that the Devil should go out of a particular person that is under bodily possession, without extraordinary prayer, or prayer and fasting; how much less should we expect to have him cast out of the land and the world without it?”<sup>139</sup> This being said after making the statement that America was possessed by the Devil prior to the arrival of Christianity.<sup>140</sup>

In addition to the above, Edwards, like many other pastors preaching concerning the Devil, also expounds upon the Devil’s ability to mimic and infiltrate the works of God, ensnare the proud, incite hatred, and take advantage of the weaknesses in a Christian. Edwards viewed the Devil as being very much alive and active during the First Great Awakening, such that Edwards viewed the work of God in America as being a casting out of the land of Satan and his minions similar to that of a personal deliverance.

The emotionalism that accompanied the first Great Awakening subsided and did not reappear until well into the Second Great Awakening of the late 1700’s and early 1800’s. On the

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<sup>137</sup> Ibid.

<sup>138</sup> Ibid., 432.

<sup>139</sup> Ibid., 516.

<sup>140</sup> Ibid., 354.

frontier of Western Kentucky and Tennessee, camp meetings brought together the pioneers.<sup>141</sup> The most famous of these meetings occurred at Cane Ridge, just northeast of Lexington, Kentucky.<sup>142</sup> Estimates of 10,000 to 25,000 participants have been made at a time when the largest town in Kentucky contained less than 1,800 people.<sup>143</sup> At these camp meetings, preaching evoked responses that included shouting, crying, falling down, convulsive physical exercises, hysterical laughter, occasional trances, bodily jerking, and barking. Eventually, preachers such as James McGready, accepted this uncontrolled emotionalism justifying it due to “the bleak roughness of pioneer life, its absence of restraint, and the sparsity of social contact” as well as “the traditionally slow cycle of conviction of sin, despair, faith, and assurance of salvation being compressed into a few days at the camp meeting” and released in an explosion of emotion.<sup>144</sup>

#### The Azusa Street Revival of 1906 and the Rise of Pentecostalism

In the late 1800's, several new ecclesiastical bodies were formed out of factions of the Methodist church. These groups desired to return to an earlier emphasis on compassion for the masses as well as to John Wesley's teachings on sanctification. From these emphases, the name “holiness churches” was born, with many small denominations and hundreds of small, independent churches across the country. Initially, the outpouring of the “gifts of the Spirit” was a hallmark of these churches. Speaking in tongues, miraculous healings, and prophetic speech

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<sup>141</sup> Keith J. Hardman, *The Spiritual Awakeners* (Chicago: Moody Press, 1983), 137-38.

<sup>142</sup> Ibid.

<sup>143</sup> Ibid..

<sup>144</sup> Ibid.

abounded<sup>145</sup>.

These occurrences died down, however, until the Azusa Street revival of 1906 in Los Angeles. Continuous meetings with the oversight of Holiness preacher William J. Seymour were held daily for three years as the baptism of the Holy Spirit fell manifesting itself in the speaking of tongues as well as through healings, being slain in the Spirit, weeping, and spontaneous choral singing.<sup>146</sup> In a letter to the famous Holiness preacher, Charles Parham, Seymour described concern about witnessing the “spiritualistic manifestations, hypnotic forces, and fleshly contortions” that also occurred at the camp meetings of the Second Great Awakening described above.<sup>147</sup> Upon arrival at Azusa Street six months after the initial outbreak of the Spirit, Parham wrote with concern, he “saw the manifestations of the flesh, spiritualistic controls, saw people practicing hypnotism at the altar over candidates seeking the baptism; though many were receiving the real baptism of the Holy Ghost.”<sup>148</sup> After speaking at Azusa twice, Parham was barred from returning. For the remainder of his days he renounced what was occurring at Azusa. However, as Parham noted, despite the presence of the enemy, the Spirit of God was also present at Azusa baptizing those whom He willed. As one visiting pastor to Azusa Street noted, “there was something different in (the Azusa Street) meeting from any other that I had ever attended. Somehow these people had gotten back to primitive Christianity when (healings) were possible. I closed up my own church and joined the movement.”<sup>149</sup>

From there, the Pentecostal fire spread throughout the nation crossing geographic,

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<sup>145</sup> Justo Gonzalez, *The Story of Christianity* (Peabody: Prince Press, 2007), 255.

<sup>146</sup> Richard M. Riss, *A Survey of 20<sup>th</sup>-Century Revival Movements in North America* (Peabody: Hendrickson Publishers, Inc. 1988), 47, 53, 56.

<sup>147</sup> *Ibid.*, 61.

<sup>148</sup> *Ibid.*, 64-65.

<sup>149</sup> *Ibid.*, 55.

denominational, and racial lines, yet predominantly settling amongst the lower classes and Holiness churches. From this movement, a great gathering of “believers in the baptism of the Holy Spirit” took place in 1914 and the Assemblies of God denomination was formed in addition to other Pentecostal denominations.<sup>150</sup> The Pentecostal movement continued throughout America and the world over the next several decades.

Just after the Second World War, the Healing Movement began in the Pentecostal church and was influenced by both William M. Branham and Oral Roberts.<sup>151</sup> William M. Branham claimed to have been visited by an angel in May of 1946 and was told that he was given the gift of healing. He was told “he would be able to detect diseases by vibrations in his left hand.”<sup>152</sup> Thus began Branham’s healing ministry during which he was reported to have raised a man from the dead in Jonesboro, Arkansas. He toured from town to town attracting large crowds. During the fall of 1947, Branham visited Vancouver, B.C., staying for fourteen days. Over 70,000 people attended the meetings that were characterized by healing of the sick and other supernatural occurrences. From these meetings, Canadian pastors and teachers from Saskatchewan returned home and the “Latter Rain” movement began.<sup>153</sup> This movement emphasized the laying on of hands for both the “bestowing of miraculous gifts of the Spirit and for personal prophecy.”<sup>154</sup>

In January of 1948 Oral Roberts, a Pentecostal Holiness preacher, attended one of Branham’s meetings in Kansas City. This followed an intense time of prayer and fasting through

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<sup>150</sup> Gonzalez, *Story of Christianity*, 255, 385.

<sup>151</sup> Riss, *Revival Movements*, 105.

<sup>152</sup> Ibid., 106.

<sup>153</sup> Ibid.

<sup>154</sup> Ibid.

which Roberts was seeking guidance concerning his healing and deliverance ministry. Roberts' first major healing was that of an infant with paralysis in Muskogee, Oklahoma in the fall of 1947. In April of 1949, after attending a Roberts campaign, William Branham "testified Roberts' 'commanding power over demons, over disease and over sin was the most amazing thing he had ever seen in the work of God.'"<sup>155</sup>

### The Charismatic Movement of the 1950's to the Present

In the late 1950's, the charismatic movement that began on Azusa Street spread into mainline Christian denominations including the Catholic Church. These charismatics remained within their respective church denominations, yet also developed a kinship amongst one another. This ecumenical movement was not bound by any organization, rather was a spontaneous occurrence among believers.<sup>156</sup> The mainline churches effected by the charismatic movement included such Protestant churches as Episcopalian, Lutheran, and Presbyterian in the early 1960's, the Roman Catholic church in the late 1960's, and the Greek Orthodox church in the early 1970's. Even though its tie to the classical Pentecostal movement is clear, the charismatic movement exists almost entirely outside official Pentecostal denominations<sup>157</sup>.

Baptism with the Holy Spirit is emphasized by the charismatics. This is not necessarily identified with a believer's conversion experience, but is viewed more as an experience of being filled by the Spirit such that powerful witness to the power of Jesus Christ results. This is the

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<sup>155</sup> Ibid., 107.

<sup>156</sup> Gonzalez, *Story of Christianity*, 385-86.

<sup>157</sup> Elwell, *Evangelical Dictionary*, 220.



means through which Christ ministers to the church and advances His kingdom in the world.<sup>158</sup> Charismatics emphasize praying as preceding the reception of the gift of the Holy Spirit, commitment to use of that gift for the furtherance of the kingdom, and expectancy that the Holy Spirit will visit them.<sup>159</sup> Effects of this baptism of the Holy Spirit include a strong sense of the reality of God, an enhanced sense of the Scriptures as the written Word of God, an abounding joy, a deeper assurance of salvation, a new boldness for evangelism, and a deeper fellowship amongst the Body of believers.<sup>160</sup> Speaking in tongues is also a hallmark of the charismatic movement.<sup>161</sup> There are two views concerning this issue. The first believes that what is occurring is the speaker being enabled by the Holy Spirit to speak in a language foreign to them. The second believes that the Holy Spirit is doing the speaking in a spiritual language that He then immediately interprets for the hearer. Speaking in tongues is considered “the language of transcendent prayer and praise.”<sup>162</sup>

The charismatic movement also stresses the continued importance of the “gifts of grace” (charismata) as being in full operation in the Body of believers.<sup>163</sup> This makes for a very dynamic and vital Body of Christ. These gifts are also considered to be the tools through which the community is built. Every person in the community is expected to have and use their spiritual gifts for the edification of the community that leads to an exaltation of the Lord.<sup>164</sup> In relation to the baptism of the Holy Spirit, these gifts are for works of power and glory, whereas

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<sup>158</sup> Ibid.

<sup>159</sup> Ibid., 221.

<sup>160</sup> Ibid.

<sup>161</sup> Ibid.

<sup>162</sup> Ibid., 221-22.

<sup>163</sup> Ibid., 223.

<sup>164</sup> Ibid.

the baptism of the Holy Spirit is for living in power and glory. Additionally, the manifestation of spiritual gifts is not an indicator of spiritual maturity. Rather, it is the presence of spiritual fruit that provides this measure<sup>165</sup>.

As noted above, the charismatic movement stretched across all mainline denominations. In 1966, the movement entered the Roman Catholic Church via several lay faculty at Duquesne University in Pittsburgh, Pennsylvania. These Roman Catholics were influenced by David Wilkerson's book, *The Cross and the Switchblade* and were brought together by both an Episcopalian and a Presbyterian prayer group leader.<sup>166</sup> At the prayer meeting, the fruits of the Holy Spirit were experienced in intense fashion and served as a catalyst for a deeper relationship with Christ filled with peace, love, joy, and faith.<sup>167</sup> This Catholic charismatic movement then spread to the University of Notre Dame as well as to the Catholic student body at Michigan State University. From there, charismatic prayer student groups across America independently sprang up. In 1974 it was estimated that there were 250,000 charismatic Catholics in the United States.<sup>168</sup>

Many new charismatic churches were formed in the 1960's and 1970's. Among these churches was a church under the leadership of Derek Prince, author of *They Shall Expel Demons*. Therein Prince speaks of direct confrontation with demons who have entered into Christians. During his process of deliverance, Prince advocates speaking directly to the demons in the name of Jesus Christ in an effort to obtain the name of the demon so that it can be expelled.<sup>169</sup> Prince

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<sup>165</sup> Ibid..

<sup>166</sup> Wilkerson, David. *The Cross and the Switchblade*. New York: Berkley Publishing Group, 1962.

<sup>167</sup> Riss, *Revival Movements*, 159.

<sup>168</sup> Ibid., 160.

<sup>169</sup> Derek Prince, *They Shall Expel Demons* (Grand Rapids: Chosen Books, 1998), 45-47.

also is a proponent of self-deliverance for believers. Through a process including affirmation of faith, humility, confession and repentance of sin, forgiveness of others, breaking of ties to the occult and all false religions, as well as breaking all curses, and submission to God, the believer then can command the demon to leave in the name of Jesus accompanied by the act of physically expelling air from their body.<sup>170</sup>

### Present Day

The present day church continues to see evidence of the charismatic movement through believers who have the gift of speaking in tongues and believe in the baptism of the Holy Spirit. Additionally, the Pentecostal denomination is alive and well. Concerning dealing with the demonic, the modern liberal Christian often takes what was called demonic activity in Scripture and views them as having been mental illnesses that were simply unknown in the first century.<sup>171</sup> The fundamental and evangelical Christian has confirmed their position of accepting biblical demonology due to the great increase of occultism. This resurgence of spiritism has brought with it such psychic phenomena as levitation, telekinesis, and automatic writing.<sup>172</sup>

This resurgence in interest is confirmed by looking at the bookshelves in any Christian bookstore. This will reveal numerous books on understanding supernatural phenomena such as those on waging spiritual warfare. Included in these approaches to battling the demonic are numerous works by Neil T. Anderson, such as *The Bondage Breaker*, who advocates the “truth encounter” as a weapon to expel the demonic from an individual. The demonized individual is to go through a seven step process similar to that noted above with Prince and emphasize the

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<sup>170</sup> Ibid., 204-05.

<sup>171</sup> Elwell, *Evangelical Dictionary*, 333.

<sup>172</sup> Ibid.

truth of who a Christian is in Christ; for it is “the truth” that “will set us free”.<sup>173</sup> Other authors such as C. Fred Dickason, Francis MacNutt, and Mark I. Bubeck utilize their authority in Jesus Christ to directly confront demons and cast them out of the demonized person in what is called a “power encounter”. It appears as if those who directly confront the demonic tend to lean towards the charismatic movement. Even if they do not believe in the baptism of the Holy Spirit, they do believe in direct, personal encounters with the spiritual. And as is consistent with the charismatic movement, these individuals are found in even the most fundamental denominations.

### Summary

In conclusion, a review of church history begins with a phenomenal act of God, the sending of the Holy Spirit to those who believe in Jesus Christ as their Lord and Savior and their personal experience of that manifestation via the speaking of tongues and of bold preaching of the truth of Christ. Throughout history, Satan and his demons also have worked to fulfill their purpose of stealing, killing, and destroying humanity. There are cases recorded since the church began of demons entering into people and controlling them to some extent. Church history also reveals the continual casting out of demons from people by the authority that accompanies the name of Jesus Christ. Additionally, in recent times, America has seemingly witnessed another pouring out of the Holy Spirit that has resulted in the Pentecostal and Charismatic movements. This has seemingly been accompanied by an increased interest in spiritism and the occult.

### History: 4-Week Curriculum Model

A four-week curriculum for the Foundational Learning Material under the topic of “Supernatural Phenomena in Church History” could be:

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<sup>173</sup> John 8:32.

Week One: Supernatural Phenomena Overview through the Middle Ages Period

Week Two: The Great Awakenings of the 1700's and 1800's

Week Three: The Azusa Street Revival of 1906 and the Rise of Pentecostalism

Week Four: The Charismatic Movement of the 1950's to the Present Day<sup>174</sup>

### **History: Sample Exercises**

Sample exercises for Foundational Learning Material: Supernatural Phenomena in Church History could include:

Exercise One: Scripture versus Experience Analysis – The Word of God has been described as containing “unchanging principles for changing times”. In other words, the truth of the Word of God does not change even though current understandings and interpretations of experiences may change. Scripture warns Christians repeatedly about falling prey to the false teachings of those who follow the demonic. Additionally, believers are instructed in 2 Corinthians 11:14-15 that “...even Satan disguises himself as an angel of light. So it is no surprise if his servants, also, disguise themselves as servants of righteousness...” After reviewing the Foundational Learning Material concerning Supernatural Phenomena in Church History, and with taking your own personal experience into account, look through the Gospels and the book of Acts making note of the symptoms of demonic oppression or activity. For instance, Mark 5:1-5 describes in detail the behaviors of the man possessed by the demonic “Legion”. Taking these symptoms and, coupled with the understanding that Satan and his demons frequently attempt to mimic the behaviors of good angels and the Holy Spirit in an effort to deceive people, study the supposed effects of the Holy Spirit as recorded in the accounts of the

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<sup>174</sup> See Appendix D.

“Great Awakenings” and revivals, along with perhaps your own experiences. What similarities of behavior do you see in the recorded accounts? What distinct differences do you see? How about in your own personal experience? Would you agree with Parham’s comment made after witnessing the spiritual activity at the Azusa Street Revival that while there was clear evidence of the presence of the Holy Spirit at work, there also was clear evidence of the demonic at work, as well?

Exercise Two: Thanksgiving Prayer – The children of Israel regularly failed to remember all of the miracles God did to both lead and rescue them throughout their history. This led them to doubt His ability to continue to lead them during key moments in their past as seen in stories such as the exodus from Egypt and entrance into the Promised Land. Having just reviewed a brief history concerning supernatural phenomena and the church, focus your attention on your own journey from darkness to light. Looking back on your own spiritual history, think of major moments where you now can see God clearly revealing His protection and love for you. Make a list of these moments. Turn that list into a prayer of praise and thanksgiving that you can regularly review as an encouragement.

Exercise Three: Discussion Question/Study – Take a look at the spiritual activity/supernatural phenomena in your own church. Compare that activity to what you read about in the Gospels and book of Acts. What similarities do you notice? What differences do you notice? Does it appear as if your church body subscribes to the idea that God is still as active and involved in the lives of people and continues to manifest Himself as He did in biblical times? Or does it appear as if your church follows more the idea that God currently uses the

believer's testimony, His Word, and the fruits of the Holy Spirit within the believer's life to advance His kingdom on earth? Does whatever appearance you note match whatever theology your church subscribes to concerning supernatural phenomena? Why do you think this is the case?

Exercise Four: Discussion Question/Study – In Daniel 10:13, 20-21, both the “prince of Persia” and “prince of Greece” are referenced by a “good” angel as it offers an explanation as to why it took 21 days for him to deliver an answer to Daniel's prayer. It is undisputed amongst academics that these “princes” refer to angelic beings (here demons) that have been assigned to oversee a particular area or empire. In the last few decades, as the idea of spiritual warfare has become more popular, proponents such as C. Peter Wagner have advanced the idea that Christians need to be engaging these territorial spirits in what he refers to as “Strategic-Level Spiritual Warfare” (SLSW). SLSW involves three main aspects. First, the territorial spirits assigned to a city must be discerned. Second, the corporate sin of the city or area must be addressed. Third, an aggressive warfare prayer campaign against the territorial spirits must be implemented.<sup>175</sup> Clinton E. Arnold, in “3 Crucial Questions about Spiritual Warfare”, seeks to answer the question, “Are we called to engage territorial spirits?” His analysis leads him to find that while “the biblical and historical evidence supports the idea that there are ‘territorial spirits’ ... the evidence does not appear to suggest a strategy for dealing with (them) similar to what some are proposing today.” Arnold continues, in fact, “the Bible nowhere narrates, describes, or instructs us on how, or even whether, we are to engage these high-ranking territorial spirits.”<sup>176</sup>

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<sup>175</sup> Clinton E. Arnold, *3 Crucial Questions about Spiritual Warfare* (Grand Rapids: Baker Books, 2002), 146-50.

<sup>176</sup> Ibid., 159, 161.

Arnold lists several possible responses to those who advocate SLSW and also includes seven points of hesitation. How about you? Do you agree with Arnold's interpretation? If so/if not, why? What areas of response or points of hesitation would you present? For instance, as you review the believer's authority in-Christ, do you find evidence that this authority extends to SLSW? As you review the ministries of Jesus, John, Peter, James, and Paul, do you see SLSW being implemented? Think long and hard to come up with some biblically-based arguments both for and against SLSW.

### **History: Additional Resources**

*3 Crucial Questions about Spiritual Warfare.* Arnold, Clinton E. For a look into whether Christians can be demonized and the handling of territorial spirits.

*Demonology of the Early Christian World.* Ferguson, Everett. For historical views on demonology.

*Angels & Angelology in the Middle Ages.* Keck, David. For a historical review of the theology of angels in the middle ages.

*The Ten Greatest Revivals Ever.* Porter, Douglas and Towns, Elmer. For a review of major revivals that took place in church history.

*A Survey of 20<sup>th</sup>-Century Revival Movements in North America.* Riss, Richard M. For a review of 20<sup>th</sup>-century revival movements.

*In the Name of Jesus: Exorcism Among Early Christians.* Twelftree, Graham, T. For an exploration of deliverance in the early church.



## CHAPTER FOUR

### DEVELOPING A SPIRITUAL WARFARE “BASIC TRAINING” PLAN (PART TWO)

Both evangelism and supernatural phenomena in Church history have been reviewed to this point. The final two areas of Foundational Learning Material include Theologies of Demonology and Modern Approaches to Deliverance and Spiritual Care. The inclusion of these remaining two subjects form the core learning material needed to help develop a spiritual warfare worldview in the student.

#### **Theologies of Demonology: Foundational Learning Material**

As the prevalence of spiritism increases, the need for an understanding of spiritual warfare concerning the kingdom of God and the demonic forces of Satan becomes imperative. The various theologies concerning the demonic reveal several explanations for what has been referred to as demonic activity. A careful review of these theologies not only provides a clear understanding of the reality of the demonic activity here on earth, but also unveils their ability to enter into a person or otherwise exert some measure of control. Additional concern lies with the possibility that Christians can be demonized. Both Protestant and Catholic denominations either formally or informally address methods through which the demonic presence within an individual may be confronted and evicted.

#### Theories of Demonization

Merrill Unger, former professor at Dallas Theological Seminary best known for writing *Unger's Bible Handbook*, provides several theories of demonization in his book *Biblical Demonology: A Study of Spiritual Forces at Work Today*. Unger lists three unscriptural theories

before providing a scriptural view of demonization. The Mythical Theory posits that “the whole narrative of Jesus’ demon expulsions is merely symbolic, without actual foundation of fact” and that it served to provide “a vivid symbol of the prevalence of evil in the world.”<sup>1</sup> This theory is dismissed due to a lack of other similar symbolic writings of the time.

The second theory analyzed is the Accommodation Theory. This theory states that the Lord and the disciples accommodated the ignorance and superstitions of their audience without making any definite statement concerning the phenomena being described.<sup>2</sup> Today, science would dismiss demonization as not being a present reality and therefore was a description of mental illnesses that were unknown in biblical times. Unger refutes this theory with the assertion that the demons were treated as individual personalities (with reference to the sending of the demons from the Gadarene demoniac into the herd of pigs resulting in the mass suicide of the swine).<sup>3</sup> Unger also states that the testimony of modern missionary history points to the continued presence of demonization and, even if there was no such evidence, there is absolutely no logic to support the premise that if something is not happening today, then it did not happen in the past. Additionally, Jesus did not only speak with the ignorant concerning demonization, He also spoke with His disciples, who were far from ignorant of such matters.<sup>4</sup>

The final unscriptural theory presented is the Hallucination Theory. This theory explains demonization as being psychological delusion accompanied by emotional frenzy and mental excitement on the part of the victim such that they believe they are being controlled by another,

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<sup>1</sup> Unger, *Biblical Demonology*, 90.

<sup>2</sup> Ibid., 91.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid.

more powerful being.<sup>5</sup> Unger asserts that this “theory fails to explain how a person, so bereft of reason, can in the same instant, manifest a knowledge of Jesus’ deity and sonship far in advance of the most pious and enlightened people of the whole nation” nor does it explain what happened to the swine, as noted above, “which alone is enough to demonstrate the absurdity of supposing the possession to be only an imaginary one.”<sup>6</sup>

Unger then presents the scriptural view of demonization based upon a natural and literal interpretation of the inerrant Scripture. When viewing the biblical narratives of encounters with demonized people, it is clear that an actual state of inhabitation and control by one or more demons occurs.<sup>7</sup> And, as noted above, these demons are individuals by nature. Unger then distinguishes between ordinary temptations and assaults of Satan from demonization. With ordinary assaults of Satan, the human will consciously yields to the will of Satan and gradually assumes the characteristics of a Satanic nature. Demonization, however, accelerates this process and will result in an almost complete deprivation of reason or ability to choose such that a twofold consciousness is produced within a person. This state of almost complete loss of control may have arisen due to the continual consent of the demonized to sin.<sup>8</sup>

### Can a Christian be Demonized?

With demonization being a biblical reality, the next question that must be addressed is whether or not Christians can be demonized. In *Demon Possession and the Christian: A New Perspective*, C. Fred Dickason, a noted professor of theology and, in 1995, chairman of the

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<sup>5</sup> Ibid., 92.

<sup>6</sup> Ibid.

<sup>7</sup> Ibid., 93.

<sup>8</sup> Ibid.

theological department at Moody Bible Institute in Chicago, who taught biblical studies and theology for over 26 years, offers a thorough treatment of both biblical and theological evidence for and against the demonization of Christians. His conclusions are interesting. The chapter, “Biblical Evidence Against Demonization of Christians” concludes by stating, “None of the passages we have studied can with any fair treatment be construed to eliminate the possibility of a genuine believer’s being inhabited by wicked spirits.”<sup>9</sup> He then goes on to say the believer who listens to and obeys the Word of God while walking with Christ will be protected from fresh demonization. Believers must put on the full armor of God and trust the authority that has been given them.<sup>10</sup> Dickason then presents the evidence for demonization of believers and concludes that, even though the evidence is inconclusive that believers may be demonized, there is some evidence indicating so such as the daughter of Abraham with a spirit of illness (Luke 13:10-17) and the Corinthian tongues speaker (1 Corinthians 12:3).<sup>11</sup> However, in looking at all the biblical evidence, it cannot be forcefully concluded that believers cannot be demonized.

Dickason then looks at the theological evidence against demonization of believers. This includes such arguments as (1) the Holy Spirit takes up all the space available within a believer leaving no room for the demonic, (2) believers cannot be possessed by demons because they are possessed by God, (3) believers are in union with Christ and can no longer fall to the level of being possessed by a demon, (4) God cannot dwell with evil, and (5) demons take a different presence in the believer than the Holy Spirit does.<sup>12</sup> All these arguments are fairly weak and can

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<sup>9</sup> C. Fred Dickason, *Demon Possession and the Christian: A New Perspective* (Chicago: Moody Press, 1987), 99.

<sup>10</sup> Ibid., 100.

<sup>11</sup> Ibid., 127.

<sup>12</sup> Ibid., 129-38.

be dismissed as not excluding the possibility of Christian demonization. Theological arguments for the demonization of Christians include (1) Satan's overwhelming power to do so, (2) God may choose to chastise the sinful believer through demonization, (3) the seeking of certain power gifts are easily counterfeited and can result in demonization of the seeker, (4) sensible deduction that some of those whom Jesus cast demons out of believed in Him, and (5) God may discipline the Christian occult seeker with what they desire – demonization.<sup>13</sup> This evidence, as in the evidence against the demonization of Christians, is inconclusive.

Dickason's next step is to look at the clinical evidence that may support demonization of Christians. In doing so, the author provides an analogy concerning "can a Christian get cancer?"<sup>14</sup> to bolster his position that using reason and experience, as founded upon biblical truth, is a legitimate means for viewing evidence concerning the demonization of Christians. The cancer analogy reveals that both the biblical and clinical evidence point to "yes, Christians can get cancer," and to apply reason and experience while answering "no" would be neither fair toward the evidence nor fair to those Christians who suffer from cancer.<sup>15</sup> In the same way, Dickason argues that looking at the experiences of counselors, pastors, and other Christian workers who are trained to detect genuine Christians as well as the genuine demonization of a person, reasonable conclusions can be reached. It appears as if there is ample evidence to prove that Christians can be demonized, as seen through the application of reason and experience. However, because the Bible is inconclusive on the issue, that conclusion cannot be elevated to the stature of biblical truth.<sup>16</sup>

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<sup>13</sup> Ibid., 139-147.

<sup>14</sup> Ibid., 156.

<sup>15</sup> Ibid..

<sup>16</sup> Ibid., 157.

Dickason concludes his argument for the demonization of Christians by stating that those who teach that Christians cannot be demonized are being unfair to the biblical and theological evidence while at the same time ignoring the God-given tools for applying biblical truth, reason and experience.<sup>17</sup> Dickason then lists the testimonies of several well-known and respected theologians, pastors, and authors who have experienced over 550 deliverances involving Christians. The list includes, among others, Merrill Unger, Grayson Ensign, Edward Howe, Kurt Koch, and Mark Bubeck. Dickason himself admits, “it would be difficult to dismiss this type of evidence and witness or even to argue against it effectively”<sup>18</sup> He goes on to speak of his own experiences with genuine Christians who were also demonized, “I would not claim infallible judgment, but I know the marks of a Christian and the marks of a demonized person. I might have been wrong in a case or so, but I cannot conceive that I would be wrong in more than 400 cases.”<sup>19</sup> With the demonization of Christians being a practical reality, the believing minister or counselor can, hopefully without much frustration, respond to any taunts of heresy for casting demons out of Christians as Derek Prince has by asking, “What are we supposed to do? Leave the demons in them?”<sup>20</sup>

#### Early Church Method for Confronting the Demonic

With the demonization of individuals a biblical reality and the demonization of Christians a practical reality, the different methodologies for confronting the demonic as noted in the early church as well as amongst the two major branches of Christianity, Roman Catholicism and

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<sup>17</sup> Ibid., 167.

<sup>18</sup> Ibid., 185.

<sup>19</sup> Ibid., 175.

<sup>20</sup> Prince, *Expel Demons*, 142.

Protestantism, will be reviewed; recognizing that within each view there may be other methods utilized.

While the New Testament clearly shows direct confrontation between Jesus and His disciples with demons inhabiting people, it is helpful to investigate the early church's position concerning demonology and deliverance. Origen, a second century theologian and teacher, believed that the Devil and his demons hold us captive on earth. Christ came to break the power of Satan and show us the way to our spiritual home. In the end, according to Origen's demonology, even Satan will be saved, for he also is a spirit like that of man and falls under God's love.<sup>21</sup>

Concerning the confrontation of demons during this time in church history, Origen asserted that the power demons hold over a person is directly related to their willful disobedience to the Lord. He also affirmed the position of Justin, Tatian, and Tertullian, all church leaders at the time, concerning the practice of casting demons out of people, when he wrote, "It is not by incantations that Christians seem to prevail, but by the name of Jesus, accompanied by the announcement of the narratives which relate to Him", thus indicating that direct confrontation with the demonic was expected.<sup>22</sup> This confrontation involved invoking the name of Jesus accompanied by the reading of spiritual warfare-related Scripture. It is also interesting to note Origen's warning against the use of incantations. As will be discussed below concerning exorcism and the Catholic church, the only time that the Greek word for exorcism is used is in Acts 19:13 relating to the usage of magical incantations to manipulate spirits.<sup>23</sup> In that passage, the Jewish "exorcists" attempt to add the name of Jesus to their incantations and are left with the

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<sup>21</sup> Gonzalez, *Story of Christianity*, 79-80.

<sup>22</sup> Ferguson, *Early Christian World*, 131.

<sup>23</sup> Elwell, *Evangelical Dictionary*, 427.

disastrous result of being beaten, stripped naked, and fleeing before the demon-possessed man.<sup>24</sup> Early church history gives account to the direct confrontation with the demonized who are then delivered by the power of Jesus' name.

### Roman Catholicism and Confronting the Demonic

The Roman Catholic Church practices "exorcism" when directly confronting the demonic. *The New Catholic Encyclopedia* defines exorcism as being "the act of driving out or warding off demons or evil spirits from persons, places, or things that are, or are believed to be, possessed or infested by them or are liable to become victims or instruments of their malice."<sup>25</sup> The Greek meaning for the word exorcism, however, includes the use of rituals and incantations to accomplish the above, as referenced in the early church discussion above.<sup>26</sup> Accompanying the invocation of God against demons were symbolic actions such as breathing upon the subject, laying hands upon them, sprinkling holy water or oil on them, making the sign of the crucifix over them, using prayer and fasting as well as repetitive reading of Scripture verses accompanied by established scripts that may include cursing the demon and calling upon the name of Jesus.<sup>27</sup>

Forms of exorcism have been a part of the church since its inception and in the second and third centuries were a part of the baptismal process.<sup>28</sup> This was explained in two ways: (1) as being a symbol of the deliverance from the power of the devil that was about to occur during the baptism and (2) as a means of restraining any demons from interfering in the baptismal

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<sup>24</sup> Acts 19:16.

<sup>25</sup> John P. Whalen, *New Catholic Encyclopedia: Volume 5* (New York: McGraw-Hill Book Company, 1967), 748.

<sup>26</sup> Elwell, *Evangelical Dictionary*, 427.

<sup>27</sup> Whalen, *Catholic Encyclopedia*, 749.

<sup>28</sup> Ibid.



process. An example of this ritual is given by Cyril of Jerusalem who described the exorcism as involving the stripping of the candidate who was then covered completely with exorcised oil.<sup>29</sup>

Initially, any believer was allowed to perform exorcisms of both Christians and non-Christians. This changed in the third century when the Roman Catholic Church created a specific office in charge of these rituals. Despite the creation of this office, lay-persons continued to perform exorcisms with the church officer handling those concerning candidates for baptism. Today, however, only the appointed officer is permitted to perform exorcisms.<sup>30</sup> A solemn method of exorcising is given in the “Roman Ritual”. The English translation from the original Latin reveals a lengthy script of various incantations and symbolic actions that include speaking directly to the demons, laying hands upon the person, and making the sign of the cross over them.<sup>31</sup> The actual verbiage, as translated by Father Malachi Martin, used during the initial casting attempt is:

I exercise you, Most Unclean Spirit! Invading Enemy! All Spirits! Every one of you! In the name of Our Lord Jesus Christ: Be uprooted and expelled from this Creature of God. He who commands you is he who ordered you to be thrown down from Heaven into the depths of Hell. He who commands you is he who dominated the sea, the wind, and the storms. Hear, therefore, and fear, Satan! Enemy of the Faith! Enemy of the human race! Source of death! Robber of life! Twister of justice! Root of evil! Warp of vices! Seducer of men! Traitor of nations! Inciter of jealousy! Originator of greed! Cause of discord! Creator of agony! Why do you stay and resist, when you know that Christ our Lord has destroyed your plan? Fear Him who was prefigured in Isaac, in Joseph, and in the Paschal Lamb; who was crucified as a man, and who rose from death.<sup>32</sup>

The sign of the cross is then made on the forehead of the possessed and the exorcist then commands the demons to "Retire, therefore, in the name of Father, and of the Son, and of the

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<sup>29</sup> Ibid.

<sup>30</sup> Ibid., 750.

<sup>31</sup> Father Malachi Martin, *The Roman Ritual of Exorcism* (San Francisco: HarperCollins, 1976), Chapter 2.

<sup>32</sup> Ibid.

Holy Spirit. Give way to the Holy Spirit, because of this sign of the Holy Cross of Our Lord Jesus Christ, Who lives and reigns as God with the Father and the same Holy Spirit, for ever and ever."<sup>33</sup> If resistance is given and the exorcism does not immediately occur, additional, and much lengthier prayers and dialogue are invoked accompanied by other uses of the sign of the cross.

The ritual of exorcism used in the Roman Catholic Church truly is an “exorcism” as the biblical word was used in Acts 19:13 (as related above in brief; the description of a botched attempt to evict demons from a person by a group of Jewish non-believers that tried to invoke the name of Christ in their practice). The name of Christ is used in conjunction with a command for the demons to leave. Throughout the process, ritualistic movements are completed as the script is performed by those participating.

### Protestantism and Confronting the Demonic

While some Protestants look to the writings of the early church fathers such as Ignatius who discussed Satan in great detail, yet never encouraged anyone to rebuke him, or the passage in 2 Corinthians 12:7-9 where Paul prays to the Lord to remove his “thorn in the flesh” that was a “messenger of Satan”, as being sufficient evidence to not directly confront the demonic, these are arguments from silence and have been dismissed by most Protestant Christians as noted below.<sup>34</sup> An additional passage called upon, as evidence to avoid direct confrontation of the demonic, is where the archangel Michael, when striving with Satan over the body of Moses,

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<sup>33</sup> Ibid.

<sup>34</sup> Never Thirsty, *Is there any biblical evidence for rebuking Satan?*, accessed August 14, 2016 at <http://www.neverthirsty.org/bible-qa/qa-archives/question/is-there-any-biblical-evidence-for-rebuking-satan/>.

refuses to rebuke Satan personally, but rather calls upon the Lord to do so.<sup>35</sup>

Other theologians, like J. Dwight Pentecost, former professor of Bible exposition at Dallas Theological Seminary, utilize the Jude passage as an indicator of the authority that the Lord has given man over demons. While Michael respected Satan's created position over him and called upon the Lord for help, the Christian is currently enthroned with Jesus Christ in heaven according to the second chapter of Ephesians. Therefore, we sit in glory with Christ on the throne and have the authority that the throne brings. This authority, which transcends that of Satan and all other angels, however, is exercised by faith.<sup>36</sup> A biblical example of this is seen in the story where Paul confronts a demonized girl and commands the demon "in the name of Jesus Christ" to leave her.<sup>37</sup> It does so within the hour. Of significance, and as seen with other examples of deliverances in the New Testament, only the authority that accompanies the name of Jesus Christ is used to evict the demon. No rituals are performed in any way (as seen in "exorcisms" described in the Catholicism section above).

While the Roman Catholic Church has a well-established exorcism ritual, both Lutherans and Anglicans abandoned the practice in the 1600's in an effort to prevent abuse.<sup>38</sup> Calvinists also renounced the practice as being applicable only for the first century church.<sup>39</sup> However, in modern days the rise of Pentecostalism and the Charismatic Movement that emphasize a personal experience with the supernatural has led to an increased interest in spiritual warfare.<sup>40</sup>

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<sup>35</sup> Jude 8-9.

<sup>36</sup> J. Dwight Pentecost, *Your Adversary, the Devil* (Grand Rapids: Zondervan Publishing House, 1969), 167-68.

<sup>37</sup> Acts 16:16-18.

<sup>38</sup> Elwell, *Evangelical Dictionary*, 427.

<sup>39</sup> *Ibid.*, 333.

A look at the bookshelves of a Christian bookstore will reveal a plethora of books related to the topic. These books include discussions as to how to directly confront the demonic and can be summarized in two main approaches, the “truth encounter”, as espoused in several books by Neil T. Anderson and Edward Murphy, and the “power encounter” presented by many authors such as David Appleby, Mark Bubeck, Conrad Murrell, Francis MacNutt, and Derek Prince.

The truth encounter is founded upon John 8:31-32 where Jesus says to His disciples, “If you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free.”<sup>41</sup> These verses, along with the observance of Jesus when dealing directly with Satan in the wilderness in Matthew 4:1-11 and Luke 4:1-13, stress the importance of utilizing the truth of Scripture to defend against Satan and his minions.<sup>42</sup> This encounter relies upon the Christian having a thorough understanding of spiritual warfare as well as their position in Christ. Based upon the truth that accompanies the freedom Christ has accomplished for us through His victory over sin and death on the cross, Anderson presents seven steps designed to bring us personal freedom from demonic affliction. These steps include (1) asking forgiveness for any involvement in the occult or non-Christian religions, (2) renouncing all deceptions the Holy Spirit reveals and stating the truth, (3) removing all unforgiveness toward anyone, (4) committing yourself to a life of full submission to God and those whom the Lord places in authority over you, (5) asking for forgiveness and repenting of all acts of pride, prejudice, and bigotry, (6) confessing and seeking forgiveness for your habitual sins, and (7) renouncing the sins of your ancestors and any curses that may have been placed against you.<sup>43</sup> Anderson then

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<sup>40</sup> Ibid., 1145.

<sup>41</sup> Anderson, *Bondage Breaker*, 11.

<sup>42</sup> Murphy, *Handbook*, 516.

<sup>43</sup> Anderson, *Bondage Breaker*, 210-42.

provides a method to assure the newfound freedom obtained is maintained through church fellowship, Scripture meditation, assumption of responsibility for your thought life, guarding against a return to your old thoughts and behavior patterns, personal accountability for your actions, and daily prayer.<sup>44</sup> In a similar manner, Murphy presents his “Road to Personal Victory in Spiritual Warfare” based upon an exegesis of James 4:1-8.<sup>45</sup>

The power encounter evokes the name of Jesus Christ while directly confronting a demon and commanding it to leave. The power encounter usually involves a pre-counseling session of some sort that verifies faith in Christ and includes forgiveness and repentance of sin. This session often involves several of the steps mentioned above in the truth encounter. The actual power encounter involves, at a minimum, the discernment of the presence of a demon within a person and the forceful eviction of it by commanding it to leave “in the name of Jesus Christ”.<sup>46</sup> Many of the approaches seek to determine the name or purpose of the demon so that it may be directly identified as part of the casting process (the proponent will be in the parenthetical following the technique). This may be done via discernment from the demons effect upon a person (such as lust, anger, or bitterness) or by commanding the demon by the authority given to you by Jesus Christ to tell you its name.<sup>47</sup> A few of the approaches involve binding demons in the name of Jesus so that other demons may be addressed or that several may be cast out at once.<sup>48</sup> Upon casting, the demons are usually directed to “go where Jesus sends you” or to “go

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<sup>44</sup> Ibid., 244-45.

<sup>45</sup> Murphy, *Handbook*, 508-20.

<sup>46</sup> Bubeck, *Adversary*, 90-92.

<sup>47</sup> David W. Appleby, *It's Only a Demon: A Model of Christian Deliverance* (Winona Lake: BMH Books, 2009), 183.

<sup>48</sup> Bubeck, *Adversary*, 125.

to hell” or “the abyss”.<sup>49</sup> Multiple demons are expected along with the need for additional sessions of deliverance.<sup>50</sup> Several of the methods include actions that could be considered ritualistic or exorcistic in nature such as expelling air as you breathe out the demon while it is being commanded to leave and placing a Bible on the area where, in the midst of addressing the demon, the physical sensation of pain has moved with the understanding that demons hate the Bible and will flee from it.<sup>51</sup>

### Summary

The evidence for demonization of individuals is overwhelming. The evidence for demonization of Christians is a practical reality; while whatever is going on spatially is difficult to grasp, it appears as if there is clear evidence that somehow demons can either enter into or otherwise attach themselves to Christians to such an extent that they need to be forcibly removed by the means of either casting out, as seen in the New Testament encounters with the demonic by both Jesus and His disciples, or casting off. Both Catholics and Protestants provide for exorcism or deliverance of those demonized. These deliverances typically are accomplished via exorcisms, truth encounters, or power encounters. The glorification of Jesus Christ and freedom for the individual are the end result.

### Theology: 4-Week Curriculum Model

A four-week curriculum for the Foundational Learning Material under the topic of

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<sup>49</sup> Francis MacNutt, *Deliverance from Evil Spirits: A Practical Manual* (Grand Rapids: Chosen Books, 1995), 73.

<sup>50</sup> Appleby, *Only a Demon*, 93; MacNutt, *Evil Spirits*, 177.

<sup>51</sup> Prince, *Expel Demons*, 212-14.

“Theologies of Demonology” could be:

Week One: Theories of Demonization

Week Two: Can a Christian be Demonized?

Week Three: Early Church Methods and Roman Catholicism Methods for Confronting the Demonic

Week Four: Protestantism and Confronting the Demonic<sup>52</sup>

### **Theology: Sample Exercises**

Sample exercises for Foundational Learning Material: Theologies of Demonology could include:

Exercise One: Book Review – Locate a copy of either Frank E. Peretti’s “This Present Darkness” (1986) or “Piercing the Darkness” (1989) and, without being intimidated by the lengths, enjoy a fast-paced, page-turning experience of a fictional account of the spiritual warfare taking place in a small, American town. After completing the story, analyze Peretti’s theology concerning spiritual warfare. Do you believe his portrayal is biblical? What areas of Peretti’s theology are questionable given your understanding of biblical, spiritual warfare?

Exercise Two: Scripture Application – During the discussion as to whether a Christian can be demonized, Dickason notes that a believer who listens to and obeys the Word of God while walking with Christ will be protected from fresh demonization.<sup>53</sup> Believers must “put on

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<sup>52</sup> See Appendix E.

the whole armor of God”, as stated in Ephesians 6:11, and trust the authority that has been given them. Compare and contrast Ephesians 6:10-20 with Romans 13:11-14. What similarities do these passages contain? What differences? Combined, what does the more complete picture look like?

Exercise Three: Doctrinal Prayer – A doctrine is the result of systematic theology and answers the question, “What does the whole Bible teach us today about a particular topic?”<sup>54</sup> Doctrines can be very broad in scope or very narrow. Some major doctrines include the Doctrine of the Word of God, the Doctrine of God, the Doctrine of Man, the Doctrine of Christ, the Doctrine of Sin, the Doctrine of the Holy Spirit, and the Doctrine of the Church, to name just a few. After your review of the Foundational Learning Material presented concerning the Theologies of Demonology, write a list of biblical truths concerning both God and his angels, Satan and his demons, and the state of the believer “in-Christ”. From this list, craft a “doctrinal prayer” that you can use to not only seek the presence and power of God, but also to help remind yourself of the truth of Scripture.<sup>55</sup>

Exercise Four: Philosophical Challenge – In “God at War”, Gregory Boyd goes into some depth arguing that God’s divine goodness does not completely control evil. This concept is a foundational piece to his warfare worldview. A part of the classical-philosophical approach to the “problem of evil” is the idea that a good God has an ultimately good and divine purpose

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<sup>53</sup> Dickason, *Demon Possession*, 100.

<sup>54</sup> Geisler, *Systematic Theology: Volume One*, 16.

<sup>55</sup> See Appendix F for a sample “Doctrinal Prayer”.



behind the evil and its expressions that He allows.<sup>56</sup> How does a warfare worldview impact this aspect of the “problem of evil”? As you consider this, you may want to begin with examining what would be expected in a war. Jesus did not seem to have a problem with evil. Instead, He simply warred against it; treating it as a spiritual opponent to overcome. What do you think of Boyd’s challenge that if Christians “followed the example of (Jesus), our basic stance toward evil in the world would be characterized by revolt, holy rage, social activism and aggressive warfare – not pious resignation”?<sup>57</sup> If a warfare worldview removes this aspect of the “problem of evil”, what changes should it demand in your approach to evil and its manifestations in the world?

### **Theology: Additional Resources**

*It’s Only a Demon: A Model of Christian Deliverance.* Appleby, David W. For an overview of the theologies backing deliverance and Christians.

*Demonology of the Early Christian World.* Ferguson, Everett. For an understanding of the development of the theologies of demonology.

*Your Adversary, the Devil.* Pentecost, J. Dwight. For a review of the theologies surrounding Satan and his demons.

*Powers of Evil: A Biblical Study of Satan & Demons.* Page, Sydney H. T. For an analysis of all of the Scriptures mentioning Satan and demons.

*New Catholic Encyclopedia: Volume 5.* Whalen, John P. For a review of how the Catholic church has approached demonology and deliverance.

### **Modern Approaches to Deliverance and Spiritual Care: Foundational Learning Material**

In modern days, an increased interest in spiritual warfare has occurred due to the rise of beliefs such as those in the Charismatic Movement and Pentecostal denominations that

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<sup>56</sup> Winter and Hawthorne, *Perspectives*, 107.

<sup>57</sup> Ibid.

emphasize a personal experience with God.<sup>58</sup> Spiritual warfare includes the subject of delivering a person from demonization; the presence of a demon within a person; this includes Christians. While spatially it is difficult to grasp what is happening, evidence does point to the ability of the demonic to either enter into or otherwise attach themselves to Christians to the extent that they can only be forcibly removed via being either cast out, as seen in the New Testament narratives, or cast off. A look at the bookshelves of a Christian bookstore will reveal numerous books that include discussions as to how to directly confront the presence of the demonic in an effort to bring spiritual freedom to the demonized individual. There are two predominant approaches to these confrontations, the “truth encounter”, as espoused in several books by Neil T. Anderson and Edward Murphy, and the “power encounter” presented by many authors such as David Appleby, Mark Bubeck, Conrad Murrell, Francis MacNutt, and Derek Prince.

The truth encounter is founded upon John 8:31-32 where Jesus says to His disciples, “If you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free.”<sup>59</sup> These verses, along with the observance of Jesus when dealing directly with Satan in the wilderness in Matthew 4:1-11 and Luke 4:1-13, stress the importance of utilizing the truth of Scripture to defend against Satan and his minions.<sup>60</sup> This encounter relies upon the Christian having a thorough understanding of spiritual warfare as well as their position in Christ. In theory, this truth should be enough to set a demonized person free from demonic control.

The power encounter evokes the name of Jesus Christ, as seen in the New Testament narratives about Jesus and His disciples, while directly confronting a demon and commanding it to leave. The power encounter usually involves the verification of faith in Christ and includes

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<sup>58</sup> Elwell, *Evangelical Dictionary*, 1145.

<sup>59</sup> Anderson, *Bondage Breaker*, 11.

<sup>60</sup> Murphy, *Handbook*, 516.

forgiveness and repentance of sin, as well as some of the steps that occur in truth encounters.

The actual power encounter involves, at a minimum, the discernment of the presence of a demon within a person and the forceful eviction of it by commanding it to leave “in the name of Jesus Christ”.<sup>61</sup>

Another relatively new method of spiritual care presented by Edward M. Smith is called “theophostic prayer”. Theophostic prayer focuses on the origin of a person’s pain and involves “intentional and focused prayer with the desired outcome of an authentic encounter with the presence of Christ, resulting in mind renewal and subsequent transformed life.”<sup>62</sup>

What follows will involve a more extensive review of the contents of Neil T. Anderson’s *The Bondage Breaker* and Mark I. Bubeck’s *The Adversary*. The purpose for this is to show the reader what a typical truth encounter and power encounter book contains so as to avoid redundancy. For the most part, the books mentioned within this paper contain a lot of the same information (basic demonology, who the Christian is, demonic symptomologies, steps to take and prayers to make, etc.). For all approaches, at a minimum, the uniqueness of each author’s individual method or model for deliverance will be explained.

#### Truth Encounter: Neil T. Anderson

At the time of the writing of *The Bondage Breaker*, Dr. Neil T. Anderson, former chairman of the Talbot School of Theology at Biola University and founder of Freedom in Christ Ministries, was developing Discipleship Counseling Ministries, which he also founded. *The Bondage Breaker* is divided into three distinct sections. The first section discusses positional

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<sup>61</sup> Bubeck, *Adversary*, 90-92.

<sup>62</sup> Edward M. Smith, *Healing Life’s Hurts Through Theophostic Prayer* (Royal Oak: New Creation Publishing. 2005), 11,13.

truths for those who are in Christ such as freedom, protection, and authority. The second broaches the subjects revolving around the attack methods of the enemy; namely, temptation, accusation, and deception. The final section presents practical steps to use to obtain and adhere to the freedom offered through a personal relationship with Christ. This final section emphasizes exercises that stress submission to God and resistance of the devil. The book closes with a final encouragement, a personal inventory to help the reader cover all the bases to accomplish freedom, and some statistical evidence as to the effectiveness of this approach toward helping heal the hearts and minds of the afflicted.

Dr. Anderson begins by relating a personal interaction with someone who, as the text will later unveil, had been under demonic oppression. He uses this example to introduce the following six common misconceptions about spiritual bondage: (1) demons are no longer active in the world, (2) demons and mental illness are synonymous, (3) spiritual and psychological problems cannot be divided, (4) Christians are immune to demonic attack, (5) only extreme, bizarre, and violent behaviors are attributed to the demonic, and (6) “freedom from spiritual bondage is the result of a power encounter with demonic forces.”<sup>63</sup> Here, Anderson asserts that freedom from demonic affliction is a truth encounter with Satan’s plans being destroyed when the truth of God’s Word shines upon them.<sup>64</sup>

The author then explains how the current view of reality has become bifurcated with the world viewing the transcendent world of God and the spiritual forces as being separated from the empirical world of the senses.<sup>65</sup> Dr. Anderson then shows how the Christian worldview, based

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<sup>63</sup> Anderson, *Bondage Breaker*, 19-23.

<sup>64</sup> *Ibid.*, 23.

<sup>65</sup> *Ibid.*, 30.

upon biblical truths, reveals how these two parts of reality act together and cannot be separated.<sup>66</sup> He then spends quite a bit of time exploring the biblical truths as to who the Christian is positionally in the world as well as in the spiritual realm before showing the Christian how they can be equipped for spiritual battle through the proper use of belief, humility, boldness, and complete dependence upon God for authority and power.<sup>67</sup> This being followed by an exposition of the armor of God as offered in Ephesians 6 along with some prayer techniques to bring vision, insight, and power into the spiritual battle.<sup>68</sup>

Anderson begins the second section of the book by introducing and personalizing the enemy through an analysis of Luke 11. In doing so, he lists the following characteristics of demons: demons can exist outside or inside humans, travel at will, communicate, are individuals, make plans, analyze information, combine forces, and vary in degrees of wickedness.<sup>69</sup> He then provides an analogy of how demons act as distractions to us from keeping our eyes upon Christ.<sup>70</sup> The author then addresses the very prevalent new age movement as not being new and states that man's age-old desire for knowledge and power is the motivating factor behind the movement's popularity.<sup>71</sup>

The author rounds out the section by explaining the tactics of the enemy, temptation (the appeal to the lust of the flesh, the lust of the eyes, and the pride of life), accusation (along with its godly counterpart – conviction), and deception (introduced with, “If I tempted you, you would

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<sup>66</sup> Ibid., 37-42.

<sup>67</sup> Ibid., 85-88.

<sup>68</sup> Ibid., 95-107.

<sup>69</sup> Ibid., 116-18.

<sup>70</sup> Ibid., 118-20.

<sup>71</sup> Ibid., 124.

know it. If I accused you, you would know it. But if I deceived you, you wouldn't know it. If you knew you were being deceived, then you would no longer be deceived.”<sup>72</sup>). Anderson then explains his understanding of demonization and the extent of control that a person can give to Satan and his demons while still maintaining that ultimate responsibility lies with the person.

The final section introduces Anderson's deliverance method. Based upon the truth that accompanies the freedom Christ has accomplished for us through His victory over sin and death on the cross (and has been discussed extensively thus far in the book), Anderson presents seven steps designed to bring us personal freedom from demonic affliction. These steps include (1) asking forgiveness for any involvement in the occult or non-Christian religions, (2) renouncing all deceptions the Holy Spirit reveals and stating the truth, (3) removing all unforgiveness toward anyone, (4) committing yourself to a life of full submission to God and those whom the Lord places in authority over you, (5) asking for forgiveness and repenting of all acts of pride, prejudice, and bigotry, (6) confessing and seeking forgiveness for your habitual sins, and (7) renouncing the sins of your ancestors and any curses that may have been placed against you.<sup>73</sup> Throughout these processes, the author presents checklists and prayers to assist the person seeking freedom. Anderson then provides a method to assure that the newfound freedom obtained by sincerely taking these seven steps is maintained through church fellowship, Scripture meditation, assumption of responsibility for your thought life, guarding against a return to your old thoughts and behavior patterns, personal accountability for your actions, and daily prayer.<sup>74</sup>

Truth Encounter: Edward F. Murphy

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<sup>72</sup> Ibid., 166.

<sup>73</sup> Ibid., 201-42.

<sup>74</sup> Ibid., 244-45.

Dr. Edward F. Murphy is known throughout the world for his work in the area of spiritual warfare. At the time of the writing of *The Handbook for Spiritual Warfare*, he was serving as the Vice President of the worldwide missionary outreach, OC International, and was teaching Bible and Missions at San Jose Christian College.

Murphy believes demonic affliction is allowed by God to strengthen us, and presents his “Road to Personal Victory in Spiritual Warfare” based upon an exegesis of James 4:1-8, stating that this is “the only passage that deals with all three dimensions of the believer’s multi-dimensional sin problem.”<sup>75</sup> He advocates spending 45 percent of the deliverance counseling procedure in pre-deliverance counseling (James 4:1-6), 10 percent in actual deliverance (James 4:7), and the remaining 45 percent in post-deliverance counseling (James 4:8).<sup>76</sup>

James 4:1-6 is broken into four sections. In verses one through three, an examination of the sins of the flesh are made and, as appropriate, confession, forgiveness, and repentance are sought. A commitment is then made to the lordship of Christ and His work in us to achieve holiness. This will restore our relationship with God and our fellow believers.<sup>77</sup> The first three verses indicate the flesh manifesting itself in quarrels, conflicts, hatreds, envy, and in the area of an ineffective personal prayer life. With James 4:4-5, Murphy admonishes us to break from the world’s value system. Our pride, selfish ambitions, and lusts bring hostility to our relationship with God; a relationship that God jealously desires.<sup>78</sup> The author then stresses the importance of understanding God’s grace for the beaten and bruised Christian warrior. This grace is accessed only through a sincere spirit of humility.

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<sup>75</sup> Murphy, *Handbook*, 508.

<sup>76</sup> Ibid.

<sup>77</sup> Ibid., 509-10.

<sup>78</sup> Ibid., 511.

Murphy then exegetes James 4:7 reducing the verse to two commands. The first command, to submit to God, occurs in part through the confession of sin. The author states, “Without doubt, this surrender to God is the principle key to victory in spiritual warfare.”<sup>79</sup> Christ’s lordship alone is the focus of God’s redemptive plan and the pathway to freedom. Murphy then goes through various verses with the counselee about the lordship of Christ. He then leads them in a prayer of surrender to God as a whole person. This is followed by a prayer presenting each member of the person’s body as being instruments of righteousness for God.<sup>80</sup> The second command is to resist the devil. Here, Murphy looks to how Jesus utilized a “truth encounter” when tempted in the desert by Satan. The author then takes the counselee through the armor of God in Ephesians 6, instructing them to be sober and alert, as Peter wrote in 1 Peter 5:8-11, resisting the devil continually. Murphy also encourages the counselee to tell the demons that they are liars, deceivers, and killers who are doomed to burn in hell.<sup>81</sup> In the passage, Peter then tells the believer to stand firm in their faith, akin to putting on the full armor of God; which is Christ. Peter then reminds us that just as our brother before us overcame the enemy, so will we. God is in control and is using these afflictions for His ultimate glory. Murphy then presents the truth of James 4:7, if the devil is resisted, he will flee from us. The devil has no choice, apart from receiving special permission to stay as in the case of Paul and his “thorn in the flesh” noted in 2 Corinthians 12:7-10.<sup>82</sup>

Murphy then begins his post-deliverance counseling, the final 45 percent, by exploring a command and a promise found in James 4:8. The author defines drawing near to God as being

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<sup>79</sup> Ibid., 514-15.

<sup>80</sup> Ibid., 516.

<sup>81</sup> Ibid., 517.

<sup>82</sup> Ibid., 518-19.



the worship, praise, love, and glorification of the Lord, and in doing so, the Christian will have the Lord draw near to him and will know Him as never before.<sup>83</sup>

#### Power Encounter: Mark I. Bubeck

At the time of the writing of *The Adversary: Christian Versus Demon Activity*, Mark I. Bubeck was serving as the president of the International Center for Biblical Counseling in Sioux City, Iowa. Mr. Bubeck desires to inform, educate, and equip Christians concerning the very real spiritual warfare that surrounds and inhabits our world.<sup>84</sup> He begins by educating us about the enemies of God and the Christian, as well as informing us of the true identity and authority that Christian's possess. His hope is that with this knowledge, the Christian will overcome the current spirit of fearfulness and timidity that has rendered him or herself combat-ineffective.<sup>85</sup>

Bubeck shows the dichotomy that is evident between popular culture and biblical truth. Popular culture treats Satan and demons as being things of fairytales and myth. Conversely, the Bible and those involved in the stories therein treat Satan and demons as being powerful adversaries whose sole desires are to destroy the Christian and keep man separated from God.<sup>86</sup> The author stresses a biblical and doctrinal approach to the subject and warns against the use of feelings, desires, and emotional fervor as a replacement thereof.

Bubeck then introduces our enemy the "flesh" by utilizing Romans 7 which allows the reader to hear the Apostle Paul proclaim that there is something within man that wars against any

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<sup>83</sup> Ibid., 519-20.

<sup>84</sup> Bubeck, *Adversary*, 13.

<sup>85</sup> Ibid., 18.

<sup>86</sup> Ibid., 19.

desires to do right.<sup>87</sup> The only way to defeat the flesh is to destroy it. Until the time that it is destroyed, the flesh will continually attempt to drag us back into the ungodly desires we once entertained. A recognition tool is then provided as a list and definitions of various sins related specifically to our flesh as found in Galatians 5. These fleshly sins include adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance or quarreling, emulations or jealousy, wrath, strife, seditions, heresies, envyings, murders, drunkenness, reveling and such like it.<sup>88</sup> The believer must know what each means so that we can recognize where the problem may be coming from – our flesh, the world, or the demonic. Christians must also be aware that giving in to these sins affords Satan and his demons an opportunity to enter into our lives in an intimate manner. When dealing with the desires of the flesh in our lives, Bubeck encourages us to (1) honestly realize that believers all fall in these areas in some form or another, (2) realize that our flesh is dead and Christians are now made alive in Christ, and (3) walk in the Spirit so as to appropriate this truth and live it out moment by moment.<sup>89</sup>

The author then provides a discussion on how the world system amplifies and aggravates the desires of our flesh. According to Bubeck, the world is a result of both Satan and our flesh working together to create the atmosphere currently present. But the believer has, through Christ, overcome the world. They must trust the Holy Scriptures and have faith that what Christ did on the cross accomplished victory for all who believe in Him.<sup>90</sup>

Bubeck introduces us to the importance and power of the Word of God. He stresses that the Word of God is the only handbook we have on spiritual warfare and that it must be meditated

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<sup>87</sup> Ibid., 25-26.

<sup>88</sup> Ibid., 29-32.

<sup>89</sup> Ibid., 36-43.

<sup>90</sup> Ibid., 46-53.

upon and memorized in order to enable us to battle successfully against Satan, the world, and our flesh. The author then explains who Satan was and now is, what his various names mean, and what his power, sphere of influence, and destiny are and will be. In relation to Satan, the Christian, through Jesus Christ, is certain of their victory over him as well as of their freedom from his power. Our walk in the Spirit, through the process of sanctification, maintains that reality of victory. The believer will only be successful in this walk to the extent that he or she is obedient to God and resists the devil by putting on the armor God provides.<sup>91</sup>

The author then uses the remainder of the book to expand on who Satan is, who Christians are as believers, and how successful battle against Satan can be waged. The book is filled with personal examples of how this battle can occur and should resolve. Bubeck stresses the importance of knowing biblical truth, utilizing prayers designed to claim the believer's position as victors and to come against Satan and his demons, trusting that the Lord hears and responds to our prayers, and our ability, if necessary, to engage the enemy in hand-to-hand combat.<sup>92</sup>

Bubeck completes the book by moving the focus from the individual to the Body of Christ, the church, by emphasizing Satan's special hatred of revival including some of the tactics that he has used to destroy such revivals in the past.<sup>93</sup> The author also offers some tools for doing warfare which amount to taking the truths and doctrines offered throughout the book and molding them into affirming prayers.<sup>94</sup> He ends the book by reminding us that Christ will return

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<sup>91</sup> Ibid., 55-74.

<sup>92</sup> Ibid., 78-125.

<sup>93</sup> Ibid., 126-32.

<sup>94</sup> Ibid., 135-53.

and the battle with Satan will be over.<sup>95</sup>

Bubeck presents his approach to direct one-on-one confrontation with the demonic by relating his experience with his demonized daughter who nightly suffered from severe anxiety, nausea, and colitis. Throughout the encounter, he maintained a balance in his approach to the problem. He investigated the symptomology, did his research, attempted an initial prayer focus utilizing Scripture and doctrine, noticed the results, drew conclusions from those results, informed his daughter of his conclusions and his desired course of action, received consent, and then proceeded with a direct encounter. At first, the results were positive, but not conclusive. He needed to continue with the same course of action until his daughter was symptom free. Bubeck provides a great example of using truth, prayer, and power to engage the enemy in battle and achieve victory.<sup>96</sup>

From this narration, the actual deliverance process used included: (1) the reading of several portions of Scripture that speak of the Christian's victory in Christ and our Lord's power over Satan, (2) his daughter praying and committing her life to Christ, (3) his praying an extensive spiritual warfare prayer incorporating Christian doctrine, (4) Bubeck commanding "in the name of Jesus Christ" the demons to manifest, (5) his command for all demons in the area to leave, (6) the binding of all demons within his daughter, (7) Bubeck then, in turn, commands all demons to give their names (many of which mirrored the symptoms being described), (8) a binding of all demons together, (9) a casting of the bound demons to "go where the Lord Jesus Christ sends you . . . in the name of the Lord Jesus Christ", and (10) a prayer for the Holy Spirit to minister to his daughter followed by (11) the singing of hymns and praises to God.<sup>97</sup> This

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<sup>95</sup> Ibid., 158.

<sup>96</sup> Ibid., 117-22.

process was repeated over several sessions with victory and deliverance being immediate each session.

Bubeck concludes this deliverance chapter with practical advice in the form of five “don’ts” and seven “do’s”. Don’t engage in dialogue with the demon apart from the purpose of breaking their power and commanding them to leave. Don’t believe what they say unless you test it. Don’t fear their threats of harm. Don’t assume that the war will end with one battle. Don’t rely solely upon bold confrontation, but rather apply doctrine, prayer, Scripture, and praise as a regular part of your walk with God. Do put on the whole armor of God daily. Do take back the ground that you previously had given to Satan. Do bind all demons working with a demon together and cast them as one. Do, based on the Word, force the demon to admit that you, in Christ, have authority over them (this weakens their hold). Do force the demon to admit they must obey you. Do demand any division amongst the demons to reform into a unit. Do expect the demon to afflict the person somehow (pains, headaches, choking, etc.) and command them to release such a hold.<sup>98</sup>

#### Power Encounter: David W. Appleby

Dr. David W. Appleby is a former Associate Professor in the Center for Counseling and Family Studies at Liberty University. He has earned two Ph.D. degrees and has sixteen years of experience as a pastor. Dr. Appleby has been in the deliverance ministry for over thirty years.

In *It’s Only a Demon: A Model of Christian Deliverance*, Appleby provides a primer on the nature and characteristics of demons before presenting his arguments for the reality of the

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<sup>97</sup> Ibid., 120-22.

<sup>98</sup> Ibid., 124-25.

demonization of Christians. He then presents an excellent diagnosis chapter that goes beyond the normal observance of symptoms by including a discussion on the difference between equifinality (a number of sources all leading to one condition) and multifinality (a number of sources that may result in a variety of conditions).<sup>99</sup> Appleby also provides three steps for proper diagnosis, the first being to look for physical explanations for the problem, then, if no physical problem can be found, look to the psychological component before moving on to the spiritual component.<sup>100</sup> He also provides a useful chart comparing the characteristics of demonic influence with their parallels among mental disorders.<sup>101</sup>

Appleby presents four possible general doorways through which the demonic may enter into a Christian: (1) generational curses, ungodly oaths, and ungodly soul ties, (2) occultism, (3) trauma or victimization, and (4) long-term sin and disobedience to God.<sup>102</sup> Appleby contends that the presence of these doorways in a Christian's life are helpful predictors of demonization and almost always lead to infestation.<sup>103</sup>

After reviewing our authority in Christ, the author presents his deliverance model. This model includes a pre-deliverance meeting designed to establish (or re-establish) rapport, determine salvation, screen for physical, mental, and spiritual reasons for the presenting problem, and deal with any unforgiveness issues.<sup>104</sup> Appleby presents the good candidate for deliverance as being someone who (1) believes in Jesus Christ as their Lord and Savior, (2) has embraced a

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<sup>99</sup> David W. Appleby, *Only a Demon*, 71-72.

<sup>100</sup> *Ibid.*, 79-81.

<sup>101</sup> *Ibid.*, 81-82.

<sup>102</sup> *Ibid.*, 120, 131, 134, 145.

<sup>103</sup> *Ibid.*, 147.

<sup>104</sup> *Ibid.*, 163-69.

worldview that includes personal demonization, (3) wants freedom from the demonic, (4) wants to serve God and others, (5) is willing to deal with unforgiveness, and (6) is willing to do whatever it takes to experience fully the freedom that Christ offers.<sup>105</sup>

At this point Appleby reminds the counselor that, “Deliverance occurs because of what Jesus did, not because of what we do or who we are.”<sup>106</sup> Armed with this humility, and with faith in the power of Christ, the counselor meets with the counselee for their deliverance session. Appleby then presents his model for deliverance which includes the following nine steps: (1) a general prayer for forgiveness and protection, (2) a breaking of all curses, ungodly oaths, and ungodly soul-ties, (3) a command to the demon of identification, (4) a determination of the function of the demon in the person’s life, (5) a renunciation of the demon by the counselee, (6) confession of sin by the counselee and a request for forgiveness for believing the demonic lie, (7) a command for the demon to leave in the name of Jesus and by His blood, (8) a repetition of steps three through seven until all demons present have been addressed, and (9) a prayer for the filling of the Holy Spirit to assure that the demons, if they attempt to return, will not find the house empty and swept clean, as cautioned in Luke 11:24-26.<sup>107</sup> Appleby then encourages the client to be involved in a church community and participate in regular Bible study, prayer, and fellowship. Additionally, follow-up counseling may be needed.<sup>108</sup>

The author then completes the book with a discussion concerning demonization of children as well as physical locations. The book closes with the deliverance flow-chart provided on page 369 that outlines all the steps enumerated above.

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<sup>105</sup> Ibid., 170.

<sup>106</sup> Ibid., 172.

<sup>107</sup> Ibid., 179-202, 219-21.

<sup>108</sup> Ibid., 225-26.

### Power Encounter: Additional Methods

All of the power encounter methods reviewed while researching this topic (Appleby, Bubeck, MacNutt, Murrell, and Prince, among others) involve evoking “the name of Jesus Christ” while directly confronting a demon and commanding it to leave. They also typically involve a pre-counseling session of some sort that verifies faith in Christ and includes forgiveness and repentance of sin while also often involving several of the steps mentioned above in the truth encounter. All of the approaches seek to determine the name or purpose of the demon so that it may be directly identified as part of the casting process. Discerning the demons effect upon a person (such as lust, anger, or bitterness) or by commanding the demon by the authority given to you by Jesus Christ to tell you its name almost always produces an answer in this regard.<sup>109</sup> Appleby utilizes three tools to help discern the meanings behind a demon’s name; the Bible, a dictionary, and a book of baby names.<sup>110</sup> A few of the approaches involve binding demons in the name of Jesus so that other demons may be addressed or that several may be cast out at once.<sup>111</sup> Upon casting, the demons are usually directed to “go where Jesus sends you” or to “go to hell” or “the abyss”.<sup>112</sup> Finding only a single demon present within a person is rare; multiple demons are expected along with the need for additional sessions of deliverance.<sup>113</sup> Several power encounter methods include actions that could be considered ritualistic or exorcistic in nature such as expelling air as you breathe out the demon while it is being

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<sup>109</sup> David W. Appleby, *It's Only a Demon: A Model of Christian Deliverance* (Winona Lake: BMH Books, 2009), 183.

<sup>110</sup> Appleby, *Only a Demon*, 190.

<sup>111</sup> Bubeck, *Adversary*, 125.

<sup>112</sup> MacNutt, *Evil Spirits*, 73.

<sup>113</sup> Appleby, *Only a Demon*, 93; MacNutt, *Evil Spirits*, 177.



commanded to leave and placing a Bible on the area where, in the midst of addressing the demon, the physical sensation of pain has moved with the understanding that demons hate the Bible and will flee from it.<sup>114</sup>

### Comparing and Contrasting Methods

Concerning truth encounters, both authors assert that the Christian's involvement in spiritual warfare is not a power struggle. And even though their prescribed method does not include the use of power, both authors provide instances in which they are utilizing power to deliver a person from demonic control. For instance, throughout *The Bondage Breaker*, Anderson often says that either he or the person being counseled then "bound" the demon involved and "told it to leave" (such as seen with the catatonic Janelle in the accusation chapter where the reader sees Anderson not only binding a demon, but also giving it commands to release Janelle from its power).<sup>115</sup> Murphy utilizes a direct power encounter as related in the introduction in which he commands a demon "in the name and authority of my Master, the Lord Jesus Christ, who defeated your master on the Cross" to leave his daughter.<sup>116</sup> Even though Anderson used muted terms, they are the same as confronting the demon in hand-to-hand combat and utilizing power to stop its attack and remove it from the counselee. Whether these authors were writing with an evangelical audience that may shy away from power encounters in mind is unknown.

One difficulty readers may have with the power encounter can be seen in *The Adversary*

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<sup>114</sup> Prince, *Expel Demons*, 212-14.

<sup>115</sup> Anderson, *Bondage Breaker*, 161.

<sup>116</sup> Murphy, *Handbook*, ix-x.

when Bubeck provides a list of dos and don'ts at the end of the confrontation chapter.<sup>117</sup> This list, along with many of the other conversations related throughout his book, as well as several of the other books, may give the reader the impression that these prayers or words are what “works” when confronting the demonic. Non-believers and Christians who are not doctrinally sound could walk away with an idea that approaches “Christian witchcraft” as opposed to faith in the power of Christ (say these words or pray this prayer and watch the power do its thing). This is the danger of utilizing a model. The danger lies with a transference of dependence upon God for deliverance to dependence upon the model. This is a dangerous line to toe (as we see in the book of Acts with the “seven sons of Sceva”).<sup>118</sup> More stress should have been given to the leading of the Holy Spirit. Without the Holy Spirit's leading, our efforts will not be in line with God's will and will be fruitless.

As noted above, the power encounters all include a period of discipleship where the truth of who the believer is in Christ, along with who Satan and his demons are, was reviewed. It would be important in these sessions to stress that demons are not on equal footing with God and that the Christian can trust God and His power to restrain the demonic from their mission to steal, kill, and destroy all mankind.<sup>119</sup> Giving demons god-like power is exactly what Satan sought before he was thrown out of heaven. Additionally, follow-up counseling is not necessarily stressed in the approaches, although it may have been mentioned. This should be an important part of the process.

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<sup>117</sup> Bubeck, *Adversary*, 124-25.

<sup>118</sup> Acts 19:13-17.

<sup>119</sup> John 10:10.

### Theophostic Prayer Ministry: Edward M. Smith

Edward M. Smith is a pastoral counselor with degrees in education, marriage and family counseling, and pastoral ministry from Southwestern Baptist Theological Seminary and Midwestern Theological Baptist Seminary. He has conducted marriage enrichment seminars with his wife, Sharon.

Theophostic prayer, as described in Smith's *Healing Life's Hurts through Theophostic Prayer*, focuses on the origin of a person's pain and involves "intentional and focused prayer with the desired outcome of an authentic encounter with the presence of Christ, resulting in mind renewal and subsequent transformed life."<sup>120</sup> He believes mind renewal, as defined as occurring when the truth of God replaces the lies people believe, is what happens in a Theophostic Prayer Ministry ("TPM") session. As God's truth is experienced, God's peace enters and painful memories are transformed.<sup>121</sup> Smith provides the following principles of TPM:

- (1) our present situation is rarely the true cause of our ongoing emotional pain,
- (2) everything we presently know, feel, or are mentally aware of has its roots in a first-time experience,
- (3) if we try to resolve our present conflicts without resolving our historical lie-based woundedness, we will find only temporary relief for our emotional pain. However, if we find renewal for our past, we can redeem our present,
- (4) since many of the negative emotions we currently feel are reflections of the past, they provide opportunities for the wounds of our lives to be exposed and thus for renewal to occur,
- (5) there are three basic elements in the renewal process: the present emotional pain, the original memory container, and the original lie placed in the container,
- (6) people are in emotional bondage due to two basic factors, belief and choice rooted in the context of deception,
- (7) the outcome of believing a lie will have the same consequences as though it were true,
- (8) we must identify and own the lies rather than suppress or deny them before we can be free from them,
- (9) we must realize how utterly bound we are to the lie and how helpless we are

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<sup>120</sup> Smith, 11, 13.

<sup>121</sup> Smith, 23-24.

- to overcome it apart from God's intervention,
- (10) no person can talk us out of the lies we believe, only God,
  - (11) when we know the truth experientially, we can walk in genuine maintenance-free victory in these areas of our lives,
  - (12) in times of crisis, our experiential knowledge overrides our logical truth,
  - (13) lie-based pain will only be removed as the lies are replaced with truth, whereas sin-based pain can only be dealt with through the cross of Jesus, and
  - (14) mind renewal is a life-long process.<sup>122</sup>

Smith distinguishes between tolerable recovery and genuine recovery. Restoring people to emotional stability is the definition of the former; experiential knowledge leading to freedom in Christ defines the latter.<sup>123</sup> The author believes the source of our present pain lies within how we interpret the event. Freedom from that pain occurs as the lie behind the pain is replaced with the truth of Christ.<sup>124</sup> Following our present emotional pain back to its source may reveal a memory that produced the same emotion that is presently being felt. TPM is a process used to “discern a person’s experiential lie-based thinking and help him or her receive a freeing word directly from the Holy Spirit, thus allowing them to walk in effortless victory”<sup>125</sup> It is this direct speaking of God with truth into the memory that provides the experience needed to replace the lie. This truth is not only logical (and most likely something someone else could have told the person), but also experiential because God directly spoke it.<sup>126</sup>

It is difficult to get a grasp on what actually is involved with or occurs in a TPM session. Examples are given, but at the crucial, revealing point, Smith becomes very vague in his description, such as, “I then (after encouraging the counselee to feel the negative emotions and

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<sup>122</sup> Ibid., 39-56.

<sup>123</sup> Ibid., 58-62.

<sup>124</sup> Ibid., 74-75.

<sup>125</sup> Ibid., 88.

<sup>126</sup> Ibid., 122.

think the lie) continued with the Theophostic process and watched as the Spirit of Jesus began to experientially minister . . . with truth” and miraculous results followed as God spoke directly to them.<sup>127</sup> Getting to this point is what TPM is all about; unfortunately the methodology to do so is never revealed. Another example involved a man with a pornography addiction. Everything said is sound counseling (there is a reason driving your addiction beyond sexual arousal). From there, the Lord was asked to help find the original memory and then invited to release the man from the bondage.<sup>128</sup> The reader is left guessing that the TPM method has to do with how to ask the Lord to reveal these memories and speak truth about them. Additional on-line searches did not reveal the actual methodology used to navigate a session. The available “Basic Training Seminar” materials may shed light on this mystery.

Concerning deliverance, Smith states that he does not see deliverance from demons as providing genuine recovery. Similar to the truth encounter discussed above, the author believes that when the lies are replaced with God’s truth, the demons will be removed. Because of this lie-based focus, the presence of a demon is considered a symptom of the person’s problem.<sup>129</sup> Smith views demonized people not as helpless victims, but rather as people void of some element of the truth. In addressing the demonic, the author would “pray that God might grant change of thinking (repentance), leading to the knowledge of the truth . . .”<sup>130</sup>

### Summary

Deliverance of those demonized is considered to be the pathway to complete freedom

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<sup>127</sup> Ibid., 116-17.

<sup>128</sup> Ibid., 142-43.

<sup>129</sup> Ibid., 212-13.

<sup>130</sup> Ibid., 220.

from demonic control. These deliverances typically are accomplished via truth encounters or power encounters. The glorification of Jesus Christ and freedom for the individual are the end result. Upon reviewing several methodologies within these two groups, it appears as if the best method would be to combine the extensiveness of Anderson's truth encounter with the simplicity and straightforwardness of Appleby's model for power encounters. A deeper understanding of Theophostic Prayer Ministry is needed to provide a fair evaluation, although, concerning deliverance, TPM seems to mirror the theory behind the truth encounter.

### **Modern Approaches: 4-Week Curriculum Model**

A four-week curriculum for the Foundational Learning Material under the topic of "Modern Approaches to Deliverance and Spiritual Care" could be:

Week One: Introduction and the Truth Encounter – Neil T. Anderson

Week Two: The Truth Encounter – Edward F. Murphy and the Power Encounter – Mark I. Bubeck

Week Three: The Power Encounter – David W. Appleby and Additional Methods

Week Four: The Truth Encounter versus Power Encounter and Theophostic Prayer Ministry<sup>131</sup>

### **Modern Approaches: Sample Exercises**

Sample exercises for Foundational Learning Material: Modern Approaches to Deliverance and Spiritual Care could include:

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<sup>131</sup> See Appendix G.

Exercise One: Praying Scripture – The reader has been exposed in this work to many Scripture passages pertaining to spiritual warfare. There are, however, many more such passages present in the Bible. Psalm 18, Psalm 91, Ephesians 6:10-20, and James 4:6-10 all contain spiritual warfare themes. Pick one of these passages and pray through it. To do so, first ask the Holy Spirit to guide you as you pray through the passage. Then begin by stating the first verse aloud and following it by praying the truth present. For instance, Psalm 91 begins with, “He who dwells in the shelter of the Most High will abide in the shadow of the Almighty.” After reading this, you may be prompted to pray something along the lines of, “Lord, I praise You that You are the Almighty – the Most High God! You and you alone are worthy of praise! I thank you for the shelter You provide me!” Then move on to the next verse and do the same. As an alternative, print or write out the entire passage and compose your prayer next to the passage; or simply take a piece of paper and write out your prayer as you read through the passage.<sup>132</sup>

Exercise Two: Compare and Contrast – Compare and contrast your understandings of both the truth encounter and the power encounter. Which encounter do you believe you would gravitate towards? Why? What type of participants do you believe are better suited for each type of encounter?

Exercise Three: Scripture Application - Galatians 5:22 reads, “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control...” In this work, many instructions concerning protecting oneself from the attacks of the enemy, as well as

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<sup>132</sup> See Appendix H for a “Praying Scripture” sample. In a similar way, many theological truths can be found in hymns and other spiritual songs. See Appendix I for a sample of a traditional hymn and a contemporary praise and worship song related to spiritual warfare that could be converted into prayers.

advancing the kingdom of God have been given, such as “Put on the whole armor of God, that you may be able to stand against the schemes of the devil.”, as found in Ephesians 6:11. How might the fruit of the Spirit be utilized as weapons of our warfare? Take each fruit and determine its opposite. How might Satan and his demons use this opposite aspect to attack the believer? For instance, the opposite of “patience” may be acting in “haste”. How could the demonic utilize haste in order to discourage the believer or damage their walk with the Lord?

Exercise Four: Practical Application – Satan and his demons are said to develop measures of control called strongholds in the lives of people. Further define the concept of a stronghold and include an example or two of a possible progression that could result in such control being given over to the demonic. While strongholds generally have a negative connotation, how could you develop “good strongholds”?<sup>133</sup> Name some activities or disciplines that could help in this regard. Now evaluate your own spiritual life and practices. In what areas do you believe you could make changes in order to help develop your own good strongholds to help you stand firm against Satan and his army?

### **Modern Approaches: Additional Resources**

*Why You Do the Things You Do: The Secret to Healthy Relationships.* Clinton, Tim and Gary Sibcy. For an understanding of attachment theory.

*Resilient Warriors: The Resilience Trilogy.* Dees, Robert F. For an understanding of spirituality and resilience.

*Satan, You Can't Have My Children: The Spiritual Warfare Guide for Every Parent.* Delgado, Iris. For a focus on protecting your children spiritually.

*The Three Battlegrounds: An In-depth View of the Three Arenas of Spiritual Warfare: the Mind,*

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<sup>133</sup> Francis Frangipane, *The Three Battlegrounds: An In-depth View of the Three Arenas of Spiritual Warfare: The Mind, the Church and the Heavenly Places* (Cedar Rapids: Arrow Publications, 2006), 21-26, 49-54.



*the Church, and the Heavenly Places.* Frangipane, Francis. For an understanding of how spiritual warfare affects the mind, the church, and the heavenlies.

*Deliverance from Evil Spirits: A Practical Manual.* MacNutt, Francis. For an understanding of the approach of a catholic priest concerning spiritual warfare.

*Practical Demonology: Tactics for Demon Warfare.* Murrell, Conrad. For an understanding of some strategies to implement in the spiritual war.

*They Shall Expel Demons.* Prince, Derek. For an understanding of a charismatic view of spiritual warfare and deliverance ministry.

### **Conclusion**

The above curriculum focusing on Foundational Learning Material in the areas of Evangelism, Supernatural Phenomena in Church History, Theologies of Demonology, and Modern Approaches to Deliverance and Spiritual Care; and prepared in a format including foundational material related to the area of learning, a four-week curriculum model involving that material, possible exercises to both expand and help with practical application of the material, and a list of additional resources to help foster further research, forms the core of what a spiritual warfare basic training plan should include. Such a curriculum should provide an excellent launching point for the leadership at Grace Evangelical Free Church in their efforts to develop a spiritual warfare worldview within both their leadership and membership. This spiritual warfare basic training plan, while not being exhaustive in scope, meets the revealed need at Grace.

## **CHAPTER FIVE**

### **CONCLUSION**

This writer has been led on an amazing, eye-opening journey that has seen his faith in, and understanding of, God increase exponentially over the past few years. During this time that began just prior to his own commitment to enter into full-time ministry for the Lord with the first step being attending seminary (after a decades long delay in answering such a call), the Lord opened his eyes to the presence and some strategies of the demonic against the Body of Christ. This involved an intense, prolonged period of discipleship in the area of spiritual warfare that allowed him to observe first-hand the effects of the demonic on both those willing (knowingly) and unwilling (unknowingly) to submit their lives to demonic influence.

### **Satan's Strategies**

Throughout this discipleship period, Scripture once again was proven true; the follower of Christ desperately needs to “be sober minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour. Resist him, firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world.”<sup>1</sup> Additionally, it became clear that the writings of C. S. Lewis in his “The Screwtape Letters: With Screwtape Proposes a Toast” may have been prophetic, or at the least, incredibly insightful for a work written in 1942. Concerning Satan’s apparent strategy in the Western, developed world, Lewis speaks through “Uncle Screwtape”, a mentor demon, to his nephew Wormwood, an apprentice demon, who had asked “whether it is essential to keep (the person assigned to Wormwood) in ignorance of (the existence of demons)”.<sup>2</sup> The response seems to

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<sup>1</sup> 1 Pet 5:8-9.

accurately portray Satan's current strategy in the West; "Our policy, for the moment, is to conceal ourselves. Of course this has not always been so. We are really faced with a cruel dilemma. When the humans disbelieve in our existence we lose all the pleasing results of direct terrorism and we make no magicians. On the other hand, when they believe in us, we cannot make them materialists and sceptics."<sup>3</sup> While clearly both pathways to this dilemma can be found in America and the Western world, it does appear as if the strategy to conceal themselves has been the predominant method through which Satan and his demons have gained control; as most of the Western world seems to look at Jesus' and his disciples' interactions with those possessed by demons in the Bible with the view that the reality was that those people actually were suffering from some mental illness or the writer was inserting mythology.<sup>4</sup>

The result of this strategy of concealment has been to create a culture where ". . . people will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, heartless, unappeasable, slanderous, without self-control, brutal, not loving good, treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God . . ."<sup>5</sup> These descriptions are the fruit of the enemy who seeks only "to steal and kill and destroy".<sup>6</sup> As Screwtape further instructed Wormwood, "To (the demonic) a human is primarily food; our aim is the absorption of its will into ours, the increase of our own area of selfhood at its expense."<sup>7</sup> This strategy of mental corruption is indirectly warned against in Scripture when the

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<sup>2</sup> C. S. Lewis, *The Screwtape Letters: With Screwtape Proposes a Toast* (New York: Harper Collins Publishers, Inc., 1996), 31.

<sup>3</sup> Ibid.

<sup>4</sup> Unger, *Biblical Demonology*, 91.

<sup>5</sup> 2 Tim 3:1-4.

<sup>6</sup> John 10:10.

Christian is instructed to “...present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.”<sup>8</sup> The Christian is called not to conform to the corruption presented in a world that has been temporarily commandeered by Satan’s authority. Instead, the believer in Jesus Christ is to allow their mind to be renewed by the indwelling power of the Holy Spirit and the constant feasting upon the Word of God.

From this discipleship period, the Lord brought forth a spiritual warfare prayer and discipleship ministry that has seen lasting freedom come to many; “for we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places”.<sup>9</sup> Praise the Lord, the committed believer in Jesus as Lord and Savior has access to the life He promises; true life, and in abundance.<sup>10</sup> And as part of this life “in Christ”, the believer is assured that “No weapon that is fashioned against you shall succeed, and you shall confute every tongue that rises against you in judgment. This is the heritage of the servants of the Lord and their vindication from me, declares the Lord.”<sup>11</sup> Not only is the believer assured that the attacks of the devil will not ultimately be successful against them, they also are given the ability to “confute”, or “overwhelm in argument (refute conclusively)”, any who seek to oppose the truth of Jesus

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<sup>7</sup> Lewis, *Screwtape*, 38.

<sup>8</sup> Rom 12:1-2.

<sup>9</sup> Eph 6:12.

<sup>10</sup> John 10:10.

<sup>11</sup> See the book of Ephesians concerning what it means to be “in Christ”; Isa. 54:17.

Christ.<sup>12</sup> Coupled with this knowledge of a spiritual battle taking place for the souls of all people and with that battle largely taking place within the mind, and in conjunction with this writer's academic pursuits, the question, "How can I help the local Body of Christ develop a spiritual warfare worldview?" presented itself.

### **Helping the Local Body of Believers**

The first step was to determine if there was a need for such help. Discussions with ministry colleagues seemed to pinpoint a desire to help the Body of Christ shake off the apparent "apathy" that seemed to grip the local Body of believers. A look at Grace Evangelical Free Church also seemed to reveal a focus on moving cultural Christians (those who grew up in the church, knew the theological language, felt good about belonging to a religious establishment, but had not made a personal decision to submit and commit their lives to Christ) towards either personal salvation or, if already saved, to shake off their seeming malaise or apathy towards a more vibrant commitment to the cause of Christ. Jesus made a clear distinction between those who were relying upon their relationship with God and those who were relying upon a religious establishment for their eternal security when He said:

Now when the Pharisees gathered to him, with some of the scribes who had come from Jerusalem, they say that some of his disciples ate with hands that were defiled, that is, unwashed. (For the Pharisees and all the Jews do not eat unless they wash their hands, holding to the tradition of the elders, and when they come from the marketplace, they do not eat unless they wash their hands, holding to the tradition of the elders, and when they come from the marketplace, they do not eat unless they wash. And there are many other traditions that they observe, such as the washing of cups and pots and copper vessels and dining couches.) And the Pharisees and the scribes asked him, "Why do your disciples not walk according to the tradition of the elders, but eat with defiled hands?" And he said to them, "Well did Isaiah prophesy of you hypocrites, as it is written, "'This people honors me with their lips, but their heart is far from me; in vain do they worship me,

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<sup>12</sup> Merriam-Webster, *Webster's Ninth New Collegiate Dictionary* (Springfield: Merriam-Webster Inc., 1983), 276.

teaching as doctrines the commandments of men.’ You leave the commandment of God and hold to the tradition of men.” And he said to them, “You have a fine way of rejecting the commandment of God in order to establish your tradition! . . . thus making void the word of God by your tradition that you have handed down. And many such things you do.”<sup>13</sup>

Jesus hated religion and continuously pointed the listener to a personal, committed, loving relationship with God the Father. And if we are to love God and hate evil, then this religious establishment that Jesus fought against certainly did not come from God, but rather was a manifestation of a demonic strategy to keep people from an authentic encounter with God.<sup>14</sup> It would not be any surprise then to find that those considered to be cultural Christians are apathetic to the cause of Christ, because they most likely do not have the Holy Spirit living within them.

Additionally, many Christians who do have an authentic relationship with God the Father through faith in Jesus Christ may also find themselves apathetic towards His mission. C.S. Lewis, in his “The Screwtape Letters”, describes an interaction between the mentor demon, Screwtape, and his apprentice, Wormwood, on the topic of Christians and the true church and the strategies of the demonic. First, after Wormwood allowed his “patient” to become a Christian, Screwtape encourages him by reminding him that, “There is no need to despair; hundreds of these adult converts have been reclaimed after a brief sojourn in the Enemy’s (God’s) camp and are now with us. All the *habits* of the patient, both mental and bodily, are still in our favour.”<sup>15</sup> He then goes on to distinguish between the authentic church and the church of religion by stating,

One of our great allies at present is the Church itself. Do not misunderstand me. I do not

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<sup>13</sup> Mark 7:1-9,13.

<sup>14</sup> Ps 97:10; Amos 5:15.

<sup>15</sup> Lewis, *Screwtape*, 5 (emphasis mine).

mean the Church as we (the demons) see her spread out through all time and space and rooted in eternity, terrible as an army with banners. That, I confess, is a spectacle which makes our boldest tempters uneasy. But fortunately it is quite invisible to these humans. All your patient sees is the half-finished, sham Gothic erection on the new building estate.<sup>16</sup>

Screwtape then goes on to describe how the demonic strategy to reclaim a Christian is to keep them focused on those things about the other church-goers that annoy him, causing him to question if he really belonged with this group.<sup>17</sup> These insights provided by Lewis concur with the teachings of Jesus in that there clearly is a difference between the Church made of authentic believers, the Body of Christ, and the four-walled church that may include some true believers, but most likely consists largely of non-believers relying upon their attendance at a church as being a good work that would merit their way into heaven one day. This also points to a demonic strategy to continue to pursue the Christian in order to render them ineffective for the advancement of the kingdom of God.

### **The State of Grace Evangelical Free Church**

Regardless of source, either cultural Christians or true believers in Jesus may find themselves in a state of apathy towards the movement of God. This apathy is certainly not from God and most likely has a demonic source present. At Grace Evangelical Free Church, the teachings and strategies of the church leadership focus on moving those who are apathetic towards an authentic relationship with Jesus that involves them joining Jesus on His adventure and obeying His command to take His Good News to all people groups on the earth.

With this in mind, the lead pastor and the missions pastor at Grace Evangelical Free

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<sup>16</sup> Ibid.

<sup>17</sup> Ibid., 5-9.

Church were approached, the project was discussed, and permission was granted to begin with the collection of data from the leadership group in order to determine if a spiritual warfare basic training plan was needed in order to help the members at Grace develop a spiritual warfare worldview. The data gathered focused in three areas: the experience of the leaders both as Christians and as leaders in the church, leadership training both generally and specifically with regards to spiritual warfare, and the importance of spiritual warfare training to both the leadership and the membership of the church. The survey was taken by 36 people determined to be church leaders by the lead pastor at Grace. Analysis of this data revealed the answer to the over-arching question, “Are leaders, members, and attendees being taught and trained in such a way that a spiritual warfare worldview is created within them?” as being, “No”. This is not to say that the topic of spiritual warfare is never taught about or that the pastoral leadership is unaware of its existence; and “Life Group” leaders may have led their groups through spiritual warfare-related books. Rather, this points to a specific and intentional focus to develop a spiritual warfare worldview as not being present. A closer look at the individual question groupings also revealed that the leadership at Grace believes training and teaching with regards to spiritual warfare is at the least somewhat important. This answer points to a gap in leadership training as pertains to creating and maintaining a spiritual warfare worldview. It is this gap that this thesis project sought to fill.

### **Meeting the Need: A Spiritual Warfare Basic Training Plan**

To fill this gap, a spiritual warfare basic training plan was created. The intended audience would be all leadership personnel at Grace; with a more specific target being the 33 Life Group leaders. As stated earlier, Grace is focusing on their Life Groups to accomplish the



mobilization of church members. The basic training plan would include a curriculum consisting of Foundational Learning Material. Four areas of learning were determined to be foundational to the creation of any spiritual warfare worldview. These four areas are: Evangelism, History, Theology, and Modern Approaches to Deliverance and Spiritual Care.

Proclaiming the Good News of Jesus Christ to bring about saving faith through the power of the Holy Spirit is “evangelism”.<sup>18</sup> The task of the Christian is to accurately present to another person Jesus Christ of the Bible such that the person can make an authentic decision to either accept or reject Jesus as Lord and Savior. C. S. Lewis aptly stated the importance of an individual to come to a conclusion concerning the reality of Jesus Christ as being God when he presented a line of reasoning through which he was,

. . . trying to prevent anyone saying the really foolish thing that people often say about (Jesus): ‘I’m ready to accept Jesus as a great moral teacher, but I don’t accept His claim to be God.’ That is the one thing we must not say. A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic – on a level with the man who says he is a poached egg – or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God: or else a madman or something worse. You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intent to.<sup>19</sup>

Getting to this point of decision making leads a person into spiritually dangerous waters. A careful review of Scripture shows a constant theme present involving a spiritual war being played out as God seeks to evangelize the entire world only to be confronted continuously by Satan and his demonic horde. This confrontation was clearly present in the life of Jesus while He walked the earth, and is likewise present in the life of the Christian as they seek to advance

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<sup>18</sup> Elwell, *Evangelical Dictionary*, 410.

<sup>19</sup> C. S. Lewis, *The Complete C. S. Lewis Signature Classics* (New York: HarperOne, 2002), 50-15.

the kingdom of God to the ends of the earth.<sup>20</sup> While exploring evangelism, the term gospel was focused upon. This investigation led to a fuller understanding of just what the good news of Jesus Christ actually entailed. The gospel, or good news, is framed by the story of Israel and focusses on the saving story of Jesus. It also centers on Jesus' Lordship, and calls people to respond to Him as being their personal savior and redeemer.<sup>21</sup> This understanding goes far beyond the traditional view that the gospel centers on an individual's choice for personal salvation. Instead, it reveals an invitation to join Jesus on His adventure; His story. This adventure culminates in Jesus' destruction of Satan and his demonic minions. Christians today need to fully commit themselves to embracing the story of Jesus as the culmination of the story of Israel such that they are saved and transformed by the gospel story. This reminds the Christian that they have become part of the story of God's people, and that being God's people who are regularly being transformed, the church can then be seen similarly as a culture that is being likewise transformed.<sup>22</sup> The result of joining this story of God's people is elaborated upon in "God at War", by Dr. Gregory A. Boyd, who asserts that "almost everything that Jesus and the early church are about is colored by the central conviction that the world is caught in the crossfire of a cosmic battle between the Lord and His angelic army and Satan and his demonic army."<sup>23</sup> Evangelism is all about spiritual warfare.

A review of supernatural phenomena as found in church history is included in order to give a basic understanding of where the church has been and currently is going as pertains to supernatural activity and spiritual warfare. Such a review allows the reader to see both God and

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<sup>20</sup> Matt 28:18-20.

<sup>21</sup> McKnight, *King Jesus*, 132-33.

<sup>22</sup> Ibid., 160.

<sup>23</sup> Winter and Hawthorne, *Perspectives*, 100.

Satan at work in supernatural ways throughout history. This should help those who desire the “solid food” Scripture speaks of that “is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.”<sup>24</sup> Church history reveals the presence of believers acting within the authority Jesus bestowed upon them to cast demons out of people in order to defeat the enemy and advance the kingdom of God.<sup>25</sup> Also, “those who ignore history are doomed to repeat it.”<sup>26</sup> This theme can be seen throughout the history of Israel as you see a constant cycle of Israel repenting of their sin and returning to God as being their first love, God drawing near and a time of blessing occurring, time going by and the Israelites drifting away from God, and a time of destruction or struggle followed by the start of the cycle again; sincere repentance.<sup>27</sup> In looking at the history of the Israelites, the biblical student can better appreciate the Proverb that states, “Like a dog that returns to his vomit is a fool who repeats his folly.”<sup>28</sup> Here, history can be used to provide lessons in faulty theologies as well as sound teachings. And, more importantly, history can reveal what is currently going on within the church concerning the presence of a spiritual warfare worldview. This knowledge can help propel the church forward in this area.

The various theologies, man’s attempts to reduce the biblical whole into understandable topics, concerning the demonic reveal several explanations for what has been referred to as

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<sup>24</sup> Heb 5:14.

<sup>25</sup> Ferguson, *Early Christian World*, 131.

<sup>26</sup> The basic premise is attributed to George Santayana (1863-1952).

<sup>27</sup> For examples, see the macro story throughout the book of Exodus of Moses leading the Israelites out of Egypt to the land of Canaan; see the micro story of Moses getting the tablets with the Ten Commandments in Exodus 19 – 35.

<sup>28</sup> Prov 26:11.

demonic activity.<sup>29</sup> The theologies not only provide a clear understanding of the reality of demonic activity here on earth, but also unveil the ability of a demon to enter into a person and exert some measure of control. For the non-believer, this is called possession. For the Christian this is referred to as demonization and represents a point of contention for some believers. The understandings and experiences of C. Fred Dickason, former chairman of the theological department at the Moody Bible Institute in Chicago, are used to advance the idea that the biblical and theological evidence present to determine if a Christian can be demonized are inconclusive, but the practical evidence for the demonization of Christians is overwhelming.<sup>30</sup> The theologies for both Protestant and Catholic denominations include methods through which the demonic presence within an individual may be confronted and either cast out or cast off.

Modern approaches to deliverance and spiritual care are a necessary component to any work that desires to help the reader better understand spiritual warfare and the need to develop a spiritual warfare worldview. This puts the reader into a direct understanding of the current affairs of spiritual warfare. Deliverance and spiritual care involves both the casting out or off of demons from individuals, as well as the discipleship of the Christian so as to increase spiritual discernment and the ability to prevent demonic influence or demonization in the believer's life. The modern approaches in this area generally fall within one of two camps. One camp is called the truth encounter and centers on Jesus' statement that "the truth will set you free".<sup>31</sup> This method uses predominantly the truth of Scripture to disciple the demonized Christian such that the demonic force present is weakened and eventually has to leave on account of their presence being contrary to the truth presented and adopted by the believer. The power encounter camp

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<sup>29</sup> Geisler, *Systematic Theology: Volume One*, 15-16.

<sup>30</sup> Dickason, *Demon Possession*, 99, 129-147, 167, 175, 185.

<sup>31</sup> John 8:31-32.

includes discipleship, but also relies upon the Christian utilizing the authority that has been given them by Jesus to directly encounter the demonic within a person in order to forcibly remove their presence to set the captive free.<sup>32</sup> The power of Jesus' name is pitted against the power of the demonic to remain within the person. Both approaches are used today with great effect, and, given the increase in interest in spiritual warfare, it appears as if the Body of Christ is beginning to dust off their swords so as to take the mission of Jesus upon their own mantle. In the process, the Christian is realizing that they may find themselves stating, "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed . . ."<sup>33</sup>

### **Further Research**

This thesis project is meant to be a primer; a spiritual warfare "basic training" plan, and the inclusion and treatment of the four areas of Foundational Learning Material reflect this. This work is not meant to be an exhaustive tome concerning the subject. As a primer, it meets the needs of Grace Evangelical Free Church. With this being the case, it is expected that further research would occur by the reader who chose to apply this material to their ministry. Two possible launching points this material provides a reader is first, the opportunity to add more detailed information to the curriculum subjects and second, the inclusion of additional curriculum subjects. For instance, if a small group leader has a group that is very interested in "angelology", then they may seek additional resources to add to their understanding of both angels and demons. If the leader believes a study of "eschatology" ("end times") would add to

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<sup>32</sup> See Matt 28:18-20 concerning authority.

<sup>33</sup> Luke 4:18.

the richness of the given curriculum, then they may seek to utilize the thesis curriculum as a guide for creating a teaching on the “end times”.<sup>34</sup>

### **Recommendations for Further Work**

A successful thesis project is not simply the submission and approval of a large piece of academic work. Success should involve next steps that move the work into the application stage. At Grace Evangelical Free Church, success will most likely look like the adoption of this spiritual warfare basic training plan for use in their teaching ministry. This teaching ministry has two predominant parts: (1) Sunday, large group teaching and (2) small group (“Life Group”) gatherings. While the current lead pastor has to some degree included teachings on spiritual warfare, evangelism, church history, and theology, some of the material present could be used to fill in any gaps in instruction or to fuel further research and teaching in specific areas of need.

Meetings with the lead pastor and the missions pastor, along with an understanding of the culture they are trying to lead Grace members towards, clearly points to the area of greatest possible use being within the Life Groups. Life Groups are intended to be more than just a traditional small group meeting that involves a Bible or book study and may include a time of prayer. Grace intends Life Groups to be small enough to foster appropriately intimate relationships among the group members such that they truly go through life together. The goal is to see Jesus-lovers submitted to the Holy Spirit living out Jesus’ great commandments of loving God with all their hearts, souls, minds, and strength, and out of that relationship, loving others with a Christ-like love.<sup>35</sup> Life Groups should function as a small group of believers in Jesus pouring out the Holy Spirit upon one another to meet each other’s needs, as well as the needs of

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<sup>34</sup> Geisler, *Systematic Theology: Volume 4*, 245.

<sup>35</sup> Luke 10:27; Eph 3:14-21; 1 Cor 13.

their community.<sup>36</sup> With this goal in mind, the Life Group leaders were the predominant recipients and respondents to the “Anonymous Survey Questionnaire”; having comprised at least 33 of the 36 participants. This was expected, as the Life Group leaders comprise the largest segment of leadership at Grace. Success with this project would see at a minimum the Life Group leaders receiving a copy of the completed thesis so that they may review the content, pray over it, and implement what they believe the Lord is instructing them to implement such that a spiritual warfare worldview is developed within both themselves and their Life Group participants. The thesis may also lead them to areas of further research, as described above. The best case scenario would be for the Life Group leaders to utilize the spiritual warfare basic training plan presented as a curriculum skeleton to which they would add more specific material in accordance with the perceived needs or desires of their members; keeping in mind the curriculum provided includes not only Foundational Learning Material for each of the four topics covered, but also contains Sample Exercises and a list of Additional Resources that could both be used to launch leaders and members into further study.

Additional measures of success would be found beyond the four walls of Grace Evangelical Free Church. First, to see the leadership at Grace Evangelical Free Church be impacted positively and therefore share this resource with other local church leaders, as well as with Grace’s national leadership organization, would certainly be considered a success as concerns the project. Even more so, if Grace’s Life Group leaders were impacted positively and were led to share this resource with other local church’s small group leaders, then successful multiplication would also occur.

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<sup>36</sup> See Larry Crabb, *Connecting: Healing for Ourselves and Our Relationships; A Radical New Vision* (Nashville: Word Publishing, 1997).; John Eldredge, *Waking the Dead: The Glory of a Heart Fully Alive* (Nashville: Thomas Nelson, 2003).; and John Ortberg, *The Me I Want to Be: Becoming God’s Best Version of You* (Grand Rapids: Zondervan, 2010).

## Summary

In conclusion, spiritual warfare is a biblically proven reality;

Now war arose in heaven, Michael and his angel fighting against the dragon. And the dragon and his angels fought back, but he was defeated, and there was no longer any place for them in heaven. And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world – he was thrown down to the earth, and his angels were thrown down with him. And I heard a loud voice in heaven, saying, “Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of brothers has been thrown down, who accuses them day and night before our God. And *they have conquered him by the blood of the Lamb and by the word of their testimony*, for they loved not their lives even unto death. Therefore, rejoice, O heavens and you who dwell in them! *But woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows that his time is short!*”<sup>37</sup>

The “blood of the Lamb” has washed over every follower of Jesus Christ, and His authority has been once again bestowed upon them.<sup>38</sup> May this work, the creation of a spiritual warfare basic training plan, benefit the Body of believers and help equip them to stand against and fight the enemy; “for the devil has come down to (the world) in great wrath”.<sup>39</sup> Let the true believers in Jesus Christ forcefully establish and advance the kingdom of God here on earth!<sup>40</sup> Let them keep their eyes upon their mighty God for, “There is none like God, O’Jeshurun, who rides through the heavens to your help, through the skies in his majesty. The eternal God is your dwelling place, and underneath are the everlasting arms. And he thrust out the enemy before you and said, Destroy.”<sup>41</sup> Let the follower of Jesus be encouraged by the commentary on these verses:

“Jershurun” was a name for “Israel”. The nation’s God is incomparable in power as the One “who rides on the heavens” and “the clouds”. No matter what adversity Israel would encounter, “the Lord” could be there instantly with power to deliver her. Because God is

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<sup>37</sup> Rev 12:7-12 (emphasis mine).

<sup>38</sup> Matt 28:18-20.

<sup>39</sup> Rev 12:12.

<sup>40</sup> Matt 11:12.

<sup>41</sup> Deut 33:26-27.



“eternal” and is a “Refuge” for His people, His “everlasting arms”, figuratively speaking, would protect Israel in times of calamity, and would “destroy” her “enemy”. Having such a wonderful and powerful God the nation could be assured of conquering Canaan and then of living for a while “in safety” and prosperity. If Israel would only serve her incomparable “God” she would be an incomparable “people” (“O’ Israel! Who is like you...?”) in blessings (“saved” and shielded by “God”) and invincible before her “enemies”.<sup>42</sup>

The creator of this spiritual warfare basic training plan prays that the reader will draw nearer to God and be encouraged that Jesus not only will protect His people, but will also empower them to complete the task He has set before them; to battle the enemy and advance the kingdom of God for the glory of the name of Jesus of Nazareth!

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<sup>42</sup> John F. Walvoord and Rob B. Zuck, *The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty; Old Testament* (Colorado Springs: Chariot Victor Publishing, 1985), 322.

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## Appendix A

### Research Survey to Determine Need for a Spiritual Warfare “Basic Training” Plan at Grace

Please check the appropriate box:

1. How long have you served in a position of leadership (pastor, elder, life group leader, etc.) in the church?
  - a. Less than 5 years
  - b. 5-9 years
  - c. 10-14 years
  - d. 15+ years
2. How long have you been an attendee or member of a Christian church?
  - a. Less than 5 years
  - b. 5-9 years
  - c. 10-14 years
  - d. 15+ years
3. Do you have any formal (seminary, Bible-college, etc.) theological training?
  - a. Yes
  - b. No
4. Do you have any formal (seminary, Bible-college, etc.) theological training that focused on “spiritual warfare”?
  - a. Yes
  - b. No
5. Have you ever attended any spiritual warfare related training such as a multi-day workshop, seminar, or course (something that comprised more than a Sunday message found in a sermon, a sermon series, or the review and discussion of a book)?
  - a. Yes
  - b. No
6. As a leader in the church, have you ever conducted any spiritual warfare training such as a multi-day workshop, seminar, or course?

- a. Yes
  - b. No
7. How important do you believe it to be that church leadership obtain training in spiritual warfare concepts and techniques?
- a. Very Important
  - b. Important
  - c. Somewhat Important
  - d. Not really that Important
  - e. Only Important if you are a Missionary
8. How important do you believe it to be that church attendees and members receive training in spiritual warfare concepts and techniques?
- a. Very Important
  - b. Important
  - c. Somewhat Important
  - d. Not really that Important
  - e. Only Important if you are a Missionary



## **Appendix B**

Evangelism Course Syllabus

Frank E. Hain, M.Div., D.Min (candidate)

### **I. Course Description and Rationale**

Evangelism is all about spiritual warfare. In order to prove this assertion, the terms “disciple”, “evangelism” and “gospel” will be defined and explored, the life of Jesus Christ will be examined for evidence of a spiritual warfare theme, and the early Church and instructions thereto as found in the New Testament will also be reviewed for confirmation of a spiritual battle present in the life of the believers after Jesus’ ascension to heaven. This evidence points to a clear and constant theme of God being at war with a spiritual enemy and this war being played out within the life of Jesus and all of His followers.

### **II. Prerequisites**

None

### **III. Course Materials**

- A. A Bible of either the leader’s or student’s choice.
- B. Any texts, articles, or other material the leader may deem appropriate.

### **IV. Course Schedule**

#### **Week One**

Definitions – “Discipleship”, “Evangelism”, “Gospel” (in brief), “Spiritual Warfare” (in brief)

#### **Week Two**

Plan of Salvation Gospel versus Story of Jesus Gospel

#### **Week Three**

Creating a “Gospel Culture”

#### **Week Four**

Jesus’ Spiritual Warfare Worldview

## Appendix C

### Ephesians 1 and 2 Sample Exercise

Who you are “in Christ”:

Ephesians 1:1 – a Saint

1:2 – a Child of God

1:3 – Blessed

1:4 – Chosen

1:5 – Adopted

1:6-7 – Rich in Grace

1:7 – Redeemed

1:7 – Forgiven

1:8-9 – Wise

1:13 – Sealed

2:1-5 – Alive

2:6 – a Resurrected One

2:6 – Elevated/Seated in the Heavens

2:8 – Saved

2:10 – a Masterpiece

2:19 – a Fellow Citizen

2:19 – in God’s Family

2:22 – Indwelt by God

## **Appendix D**

Supernatural Phenomena in Church History Course Syllabus  
Frank E. Hain, M.Div., D.Min (candidate)

### **I. Course Description and Rationale**

Not surprisingly, supernatural phenomena have been noted as occurring throughout the history of the church. The origin of these phenomena is typically attributed to either one of two sources, God and His heavenly hosts or Satan and his demonic forces. Much can be learned about the current state of the church's "spiritual warfare worldview" by reviewing a survey of the history of the church's interactions with supernatural phenomena, mainly the works of the Holy Spirit and the views and encounters with the demonic, while concentrating on the last two hundred years of church history including the rise of both the Pentecostal and Charismatic church movements.

### **II. Prerequisites**

None

### **III. Course Materials**

- A. A Bible of either the leader's or student's choice.
- B. Any texts, articles, or other material the leader may deem appropriate.

### **IV. Course Schedule**

#### **Week One**

Supernatural Phenomena Overview through the Middle Ages Period

#### **Week Two**

The Great Awakenings of the 1700's and 1800's

#### **Week Three**

The Azusa Street Revival of 1906 and the Rise of Pentecostalism

#### **Week Four**

The Charismatic Movement of the 1950's to the Present Day

## **Appendix E**

Theologies of Demonology Course Syllabus  
Frank E. Hain, M.Div., D.Min (candidate)

### **I. Course Description and Rationale**

As the prevalence of spiritism increases, the need for an understanding of spiritual warfare concerning the kingdom of God and the demonic forces of Satan becomes imperative. The various theologies concerning the demonic reveal several explanations for what has been referred to as demonic activity. A careful review of these theologies not only provides a clear understanding of the reality of the demonic activity here on earth, but also unveils their ability to enter into a person and exert some measure of control. Additional concern lies with the possibility that Christians can be demonized. Both Protestant and Catholic denominations either formally or informally address methods through which the demonic presence within an individual may be confronted and evicted.

### **II. Prerequisites**

None

### **III. Course Materials**

- A. A Bible of either the leader's or student's choice.
- B. Any texts, articles, or other material the leader may deem appropriate.

### **IV. Course Schedule**

#### **Week One**

Theories of Demonization

#### **Week Two**

Can a Christian be Demonized?

#### **Week Three**

Early Church Methods and Roman Catholicism Methods for Confronting the Demonic

#### **Week Four**

Protestantism and Confronting the Demonic

## Appendix F

### Doctrinal Prayer Exercise

An excellent example of “Doctrinal Prayer” can be found in Mark I. Bubeck’s, *The Adversary: The Christian Versus Demon Activity*, page 97 (this resource is found in the Bibliography) with an additional doctrinal “Warfare Prayer” by Bubeck found at <https://www.cru.org/train-and-grow/spiritual-growth/prayer/spiritual-warfare-prayer.html>.

A prayer based upon the truth of God found in Psalm 23 could be as follows:

Dear Jesus, I thank and praise You for the opportunity to humbly approach You. I praise You for being my shepherd; providing for my physical needs with food and drink. I thank You for also providing for my spiritual needs as You restore my soul and lead me in paths of righteousness. Thank You for Your protection. All around me is death and destruction, but I need not fear any evil for You are with me; watching over me and protecting me. In the very presence of my enemies, I need not have any fear because You are with me and will bless me. Your goodness and Your mercy will be present every day of my life; both here on earth and throughout eternity with You. In Jesus’ name I claim these truths and pray this prayer. Amen!

## **Appendix G**

Modern Approaches to Deliverance and Spiritual Care Course Syllabus  
Frank E. Hain, M.Div., D.Min (candidate)

### **I. Course Description and Rationale**

In modern days, an increased interest in spiritual warfare has occurred due to the rise of beliefs such as those in the Charismatic Movement and Pentecostal denominations that emphasize a personal experience with God. Spiritual warfare includes the subject of delivering a person from demonization; the presence of a demon within a person. There are numerous books that include discussions as to how to directly confront the presence of the demonic in an effort to bring forth spiritual freedom. There are two predominant approaches to these confrontations that will be explored: the “truth encounter”, as espoused in several books by Neil T. Anderson and Edward Murphy, and the “power encounter” presented by many authors such as David Appleby, Mark Bubeck, Conrad Murrell, Francis MacNutt, and Derek Prince.

### **II. Prerequisites**

None

### **III. Course Materials**

- A. A Bible of either the leader’s or student’s choice.
- B. Any texts, articles, or other material the leader may deem appropriate.

### **IV. Course Schedule**

#### **Week One**

Introduction and the Truth Encounter – Neil T. Anderson

#### **Week Two**

The Truth Encounter – Edward F. Murphy and the Power Encounter – Mark I. Bubeck

#### **Week Three**

David W. Appleby and Additional Methods

#### **Week Four**

The Truth Encounter versus Power Encounter and Theophostic Prayer Ministry

## Appendix H

### Praying Scripture Sample

#### Psalm 91 Prayer

Lord Jesus,

I pray that (insert name) will always dwell in Your shelter and say of You, “Lord Jesus, you are my refuge and my fortress, my God, in whom I trust.” I trust and thank You, Jesus, to save (insert name) from sickness, injury, and all attacks from the enemy. Thank you for covering them with Your feathers, and keeping them under Your wings. May they know that You are with them always; protecting them, letting no harm befall them; letting no danger come near them. Jesus, thank you for commanding Your angels to guard (insert name) in all their ways. As they did for You, Lord Jesus, I thank you for letting Your angels lift them up in their hands, so that they will not strike their foot against a stone or injure themselves in any way. Let them love You with their whole heart and trust You fully. When (insert name) calls upon You, Jesus, I trust that You will answer them; You will be with them in times of trouble; You will rescue them and honor them. I trust and thank You for blessing them with long life and Your salvation.

In the name of Jesus of Nazareth I pray. Amen!

## Appendix I

### Praying through Songs Samples

Many old hymns are rich in theological concepts, whereas more contemporary praise and worship songs often emphasize one or two concepts repeatedly. How could the following hymn, “Nothing but the Blood of Jesus”, by Robert Lowry, and contemporary song “Embracing Accusation”, by Shane & Shane, be converted into prayers? What biblical doctrines and truths do you see present?

#### **“Nothing but the blood of Jesus” – Robert Lowry**

Oh! precious is the flow  
That makes me white as snow;  
No other fount I know,  
Nothing but the blood of Jesus.

Nothing can for sin atone,  
Nothing but the blood of Jesus;  
Naught of good that I have done,  
Nothing but the blood of Jesus.

Oh! precious is the flow  
That makes me white as snow;  
No other fount I know,  
Nothing but the blood of Jesus.

This is all my hope and peace,  
Nothing but the blood of Jesus;  
This is all my righteousness,  
Nothing but the blood of Jesus.

Oh! precious is the flow  
That makes me white as snow;  
No other fount I know,  
Nothing but the blood of Jesus.

Now by this I'll overcome—  
Nothing but the blood of Jesus,  
Now by this I'll reach my home—  
Nothing but the blood of Jesus.



Oh! precious is the flow  
That makes me white as snow;  
No other fount I know,  
Nothing but the blood of Jesus.

Glory! Glory! This I sing—  
Nothing but the blood of Jesus,  
All my praise for this I bring—  
Nothing but the blood of Jesus.

Oh! precious is the flow  
That makes me white as snow;  
No other fount I know,  
Nothing but the blood of Jesus.

**“Embracing Accusation” – Shane & Shane**

These lyrics can be found at <http://www.metrolyrics.com/embracing-accusation-lyrics-shane-shane.html>.

**Institutional Review Board Approval Page**

(Institutional Review Board Approval received via e-mail 10/23/2014. PDF converted and displayed on next page)

# LIBERTY UNIVERSITY®

## INSTITUTIONAL REVIEW BOARD

October 23, 2014

Frank E. Hain, Esq.

IRB Exemption 1987.102314: Worlds at War: Developing a Spiritual Warfare "Basic Training" Plan

Dear Frank,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and that no further IRB oversight is required. Your study falls under exemption category 46.101 (b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:

- (2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless:
  - (i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

Please note that this exemption only applies to your current research application, and that any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption, or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at [irb@liberty.edu](mailto:irb@liberty.edu).

Sincerely,

**Fernando Garzon, Psy.D.**  
*Professor, IRB Chair*  
**Counseling**  
**(434) 592-4054**



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