

URGENT CARE:

Spiritual Warfare



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Leader's Guide

How to use "Urgent Care: Spiritual Warfare" by Building Church Leaders.

Welcome to BUILDING CHURCH LEADERS: URGENT CARE. You've purchased an innovative resource that will help equip you and your leaders to minister in the crisis situations that often leave us speechless.

Urgent Care handouts give a succinct and practical overview of the issues relevant in your situation. We hope you use their hands-on advice, theological guidance, and careful warnings in order that you may offer the best ministry possible in the toughest of situations.

These tools are specifically designed for easy and quick use by church leaders in crisis situations. If you have an urgent need, select the article most relevant to the demands you face, and follow the article's guidance. If time is on your side, use these handouts to launch a discussion and training for leaders in your church.

Select & Copy

This specific theme is designed to help equip pastors and leaders who need to minister to individuals and congregations engaged in spiritual warfare. Simply print and photocopy the handouts and distribute them as needed. (You do not need to ask for permission provided you are making fewer than 1,000 copies, are using the material in a church or educational setting, and are not charging for it.)

The following articles cover a variety of topics. For example, learn the overall definition and objective of spiritual warfare from "Overcoming the Evil One." For advice on how to respond to people ensnared by occult practices, see "Caught in the Occult." To get the point of view of church leaders who have engaged in spiritual warfare, see "Facing the Wreckage of Evil." We have also included the sermon "Welcome to the War," which unpacks some of the spiritual warfare language in Ephesians 6. For an overview of action steps and important concerns that need to be remembered, see "Quick Guide for Action."

Pray

Ask God to equip your church to minister sensitively and with courage—even in the darkest situations.

Need more material, or something on a specific topic? See our website at www.BuildingChurchLeaders.com.

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Quick Guide for Action

Key points for caregiving ministry.

Urgent care situations often require an immediate response from church leaders. This overview outlines major steps you should take in addressing spiritual warfare. These action steps are explored in greater depth and detail in the remainder of this packet.

Immediate Concerns

1. Be a calming presence to the person.
2. Reassure the person that, with God's power, the oppression can be lifted.
3. Listen carefully to the person's stories and claims of oppression.

Keep in Mind

1. Not all spiritual oppression is dramatic; many attacks are subtle.
2. Not all spiritual warfare is due to demonic activity. Consider more obvious causes first.
3. Evil is not sovereign; God is.
4. Know the basic symptoms of mental illness and take the time needed to distinguish them from demonic attack.
5. Never try to diagnose supernatural causes of oppression by yourself.

What to Say

1. Pray!
2. Suggest ways for the person to experience renewal by receiving God's grace.
3. Ask the person to remove any negative influences that may be inviting the oppression.
4. Claim victory over the attack in the name of Christ.
5. Ask questions about the person's history—especially the areas in which he or she is being troubled—to pinpoint the source of the attack.

What Not to Say

1. Do not express shock or condemnation at what the person says.
2. Avoid using the phrase "demonic possession."
3. Do not attempt an "exorcism" without the person's permission.

Plan Ahead

1. Train a corps of spiritual warriors in your church.
2. Train your entire congregation to recognize satanic attacks.
3. Know how to make referrals to trusted professionals skilled in treating the area of attack.



Overcoming the Evil One

The objective of spiritual warfare is deliverance from oppression and attack.

James 4:7

by Roger Barrier

I had no previous experience with demons or spiritual forces the day my future wife and I went to visit Harry in a small rural hospital near the church where I pastored part time during college. He had suffered a serious heart attack and been in a coma ever since.

After talking to Harry, Julie and I decided to pray for him. Shortly after we began, he moved his lips and said, "Jesus Christ did not come in the flesh."

Stunned, Julie and I immediately thought of: "Every spirit that acknowledges that Jesus Christ has come in the flesh is from God, but every spirit that does not acknowledge Jesus is not from God. This is the spirit of the antichrist."

Perhaps by divine design, we had studied about the Gadarene demoniac in a "Life and Teachings of Christ" course just that morning at Baylor University. The professor said, "Jesus always found out the demon's name before casting it out."

I said to Julie, "Let's pray, and ask for a name." We bowed our heads and demanded in the name of Christ that if we were dealing with a demonic spirit, it must reveal its name.

Much to our surprise, Harry spoke: "My name is Clarissus."

We were speechless and terrified. After calming down, Julie asked, "What do we do now?"

"I don't know," I replied. "The bell rang this morning and that's as far as we got" (which was true).

"Then why don't we do what Jesus did?" Julie suggested. "Let's pray for Clarissus to come out."

So we bowed our heads and prayed for Clarissus to come forth. Nothing happened.

We were in the parking lot when Harry's wife came running out the hospital door yelling, "Wait! Wait! What happened in there? Something's happened to Harry! I want to know what happened."

Frightened, we said not a word.

About 10:30 that evening, Harry regained consciousness and said to his wife, "I just had the strangest dream. I was climbing the steps to heaven and St. Peter said, 'You can't come in now.' So I climbed back down the ladder. I guess God has more things for me to do before I die."



Ten minutes later he had a massive heart attack. Three days later I conducted his funeral.

Then I had a hundred questions about what happened that day, and Harry wasn't around to answer them. But in the years since, I have invested considerable energy in thinking about how spiritual forces oppress us in our personal lives, and in how we care for people who have opened their lives to the Evil One and suffered spiritual attack.

Spiritual Warfare in Our Personal Life

If I were the devil, I'd wage warfare against leaders. I'd attack relentlessly with spirits of depression and despair, anger and bitterness, jealousy and lust, deceit and pride. I'd motivate all sorts of people and hosts of demonic forces to make life miserable. In addition, I would make sure all leaders memorized early in their careers the passage, "The one who is in you is greater than the one who is in the world" (1 John 4:4). Then, I would wreak havoc while leaders assumed divine immunity from my attacks. I would hide while they sought help everywhere but the one place where they might find relief.

One of the most vicious satanic attacks I've withstood began one Sunday during the closing moments of the evening service. An impression of impending death overwhelmed me. I felt I had just preached my last sermon. I would die before next Sunday. I sat in dread in the blue rocking chair in our living room late into the next two nights, waiting to die. Strange tinglings moved down my arms. Tuesday morning I called a cardiologist friend at University Hospital, and within hours I was on a treadmill undergoing all sorts of heart tests. When all checked out well, the cardiologist called the chief of neurology, and 30 minutes later I was in his office undergoing a neurological exam.

"Your symptoms don't fit any of the usual neurological problems or diseases," he said. "Perhaps you have some exotic problem I have never encountered. Other than that, I don't know what to tell you. I advise you to go on home, resume your normal activity, and see if any other symptoms develop."

But the oppression did not abate. Late Thursday afternoon I was exercising on my NordicTrack when a counselor from one of our deliverance teams called. "I really hate to bother you," he began, "but we had something happen that may interest you. A woman struggling to get out of witchcraft just revealed in a deliverance session that she and some other friends had placed a curse on you. They actually prayed for a spirit of death to destroy you. I know this is probably nothing, and I almost didn't call, but perhaps you'll find the information useful."

I got back on the machine and shouted praise and thanksgiving to God. Then I rebuked the spirits attacking me, and immediately the oppression lifted. The symptoms dissipated.

Most spiritual attacks are not nearly so dramatic. However, over extended periods, less intensive attacks can be just as devastating. Subtle attacks often go undiagnosed for



years. Many leaders rarely consider that their depression, despair, envy, anger, bitterness, jealousy, lust, deceit, or pride may have a spiritual-warfare component.

The process I used to find relief from my worry I now use often when I suspect a spiritual attack: “Submit yourselves, then, to God. Resist the devil, and he will flee from you.” For me, submitting to God involves three things:

- Confessing that the area is out of control and needs help
- Consciously yielding the area to God
- Considering myself dead to the sin in that area

If these three activities provide freedom, then I thank God the problem was only a sin of the flesh. However, if the struggle persists, I consider that I may be experiencing a spiritual attack. The second half of “resist the devil” then comes into play.

Resisting the devil addresses the spiritual forces attacking my life. Finding freedom involves four things:

- Declaring that I have forsaken and confessed my sin to God so the forces of evil no longer have a foothold
- Renouncing the attacking forces (“In the name of Jesus Christ, depart and leave me alone. I rebuke you and your attacks against me. I want nothing to do with you.”)
- Asking for the filling of the Holy Spirit
- Imploring the Holy Spirit to build a hedge of protection around me from future attacks

I believe it is easier to avoid a spiritual attack than to struggle through one later. Just as I never leave the house in the morning without my clothes, I never leave without my spiritual armor. I also pray daily for God to erect that spiritual hedge around my family, my church, and me.

Spiritual warfare is always a prayer project. Prayer provides protection prior to attack. Prayer provides offensive weapons to neutralize attacking spiritual forces. Prayer provides healing balm for recovery from inflicted spiritual wounds.

Spiritual Warfare and Church Leadership

Our church developed a deliverance ministry, which developed because of people who sought help for problems that could only be described as demonic. As we began caring for these folks, some in our congregation were upset. Some were convinced that demons existed only in the first-century world. Others were indignant; most were ignorant of spiritual-warfare issues.



A key turning point was when our counseling pastor grew frustrated working with people who should have found emotional healing for their personal problems, reconciliation for their marriages, and harmony in their relationships—but never did. Well-trained by every secular standard in both counseling and psychology, our counseling pastor lamented that the success rate in the psychiatric field hovered around 10 percent.

When he added the spiritual-warfare component to his tools for helping people, he discovered that people who were not helped in any other way began finding victory. When a problem does not yield to medical attention, standard psychological counseling, biblical insight, or the usual prayer requests, it is wise to consider the possibility of a spiritual attack.

Deliverance Checklist

I never cease to be amazed at unsuspecting Christians who use a demonic tool to open the door to the occult. Our deliverance ministry has a checklist of past activities for such people to examine:

- Contact with occult activity
- Personal invitation for demonic guidance and help
- Drug and alcohol abuse
- Perpetual sin
- An undisciplined or “out of control” mind
- Sexual sin or abuse (Many deliverance sessions reveal that struggles in this area allow Satan to gain a foothold in a person’s life.)

The above list is not exhaustive, but it is a good place to begin. We encourage Christians to remove every occult influence by confession, repentance, and renunciation. Many people I shepherd have innocently entered into occultic activity with unfortunate long-term results.

Biblical Instruction

These are some areas in which we instruct our congregation in spiritual warfare:

- First-century Christians had trouble recognizing satanic attacks, and Christians still have trouble today.
- Evangelism improves when we realize that many refuse Christ not because they love their sin, but because Satan blinds their eyes so that they cannot see the Gospel.



- Satan's major tool is deception. Job was deceived. Since perfect Eve was deceived, we who are imperfect must be doubly vulnerable to misdiagnosing Satan's intentions.
- The Bible constantly warns Christians to beware of satanic harm. His tools include lying, anger, an unforgiving spirit, sin, accusations and insinuations, temptation, contact with the occult, and drug and alcohol abuse.

My experience is that people who struggle with demonic problems seldom need direct intervention. A Bible and some discipleship instruction provide all the help they need.

Deliverance Perspective

The only organized opposition I ever had against me in my years of church leadership came from individuals who were dead set against our ministry to those harassed by the occult. The pain of that experience still lingers. I have learned to be patient in developing a spiritual-warfare ministry within an established church. It needs to be done—but carefully and wisely.

Those who minister in such a work need to be maturing Christians—not spiritual children. Spiritual adults—not children—are the ones who have overcome the Evil One.

A word of caution: I watched a pastor lose his church because he became so involved in deliverance work he had little time or energy left for his other pastoral duties. As I made myself available for deliverance work, I discovered that Satan was delighted to bring me into contact with demonically attacked people from all over town. Not only was the experience oppressive, it was time intensive. While I helped pioneer the spiritual-warfare ministry, I soon after turned it over to others. It gets no more time from me than other church ministries.

I remember the night a woman raced toward me screaming, "I am going to gouge your eyes out." A raised hand and a command in Jesus' name brought her to her knees. For the first time, I felt I understood what the 72 disciples meant in when they returned from their mission, awed with Jesus' power over demons, and said excitedly, "Lord, even the demons submit to us in your name." Christ immediately put deliverance work in perspective: "Do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven."

Greater is he that is in you than he that is in the world.

—Roger Barrier is senior pastor of Casas Adobes Baptist Church in Tucson, Arizona.



Facing the Wreckage of Evil

Four veteran warriors discuss their experiences on the battlefield.

Psalm 27:3

by LEADERSHIP journal

Church leaders have it easy; they deal only with nice people. At least that is the common assumption. But pastors encounter evil-twisted personalities and sorry situations—with regularity. Churches attract troubled people, and leaders are called into dark situations.

So how do you tackle the effects of evil? LEADERSHIP talked with four leaders who have experienced spiritual warfare:

-Harold Bussell, senior pastor of El Montecito Presbyterian Church in Santa Barbara, California.

-Marc Erickson, a physician with mission experience in Africa and pastor of Eastbrook Church in downtown Milwaukee, Wisconsin.

-Earl Palmer, senior pastor of University Presbyterian Church, Seattle, who has also served pastorates in Seattle and the Philippines.

-Timothy Warner, senior vice president of international ministries of Freedom in Christ Ministries in La Habra, California.

LEADERSHIP: Where do you see evil at work?

Earl Palmer: On two levels. One is bad choices. Choosing is part of the genuine freedom, within boundaries, God provided us, but through our bad choices we become alienated and experience the evil of garden-variety sin. The other level is the Evil One tempting us to distrust God. Think of the biblical language for the Devil: the Twisted One, Slanderer, Accuser, even the Destroyer. Spiritual evil tempts me not only to distrust God but to distrust God's will toward me.

Harold Bussell: There's a tremendous propensity for self-preservation in evil. The Evil One tempts us not only with unbelief but also tries to convince us we're in danger when we get near to God.

Timothy Warner: The issue, as I see it, is the glory of God. Satan wanted it; he was jealous of it. He's trying to get us to buy his lie that we can be like gods and go it alone—we can run our own lives. That's the fundamental evil. We sometimes become so preoccupied with the acts of sin that we forget the base of it is coming short of the glory of God. Sin and evil are known by proximity to holiness.



LEADERSHIP: How would you define evil?

Warner: Evil is fundamentally a perversion, or counterfeit, of something good. For example, God desires humility. Satan's counterfeit is inferiority. Humility comes from examining God's greatness. Feelings of inferiority come from examining myself and seeing my own weaknesses. Satan tries to get us to focus on ourselves.

Mark Erickson: One trademark of evil is alienation—deep loneliness—which runs not only through, say, the homosexual community but right through the board of deacons. Another trademark is spiritual shallowness. How much of a life can you build from eight hours of television a day? I knew men who became believers, yet it was years before they could get to Bible study and grow because they were so busy doing nothing! I'm indicting myself, too. We turn life into money, put it into a mutual fund, spend it, and have nothing to show for our lives.

LEADERSHIP: Can you give examples of ways evil presents itself at your door?

Palmer: We first have to look inside the door, at ourselves, before we look outside. We need to understand our own vulnerability and our need to stay under the Word, under God's grace. The line of alienation goes through not only our deacon board; it goes through us.

Erickson: When someone opposes us, it's all too easy to consider that person the evil one. Not too long ago, two men squared off against each other, and one of them came and told me his side of things. When he was done, I thought the other person was Satan incarnate. The conflict was taking place in another church, so I stayed out of it. As I watched it develop, however, I began to realize both men were guilty, but each could see only the other's guilt.

Bussell: It's risky to identify evil in others unless we're in touch with how it operates in our own lives. Refusing to deal with our own potential for evil makes even our goodness dangerous. For example, as ministers, we like to help people. But we can begin to enslave them if they become dependent on us; instead we must enable them to become healthy people dependent on God.

LEADERSHIP: How do you keep your balance when trying to help other people overcome the influence of the Evil One?

Warner: God operates in triangles; he doesn't operate unilaterally very often. The "God told me to do this" idea has to be tested by the church and the Scriptures. God forces us to come together to confirm what he says to us and what he's doing through us.

I've reluctantly gained a reputation for dealing with people who have demonic problems. Unfortunately there aren't many Christians prepared to minister to such people, so the burden falls on a few. Those of us who are involved in such a ministry, however, need to be accountable to the church, but it has to be an informed



accountability. I can't be accountable to others for something they don't understand. Yet isolating myself and becoming a Lone Ranger is extremely dangerous. It can lead to evil.

LEADERSHIP: How do you help someone who is possessed?

Warner: Possession is a most unfortunate word, freighted with all kinds of wrong meanings, and I don't think it's a valid translation of the Greek. Demons can exert a degree of control but seldom total possession.

The people I deal with, for the most part, come because they hear I've dealt with demons. Some don't have a demonic problem at all; they're looking for an easy solution to a personal problem. But I need to balance that with the realization that many times demonic problems are real.

A young woman was referred by a counselor to my wife and me—we always work as a team—because therapy was simply not working. She was self-destructive. One of her aberrations was to beat herself with a hammer.

We tested for demonic influence and contacted a demon, who told us the woman didn't consider herself a legitimate human being; she didn't deserve to live. So we talked to the woman about that. She was an unwanted child, convinced both through the influence of the Evil One and her home life that she was worthless. She was under this kind of bondage. So we prayed that God would take her back to the earliest point in her life where that became a problem for her.

We prayed briefly, and she said, "I saw the Lord, and he was holding me. He had a big book in his hand, and he flipped through the pages until he came to my name."

I opened my Bible and read, "All my days are written in your book before one of them came to be." You could almost feel the tension drain out of her body. This was the turning point. After further therapy with a counselor, today she's doing fine.

Do you get the person's permission to call out demons?

Warner: Yes, that's essential. You must have their cooperation. Ultimately, the aim is to help people become their own deliverers. They should never have to depend totally on an "exorcist" to resist the Devil and make him flee.

It's not a formula or a rite that sets people free; it is helping them learn to claim their position in Christ and to use the "weapons of our warfare" to bring down spiritual strongholds. Unless they learn to do that, they will constantly return for deliverance.

On the other hand, too many people ignore the Devil. He doesn't flee when you ignore him. He flees when you resist him.

LEADERSHIP: What are other ways to approach this situation?

Bussell: The early church fathers would repeat the Apostles' Creed because just in stating the creed you are saying, "God is sovereign." The subtle danger in dealing with



the demonic is we begin to believe evil is sovereign. For example, God has been working in wonderful ways in the lives of some people I know. When I share that with friends, the immediate response is “Watch out for the Devil. He’ll be after them.” That’s a glorification of evil. Yes, they’re going to struggle, but God is ultimately sovereign.

LEADERSHIP: If a person comes to you and says, “I think I’m possessed,” how would you proceed?

Palmer: I would never want to mock someone’s self-perception, even if I felt strongly he were perhaps confused or hysterical. But I would also want a strategy that slows everything down. I would refuse to be panicked and rush into a hasty conclusion. I think that’s what our Lord does in John 8 when the adulterous woman is thrown at his feet. That’s why he writes in the sand, as I understand it.

I would want to focus that person’s eyes on Jesus Christ and leave aside the possibility of demon possession. Then I’d pray that if there is temptation by the Devil, we claim victory in the name of Christ over whatever evil this person is facing.

In order to be effective, I don’t have to come to a judgment about the full nature of the evil the person is struggling with. I can claim Christ’s victory over anything. I would counsel against announcing that this was, in fact, demon possession. I would rather announce what is positive: Jesus Christ is Lord over all demons, over hell itself, and over death. I’d claim his victory.

I would make the prayer as simple as possible. I am wary of elaborate procedures for casting out demons. The gospel encourages me to take the simplest and most direct route, and that is to claim the victory of Christ. The less said, the better.

LEADERSHIP: Some people seem to cause hurt continually. How do you deal with the evil people you’re bound to run into in ministry?

Erickson: I have encountered people who have done evil things, but I haven’t met one that meant to. I find each one, at the root, is driven by voices other than the Holy Spirit, and he’s not aware of it. There’s a man I know, for instance, who I think could kill someone, given the right circumstances. From a medical standpoint, he has psychopathic tendencies. People like him have an overriding voice within that says, *Survive at all costs. If you have to jettison a child, or a wife, or the pastor, you do it—whatever is necessary to survive.*

People like this come to church because of their need to be acceptable. All of life is a drive for perfection, and thus acceptance. They remove any dirt, and so if they find an imperfection in the pastor—you’re in danger! They become avenging angels if anyone brings disorder to their world. And a pastor is a prime person to do just that. Fortunately, these people are rare.



LEADERSHIP: What street-wise lessons have you learned about dealing with evil?

Bussell: You have to help people develop interests outside the area that's obsessing them, because the more you focus on the problem, the more you feed the obsession. They need to see there are other things in life that God has given them, rather than this one area where evil has surfaced. Take sexual temptation, for example. The more a person prays about sexual temptation, the more he's obsessed by it. Don't focus on that one aspect of reality. Give him something else so this doesn't become the one issue. Focusing on the evil alone can actually add to his pathology.

Erickson: Leanne Payne calls that "practicing the presence of their problem." Christianity is practicing the presence of Christ.

Bussell: I've adopted a principle: If I have to confront a power-hungry or vindictive person in a public meeting, I commit myself to take that person out to lunch twice in the next two weeks, and after that, once a month. Unless I'm willing to block out that time, I will not confront, because that person is hurting. Meeting with the person builds a relationship. When we don't have a relationship, we begin to construct images of each other that often are projections of our own insecurities.

LEADERSHIP: With multiple dangers and deceptions abounding, it seems you have to tread lightly through the wreckage of evil. What gives you hope?

Warner: Demons are able to cause harm, and we need to be ready to deal with them, but not from a stance of fear or subservience. We don't operate toward victory; we operate out of victory. Christ won an absolute victory at the Cross.

Palmer: I'm impressed by Paul's attitude in Romans, his major work. Only twice does he make reference to the Devil, and in both cases he is pointing to the Devil's weakness. He uses the term principalities in Romans 8: no "principalities ... will be able to separate us from God's love." And then in the sixteenth chapter: it is God's will to "crush Satan under your feet." We've got to keep that fundamental ground rule in mind: The good news is that the power within us is greater than the power that is without.



Is It Really War?

Consider these diagnostic insights to help determine rules of engagement.

Matthew 4:24

by Archibald D. Hart

No counselor or caregiver can become an expert in every aspect of the human condition. And yet they have to diagnose, if only at a rudimentary level, a troubled person's problem: Does this person need to be pointed toward making a commitment to Christ and thereby experiencing the new life of regeneration? Does this person need some supernatural intervention? Or is this a case for psychotherapy or counseling?

Before I set out some guidelines for diagnosing people, let me discuss the difference between demon possession and its most popular imitator, schizophrenia.

Schizophrenia and Demon Possession

If psychological trauma, especially in childhood, can impede spiritual growth, what about spiritual powers? How do these impact psychological or spiritual problems?

I encounter scores of emotionally troubled people every year who at one time or another have been told they have an "evil spirit" or a "demon" possessing them. But demon possession is not always the problem.

Not every person who has a sexual addiction is under the control of a "lust demon." Lustful thoughts and behavior can be the consequence of poor self-control, inappropriate exposure to sexual activity as a child, sexual abuse, or ordinary sin. We don't need to jump immediately to exotic explanations.

In addition, it can be harmful to assume demon possession too readily. No doubt Satan appreciates the extra publicity, but even worse, the hopelessness that such a label, especially when untrue, engenders in the victim (especially after exorcisms fail to cure the problem) can often do more harm than the original problem.

Falsely attributing emotional problems to demons has several dangers. It removes the victim from responsibility for recognizing and confessing *human* sinfulness. It enhances Satan's power inappropriately. But most importantly, it delays the introduction of effective treatment. And delaying treatment for a problem like schizophrenia can significantly decrease the likelihood of the sufferer's return to normalcy.

Schizophrenia is a physical disease. Because it exhibits bizarre symptoms, it is frequently labeled as demon possession. Epilepsy is another disease formerly labeled as demon possession, but now we know that both epilepsy and schizophrenia are the result of a defect in brain chemistry. Medication can bring a cure.



Any delay in starting the right medication for treating schizophrenia can impact the sufferer's long-term recovery. Misdiagnosis can have serious consequences. This is especially true for a form of schizophrenia that starts in late adolescence.

Every pastor and counselor, therefore, should be able to recognize the basic symptoms of schizophrenia. Frankly, those who cannot should not be counseling. Some basic symptoms include:

- Marked social isolation or withdrawal
- Marked inability to function as wage-earner, student, or homemaker
- Marked peculiar behavior (collecting garbage, talking to oneself in public, hoarding food)
- Marked impairment in personal hygiene and grooming
- Digressive, vague, over-elaborate conversation, lack of conversation, or lack of content in conversation
- Odd beliefs or magical thinking that affect the person's behavior (superstitiousness, belief in clairvoyance, telepathy, "others can feel my feelings")
- Unusual experiences (recurrent illusions, sensing the presence of a force or person not actually present)
- Marked lack of initiative or energy

Naturally, schizophrenia is a complex disease. But if a counselor suspects it in a client, he or she should make the appropriate referral as quickly as possible.

If schizophrenia is identified, what does demon possession look like? The characteristics of demon possession are not neat and simple to discern, but those with extensive experience with possession look for such things as:

The presentation of a new personality. The person's voice and expressions change, and he or she begins acting and speaking like a different person. However, this is also seen in "multiple personality disorders," a severe psychological problem associated with "splitting" and childhood abuse. It takes someone trained in psychopathology to tell the difference.

A striking lack of human warmth. The possessed seem barren and empty, and they lack empathy.

Marked revulsion to Christian symbols. The cross, the Bible, and other Christian symbols make those who are possessed extremely uncomfortable. However, I also see many schizophrenics evidence this reaction. Consequently, this sign, by itself, is not evidence of possession.

Physical phenomena. Many describe an inexplicable stench, freezing temperatures, flying objects, and a "smooth, stretched" skin.



Behavioral transformations. The victim has “possessed gravity,” in other words, cannot be moved physically or can levitate or float.

How should the pastoral counselor set about making a diagnosis of demon possession? By ensuring that other professionals also examine the person to be certain that no obvious cause of the problem is being overlooked. If all natural explanations are exhausted and several of the above symptoms are present, then the pastor may wish to proceed with such a diagnosis.

The Law of Parsimony

In all matters of discernment the principle that should guide us is the “law of parsimony.”

In essence, this law requires that we try to understand a problem at its most obvious and fundamental level. Simplicity is the rule. When diagnosing a problem, we must *first* try to find the most obvious and natural explanation *before* moving on to explain it in more complex or less obvious ways.

Here’s how we can apply that law to the pastoral counselor’s task of determining the nature of a person’s problem.

Take a careful history. It is vitally important to do this if you are not going to miss an obvious cause of a problem. A history should include the following:

- Details of family background
- History of dysfunctional patterns in the family
- History of mental illness in the family
- History of the presenting problem
- When it first occurred
- How often it occurs
- The changes that have taken place in recent history
- History of spiritual experience and practice
- Experience of conversion—when, where, and how?
- Patterns of spiritual development since conversion.

A thorough history should provide a clear picture of what troubles the person, how it started, and the context of the problem.

Consider obvious causes first. Following the law of parsimony, you now try to explain the problem in the most obvious or natural terms.

For instance, if there is a history of mental illness in the family and the person you are counseling is experiencing bizarre behavior or emotions, the most obvious cause is likely the familial pattern of illness. Genetic factors strongly influence severe mental disorders.



Unless you are trained in psychopathology, however, the most responsible action you can take is to refer the troubled person to a psychologist or psychiatrist for diagnosis.

Intervene at the most obvious level first. It is helpful to think of counseling intervention in hierarchical terms. Not only does diagnosis work upward from the obvious level of explanation, many interventions should also follow this approach. Treat the basic symptoms first, then move on to more complex symptoms.

For instance, a man may be behaving bizarrely, saying he sees things or hears voices that no one else sees or hears. The first intervention should be to refer the man to a competent professional who will treat these unusual behaviors and hallucinations.

While treatment for the bizarre behavior is underway, you may wish to counsel the person in the steps of Christian commitment, encouraging a “surrender” to the claims of Christ. (Your responsibility as a leader doesn’t end when you make a referral.) Of course, the one intervention (professional treatment) may need to temporarily take precedence over the other (spiritual guidance) simply because the disease needs to be under control before the person can adequately comprehend spiritual matters.

Consider supernatural causes. At what point should one consider the possibility of supernatural or demonic causes for a problem and invoke deliverance as the remedy? Only when the more obvious causes have been eliminated.

If there is a history of schizophrenia in the immediate family of a troubled person, for instance, the treatment of schizophrenia must be given first consideration. I think it is gross negligence to move beyond this diagnosis without addressing the presenting issue.

But what about less bizarre behaviors? The same principle applies. Find the most obvious cause and treat this first. If you have eliminated the obvious, or if the symptoms are so strange as to rule out any natural cause, then you might want to consider moving directly to supernatural factors.

Some words of caution:

- Never try to diagnose supernatural causes by yourself. Always seek corroboration from others and hold yourself accountable to corporate discernment.
- Remember that many experts believe that possession doesn’t usually manifest itself in bizarre behavior. Satan is more creative than that. We may need to look elsewhere for it.
- Even when you think there is a state of possession, remember that psychological or psychosomatic problems accompany and complicate possession. These may also need treatment.
- While Jesus instructed his followers to deal with demons, we find no injunction to seek them out. In other words, avoid preoccupation with these causes. Focus rather on the victory and protection we have in Christ.



Consider the need for regeneration. One of the great drawbacks of counseling or psychotherapy is that it does not deal directly with the core problem of human existence: our alienation from God.

Whatever the problem that a troubled parishioner presents, the question of regeneration is always a legitimate one. Without the regeneration that God works in the core of our being, all human endeavors to improve the quality of life (mental or physical) are limited. Pastoral diagnosis must always address the question of whether or not regeneration has occurred.

I am not suggesting that we judge people's salvation. But we have a right to call people to accountability for their souls. This is the work of evangelism.

During emotional turmoil people are more open to spiritual interventions. The caring counselor will carefully suggest ways the client can experience renewal by receiving God's grace. *Regeneration* literally means "rebirth," and only when the core (or "heart") is regenerated can counseling or psychotherapy make a significant difference.

Don't delay in referring. Whenever a problem is complicated or when you feel that it is beyond your training or expertise, refer the person to someone capable. Develop a relationship with a group of trusted professionals to whom you can make referrals.

While I suggest a parsimonious model of diagnosis, I cannot stress too strongly the importance of continuing education for counselors and church leaders, especially in the area of understanding the human condition. Ignorance here is dangerous and can do much harm.

—Archibald D. Hart is a counselor and the author of many books including Habits of the Mind (W Publishing Group, 1996).



Caught in the Occult

Leaders and counselors find themselves with the touchy ministry of warning.

Ezekiel 3:18–19

by Gordon Dalbey

We must be prepared to respond both to simple curiosity and dedicated involvement in occult practices among church members. We cannot assume that all churchgoers know what the Bible says about the occult, or even that those who do will discern the more subtle forms of the occult springing up in our time.

I have come to rely on several guidelines. Following them is not guaranteed to change the other's mind, but it at least allows me to make the Lord's case with both compassion and integrity—and leave the encounter feeling I have responded faithfully.

Communicate Concern Rather Than Condemnation

Often, I fear I will fail to get my message across. A part of me wants to shake the person by the shoulders and shout, “Don't you see you've given yourself over to death?” While I do not rule out that response, in most cases I find it's more effective to use a softer response that the person perceives as nonjudgmental.

See the Valid Spiritual Hunger

One thing that helps me communicate to a parishioner involved in the occult is to remember that sin is primarily a perversion of the good. I assume that the sin of occult involvement can be traced to a genuine and even good desire for something of God. And so, in both my prayers and encounter with the person, I ask God to show me the deeper, genuine need for him in that person, which sin has perverted.

Don't Deny the Reality of Occult Power

According to both Scripture and many people's experience, the realm of the occult is powerful, and it is evil. The biblical faith recognizes that every occult practice, no matter how harmless it may appear, nevertheless beckons genuine power. People who have dabbled in the occult know this, because they have seen it. Our sophisticated scoffing to the contrary only forces them to defend their experiences more fervently—or withdraw.

Explain the Rationale Behind God's Commands

People need to understand not only that the Bible says occult activities are wrong, but also why God would say they are. I begin with the most common biblical denominator: “You shall have no other gods besides me” (Exod. 20:3). A god is a source of spiritual



power; to indulge in occult practices is to seek spiritual power from some other source than the one Creator God revealed in the Bible.

Some people cannot accept this assessment because they do not understand the loving nature of God. They believe Scripture binds or restricts them harshly. I explain that God commands his people to renounce certain behaviors not because he is an egoist or sadist, but because he is a father who loves his children.

Of course, I am prepared to show that in the Bible God does indeed condemn occult practices: astrology (Isa. 47:10–15), reincarnation (Heb. 9:27), divination (Deut. 18:10–11), fortune telling (Ezek. 13:17–23; Acts 16:16–18), contacting the dead (Deut. 18:11; 1 Chron. 10:13–14), and spiritism (Lev. 20:27).

Pray

Certainly our most powerful weapon in setting someone free from occult involvement is prayer. But I must pray only “as the Spirit leads” (Eph. 6:18) and not as I might desire. We can pray helpfully by realizing that one who rejects the authority of Scripture and turns away from God to occult spirituality is often blinded by rebellion.

It is best not to pray alone for those in occult bondage, and always to begin by confessing one’s own powerlessness and Jesus’ victory. As in any intercession, you can ask the Lord for his heart of compassion for the person.

Consider Discipline

We may be called to speak a hard word of warning to someone involved in the occult, and thus to risk losing that person’s friendship. We disciplined a church usher who went to séances by removing him from his position, explaining clearly why we were doing so. Since in our prayer the Lord had shown us the man’s loneliness and how that had offered an inappropriate opening for occult interest, we arranged for others in the church to call him and invite him to dinner and other activities.

Obedience, Not Odds of Success

I have seen many people, once convicted of the sin in their occult involvements, set free to experience God’s saving power. At the same time, I have been unsuccessful with many others, such as a fellow pastor who is into astrology.

My experience convinces me that the ministry of alerting God’s people to the dangers in the occult requires a simple willingness to obey, more than hopes for success. But like Ezekiel (3:18–19), our role is to warn those who are in danger.

*—Gordon Dalbey, from Torrance, California, is a writer and speaker,
and has a private practice in prayer ministry.*



Church vs. Itself

Calling a halt to the contest Satan enjoys so much.

Dan Cooley

When Dan Cooley took up a new pastorate, he was confronted with unrelenting criticism from several church members. Then an elder passed on to him a notebook full of letters written to the previous pastor. The criticisms of the previous pastor were strikingly similar to those he was currently receiving: all of them focused on preaching, qualifications, church unity, and worship.

With the support of the board of elders, Pastor Cooley brought the criticisms to the congregation after a Sunday service, to air them publicly and pray about them. From there the church entered into a period of learning and reflection on the spiritual attacks that were undermining the congregation from the inside. They learned that sin is a generational problem, and that it had been sowing seeds of discontent in their church for years. The 15-month process culminated with an “assembly of renewal”—a service of repentance, forgiveness, communion, and reconciliation.

Here is Pastor Cooley’s prescription for churches that find themselves in similar battles.

Learn from History

- Frequently, a volley of criticism, slander, and divisiveness is something that has been sounded before. At times, numerous pastors in a church’s history leave because of it.
- Investigate church archives to see if critical letters have been saved, and examine them. Look for similarity between past and present attacks. What you find may be identical—and chilling.
- Realize that the problem is due to entrenched sin and vow to confront it.

Air It Out

- Read passages from some of the letters to the congregation after a service concludes. Be sure not to make this reading part of your sermon.
- Often the attacks will come after an upsurge in baptisms, decisions for salvation, and new members. Explain that the more potential a church has, the more Satan will try to stop it.
- Do not identify the writers of the letters.
- Be sure to calmly, but firmly express how you feel about these attacks (including the ones about family members) and the harm they cause to the church.



- Sin exposed is ugly. Your motivation to expose this sin is to tear down the wicked stronghold that has been erected.
- On behalf of church leadership, ask the congregation for its help, starting with a request to stay after the service and pray.

Clean Up the Mess

- Some dissenters may leave. However, new people with a diabolical spirit of criticism are likely to arise unless this habitual sin is confronted.
- Leaders and church members should take time and study the issue, reading books such as *Setting Your Church Free* (Neil Anderson and Charles Mylander, Gospel Light Publications) and *The Steps to Freedom in Christ* (Neil Anderson, Regal Books). You will likely learn that dissenters give voice to attacks, but the demons have been busy for years.
- Include the congregation by planning an assembly of renewal.

Let the Healing Begin

An assembly of renewal consists of corporate prayer and commitment to renewal. Conduct worship in song and silence. Include Communion. Consider having a former pastor, perhaps one who has left because of strife, deliver the benediction.

- Explain, explain, explain. Let everyone know what this repentance service is, and why it is so important.
- Invite the unrepentant to stay home. This is time for renewal, not rehashing of past complaints. This service is for the humble, the repentant, and everyone who has been hurt.
- Leaders must confess first. Let the church know that even the sins of the leaders will not be tolerated in the future.
- Vary the prayers: corporate, individual, written, spontaneous. And allow space for silence. God works in the silences, too.
- Ask an outsider to guide the forgiveness section. It is better accepted coming from a nonpartisan leader.
- Make time for restoration and encouragement. The individuals present need healing for all they've endured. Allow plenty of time for people to meet one-on-one to ask forgiveness and encourage the wounded.
- Wash feet. This humble ministry can be a success.

—At the time of this writing, Dan Cooley was pastor of Elim Chapel in Winnipeg, Manitoba.



Giving the Devil More Than His Due

Sometimes exorcism causes damage, not deliverance.

Ecclesiastes 8:5–6

by Marguerite Shuster

A while ago, a certain school of wisdom proclaimed, “When in doubt, cast it out!” The slogan referred to dealing with demon possession or oppression and assumed (1) that there may be doubt whether a person is so afflicted, and (2) that exorcism can, in any case, do no significant harm and therefore might as well be tried. I affirm the first assumption and dispute the second.

More Harm Than Good

If we attempt an exorcism, we should not assume that the worst that can happen is nothing. On the contrary, serious psychological damage can be done by ill-advised exorcisms.

The nature of the damage depends upon the personality structure of the person affected. In a highly suggestible person, exorcism can actually produce the symptoms it is designed to relieve. For instance, if one asks such a person if he experiences thus-and-such (hears voices, loses control, etc.), he’s likely to believe he does and may act in accord with that belief. Such persons are extremely vulnerable to psychological manipulation (intended or not), all the more so in a highly charged group setting.

With the highly conscientious, over-controlled, introverted person, the very idea that one could be influenced or possessed by a demon may heighten feelings of badness and guilt. Such a person may think, *I must be a terrible person if someone sees what I do as so evil that they would attribute it to Satan!*

The self-indulgent, not-so-introspective person may find the hypothesis of demonic influence a convenient way to deny personal responsibility—“the Devil made me do it.” I suspect that when a person says, in a dismissive way, “the Devil made me do it,” the self-serving and not very plausible nature of the excuse becomes apparent.

These dangers are not trivial. And they are the dangers we face when working with people on the less disturbed end of the psychological spectrum—whose problems are no worse than a neurosis or perhaps a character disorder. When we try to help more disturbed people—those suffering from a borderline personality or a psychosis—the dangers become much greater.

Some borderline persons, however, who already have difficulty keeping clear the boundary between themselves and others, may have that difficulty deepened if someone suggests by an ill-advised exorcism that their feelings, thoughts, and actions are not their own but those of a demon who inhabits and controls them. Exorcism will feed into their



psychopathology and make it more difficult for them to keep their own identity clear. Again, exorcising such persons leaves them significantly worse off than they were before.

Discerning the Demonic

When the clues, however, suggest the possibility of demonic involvement, I may gently suggest, “Sometimes people find themselves fighting a battle even bigger than they have supposed. Would you mind me praying to the effect that if any evil spiritual powers are involved in the problems you’ve described, those powers might be bound?”

If I state the question carefully, contingently, and matter-of-factly, I can usually avoid traumatizing the person and giving her problems she didn’t have before. If however, I have misjudged the case and the person seems deeply wounded or troubled, I would normally back off, and quickly.

The only exception would be if, by a gift of discernment, I judge that the spiritual battle has been engaged at exactly that moment. That is a rare, rare instance in which the sense of evil is pervasive and unmistakable. In that case, I may rebuke the powers of darkness directly and verbally.

In all other circumstances where I suspect demon possession or oppression but where it’s not appropriate to verbalize it, I usually pray silently. Demons, as spiritual creatures, can “hear” whether I speak aloud or not. If one argues that one must speak aloud in order to engage the will of the allegedly afflicted person, one must weigh that consideration against the risk of harming someone who is merely psychologically troubled.

At all costs we must avoid manipulation or an overly authoritarian manner. We must never suggest that “I’m a spiritual person who knows something about you that you don’t know.” In addition, we must be aware of our own inner psychological dynamics; we may be confusing our ability to discern, say, anger with our ability to discern evil spiritual power.

And we must certainly eschew blaming the victim by saying, “Well, if you really wanted to be delivered, you would be.” That’s much like the line of the would-be but frustrated healer who tells the sick person, “If you had enough faith, you would be healed.”

While it may be true that a person who does not wish to get well may remain ill and that a person who does not wish to get rid of a demon may keep it, it does not follow that all ill persons lack faith or that all psychologically troubled persons have been unwilling to let go of some demon. The problem may be entirely different.

—*Marguerite Shuster is a professor of preaching at Fuller Theological Seminary and is the author of Power, Pathology, and Paradox: The Dynamics of Evil and Good (Zondervan, 1987)*



After Deliverance, Then What?

The war may not be over after the shooting stops.

2 Corinthians 4:16

by Joe D. Wilmoth

Deliverance can get people started in the right direction, but it is not a one-step journey to Christian maturity. If deliverance is to lead to lasting change, it must be accompanied by repentance, responsible action, and reinforcement.

Repentance

People must assume responsibility for their sins. Whatever influence demons may have exerted, at some point they yielded to that influence. They must admit their own role and turn away from sinful behavior. Without repentance, deliverance cannot last.

Responsible Action

Spiritual disciplines help a struggling believer replace long-held, false perceptions of self and others with the truth of God's Word. We are not puppets whose strings are pulled by either a demon or God. We are rational beings with God-given responsibilities.

We taught this in our church with a 10-week, one-on-one discipleship program for new converts. New believers grew in Christ as they met weekly with mature individuals who helped them understand how to live as a Christian.

Reinforcement

Christian growth should take place in the context of a caring Christian community. Those struggling with life-controlling problems especially need others who will love, accept, challenge, and hold them accountable for their behaviors and attitudes. Various 12-step programs are one way of providing this support.

A Fast Start Is Not Enough

Deliverance is necessary for ministry in a culture permeated with drugs, violence, occultism, and New Ageism. But deliverance is not a panacea. It's not enough to get people started with a bang if they are not helped persevere over the long haul, being guided through repentance, responsible action, and reinforcement. We must seek to lead people beyond deliverance into spiritual maturity by God's grace, manifested in both the miraculous and the mundane.

—At the time of writing, Joe D. Wilmoth was pastor of New Life Assembly in Marksville, Louisiana.



Welcome to the War

Neutrality isn't an option—we're already in the fight.

Ephesians 6:10–12

by Coy Wylie

The apostle Paul explained to his churches that spiritual warfare is the primary struggle the church is involved in. Here is a sermon that connects the truth of spiritual warfare with the everyday lives of believers in the 21st century.

I. Introduction

1. *The last section of Ephesians is about the believer's warfare.* It is a welcome to spiritual warfare.
2. *If you are a child of God, Satan is after you.* If you are walking after Christ, you can be sure that Satan is after you. On the other hand, if you are not facing conflict from the enemy, then you are living a life of immorality or laziness. He is not seeking to devour you because he already has you.
3. *Spiritual warfare is not an option in the Christian life.* If you are a believer, you are involved in the struggle. No one else can fight the battle for you. There are no elite Christians who specialize in rebuking the devil.

II. Our Struggle Is Real, Personal, and Supernatural

1. *Our struggle is real.* All of us are corporately involved in this great war between God and the enemy. This war is not imaginary.
2. *Many people believe the devil, or Satan, is not a living being but is a symbol of evil.* Some people do not believe in the supernatural. They are purely materialistic and cannot envision any life beyond the physical plane. They see Satan as a symbol of evil, not the embodiment of evil.
3. *Other people blame the devil for everything.* These folks see a demon behind every bush and around every corner. They routinely cast demonic hordes out of crashed computers and faulty traffic lights.
4. *The biblical reality is that Satan and his demonic legions are alive and well on planet Earth.* Somewhere in the middle is the biblical reality. Satan is the enemy of God. Because he cannot do anything to God, he chooses to attack what is precious to God... us.
5. *Our struggle is personal; we wrestle in a fight to the death.* The word “wrestle,” or struggle means hand-to-hand combat to the death. Whether you realize it or



not, every day you are locked in a personal battle with the forces of darkness. Every day the enemy tries to get a new hold on you or attack some weak area.

6. *Our struggle is supernatural, and cannot be won on our own strength or with earthly tactics.* Our struggle is not against “flesh and blood,” but against even more powerful enemies. We not only fight against Satan, but against his legions of “principalities, powers, rulers of the darkness of this age” and the “spiritual hosts of wickedness in the heavenly places.”

III. Our Struggle Is Against Powerful Enemies and Has Serious Implications

1. *Lucifer's forces want to hurt, destroy, and ruin our lives.* They want to hurt us, destroy us, and kill us if possible. If they can't do that, they will settle for ruining our lives with broken homes, addictions, bitterness, despair, depression, violence, and so on.
2. *Our struggle has serious implications because Satan is powerful.* Unlike God, he can only be in one place at a time. However, his immense order of demons, or fallen angels, do his bidding around the world.
3. *Satan is terribly evil.* No one has to teach us to sin. Every part of our nature is tainted by sin. Yet no one has fallen to Satan's level. He is utterly evil. He has no conscience, no compassion, and no remorse. He feeds on pain and suffering. He delights in anguish and filth.
4. *Satan is terribly cunning.* Satan has been honing his methods for millennia. His schemes include:
 - A. *Diversion.* The devil is a master at hiding behind the scenes. We blame others or circumstance, and don't always think that it could be Satan doing battle with us.
 - B. *Division.* Satan's motto is “Divide and Conquer.” We need each other to defeat him.
 - C. *Deception.* Satan doesn't so much attack our weaknesses as our strengths. He gets us to rely on our own talents or giftedness instead of the God who gave them to us.

IV. Our Power in Spiritual Warfare Is God's Power

1. *The enemy defeats us when we rely on our own power.* If you are trusting in your own power and strength, you are issuing the devil an invitation to beat you up. If you are thinking, I can handle it on my own, you are beaten and you don't even know it.



2. *We defeat the enemy when we rely on God's power.* Paul says, “Be strong in the Lord.” Why? Because God is greater than Satan! Satan is powerful, but he is not even in the same class as God.
3. *Jesus ultimately defeated Satan at the cross.* Colossians 2:14–15 speaks of how Jesus took our guilt of sin and “nailed it to the cross. Having disarmed principalities and powers, he made a public spectacle of them, triumphing over them in it.”
4. *In Christ, we have ultimate victory, but we do have to fight the battle.* Paul says that we are to “put on the full armor of God,” a metaphor of the components of the spirit-filled life.

V. Our Protection in Spiritual Warfare Is the Armor of God

1. *We defeat the hordes of hell by being filled with the Spirit and living in holiness.* Remember we can't just send demons away. Saying “in Jesus' name” won't necessarily make everything easier. We defeat the hordes of hell by being filled with the Spirit and living in holiness and peace.
2. *When we rest in the Lord, we are the most secure.* God said to Paul in 2 Corinthians 12:9, “My grace is sufficient for you, for my strength is made perfect in weakness.”

VI. Conclusion

1. *Wars are fought and won in small skirmishes.* Sometimes we can get so overwhelmed by the titanic clash between righteousness and evil that we forget our personal battlefield. Wars are fought and won in small skirmishes. Are you holding your ground? Are you making your stand?

—Coy Wylie is pastor of Cornerstone Baptist Church in Amarillo, Texas.



Further Resources

Books and resources to help your church wage spiritual warfare.



BuildingChurchLeaders.com. Leadership training resources from Christianity Today International.

- “Recovery Ministries” Training Theme and PowerPoint
- “Shepherding Others” Training Theme and PowerPoint
- “Giving Help to the Hurting” Assessment
- “Counseling Church Members” Practical Ministry Skills
- “Avoiding All-Out Church War” Survival Guide



LeadershipJournal.net. This website offers practical advice and articles for church leaders.



PreachingToday.com. This website offers practical advice, illustrations, and sample sermons for preachers—including many resources on aspects of spiritual warfare.



The Adversary: The Christian Versus Demonic Activity by *Mark Bubeck*. A handbook in the field of spiritual warfare. (Moody Publishers, 1981; ISBN 978-0802401434)



The Beginner’s Guide to Spiritual Warfare by *Neil T. Anderson and Timothy M. Warner*. A back-to-basics approach to spiritual warfare for both experienced and new Christians. (Vine Books, 2004; ISBN 978-0830733873)



God At War: The Bible and Spiritual Conflict by *Gregory Boyd*. Traces the narrative of spiritual conflict through the entire Bible. (InterVarsity, 1997; ISBN 978-0830818853)



How to Minister Freedom: Helping Others Break the Bonds of Sexual Brokenness, Emotional Woundedness, Demonic Oppression, and Occult Bondage by *Doris M. Wagner, ed.* An anthology of ministering for deliverance. (Regal, 2005; ISBN 978-0830737352)



People of the Lie by *M. Scott Peck*. Case studies covering the range of human evil from a psychological standpoint. (Touchstone, 1998; ISBN 978-0802401434)



Setting Your Church Free; A Biblical Plan to Help Your Church by *Neil T. Anderson*. Offers ways a church can get free of spiritual bondage at a corporate level. (Gospel Light Publications, 1999; ISBN 978-0830716821)



3 Crucial Questions About Spiritual Warfare by *Clinton E. Arnold*. Aims to present an accurate and sober-minded view of the subject. (Baker Academic, 1997; ISBN 978-0801057847)