

Sacramental churches suffer from nominalism to a large extent, but the particular problem of many people who by their allegiance to the sacraments suppose themselves to be Christians, is their indifference or hostility to the Gospel that seemingly denies the Lordship of Christ.

One part of the group felt strongly that the Gospel could be preached and Christian fellowship enjoyed without reference to the divisiveness of the historical doctrinal debates that often provide the nominal and sacramental churches with a place to hide from the biblical Gospel.

The consensus of opinion in our strategy group was that evangelism must be thought of in terms of groups.

Participants, numbering about 20, were first asked to think about a particular group that they would like to reach for Jesus Christ, then describe that group.

From there, the group moved to individually thinking about the most important things to consider in reaching their group for Jesus Christ and why these considerations were important.

Based on the participant's understanding of the people he described and on his understanding of the individual's own self, the question was asked, "What action do you believe would be effective in reaching these people?"

In thinking about evangelism, it was pointed out that too often Christians as evangelizers go into an area or town with the idea of evangelizing the whole area and everyone in it, without giving consideration to the various groups in that area. It was noted that there are probably four million groups in the world.

Along this line a Bible study group on every corner of Pasadena, Calif., may not be "the way" to evangelize Pasadena, according to one illustration.

Participants were advised to first, know their selected group, then find the key — as a result of study — that will most quickly, easily unlock the door to reaching that group of people with the Gospel of Jesus Christ.

Each participant was encouraged to think about evangelism, including strategy, to consider and find God's strategy for evangelism; to recognize the authority of God's Word and arrive at a definition of what "evangelism" is; to find the people whom God wants to reach; to determine what they (the selected group) know about the Gospel; to find the change agents in the group; to find and utilize individuals and methods within as a possible force for evangelism; to consider and determine goals; and to plan from possible outcomes to action.

## EVANGELIZATION AMONG OCCULTISTS AND SPIRITISTS

*Detmar Scheunemann*

*Rev. Scheunemann, Batu, Malang, Indonesia, is Principal of the Indonesian Bible Institute.*

Occultism is "in." Leading magazines give prominent space to the different manifestations of occultism. The film industry has discovered it as the new theme promising flourishing business. What in the past has been a silent powerful undercurrent has become the openly propagated religion of our day. The occult supernatural is fascinating, especially to the younger generation. Wherever a missionary goes today, he is face to face with occult powers and practices. When he counsels young people he will find that many of them have been entangled with spiritism and Asian religions. When he works in a rural area he will discover the occult background of not a few customs and traditions. When we take Christ to the sophisticated and to the masses of the big cities we face an encounter with intellectualism and secularistic thinking on one side, and belief in fortune-telling, astrology, magical healing, and superstition on the other side — a strange paradox!

Working for many years in a Muslim country, I have come to the conclusion that the power of Islam does not lie in its dogma and practices, nor in the antithesis of the Trinity, against the Lordship of Christ and his redeeming death, but in the occult practices of its leaders, thus holding sway over their people. Those working in a Buddhist or Hindu culture also know the direct encounter with occultism, just as do those who proclaim Christ among the old and newly emerging forms of syncretistic Christian spiritism. Paul wrote, "We are not contending against flesh and blood ..." (Eph. 6:12; cf., Rev. 12:9,12).

How do we deal with people who have been engaged in occultism? Is a special deliverance ministry necessary? Does not faith in Christ and the regenerating work of the Holy Spirit set a person entirely free? How do we know that people are bound by occultism or are even demon-possessed? Do we have to rediscover exorcism of old? These are some of the questions this paper tries to answer, not in the way of drawing from a large bibliography, but rather from the range of practical experiences and personal research.

### *1. The way into bondage: the various forms of occultism*

First, we have to uncover the practices of occultism and to understand its various manifestations, thus painting the dark background for the deliverance ministry. We can trace back the different forms of occultism to the essence of the first temptation with which Adam and Eve were confronted, "God knows that when you eat of the fruit of the tree, your eyes will be opened and you will be like God, knowing good and evil" (Gen. 3:5). Thus man's thirst for power and knowledge was stirred,

tempted, and finally captured. All forms and manifestations of occultism except for those of an objective character are born out of this desire for power and knowledge. We can therefore divide occultism into two areas.

a. *Occultism relating to man's desire for power.* Bringing into focus the different manifestations of occultism relating to man's desire for power we are speaking first about the occult ways to exercise power over people. In many countries, not only in Asia and Africa, men in leading positions in business, politics, and in the armed forces are regularly advised by modern or old-fashioned sorcerers. They are taught how to defend themselves and how to succeed in their position by using magic sayings (mantera). These might involve casting spells, visiting graves of ancestors and past heroes, fulfilling occult rites at certain days, hours, and nights, requesting power and wealth at certain famous places of nature, and giving over in return to the evil power one member of the family.

In order to carry out *revenge*, a piece of cloth from the enemy, or some hairs, or a photo, or the soil of his footprints is secured and used to attack him from a distance. Men in powerful religious positions often attack the messenger of the Gospel and his family, trying to bring sicknesses and calamities upon them. Here the messenger has to take his position according to Eph. 6:16-17, and place his family under the power of the Blood of Christ, especially if he encounters occult powers.

There is another field where occult powers are exercised: *love and sex*. The means vary from country to country: flowers, special food, the blowing of cigarette smoke into a person's face accompanied by a magical saying, or the awful practice of calling a woman from a distance in an occult way, drawing her against her will into the house and using her for sexual intercourse.

Because they play an important part in the exercising of occult powers we have to explain the use and function of "*fetishes*": objects charged with magical power, used for protection, healing, and occult attack. The words "amulet" and "talisman" are usually used in the context of protection, whereas the word fetish is used for all three purposes. Days, numbers, and signs can also function as fetishes.

Fetishes have been used from early days. They vary in form and quality according to their cultural surroundings and age. Here special studies have to be carried out to uncover the different forms and usages of fetishes in connection with childbirth, bringing up of children, initiation rites, marriage, sickness, death, building and moving of houses, traveling, war, thievery, and other crisis situations in life. The fetishes may take the form of plants, wood, roots, stones, needles, knives, old swords, belts, cloths, jewelry, rings, precious stones, a talisman in the car, the number 12a in the hotel, days of fortune or misfortune, special pieces of one's heritage, etc.

Where does the magic power hide? in the wood? the stone? the belt? The power is not in the fetish but behind it. Fearing, trusting, or using the fetish gives the power of darkness (Eph. 6:12) an opportunity to intervene in human lives and situations. Believing in something outside God opens the door for the principalities and powers of the prince of this world to manifest themselves in giving protection, help, success, and unusual power in a supernatural way. As faith in the living God through

Jesus Christ unlocks the resources of the kingdom of God, so trusting in a primitive or modern fetish invites the intervention of the powers of the satanic kingdom. There is no difference between a Christian fetish like pages of the Bible, crosses, and relics, and Animistic, Hindu, and Muslim fetishes. Many Christians are in occult bondage through using Christian fetishes or Christian mixed with heathen fetishes.

Another field of man's desire to receive or exercise power is that of *occult healing* which takes the form of *black or white magic*. Therefore, there are also some forms of medical treatment that border on the occult which have to be mentioned here. The primitive medicine man and the more advanced and sophisticated healer who use black magic have one thing in common. They use a formula of healing which has to be applied rigidly. Calling on the devil, demons, or evil spirits by using magic sayings, the patient has to undergo a certain treatment, for instance has to swallow strange drinks containing ashes of burned animals, roots, and plants at certain hours in the night, or has to sacrifice certain animals and use old and modern fetishes.

The way white magic operates is not different in essence. It also depends on a formula, but one clothed in Christian clothes. It uses the three persons of the Trinity in a prayer which is actually a magic saying because the prayer has to be said always in the same way to be effective. Often the "Christian" healer goes on whispering old Egyptian or Arabic mantera. Then his strange treatment has to be followed rigidly, too, only it may take on a "Christian" note like burning incense at certain days and hours. It goes without saying that white magic deceives many people. They suffer the same effects as those treated by black magic.

Occult healing often only shifts or transfers the sickness. Some may enjoy healing; psyche may experience detrimental sufferings. One member of the family may be healed at the expense of another member getting sick. This happens often in the family of the occult healer himself. In some parts of the world it is the custom also to transfer the sickness to a corpse or a dying person.

*Hypnosis* has to be mentioned here because its use needs to be examined carefully. According to Dr. Lechler, a well-respected German Christian psychiatrist, the use of hypnosis can only be justified in diagnosis. But many doctors and psychiatrists are using hypnosis also in therapy. Here should be heard the warning voice of Dr. Paul Tournier who states that every form of hypnosis is an invasion into the personality of man. The negative effects have to be considered seriously as well as the positive. Obviously, the person using hypnosis constitutes the decisive factor. If he is a healer or charmer, hypnosis opens the door for the invasion of occult powers. *Eye diagnosis* is also a case on the borderline between occultism and medical diagnosis. This is not the place to discuss the different systems of eye-diagnosis and to what extent sickness affects the iris, but it has to be stated clearly that eye-diagnosis enters the field of occultism if to the diagnosis of a sickness a word about the future life is added; thus, eye-diagnosis becomes occult fortune-telling where the human eye is not used any longer medically but rather mediumistically.

We should not leave the field of occult healing without marking clearly the characteristics of *divine healing*. First, the prayer of faith does

not depend on a formula, its sentences do not carry a magic power, but are an expression of faith touching God on the ground of Jesus' finished work of redemption. Second, the prayer of faith does not depend on a certain manner; I may pray with laying hands on the sick person or without doing so. I may use the anointing with oil, I may kneel at the bedside, or pray from far distance. I may follow the advice of Paul and suggest some medical treatment accompanied by prayer. In every way, I am on scriptural ground (Mark 16:17-18; Jas. 5:16, etc.). Obviously, applying these different ways of praying for the sick needs to be done wisely in the context of the situation and environment of the sick person. Third, the prayer of faith is carried out in the Name of Jesus. Thus it turns the eyes of the sick person from the Lord's servant to the Lord himself. The servant knows he is nothing, the presence of the risen Lord everything. Mark 16:17-18 challenges every believer to become God's instrument in the ministry of divine healing. I Cor. 12:9 teaches that the Holy Spirit equips certain members of the Body of Christ with the gifts of healing. Thus they are especially set aside for the ministry to the sick. In ministering to the sick it is necessary to understand the background of the sickness: Is it a means to see God's power and glory revealed (John 9:1,3)? Has it to do with sin and judgment (John 9:2)? Is it God's way of dealing with his servants, a hidden way of grace? See II Cor. 12:7-9; Num. 12:10-15; Luke 1:20).

It has become clear that occultism relating to man's desire for power constitutes a large field which has to be explored in its specific forms of cultural environment in order to help the Lord's servant to understand the hidden occult ties often binding Christians and inquirers. In the following we have to survey the different forms of occultism relating to man's desire for knowledge.

b. *Occultism relating to man's desire for knowledge.* Man wants to know if he can communicate with the dead. Spiritism is born. Man wants to know if he can trust his feelings. Hyperaesthesia and telepathy are born. Man wants to know if he can interpret mysterious happenings of the present and understand coming events of the future. Fortune-telling is born.

(i) *Spiritism* — It is probably not exaggerated to say that the majority of the world's population is engaged in some kind of spiritism, directly or indirectly. Practicing actively different forms of spiritism, like taking part in spiritistic circles or even services, receiving messages from the dead through table-lifting, glass-moving, automatic writings, speaking in trance, materializations, etc. would be termed as direct spiritistic involvement. Whereas observance of cultural, national tribal and family traditions often results in an indirect unconscious involvement, no less dangerous in its effects. In Hinduism, Buddhism, Islam, and Christianity, including Roman Catholicism, spiritistic practices play an important role and cause millions of their followers to suffer the effects of such involvement. Therefore, we have to discover and uncover these many different manifestations of spiritism, explore them in the light of the Bible, and focus them with their key words and practices clearly in our preaching ministry. The following list of manifestations of spiritism is by no means complete but should serve as a stimulus for further research.

*Spiritism in the modern world* — Many spiritistic circles exist. The spirits of famous dead people are called upon, often in the Christian way of prayer. The spirits manifest themselves through a person who is functioning as a medium and who has often been put into a trance by hypnosis. The spirits may also manifest themselves through moveable things, like a drinking glass moving from one letter to another on an alphabet spread upon the table. The same manifestation in a different form is found in Indonesia when students, wanting to know the questions and problems of the coming examination, make a human puppet, form a circle around it, and ask the spirits to answer their questions by the movements of the puppet. Others expect the spirit to answer their questions by automatic writing on the blackboard. And, in fact, the chalk really moves mysteriously. Certain practices of Freemasonry are definitely spiritism. The modern Umbanda and Macumba cults in South America are a rebirth of spiritism in the special cultural environment. The relationship between spiritism and the modern drug culture still needs to be examined. The openness of modern youth to the mystical and supernatural realm gives spiritism another disastrous opportunity. Spiritistic practices often lead to demon possession, from the mild form of taking hold of certain areas of the human personality (like a spirit of hatred, lust, lying, or anger) to the terrible forms of total possession.

*Spiritism in cultural and family traditions* — The fear of evil spirits and hope of help and protection from ancestors have created many customs, not only in primitive animism but also in the more sophisticated Asian, African, Latin American, and European societies. Here are some examples from Indonesia. The newborn child is given the name of a famous ancestor in the belief that the spirit of the ancestor will protect and help the child all through life. The ancestor may appear later in crisis situations of life. A young couple have to eat a specially prepared meal dedicated to certain spirits the day before marriage. People visit the graves in crisis situations of life to pray to the dead. The graves are visited also at certain days, not to pay respect to the dead or honor them, but to establish contact for help. Or they fellowship with them as in the Chinese family-meal at the graveside. A Muslim family would invite their neighbors for a "Selamatan" (a meal of thanksgiving or in connection with the passing away of a member of the family). The food would be specially dedicated to the spirits before everybody participates.

*Spiritism in world religions* — Praying for and to the dead is practiced widely by Muslims, Hindus, and often Christians also. The Muslim family holds a special gathering for a dead family member on the third, seventh, fortieth, seventieth, and one hundredth evenings after death. This practice is continued by many Christians in Indonesia, but serving the spirit of the dead in a Christian way. The distinction Catholic theology makes between honoring dead saints and praying to them does not exist in practice. Thus many Catholics enter into spiritism, especially through the Mary cult. Hinduism with its teaching of reincarnation of the soul is also an expression of spiritism. The teaching of Islam differentiates between man, angels, djin (good spirits, also called Islam spirits), and evil spirits. The djin have to hear the Koran and believe it. To foster relationship with the djin in order to receive supernatural power from them constitutes a large field of hidden practices and secrets from which the imam and Muslim leaders execute their powerful influence and are

feared. It has been proved again and again that a presentation of the Gospel in power and authority even in confrontation with the secret spiritism of Islam breaks the way into the heart of an orthodox Muslim, whereas an intellectual presentation usually fails. Although the Bible clearly states its position against spiritism, forbidding it (Deut. 18:10-11; Lev. 20:6,27; 19:31), the appearance of the spirit of Samuel in I Sam. 28:12 has been used as Christian warrant to defend spiritism. Whichever exegesis one holds, one thing is clear: Saul died as a direct result of practicing spiritism (I Chron. 10:13-14; cf. Lev. 20:27).

(ii) *Hyperaesthesia and telepathy* — We have to draw a line between the neutral form of telepathy and hyperaesthesia and the occult form. Two people who love each other can understand each other even when separated. They can think the same thoughts, they may feel what happens to the person loved. In the same way a person with the faculty of hyperaesthesia (intense sensibility) may suddenly be confronted by a vision. In the middle of the day he may see clearly what happens many hundreds of kilometers away. However telepathy can become a powerful means of calling and directing people from a distance. Here we pass the borderline and enter the field of occult telepathy. Intense sensibility can also go together with the faculty of clairvoyance. The person sees, for instance, a coffin carried out of a house and in a short while this becomes true. Clairvoyance is often inherited by children whose parents have been actively engaged in occultism. This faculty can also be enlarged and become the means of soothsaying (see Acts 16:16-18).

(iii) *Fortune-telling and soothsaying*. — The Romans of old tried to tell the future by examining the stomachs of certain animals, just as certain tribes in Indonesia still do today. The Egyptian way of telling one's fate out of the coffee grounds in a cup is still practiced in many parts of the world. Not only primitive tribal people know coming events by cries of birds, but educated people in Europe also fear the cry of the nightowl because it brings calamity. But the most popular means to find out about the future in our days is the laying of cards, the reading of a horoscope and the interpretation of handwriting and hand-lines. Not only is much deception practiced by fortune-telling, astrology, and horoscopes, it also has to be emphasized that many people, by believing the soothsaying, get under occult influences. The powers of the darkness are given an opportunity to fulfill the soothsaying which the person believes. Also fear and constant remembrance of the soothsaying can drive a person to fulfill these soothsayings himself. The Bible clearly forbids every form of soothsaying (Deut. 18:10).

In addition to the above we should note also that where occultism has been practiced in the past, or is still being practiced, or where suicide or murder have taken place, objective manifestations of ghosts may take place. "Objective manifestations" means that ghosts are not the subjective experience of certain people but are seen by people not attached to the situation and the place. Many may laugh about these manifestations: doors opening themselves, the noise of footsteps, being gripped at the neck, or being drawn out of bed by unseen hands, seeing horrifying faces, etc. But those who have had such experiences have stopped laughing. Sometimes missionaries are offered cheap houses for sale or rent. They

are in most cases ghost houses. The servant of the Lord can enter them in the full armor of God and carry out a good spiritual springcleaning, commanding the spirits in the Name of Jesus to go. However, this should not be done alone, but in the company of believing, praying Christians.

## 2. *The way into liberty: different aspects of the deliverance ministry*

On the ground of Christ's finished work at Calvary and his total victory on Easter morning, we are called to lead those who believe in him into the perfect liberty of the children of God. Here are five important aspects of the deliverance ministry.

a. *Analysis: understanding the case*. — Deliverance ministry is personal ministry, which demands time, concern and love. The Lord's servant may during the personal counseling session explain carefully the various forms and manifestations of occultism. Seldom does a person admit when asked that he has been engaged in some form of occultism. However, as he is confronted with the different occult practices, the Holy Spirit sheds light into the past (John 16:8), and instances of occult involvement come to remembrance, even from early childhood. Therefore the counselor needs to have a large understanding of the different forms of occultism and how they apply in the cultural environment in which he is working. Because of this, we have given much space to outlining the various manifestations of occultism. Under the guidance of the Holy Spirit and in a praying attitude, the counselor will pray from this knowledge and help the person in need to understand his occult bondage. The Lord's servant may also observe certain distinct signs and features in the life of the person in bondage which point to occult involvement. In the realm of character, he is hard, egoistic, unsocial and introvert. In the realm of passion there are abnormal sexuality, outbursts (fits) of anger, and kleptomania. In the realm of the soul there is depression, haunted by fear, anxiety, and temptation to commit suicide. Finally, in the spiritual realm there is militant atheism; resisting God's Word or going to sleep when God's Word is proclaimed; hatred towards Christ and especially His atoning blood; inability to concentrate in prayer or mention the name of Jesus in prayer; a negative, cynical attitude towards the Gospel; and inability to believe. Also certain nervous and mental sicknesses may indicate occult involvement. However, here we enter a difficult field. It is not easy to draw the line between mental sickness with a medical background and mental sickness with an occult background. The charisma of the Holy Spirit, the ability to distinguish between spirits (I Cor. 12:10), provides a tremendous help in this delicate task. Christian doctors and psychiatrists anointed by the Holy Spirit with the gift of discerning of spirits are God's special gifts to the church to meet the challenge in the tremendous increase of occult-demonic mental sicknesses in our time.

After the various occult involvements have been brought to light, the counselor has to point out that active or passive occult involvement will bring about a special relationship to the devil which we may call "bondage" or "occult ties." Use of the powers of darkness in a conscious or unconscious way gives the devil a right on this person's life. The devil can present the bill as he will surely do, at least when the person dies. Not

a few have witnessed the terrible, unpeaceful death of people who have been engaged in occultism. The occult ties and bondages have to be broken and the right of the devil on a person's life has to be renounced and abolished. Why does a person who has accepted the Lord Jesus as his personal Savior and has experienced the forgiveness of his sins and the indwelling of the Holy Spirit still need to be delivered from his occult involvement in the past? Does this not minimize the power of redemption? In Acts 19: 18-19 it is said about the believers in Ephesus, "Many also of those who were now believers came, confessing and exposing their practices. And a number of those who practiced magic arts brought their books together and burnt them in the sight of all." It is not quite clear, if the believers in Ephesus were still secretly practicing occultism — this would be the case as in many churches today — or practiced magic art before they became Christians and were now confessing it and destroying everything attached to it, however valuable. The point is that they made an open break with their occult past and entered consciously into their position in Christ, committing themselves totally. Note that this liberating work of the Holy Spirit took place after Paul had ministered at least two years in Ephesus. Thus, there is a sure scriptural ground for the deliverance ministry among believers. It does not matter how a person enters into the conscious realization of his freedom in Christ including freedom from the futile ways inherited from his fathers (I Pet. 1:18) — the most important thing is that he has entered into his liberty in Christ.

*b. Confession: breaking the power of sin.* — Secrecy is the power of certain sins. Therefore their power can only be broken by bringing them into the light. In principle the Bible does not differentiate between small and big sins, but the list of the sins mentioned in Rev. 22:15 is of special significance. People involved in occultism have entered a direct relationship with the devil. In order to break this relationship it has to be confessed openly. The secret dark practices have to be betrayed. This means that the patient has to confess and name his active and passive involvements in occultism one by one. It is often through the battle of intercession that the secret relationships to the devil are really mentioned by name. Here are other Scripture verses which mention the need of confession: Jas. 5:16; I John 1:9; Acts 19:18; Matt. 3:6. Therefore, we need to prepare and offer ourselves as priests of the church (I Pet. 2:8-9).

*c. Renunciation: setting the prisoner free.* — The early church requested those who had come out of heathen life and worship to renounce openly their relationship to the power of darkness before they were baptized. This prayer of renunciation is not a formula but it must contain the following three points: confession of every occult involvement by name, renunciation of those occult ties in the Name of Jesus, and full surrender to God the Father, the Son, and the Holy Spirit. Thus, this prayer may take the form (spoken by the person in need and led by the counselor sentence by sentence), "I renounce the devil and all his works, every right and relationship he has in my life...now mention the confessed occult practices one by one. In the Name of Jesus I deny them, and I surrender now my life to you — God the Father, the Son and the Holy Spirit, only to follow Thee and to trust in Thee until the end of my life." After the patient has been led in the prayer of renunciation an opportunity should be

given to him to offer a free prayer of thanking the Lord. This free prayer will reveal if he has been really delivered from the occult bondage. It is often not without a terrible battle that the person in need follows in the prayer of renunciation. Here the Lord's servant has to bind the powers of darkness on the basis of Matt. 16: 19; 18:18 and set the prisoner free. If the person has not yet received Jesus as his personal Savior, then personal counseling according to normal lines should follow immediately.

*d. Casting out: dealing with demon possession.* — Do not cast out demons where there are none, otherwise the patient really believes that he is demon-possessed. On the one hand we have to act carefully in order to differentiate between demon possession, mental sickness, and emotional fits; on the other hand, we have to act firmly and in authority. Emotional fits can be detected by simply using a needle. Many cases of demon possession can be marked out clearly by observing the following signs: speaking with a different voice; laughing and mocking in a satanic, abnormal way; unnatural physical strength and behavior; and attacks of anger and hatred when the Name of Jesus is mentioned. The person may defend himself against the servant of the Lord by going off into unconsciousness. Other cases similar to mental sickness need the gift of discerning the spirits, prayerful consideration, and the advice of a Christian psychiatrist.

Do not rush into the ministry of exorcism. Jesus teaches to be prepared by prayer, fasting, and faith, (Matt. 17:19-21). We have to wait until a team of believing Christians is ready to support the ministry of exorcism. Jesus' promise given to a small group ministering in faith in Matt. 18: 19-20 is of real importance for the deliverance ministry.

Do not lay hands upon a demon-possessed person, but command the evil spirits in the Name of Jesus to go out! We observe in the Gospels that Jesus commanded the evil spirits when confronted with a possessed person, (Matt. 5:8; 17:18), but He only lays hands upon those who are physically sick (Matt. 8:18; 9:29; Mark 7:33). To his disciples, Jesus gives authority over the evil spirits (Matt. 10:1,8). Paul casts out in the Name of Jesus the spirit of divination from the slave girl in Philippi (Acts 16:18). If we use the mighty Name of Jesus in casting out demons, we need to be in vital personal relationship with him. If we use the Name of Jesus only as a liturgical formula, the experience of the sons of the high priest Sceva may be ours (Acts 19:13-17).

Commanding the evil spirits in the Name of Jesus means that the spirits are confronted with Jesus the risen victorious Savior who has bruised the head of the serpent. Often the spirits try to hide behind the unconsciousness of the patient. Therefore we have to call in Jesus' Name the patient back to consciousness. If the spirits start to agonize the patient bodily, or if they start to speak out of the patient, or if they try to attack God's servant, the victory is very near! Still better if they have to reveal their names, because then certainly they have to go one by one. However, the battle can last for weeks until finally the last most persistent spirit has to leave the person, while the body may be thrown upon the floor, a terrible voice may be heard, or the deliverance may take place in a quiet way. These are the signs that the person is delivered: ability to pray spontaneously, praising and thanking the Lord personally, new shining of the eyes, and deep peaceful sleep.

e. *Follow up: learning to resist the devil.* — Deliverance ministry may be compared with unbinding Lazarus still wrapped in bandages and grave clothes. However, from then on, Lazarus had to walk by himself (John 11:44). The person who has been delivered from occult involvement or evil spirits, has to step out in faith. He or she needs to accept Jesus Christ as personal Savior. Throwing away fetishes and amulets and burning books on spiritism is one step, confessing and renouncing the occult practices another, but then the important third step is receiving Christ and full assurance of salvation. If we fail in the third step a tragedy will take place which Jesus described in Matt. 12:43-45: The evil spirit will reoccupy the empty, swept house with seven other spirits.

The person has to be taught to resist the devil. Therefore he has to understand and enter into his full spiritual inheritance in Christ. He is a child of God, he is redeemed from the sins of his forefathers, he is a new creature, his body is a temple of the Holy Spirit. His old life entangled with occultism has been crucified with Christ. He has been buried and raised with Christ to walk in newness of life, and therefore has to consider himself dead to sin and alive to God. He who is in him is greater than he who is in the world. Putting on the whole armour of God (Eph. 6:10-20), he has to resist the powers of darkness from this position. He has to be taught to take shelter under the protecting power of the Blood of Christ. And finally he has to be taught to command the devil as Jesus did in Matt. 4:10 using the mighty Name of Jesus. A great help for the newly delivered person is a vital, warm Christian fellowship. He learns to study the Bible and to pray. The sympathetic understanding of fellow Christians and their intercession will help to restore him in body, soul, and spirit. The special fellowship around the Lord's table has been a source of strength and healing, to many former occultists.

### Conclusion

The tremendous need for a deliverance ministry is evident. It will still increase as the demonic powers are building up for the reign of the Anti-christ and even try to invade the church. Therefore, deliverance ministry should become an integrated part of endtime-evangelism. It is very dangerous to specialize in deliverance ministry. It is still more dangerous to exploit such a specialized deliverance ministry for sensational reporting, writing, and money making. What our age needs are servants of the Lord; who with deep compassion for those bound by occultism study the various forms of occultism in the different cultural environments, who in simple childlike faith in the authority of Jesus Christ confront and uncover the occult powers, who through preaching and counseling set the prisoners free, who do not allow the devil by unclean lives or motives to have any bridge-head in them, thus, paralyzing their deliverance ministry, but who are totally committed to Christ, filled, anointed, and equipped by the Holy Spirit to lead many occultists into the liberty of the children of God.

## EVANGELIZATION AMONG SPIRITISTS AND OCCULTISTS REPORT

"Spiritism is the religion of our day, undergirding all other religion." In these words the Rev. Detmar Scheunemann outlined the dreadful proportions of a problem that can no longer be regarded as the exclusive property of Asia or Africa, but is truly international with its tentacles reaching to every corner of the globe. The very word "occult" means "hidden," and as these works of Satan were brought into the light of open discussion and exposed for what they were, we began to see the true nature of Satan's strategy for these days and how to fight and live in the victory over him that Jesus gained on the Cross.

The alarming rise in interest and participation in occultism, particularly within Western cultures over the last 10 years, was examined and the main motives for each individual evaluated. These were seen as:

- a. a desire for knowledge
- b. a lust for power
- c. a need for comfort, e.g., in the sense of wanting to contact a recently deceased loved one
- d. a craving for sex which is often used as a catalyst in occult rituals
- e. a need for protection against the occult attacks initiated by others on us
- f. the failure of the church to provide spiritual satisfaction has made many turn to occultism. This applies, for example, in the church's lack of answers to some of the problems that the occult poses and the fact that miracles such as healing which used to be part of the regular ministry of the church now appear to be Satan's own province. He is bringing many into bondage while the church of Christ stands in the wings failing to exhibit the faintest flicker of the supernatural power of a living God.

It was seen that occultism was not only rife in the world, but could also touch the church. Christians are not immune from bondage; and part of Satan's strategy was seen to be to so involve Christian leaders and laity that God's work might be hampered, and his churches hindered from rising into heavenly places with her Lord. Some Christians are also inadvertently trapped by the evil one in the use of "Christian" fetishes such as a Bible, or a Cross. An example of this was the way a soldier might take a Bible into war with him in his rucksack, not to read, but for protection! Satan will try anything in his attempts to spoil the Christian's blood-bought heritage of real life in Jesus, but it was stressed that time and again he was being defeated when confronted with the power of the blood of Jesus and the authority of his name.

Much of Satan's mystique and power lies merely in the veil of secrecy behind which he hides. This veil was illustrated by the descriptions of African participants in recalling the dismissal of occult forces by past missionaries as "mere superstition," and the idea that with education the African would soon grow out of them. It was felt that here was a real area with which the Congress was dealing, merely by having these sessions — as many of us were facing for the first time the true reality and implications of demonic activity in this world in which we live. One of the results