

Department of World Mission

SDA Theological Seminary

Andrews University

**“A Biblical and Theological Foundation  
For a  
Seventh-day Adventist  
Practical Approach to Deliverance Ministry.”**

By

Pastor Michée B. Badé

(Adventist Frontier Missionary in Benin since 2006)

MA,

A paper presented to the Mission Conference on:

"Spiritual Warfare and the Occult in Scripture, History, and Contemporary Society."

September 2015

(Unless indicated otherwise, the texts of Scripture quoted in this article are from the King James 2000, SwordSearcher 4.5 Deluxe Edition, Copyright © 2004)

## Contents

I.	Introduction.....	3
	A. Objectives.....	3
	B. Scope and Limits.....	5
II.	Proposal for a Seventh-day Adventist's Methodology on Practical "Deliverance".....	5
	A. My Background and My Experience.....	5
	B. How Should Seventh-day Adventists Approach a Demon-Deliverance.....	8
	1. Free from Prejudices.....	8
	2. Twelve Steps in Holistic Demon-Deliverance.....	12
	3. Five Practices to Avoid.....	34
III.	Conclusions.....	40
IV.	Recommandations.....	43
V.	Annexes	
	A. Defining some Terminologies and Concepts	
	B. When is Deliverance or Exorcism Needed or Necessary?	
	C. Issues at Stake in an Adventist Approach to "Deliverance Ministry"	

## I. Introduction

The Seventh-day Adventist (SDA) Church believes that during His earthly ministry Christ had victory in all His encounters with Satan and his demonic forces<sup>1</sup>. Adventists argue that although those "spiritual wickedness in heavenly places" (Ephesians 6:12) still roar today like a lion seeking whom to "devour" (1 Peter 5:8) or operate with discretion and subtlety like the snake seeking whom to "deceive" (Genesis 3:1, Matthew 10:16, Revelation 12:9), every disciple of Christ by faith in a diligently waged warfare can be potentially empowered by the Holy Spirit to have victory over the deceptive and destructive power and malice of Satan and demons.

Unfortunately, this biblically sound doctrinal statement (the Seventh-day Adventist Church's doctrine on "Christian Spiritual Warfare"), that clearly emphasizes Christ's dominant authority and power over Satan and his agents<sup>2</sup> has been a source of debates, dissensions and polemic as regard to its practical aspects in some Adventist's quarters.

### A. Objectives

The first goal of this article is to make a proposal of an holistic approach for a "Practical Spiritual Warfare and Deliverance Ministry" that can be in conformity with the 28th Fundamental Belief ("Growing in Christ") of the Seventh-day Adventist Church voted during the 2005 General conference Session in Saint Louis, Missouri. To meet that

---

<sup>1</sup> See "*Seventh-day Adventists Believe, A Biblical Exposition of Fundamental Doctrines*," Ministerial Association General Conference of Seventh-day Adventists, (Boise, ID, Pacific Press Publishing Association, 2005), 149.

<sup>2</sup> "*Spiritual Warfare*" and "*Deliverance Ministry*" and *Seventh-day Adventists*, SDA Biblical Research Institute (SDABRI) Report, 1983, <http://www.sdanet.org/atissue/warfare/>. See also Samuel Koranteng-Pipim, Editor, *Here we Stand*, (Berrien Springs, Michigan: Adventist Affirm, 2005), 163-205.

overarching goal, this paper will ground its suggestions on two principles dear to Seventh-day Adventists: 1) faithfulness to the Scriptures; and 2) relevance for mission in every culture.

The second goal of this article is to raise awareness that after 10 years, the 28th Fundamental Belief of the Seventh-day Adventist Church still does not take into account the full breadth of biblical evidence on Spiritual Warfare topics. In particular, regarding some the interplay of Scripture and practical aspects of such ministry in those cultures which the 28<sup>th</sup> Fundamental Believe was initially primarily intended for (cultures where demon-possession is common occurrence). Nyundi argues that the new doctrine, a “biblical rational” was mainly to provide for African SDAs a doctrinal position that will “express the church’s understanding of God’s power to give victorious life over the powers of evil to the believers in Jesus Christ.”<sup>3</sup>

Based on some case studies, the present article presents a timely missiological need of practical "deliverance ministry" in the Seventh-day Adventist Church. With an attitude of humility and a putting aside of attitudes of defiance, prejudice, misjudgment and self-confidence, this article cautiously and candidly investigates, examines and evaluates controversial assertions in practical deliverance ministries. As we study the living Word of God in fasting and earnest prayers, we pray that its teachings decide on all controversies and are the standard of all our doctrines and practices.<sup>4</sup>

---

<sup>3</sup>Nehemiah M. Nyaundi, *The challenge to "growing in Christ" in Africa*, Ministry October 2007: <https://www.ministrymagazine.org/archive/2007/10/the-challenge-to-growing-in-christ-in-africa.html> Archives / 2007 / October

<sup>4</sup>1888 Materials, vol. 1, p. 46. See Gerard Damsteegt's article "When Is a Doctrine New Light?" , the 9th Chapter of the outstanding SDA book, "Here we Stand," edited by Samuel Koranteng-Pipim, (Berrien Springs, Michigan: Adventist Affirm , 2005), 129.

## **B. Scope and Limits**

This paper will not evaluate the terminologies and practices seen and used in current "deliverance ministries," e.g. "Foothold," "Familiar Spirits," "Soul Ties," "Generational Bondage (Sins)," "Vice Spirits," "Territorial, Institutional and Religion or Cosmic levels Spirits or Warfare," "Power Christianity;" "Aggressive prayer warriors;" "Prayer offensives;" "Prayer walks;" "Jericho marches;" "Praise marches;" "Prayer expeditions;" "Deliverance of cities;" "Prayer journeys;" "Prayer on-site;" "Generational bloodlines curses;" "Bind demons;" "Strategic-level Spiritual Warfare" (SLSW); and "Set" or "Fixed ritualistic prayers" etc.). Arguing from the premise that a proliferation of false money bills does not mean that the genuine money bills do not exist, this article describes vocabularies and practices present in our master's (Jesus Christ) model of Spiritual Warfare that remain largely absent in the current Seventh-day Adventist approach to "Spiritual Warfare and Deliverance Ministry. Having provided some parameters for this paper, we now turn to our proposal of a Seventh-day Adventist's Methodology on Practical Deliverance, and defining the terminologies and concepts within this paper.

## **II. Proposal for a Seventh-day Adventist's Methodology on Practical "Deliverance."**

### **A. My Background and My Experience**

My 20 plus years of experience in deliverance sections in 5 countries including the United States of America with over 50 actual cases of demon-possessed people delivered by the grace of God begun in 1984. I was only in my early teenage years when I witnessed my first deliverance session (on a woman demon-possessed) conducted by Pastor Baba Fofana, an Ivorian Seventh-day Adventist minister with a Muslim background today my father-in-law. Today we are both known for our active involvement in deliverance sections in our Union-

The West Sahel Union Mission made up of 5 French speaking West African Countries. (Cote d' Ivoire, Togo, Benin, Burkina Faso and Niger). But before giving more details on my experience I want to acknowledge that personal experiences cannot be the "final authority on religious matters;" only the living word of God and the teaching of the Holy Spirit have that role.<sup>5</sup> However, Adventist theologians believe that as God uses history and nature, human experience is also a mean of His revelation.<sup>6</sup> EGW writes that because Christ was "in all points tempted like we are, yet without sin" (Hebrews 4:15) He knows by experience what our weaknesses and wants look like, and "where lies the strength of our temptations."<sup>7</sup> She also reveals that though with the same power and control over our minds, Satan, by exercise and experience has increased his power a hundredfold.<sup>8</sup> Thus, argues Kraft, it is a myth to believe that it is possible to be objective in one's interpretation of the scriptures without using or referencing one's personal life experience.<sup>9</sup> This is true in many Bible teachings (e.g. prayer, fasting, the laying on of hands, anointing, baptism, holy communion, witnessing, prophesying, and healing etc.) but this is particularly true in demon-deliverance ministry. You either have experience of those Bible truths or you lack experience. And on the subject

---

<sup>5</sup> See John Glass, "*Beware of deliverance ministries*" Ministry Magazine, Ministerial Association, General Conference of Seventh-day Adventists , (Hagerstown, MD: Review and Herald Publishing Association, 1992), 12.

<sup>6</sup> See Samuel Koranteng-Pipim, Editor, *Here we Stand*, (Berrien Springs, Michigan: Adventist Affirm, 2005), 40; "*Seventh-day Adventists Believe, A Biblical Exposition of Fundamental Doctrines*," Ministerial Association General Conference of Seventh-day Adventists, (Boise, ID, Pacific Press Publishing Association, 2005), 25.

<sup>7</sup> Ellen G. White, *The Ministry of Healing*, (The Perfect Library, 2014), 615-617. Kindle Edition.

<sup>8</sup> Ellen G. White, {3T 328.1} , cited by Dr. Conrad Vine, "Worldview" 15.3b.; Feb 6, 2015 at 11:15 AM)

<sup>9</sup> Charles H. Kraft, *The Evangelical's Guide to Spiritual Warfare: Practical Instruction and Scriptural Insights on Facing the Enemy* (Bloomington, Minnesota: Baker Publishing Group, 2015) Kindle Locations 599-605). Baker Publishing Group. Kindle Edition.

of demon-deliverance many Seventh-day Adventists have only intellectual knowledge. A small number in our midst have had genuine observational knowledge and very few have experiential knowledge.

Thus, in 1995, while studying at the Adventist Seminary of West Africa (ASWA now Babcock University) in Nigeria for my pastoral training my life and my worldview faced a major shift in "Christian Spiritual Warfare". My late immediate younger brother Clement (called to rest in Christ with the hope of the first resurrection in 2002) with two of his friends and "deliverance team prayer partners" had a similar experience the seven sons of Sceva, had in Acts 19:13-16. But their case was worse. The 3 old women claiming demonic harassment they were praying for were witches running away from some occult duties. Importuned by their prayers, my brother and his two friends (all in their early twenties) were literally attacked by the evil spirits living in those witches. Unfortunately, the evil spirits hit them on their heads and the consequence was instant mental illnesses. The 3 witches left the three boys in a pitiful condition. The scene after this event was unbelievable. Bibles and hymns were torn in pieces. The news reached me and when back home a few weeks later for the summer holidays I was shocked to see my brother in such condition. He had been indoors for weeks, with no bathing or real communication except when my parents would take him from time to time to different churches for prayer. His supernatural strength required many people to control him. I was confused. What should I do? Here was I, the future minister of the family and I had no clue on what to do to deliver my brother or heal him and have his personality restored. When alone, I would go on my knees imploring God's intervention. God had mercy and answered our prayers. But it took 2 months of intense persistent prayer and fasting with my brother to have him set free from the mental illness caused by those evil forces. My brother was delivered. In 1998, my brother joined the Seventh-day Adventist

church. He was later elected as a deacon in the local church. But the scars of his encounter with powerful demons were still visible. Though he was delivered and back to his daily normal life activities, my brother could no more think in terms of long term plans. He saw no need of going back to school to complete his education and he saw no reasons to get married. I was sad to see my mother in tears with his new personality. Although I had read intensely on "deliverance from demonic possession" while trying to help my brother, and seen actual instances of deliverance sessions on TV or in some charismatic churches, I was too proud as an Adventist to copy non-Adventist practices. So my only references in my early years of ministry were the Bible and the deliverance session I had witnessed in my early teenage with Pastor Baba Fofana. The little I could remember of his approach inspired me during my prayers for my brother. I did not know that God had a plan for me since my first experience as a teenager. My experience with my brother post demon-possession condition never left me the same. Since then, everywhere I go, my prayer has always been "Please Lord, use me to set free captives under Stan's control or demonic influence". I humbly think that the Lord has been answering that prayer before my brother Clement was killed in 2002 during the Ivorian civil war.

## **B. How Should Seventh-day Adventists Approach a Demon-Deliverance Session**

### **1. Free from Prejudices and Be Pioneers**

This article has assumed from its insertion that the Seventh-day Adventist Church's controversy surrounding "Deliverance Ministries" is not regarding the legitimacy per se of such ministry, which is clearly outlined in the Scriptures and the writing of Mrs. White, but on the "dangers inherent in misapplication, misuse, and mishandling of this kind of



ministry"<sup>10</sup>. It is an indisputable fact that many Seventh-day Adventists are actively involved in Deliverance sessions in different parts of the world. Unfortunately, however, the Seventh-day Adventist Ministers Manual is silent on the subject. We found neither in our seminaries, our pastoral ministry magazines, nor in our textbooks any suggestion of practical approaches to deliverance sessions. While we have in divers books numerous models on how to preach a sermon (homiletic), how to conduct a divine worship service, a public evangelism program, a child dedication service, a wedding program, a funeral service or even a church budget, and many more activities related to pastoral ministry and the elder office, we have no practical model of an holistic approach to a demon-deliverance session. The argument often given is that "There are no given formula or secret technique that Christ passed down to his disciple to that effect."<sup>11</sup> As this is true, it is also the same fact for the other subject listed above. How come we have detailed procedures or approaches for other aspects of the pastoral ministry such as worship services, communion services, evangelism programs etc. and not for an important aspect of the pastoral ministry such as setting the captive free? The result of such prejudices in the church toward deliverance ministries is that, (to my knowledge), Seventh-day Adventist authors who try to offer some approaches or models<sup>12</sup> are not always explicit concerning the "how" to practically engage in a demon-deliverance session. Either they simply lack experience or they are seriously influenced by the strong negative reinforcement

---

<sup>10</sup> See "*Spiritual Warfare*" and "*Deliverance Ministry*" and *Seventh-day Adventists*, (SDA Biblical Research Institute Report,1983), <http://www.sdanet.org/atissue/warfare/>, see also Samuel Koranteng-Pipim, Editor, *Here we Stand*, (Berrien Springs, Michigan: Adventist Affirm, 2005), 182.

<sup>11</sup> See Kwabena Donkor, Editor, *The Church, Culture and Spirits, Adventism in Africa* (Hagerstown, OMD: Review and Herald Publishing Association, 2011), 173.

<sup>12</sup> See Louis Torres "How Deliverance Comes", *Demons or Angels, Demonic Possessing*, (Chicago, IL: Remnant Publication, 2013), 79-81; Kwabena Donkor, Editor, *The Church, Culture and Spirits, Adventism in Africa* (Hagerstown, MD: Review and Herald Publishing Association, 2011), 133-239.

we have as Seventh-day Adventists concerning "Spiritual Warfare and Deliverance Ministry". If I was among those who praised God in 2005 for his leading in His remnant church, I was sad to see how we downplayed the subject of "Deliverance ministry" to the point of choosing for the doctrine a title "*Growing in Christ*" that does not match implicitly the content of the doctrine which says in its first sentence: "*By His death on the cross Jesus triumphed over the forces of evil. He who subjugated the demonic spirits during His earthly ministry has broken their power and made certain their ultimate doom.*"<sup>13</sup> This even more remarkable because the preceding and the subsequent doctrinal statements (the 10th SDA fundamental belief-"Experience of Salvation" and the 12th fundamental belief- The Church") say respectively: "*In infinite love and mercy God made Christ, who knew no sin, to be sin for us, so that in Him we might be made the righteousness of God*"<sup>14</sup> and "*The church is the community of believers who confess Jesus Christ as Lord and Savior.*"<sup>15</sup> The link between those doctrines' titles and their first statements is obvious, but that is not the case for the 11th fundamental belief of the Seventh-day Adventist Church ("Growing in Christ"). My guess is that this title is the acceptable formulation of the new doctrine between those who did not see in the first place the need for the church to engage in a proposal of a "28th Fundamental Belief" and those who did.<sup>16</sup>

---

<sup>13</sup> See "*Seventh-day Adventists Believe, A Biblical Exposition of Fundamental Doctrines*", Ministerial Association General Conference of Seventh-day Adventists, (Boise, ID, Pacific Press Publishing Association, 2005), 149.

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

<sup>15</sup> Ibid, 163.

<sup>16</sup> See Samuel Koranteng-Pipim's article "*Do We Need a 28th Fundamental Belief?*", "*Here we Stand*", (Berrien Springs, Michigan: Adventist Affirm 2005), 101-121.

However, by God's grace, through earnest prayers and the obvious missiological need of practically addressing the issue of "demon-possession" in the Seventh-day Adventist church, materials continue to be officially produced, even though not yet detailed. A good example was the 2011 publication, *"The Church, Culture and Spirits, Adventism in Africa,"* prepared by the SDABRI. My special thanks go to all the contributors for their pioneering work. Some of you have been my pastors (Pastor J. A. Kayode Makinde, Pastor Andrews Ewoo), my teachers (Vida Mensah, Sampson M. Nwaomah, Philemon O. Amanze), and some are my personal friends. Some of the points I am going to share now are confirmed in some of the separate writings of these individuals<sup>17</sup>. It is true there is no "magic formula" or "secret approach" to "Spiritual Warfare and deliverance ministry" but I would urge you to agree with me that in teaching and learning strategy there is nothing better than having guidelines or outlined steps.

Hence, I propose an SDA framework for deliverance ministry below based on my experience of such ministry and what God has revealed in the Scriptures and Spirit of Prophecy. We are called to be agents of God in His deliverance ministry.<sup>18</sup> To bring freedom and relief to victims of Satan's influence and control. "A true doctrine calls for far more than

---

<sup>17</sup> See Mkombe Canaan, *The Role of The Church Community in Coping with Spiritualistic Manifestations*; Lameck Miyayo, *Casting Out Demons: Lessons From The bible*, Sampson M. Nwaomah, *Anointing with Oil in African Christianity: An Evaluation of Contemporary Practices*; Kwabena Donkor, Editor, *The Church, Culture and Spirits, Adventism in Africa* (Hagerstown, OMD: Review and Herald Publishing Association, 2011), 158-59,162, 170-184.

<sup>18</sup> Ellen G. White, *Selected Messages* (Hagerstown, MD: Review and Herald Pub. Assoc., 2006), book 2, p. 353. Cited by Lameck Miyayo, Kwabena Donkor, Editor, *The Church, Culture and Spirits, Adventism in Africa* (Hagerstown, OMD: Review and Herald Publishing Association, 2011), 169.

mere belief—it calls for action."<sup>19</sup> And we Adventists believe that "Wherever truth is found, we must embrace it".<sup>20</sup> And so we now turn to the 12 proposed steps for an holistic deliverance ministry among SDAs.

## 2. Twelve Steps in Holistic Demon-Deliverance

### Step 1 - A Divine Calling

We can identify people's divine calling by their God-fearing life style (spiritual, good reputation in the Church and the community, Ex. 18:21; Mat. 7:16, 20; Acts 6:3; and 1 Timothy 3:7). The Bible says that different gifts of the Holy Spirit are bestowed to church members for the "perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Ephesians 4:12). For Paul, Christ's church cannot be edified without the presence of all ministries. Though each Christian is given in the name of Jesus Christ of Nazareth the potential power to cast out devils by faith, not all Christians are gifted by the Holy Spirit to have that as a ministry.<sup>21</sup> Those with such divine gift have a natural awareness of spirit activities and influence. They feel the need for preemptive prayers in some places with some evil atmosphere. They have developed a "Spiritual Warfare consciousness", a "conflict sensitivity" and the mentality of an agent of deliverance.

---

<sup>19</sup> *Seventh-day Adventists Believe, A Biblical Exposition of Fundamental Doctrines*", Ministerial Association General Conference of Seventh-day Adventists, (Boise, ID, Pacific Press Publishing Association, 2005), 6.

<sup>20</sup> See Samuel Koranteng-Pipim, Editor, *Here we Stand*", (Berrien Springs, Michigan: Adventist Affirm 2005), 40.

<sup>21</sup> The Biblical Research Institute stated clearly in its 1983 report that "*Not every Christian who names the name of Christ is called upon by God to engage in the work of casting out evil spirits*". (emphasis supplied) See *Spiritual Warfare*" and *Deliverance Ministry*" and *Seventh-day Adventists*, SDA Biblical Research Institute Report, 1983, <http://www.sdanet.org/atissue/warfare/>. See also Samuel Koranteng-Pipim, Editor, *Here we Stand*, (Berrien Springs, Michigan: Adventist Affirm, 2005), 181.

## **Step 2 - Discernment**

For many Christians, the discernment of demonic oppression or possession is difficult and complex. For others it is easy. The question is how to differentiate phenomenology from ontology. How do we differentiate mental illness symptoms from signs of demonic manifestations. How do we separate someone seeking emotional attention from one looking for demon-deliverance? How do we rule out physiological and biophysical causes in a diagnosis of bizarre human behaviors? Experts in the sciences can help us, but such tidy and ideal scenarios are not always real-life occurrences. Thus, as we pray for discernment in this ministry it is important to note that EGW states that those who desire to be acceptable co-worker with Christ have to strive for efficiency, increased knowledge and deeper discernment.<sup>22</sup>

## **Step 3 - Consent of the Demon-possessed or Demand from a Relative**

Because it is difficult, if not a waste of time, to try to pray for the demon-deliverance of a demon-possessed who does not want to be set free for one reason or the other, it is crucial to have an explicit consent and a sincere desire of the demon-possessed for deliverance before undertaking any deliverance session. The Scriptures say "let him call for the elders of the church" (James 5:14). I have had two major cases where the victims were two young ladies and they experienced torn desires over deliverance (Larissa in 2009 and Vanessa in 2013). For Larissa, her dilemma was that although her personality, her health and

---

<sup>22</sup> Tough talking to Physicians (Medical ministry or first level of Healing ministry), Her recommendations are applicable to all other ministries prompted by spiritual gifts such as Miracle ministry or Deliverance ministry. See Ellen G. White, *The Ministry of Healing*, published in 1905, (The Perfect Library, 2014), 1065-1067. Kindle Edition.

studies were affected by the demons leaving in her, she wanted to keep some of the power she received from them (Acts 16:16). She could travel to distant places without moving physically and hurt people that were not favorable to her demands in certain areas. She also had divination and levitation powers she wanted to keep. In the case of Vanessa, she felt cared for when family members were all around her and taking care of her whenever the demons would take over and control her behavior. She felt loved and did not want to lose those moments of attention she received from family members and from her husband. Such cases need real discernment, prayer, and should not involve a rush to engage in a deliverance session. Victims still have to be delivered because the demons might well be responsible for their dilemma and unreasonable indecision.

In the case of children or people who cannot express their will, we need to make sure a close relative (parents if possible for children) requests and consents to the deliverance session.

#### **Step 4 - Preparation of the Demonized through Prayer and Fasting**

Once we have the expressed and sincere desire for deliverance of the demon-possessed or his family, the next step is his or her preparation for the deliverance session. This preparation generally begins with some days of fasting (generally 3 or 4) and regular reading of selected Bible texts and prayers. When the demonized is a female, the female member of the deliverance team will instruct her in advance to be dressed with strong under-clothing under her regular clothes. (The next point will explained further why this dressing precaution). But again, this is desirable in ideal circumstances. More ideal in the preparation

of the demonized is the use of an interview with a "deliverance questionnaire."<sup>23</sup> Those questions are designed, if answered with honesty and openness, to reveal the "spiritual history" of the demonized and prepared him or her for the deliverance session and also help in reducing his fears.<sup>24</sup> In my experience (please remember my African background and the African context of most of my experiences) I have had only a few cases where I conducted an interview, and this is mostly required when the exorcism or the deliverance session is taking longer and the demons are developing resistance more than usual. Otherwise, generally, the person will briefly tell his condition and what he want God or the Lord Jesus Christ to do for him or her. Then I ask the victim to confess all his/heir sin in a short prayer and ask him/her if he/she believes that Christ can deliver him/her.

This brief interview (that does not necessarily need to be with a written questionnaire) can sometimes help clarify the reasons for the demons' presence in the person's life - reasons that are not necessarily related to the person's actions or choices. For instance, I witnessed a pitiful scene with Esperance, a young Adventist teenage girl, who became demon-possessed because she refused the invitation of her class mate who wanted to go out with her. The young man put a love-spell on Esperance who was a beautiful girl (most Africans know what I am talking about) so that she would be favorably inclined towards him and accept his request for a date. I learned from Esperance case that not all demon-possessed girls from a "love spells" are of loose morals and involved in sexual promiscuity. Esperance was a committed SDA Christian girl. She had been fighting alone for months or years the demons

---

<sup>23</sup> See a short version of a "deliverance interview" by Francis MacNutt, *Deliverance from Evil Spirits: A Practical Manual*, (Grand Rapids, MI: Chosen Books, 1995, 2009), 2651-2652. Kindle Edition; or a more comprehensive version of it by Carson Michael, *Exorcism - A Christian Manual* (2014), 670-729. Kindle Edition

<sup>24</sup> Carson Michael, *Exorcism - A Christian Manual* (2014), 670-681. Kindle Edition

living in her with the mission to make her become a prostitute and a sex-slave to the young man who used the spell on her. During her deliverance session, she quoted long Bible passages of head and by her personal involvement in the deliverance session one could see that she earnestly desired and wanted to be set free from the evil spirits in here. How could God allow such an innocent child of His that loves him that much to be such a victim of the enemy was a mystery to me. After her I had more similar cases like that of Esperance. Maybe John 9: 3 "that the works of God should be made manifest in him" could be applied to all those cases. Thus, although there is always a reason for the demons' presence, the demonized is not always directly at fault. And I don't think the Sprit of Prophecy contradict that.

### **Step 5 - Team Preparation and Involvement through Prayer and Fasting**

MacNutt shares four good reasons (and most exorcists will agree with him) why it is preferable to engage in a deliverance session with a team:<sup>25</sup>

1. *Avoid Scandal.* They must be different genders in the team to prevent the possibility of scandal with the opposite sex. When praying for a demonized person, the spirits' reactions are very unpredictable. The person can undress herself involuntary under violent body movements (Matt. 8:28; Matt. 15:22; Mk. 9:18; and Lk .9:39), and it will not be appropriate for a team member of the opposite sex to help the female dress up back in such situation.

---

<sup>25</sup> Francis MacNutt, *Deliverance from Evil Spirits: A Practical Manual*, (Grand Rapids, MI: Chosen Books, 1995, 2009), 2500-2522. Kindle Edition.



2. *Giving one Another Rest.* Only people without any or much experiences in deliverance argue that there are no evidences in the Scripture for "long deliverance sessions", "long prayer time", with our master Jesus Christ or his disciples. My question to them is why did Christ have to fast for 40 days and nights in preparation for His ministry? Did He not pray during those 40 days and nights? EGW says that demons have tried to resist in some occasions our Lord's own power.<sup>26</sup> We should not also forget that "Satan and his angels are unwilling to lose their prey. They contend and battle with the holy angels, and the conflict is severe."<sup>27</sup>

3. *Restraining the Demonized Person.*

4. *Utilizing a Variety of Gifts.*

These 4 reasons are so real that I have postponed many times a deliverance session in order for me to have at least one of my team members with me. My wife Elmire is an important team member especially given that most demon-possession victims are women. With her I can easily go to most short notice deliverance sessions (Mk. 6:7; Lk. 10:1). There is no divinely inspired number for the team members. But a team of five members (two women and two men who also show some signs of divine calling in addition to the team leader) seems to me a very effectively working number. Five is associated in biblical

---

<sup>26</sup> Ellen G. White, *The Ministry of Healing*, (The Perfect Library, 2014), 808-811. Kindle Edition. Page 92 of the Paper Edition.

<sup>27</sup> Ellen G. White, *Message to Young People*, 60.2. Cited in Dr. Conrad Vine Worldview. 15.3b. Feb 6, 2015 at 11:15 AM.

numerology with "grace ", "redemption", "freedom" and "complexness"<sup>28</sup> and that goes very well with the ministry of setting captives free in the name of Jesus.

An important aspect of team preparation is the spiritual examination because of the possibility of embarrassment or public exposure of life secrets and hurt (Acts 19:13-16). But the most important reason for me spiritual preparation of the team is important is to avoid any sin that can be a possible blockage to answers to prayer (Isa. 59:2). But from experience it is not our preparation in confession, freedom from sin, prayer for protection, fasting and discernment that protect us from embarrassment, spirits' taunts or intimidation and give us success in deliverance. Rather, it is simply God's grace and His own plan of salvation for His lost children under Satan's snare whose cry for divine assistance. I have had many instances where the deliverance was quick and successful for the glory of the Lord and I was spiritually and emotionally in a mess. My only preparations were words of confession while driving to the deliverance session and asking for the blood of Christ to cleanse me from all unrighteousness and telling God that this is not my call but His call and His work. And His Grace and leading were sufficient! I have learned all these years that I am 100% powerless, and that Satan was too cunning and too experienced than me. There is no match. But still God has used me all these year to defeat the enemy. Glory be to His mighty name!

### **Step 6 - Choice of Place and Time**

I have learned during the past 20 years two important truths. Firstly, the best place for a deliverance session is in the Holy Temple, a house dedicated to God for His adoration and service. But that is an ideal place not always possible to have. If that is the case, dedicate any

---

<sup>28</sup> See Christian Resources Today at <http://www.christian-resources-today.com/biblical-meaning-of-numbers.html>/August 2015.

place you choose (the demonized's own house if necessary or a neutral home etc.) to God through anointing and prayer (time will not permit me to share more on place cleansing or object cleansing). Always look for a place away from curious eyes and children (this is not always possible), and the Lord knows the circumstances, don't worry and in prayer trust Him and trust His inspiration and His leading in discernment.

Secondly, regarding the time, the Sabbath hours (from Friday sunset to Saturday Sunset) are the best hours for a deliverance session. Witches and people experienced in the occult have testified that during those hours, their power is limited. There are certain things they cannot do. I strongly believe that the Sabbath hours remind Satan each week of the Millennium when he will be in "chains" with no one to tempt. Didn't our Lord Jesus-Christ say that "the Sabbath is made for man" (Mk. 2:27)? The two extreme cases of healing and deliverance Christ performed were on the Sabbath (John 5:1-16 and Lk. 13:10-16). The promises of doing God's will during the Holy hours are clear. "If you turn away your foot from the Sabbath, from doing your pleasure on my holy day; and call the Sabbath a delight, the holy of the LORD, honorable; and shall honor him, not doing your own ways, nor finding your own pleasure, nor speaking your own words. Then shall you delight yourself in the LORD; and I will cause you to ride upon the heights of the earth, and feed you with the heritage of Jacob your father: for the mouth of the LORD has spoken it." (Isaiah 58:13-14). By affirming that the "Sabbath is made for man" Christ meant that the Sabbath is made to "recreate", "restore" and "set free". EGW explains that in Mark 2:27 Jesus is teaching us that "The institutions that God has established are for the benefit of humankind.... The law of Ten Commandments, of which the Sabbath forms a part, God gave to His people as a blessing. "The Lord commanded us," said Moses, "to do all these statutes, to fear the Lord our God,

for our good always, that he might preserve us alive” (Deuteronomy 6:24).<sup>29</sup> Thus, it is important to choose the time of the deliverance session and not allow circumstances to choose for us, otherwise it will be Satan who will be choosing the time for us, and that will generally be when we are the most tired, the most susceptible, and the less likely to challenge him and his demons.

### **Step 7 - Choice of Scripture Texts and Songs**

Like most people involved in active deliverance ministry I have learned that certain Bible texts have more visible effect on the demons than others.<sup>30</sup> I don't know why this is, and I pray that God will help me understand if He deems it necessary. Below are a few texts I have used very often in the past years. The result will vary according to the demon-possessed's understanding of the Bible language (French, English, Spanish or African dialects) you are using, education level, physical condition and personality.

1. Matthew 8:28-32.

2. Matthew 10:1, 7-8.

3. Matthew 17:21.

---

<sup>29</sup> Ellen G. White, *The Desire of Ages*, (Ellen G. White Estate, Inc , 2010), 167. Kindle Edition.

<sup>30</sup> See MacNutt's experience with Philippians 2: 5-11, Francis MacNutt's *Deliverance from Evil Spirits: A Practical Manual*, (Grand Rapids, MI: Chosen Books, 1995, 2009), 2562. Kindle Edition.

4. Mark 16:17-18.

5. Luke 10:17-19.

6. Acts 10:38.

7. Ephesians 6:12.

8. Revelation 12:7-11.

This is not an exhaustive list of Bible texts that create some special effects on evil spirits. There may well be other particularly powerful texts that I have yet to discover. There are also the other Bible accounts of different other cases of demon manifestation and deliverance which can be selected and used. All of them are necessary to create the right atmosphere of "Spiritual Warfare" and demons should feel that they are being specifically addressed. Your faith, your spiritual authority and your experience will count, especially how you emphasize some portions of the above texts. This should be accompanied with some hymns or songs of consecration and dedication and some victory songs.

### **Step 8 - Evaluation of Demonic Power and Number**

Because of the "degrees of difficulty in deliverance,"<sup>31</sup> it is important to evaluate in a general way, the power, the number, the level of influence or control of evil spirits involved. Deliverance sessions are approached differently depending on the ranks and number of

---

<sup>31</sup> Francis MacNutt, *Deliverance from Evil Spirits: A Practical Manual*, (Grand Rapids, MI: Chosen Books, 1995, 2009), 2479-2480. Kindle Edition

demons we are dealing with. Satan was once in God's kingdom, and with that background he mimics God's organization and model of operation (what I call a diabolic symmetry).

The Scriptures present God as the commander of a great army of celestial beings, the "Lord of Host" (Psalm 24:10). Some of those angelic beings have personal name "Gabriel" (Dan. 8:16), "Michael" (Dan. 12:1; Jude 1: 9) or the name of their order: "Seraphim" (Isa. 6:2-3), "Cherubim" (Gen. 3:24), and "archangel" (1Thess. 4:16). Their rank and number in God's kingdom is also revealed in the Scriptures. For instance "archangel" means in Greek chief or lead angel. And Christ gives an idea of their number in Matthew 26:53 when He mentions "twelve legions of angels"<sup>32</sup>. Job describes them as "morning stars" (Job 38:7) and Daniel reveals them as heavenly messengers being "Ten thousand times ten thousand and thousands of thousands" (Dan. 7:11 and Rev. 5:11). Paul uses the expression "an innumerable company of angels" (Heb. 12:22). Thus, EGW calls these heavenly hosts at God's service an "invisible armies of light and power"<sup>33</sup>.

Unfortunately Satan rebelled with a full third of God's heavenly army (Rev. 12:4). This fact makes him also a commander of a host of evil angels. In Mark 5:9 we see a single person possessed with "a legion of demons". As regards to their malignity, the Lord Jesus Christ gave this insight when He said that when a spirit is cast out, "he goes, and takes with

---

<sup>32</sup> A legion is a unit of 3,000-6,000 men in the ancient Roman army. See *The New Oxford American Dictionary*, (Oxford University Press, 2010), 466942-466943. Kindle Edition; "In the time of Christ a legion contained six thousand, besides the cavalry. There were ten cohorts in each legion; which were divided each into three maniples or bands, and these into two centuries containing one hundred men each. In the Bible a legion means a number indefinitely large. The expression, "twelve legions of angels," illustrates the immensity of the heavenly host". See William W. Rand, *Bible Dictionary (EXHAUSTIVE COMPREHENSIVE)* (Harrington, DE: Delmarva Publications, 2014), 10089-10094. Kindle Edition.

<sup>33</sup> See Ellen G. White, "Acts of the Apostles", p. 154 quoted in *The Truth About Angels*, (Ellen G. White Estate, 2010), 158-161. Kindle Edition.

himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first" (Matt. 12:45).

Though Scripture does not warrant us a clear meaning of "seven", (e.g. is "seven" a rising degree of wickedness with each degree being a distinct rank?), one can speculate when considering this matter in the light of other Bible texts that seven either denotes "completeness" or "perfection", (Gen. 41:2; 1Sam. 2:5 and Rev. 1:4) or an insight into an actual angelic hierarchy (Eph. 6:12 and Col. 1:16). Some sources believe in the latter option and even talk about a nine-fold celestial hierarchy<sup>34</sup> (i.e. seraphim, cherubim, thrones, dominions, virtues, powers, principalities, archangels and angels). This article will not deal further with Christian angelology, so we will not make any evaluation of some suggested hierarchy.

Nevertheless, it remains true that in God's kingdom, holy angels (EGW calls them "ministering spirits," c.f. Ps. 103:21) work in connection with God for the 1) protection of man (Acts 12:6-10); 2) the redemption of man; 3) are in attendance upon the Redeemer; 4) serve with readiness to do His will; 5) by being present in the assemblies of saints (Ps. 68:17 and 1 Cor. 11:10); 6) with their yearning desire to look into the mysteries of the Gospel (1 Peter 1:12); and 7) succeed in the salvation of man.<sup>35</sup>

---

<sup>34</sup> See *The New Oxford American Dictionary*, (Oxford University Press, 2010), 41256-41257, 748972-748973; 139573-139576. This source places the Archangel at the eighth order of the nine fold celestial hierarchy in traditional Christian angelology. Cherubim, winged angelic beings with one, two, or four faces (a fourfold head-of a man, a lion, an ox, and an eagle), and two, four, or six wings always attending on God are considered to be of the second highest order of the nine fold, while Seraphim as belonging to the highest order of the nine fold celestial hierarchy, associated with light, ardor, and purity. See also <http://www.angels-angelology.com>, <http://www.catholic.org/saints/angels/angelchoir.php>.

<sup>35</sup> See Ellen G. White, *The Truth About Angels*, (Ellen G. White Estate, 2010), 66-74. Kindle Edition; William W. Rand, *Bible Dictionary (EXHAUSTIVE COMPREHENSIVE)* (Harrington, DE: Delmarva

EGW confirms that in Satan's kingdom, evil angels "leagued together for the dishonor of God and the destruction of men"<sup>36</sup> and are thus likewise in hierarchy and confederacy with various orders. She reveals that their goal is to maliciously destroy man's peace and happiness.<sup>37</sup> Thus, authors talk about missions or functions of demons. EGW reveals that each demon has an assignment from Satan to be accomplished with crafty, art and cunning.<sup>38</sup> She named at least nine assignments or missions of demons. They are as follows: (1) the Demon of Unkindness {SL 16.1}; (2) the Demon of Intemperance (Christian Temperance and Bible Hygiene, page 79.) {Te 176.4}; (3) the Demon of Liquor (Manuscript 1,1899.) {Te 32.2}; (4) The Demon of Strife {AH 106.3}; (5) the Demon of Ambition {LHU 135.2}; (6) the Demon of Tobacco {SL 31.1}; (7) the Demon of Selfishness {DA 294.3}; (8) the Demon of Jealousy {PP 650.1}; and finally (9) the Demon of Passion {PP 668.2}.<sup>39</sup>

Torres supplies a list of eleven assignments for demons. Six of them are not in the EGW list given above. Here are the six additional tasks of demons Louis Torres reveals: (10) the Demon of Greed; (11) the Demon of Delusion; (12) the Demon of Darkness; (13) the Demon of Hysterics; (14) the Demon of Heresy; and finally (15) the Demon of Appetite.<sup>40</sup>

---

Publications , 2014), 3555-3563. Kindle Edition; John Wesley, *Complete Bible Commentary*, (Hargreaves Publishing, 2014), 7057-7063. Kindle Edition.

<sup>36</sup> Ellen G. White, *The Truth About Angels*, (Ellen G. White Estate, 2010), 66-74. Kindle Edition.

<sup>37</sup> Ibid.

<sup>38</sup> {EW 90.2}, cited in Dr. Conrad Vine "Worldview," Feb 6, 2015 at 11:15 AM.

<sup>39</sup> Ibid.

<sup>40</sup> Louis Torres, *Demons or Angels, Demonic Possessing*, (Chicago, IL: Remnant Publication, 2013), 172-177.



Among the sources consulted, Michael expands further the list of assignments given to demons with also six duties not already mentioned such as: (16) the Demon of Infirmity; (17) the Demon of Error; (18) the Demon of Prostitution; (19) the Demon of Pestilence; (20) the Demon of Plagues; and finally, (21) The Demon of Pride and Arrogance.<sup>41</sup> Dr. Koranteng-Pipim and his colleagues give a list of 10 demonic assignments. Their list also provides additional light regarding demons' assignments not already mentioned. These are: (22) the Demon of Unbelief; (23) the Demon of Anger; (24) the Demon of Lust; (25) the Demon of Stupidity; (26) the Demon of Immorality; (27) the Demon of Lying; (28) the Demon of Hypocrisy; (29) the Demon of Materialism; and finally, (30) the Demon or Spirit of Poverty.<sup>42</sup> Kraft prefers to understand demons' activities in terms of "making bad things worse" which is in other words their reinforcement of human different compulsions either bad or good such as "lust, drugs, alcohol, tobacco, overeating, anorexia, bulimia, pornography, gambling, materialism, competitiveness, and the need to be in control for bad compulsions and "work, study, attractive dress, religion, doctrinal purity, family, achievement and success" for positive compulsions.<sup>43</sup> Kraft also prefers to talk about function names of demons. He lists over 100 function names of demons, groups them and gives the names of the demon heading each particular group. Because of some disagreement with the grouping and because of space we will not list them here. But you might have already noticed

---

<sup>41</sup> Carson Michael, *Exorcism - A Christian Manual* (2014), 792, 1201, 1748, 1849-1850, 1941, 2000., Kindle Edition.

<sup>42</sup> Samuel Koranteng-Pipim, Editor, *Here we Stand*, (Berrien Springs, Michigan: Adventist Affirm, 2005), 145, 148, 158, 187.

<sup>43</sup> Charles H. Kraft, *Defeating Dark Angels, Breaking Demonic Oppression in the Believer's life*. (Bloomington, Minnesota: Chosen Books, 1992, 2011), 109, 119-120.

that the list of 30 names, functions or assignments given above are repeated in Dr. Kraft first list (this sentence is not clear. Please re-write to clarify). This is the same for his mega list.<sup>44</sup>

Based on the above insights, it is important while dealing with a demon-possession case to evaluate which possible order of evil angels you are dealing with and what possible number they are. Ellen White states clearly that evil angels or evil spirits were, "in the beginning created sinless, were equal in nature, power, and glory with the holy beings that are now God's messengers."<sup>45</sup> Hence, an exorcist does not expect the same resistance he will have from a fallen "seraphim" (An evil seraphim will be more powerful, more evil than a mere fallen angel because it surrounds Satan like the holy seraphim surround God. They will be involved in reverent adoration of Satan just as the holy Seraphim reverently adore the triune God (Isa. 5:2-3)) when compared with the resistance of a simple evil angel. Evil seraphim can quote the scriptures like Satan, (Mat. 4:4-9), and be in Christians' assemblies like Satan among holy angels (Job 1:6; Zech. 3:1 and Jude 1:9) without being challenged to some extent by the routine worship and adoration of the true God. This insight into demonic power and numbers help in a deliverance session. Such information is crucial for the decision of postponing the deliverance prayer for team involvement and preparation in prayer for anticipated violence and scary things that could happen.

### **Step 9 - Offering Deliverance Prayer with Spiritual Authority**

---

<sup>44</sup> Ibid, 133-136.

<sup>45</sup> Ibid, 96-102.

EGW reveals that the man possessed with a legion of demons (Mk. 5:1-10) was engaged in a terrible conflict with those evil spirits at the cost of his life.<sup>46</sup> EGW argues that these evil powers were fighting the man's sincere desire for freedom,<sup>47</sup> and when Christ met him, He "spoke with authority and set the captive free."<sup>48</sup> Our Lord and Savior Jesus Christ is most of the time presented in the Bible speaking to Satan or demons with authority. Here are a few instances to illustrate the Lord's authoritative command and order: "Be gone, Satan" (Matt. 4:10); "rebuked the demon" (Matt. 17:18); "allowed not the demons to speak" (Mk. 1:34); "Come out of the man, you unclean spirit." (Mk. 5:8); "I charge you, come out of him, and enter no more into him" (Mk. 9:25), "Hold your peace, and come out of him" (Lk. 4:35), "commanded the unclean spirit to come out of the man" (Lk. 8:29). There is no way Christ would have given those order without an authoritative and even militaristic tone. As result of Christ's authority we see evil spirits crying, "And the spirit cried, and convulsed him terribly, and came out of him" (Mk. 9:26).

Those with some experiences in casting out demons know how important it is to use authority in the deliverance prayer. Although it is not the authority of the Christian exorcist, but that of the Lord Jesus Christ, it is important to use that authority with conviction and faith, for whatever is not of faith is sin (Rom. 14:23).

MacNutt argues that "While all Christians have the basic authority needed to cast out evil spirits, some people exercise more of it than others in dealing with the stronger spirits."<sup>49</sup>

---

<sup>46</sup> Ellen G. White, *The Ministry of Healing*, (The Perfect Library, 2014), 811-813. Kindle Edition.

<sup>47</sup> Ibid.

<sup>48</sup> Ibid.

<sup>49</sup> Francis MacNutt, *Deliverance from Evil Spirits: A Practical Manual*, (Grand Rapids, MI: Chosen Books, 1995, 2009), 2529-2530. Kindle Edition

Thus, explains MacNutt, deliverance prayer as a command is not directed to God, but backed up by God's authority and directed to Satan or demons ordering them in the name of Jesus Christ to depart.<sup>50</sup> This was likewise the experience of Paul: "I command you in the name of Jesus Christ to come out of her" (Acts 16: 18). MacNutt reveals that a deliverance prayer is not a "polite request we make of the evil spirits" because if there is doubt or hesitation in your voice, the spirits will pick up on your fear and try to further intimidate you"<sup>51</sup>

### **Step 10 - Engaging Deliverance Prayer with Laying of Hands and Anointing**

Laying on of hands is considered to be a gesture used in consecration to office, in commissioning (Acts 6:6; 13:13), healing (Mk. 5:21–24), in the bestowal of a blessing or of divine gifts (Gen. 48:14; Num. 8:10, 27:18; Mk. 10:16; Acts 6: 6, 19:6; 1 Tim. 4:14), in sacrifice (Lev. 1:2–4), or the coming of the Holy Spirit (Acts 8:14–17; 19:6).<sup>52</sup>

From experience, touching (which is not exactly the same as the laying on of hands) a demonized person has been very effective in localizing areas of the body under greater demonic influence or senses that served as avenues for the demons. I have seen violent reactions while praying and claiming back to God as the Creator a particular sense or body part of the demonized. God, like Satan, works through human culture "rather than above or

---

<sup>50</sup> Ibid, 2729-2732.

<sup>51</sup> Ibid, 2838-2847; See also Kraft's Chap. 15 "Authority in Cosmic-Level Warfare". Charles Kraft, *The Evangelical's Guide to Spiritual Warfare: Practical Instruction and Scriptural Insights on Facing the Enemy*, (Bloomington, Minnesota: Baker Publishing Group, 2015), 3841-3870. Kindle Edition.

<sup>52</sup> See Matthew S DeMoss and J. Edward Miller, *Zondervan Dictionary of Bible and Theology Words* (Grand Rapids, Michigan: Zondervan., 2009), 134. Kindle Edition. See also William W. Rand, *Bible Dictionary (EXHAUSTIVE COMPREHENSIVE)* (Harrington, DE: Delmarva Publications , 2014), 7341-7344. Kindle Edition.

outside it."<sup>53</sup> Touching in most cultures where demon-possession is common is culturally packed. When it is a taboo it denotes fear. For instance, some shrines or fetishes with evil sources of power cannot be touched by common people. That is the case of "Mana" (a supernatural force like electricity found throughout Melanesia).<sup>54</sup> While anything (rock or trees) with Mana when touched can kill, Muslims believe that anything with "Baraka" (supernatural blessing from Allah's divine favor) blesses with "Baraka" anything it touches<sup>55</sup> As a biblical parallel, in the Old Testament it was forbidden to touch the ark, a symbol of God's presence. When touched, it brought God's judgment (2 Sam. 2: 2). In the New Testament, sick and demon-possessed people begged to touch just Christ's garment for healing and deliverance (Mk. 3:10, 5:28-34, 6:56; Matt. 14:36). In some cultures, as it was in Jesus' time, a healer or an exorcist had to touch the victims of all kind of sufferings not only as a sign of love and care but also as a demonstration of his healing or deliverance power - a physical contact which "evil spirits cannot abide" (Lk. 4:40-41; Mk. 16:18; Heb. 6:1-2). Oftentimes, evil spirits will seek to intimidate exorcists during a deliverance session by warning "Do not touch me."<sup>56</sup> But as power lies in the hand of God (Hab. 3:4), His servants can also display the same power in their hands (Acts 5:12; 19:11). Thus, touching a body part

---

<sup>53</sup> John Pilch, *Introducing the Cultural Context of the Old Testament* (Mahwah, NJ: Paulist Press, 1991), 159 quoted in "God and Human Culture", See Bruce L. Bauer and Boubakar Sanou, "The Cultural Considerations and Women's ordination" *Andrews University Seminary Studies*, Vol. 53, no. 1 (2015):176

<sup>54</sup> Paul G. Hiebert, Daniel R. Shaw and Tite Tiénou, *Understanding Folk Religion: A Christian Response to Popular Beliefs and Practices*, (Grand Rapids, MI: Baker Publishing Group, 1999, 2000, 2012) 1138-1140. Kindle Edition

<sup>55</sup> *Ibid*, 2415.

<sup>56</sup> Francis MacNutt, *Deliverance from Evil Spirits: A Practical Manual*, (Grand Rapids, MI: Chosen Books, 1995, 2009), 2806. Kindle Edition. See also John Eckhardt, *Deliverance and Spiritual Warfare Manual: A Comprehensive Guide to Living Free*, (Charisma House, 2014) 1968-1969. Kindle Edition.

which makes a demon-possessed to react with pain is an indication of a weak point, a point of demonic connection or demonic entry. Such parts of the body must be anointed.

When sacred persons and objects were anointed in the Old Testament it, "signified their being set apart and consecrated to the service of God; and the costly and fragrant mixture appointed for this purpose was forbidden for all others" (Ex. 30:23-33; Ezek. 23:41).<sup>57</sup> Hence, when the sensitive areas of the demonized body are touched with anointing oil there is often a reaction. With facing prayer, faith and authority, evil spirits with connection or entry with those parts of the body of the demonized are uncomfortable. That is the time to exercise our authority in Jesus' name and ask the spirits to depart to before they move to another part of the body. The result is often spectacular and demon-deliverance follows quickly. Anointing a demon-possessed person by faith and authority in the name of Jesus is a powerful seal of the Holy Spirit that will break previous demonic or satanic seals. Showing dedication through anointing to the triune God, the Creator of the universe and the source of all power is a very important message to Satan and his demons. The anointing with oil and of the Holy Spirit will be an act Satan and his demons will acknowledge with sadness because it represents the canceling and breaking of any type of dedication (blood, words, contact etc) that gave them ownership and rulership over the demonized, who from that unction on is now dedicated to God and protected by Him.<sup>58</sup> Scripture reveals that because of anointing, the "Burden shall be taken away from off your shoulder, and his yoke from off your neck, and the yoke shall be destroyed" (Isa. 10:27). Thus it is not holistic theology to see Mk. 6:13 and

---

<sup>57</sup> William W. Rand, *Bible Dictionary (EXHAUSTIVE COMPREHENSIVE)* (Harrington, DE: Delmarva Publications, 2014), 1137-1138. Kindle Edition.

<sup>58</sup> MacNutt writes intensively about how and why to break former Satanic seal and contract God's seal. See Francis MacNutt, *Deliverance from Evil Spirits: A Practical Manual*, (Grand Rapids, MI: Chosen Books, 1995, 2009), 3667-3682 Kindle Edition

James 5:14 warranting "miraculous cures" for just before death through an anointing ceremony called "extreme unction."<sup>59</sup>

### **Step 11 - Offering Healing Prayer**

It is quite clear in Scripture that demons can be the cause of many sicknesses, e.g. "Then was brought unto him one possessed with a demon, blind, and dumb: and he healed him, so that the blind and dumb both spoke and saw" (Matt. 12:22). In Matt. 9:32 it was "A dumb man possessed with a demon. And when the demon was cast out, the dumb man spoke." These Bible texts and many more (e.g. Mk. 9:17-26; Lk.11:14) are strong theological evidences that the combination of healing (either inner or physical) and deliverance is "the key to wholeness for the demonized."<sup>60</sup>

Physical and mental healing in the Scripture after the departure of certain demons (deaf, dumb, blind) is not guaranteed after being delivered from demon-possession. I personally learned that bitter aspect of demon-deliverance in my brother Clement's case. Contrary to combative and authoritative prayers of deliverance addressed against Satan, demons or evil spirits, healing prayers are directed to God. We cannot force or command God to do anything, we simply ask Him and plead with Him for healing of the demonized. The harm the demons cause when going out (c.f. Lk. 4:35) can sometimes damage one of the eleven physiological systems, and in most cases their presence already does damage. That is

---

<sup>59</sup> See William W. Rand, *Bible Dictionary (EXHAUSTIVE COMPREHENSIVE)* (Harrington, DE: Delmarva Publications, 2014), 1133-1135. Kindle Edition.

<sup>60</sup> Charles Kraft, *The Evangelical's Guide to Spiritual Warfare: Practical Instruction and Scriptural Insights on Facing the Enemy*, (Bloomington, Minnesota: Baker Publishing Group, 2015), 2844. Kindle Edition.

why for the demonized's wholeness Christ both rebuked and healed all aspect of his life - the emotional, the physical and even the social. Mk. 5: 18-20 reveals that "when he was come into the ship, he that had been possessed with the demon asked him that he might be with him. But Jesus permitted him not, but said unto him, Go home to your friends, and tell them what great things the Lord has done for you, and has had compassion on you. And he departed, and began to announce in Decapolis what great things Jesus had done for him: and all men did marvel." EGW presents Him as "He who healed the sick and cast out demons".<sup>61</sup> Like Christ we must pray for the healing and the freedom of the oppressed. We must pray for His light to shine in the demonized entire body and every system.

### **Step 12 - Post Deliverance Ministry**

There is always the risk that expelled demons will return to the former demonized (their former inhabitant) and find it empty and invite in more evil spirits with them and make the new demonic possession condition of the former demonized worse than it was before (Matt. 12:45). This Scripture insight and warning needs serious consideration or we will fail to be instruments of God to bring perfect healing and perfect deliverance. Hiebert and his colleagues argue that, "Deliverance is most effective when it involves a holistic pastoral ministry that leads the delivered to faith and maturity in Christ."<sup>62</sup> Here, we suggest 3 simple but urgent pastoral ministry care for formerly demon-possessed people.

---

<sup>61</sup> Ellen G. White, *The Ministry of Healing*, (he Perfect Library, 2014), 546-547. Kindle Edition

<sup>62</sup> Paul G. Hiebert, Daniel R. Shaw and Tite Tiénou, *Understanding Folk Religion: A Christian Response to Popular Beliefs and Practices*, (Grand Rapids, MI: Baker Publishing Group, 1999, 2000, 2012), 3143. Kindle Edition



### **a. Cleansing the Former Demon-Possessed's Immediate Setting**

Acts 19:18-19 says that "...many that believed came, and confessed, and told of their deeds. Many of them also who used magic arts brought their books together, and burned them before all men..." Like those Greeks, anything that has been soiled, or that has any element of evil or occult in the formerly demon-possessed need to be destroyed or cleansed, including his house, his room and even sometimes the compound where he lived in his former condition. Anything he knows of that has been dedicated to any spirit needs to be cleansed if it cannot be destroyed. This goes as far as family objects or land and will have family implications. If there have been any spirit manifestation (e.g. malevolently moving furniture, turning lights on and off, screaming, throwing dishes, and slamming doors etc.) in the house, each piece of the house will be cleansed through anointing. That will also be the approach with any object even with no occult symbols on them but that will influence our sight with un-habitual feeling of cold and fear. Such objects also need cleansing if they cannot be destroyed.<sup>63</sup>

### **b. Incorporate Former Demon-possessed into a Christian community.**

While making sure that people delivered from demon possession are not stigmatized in the church community that will support and instruct them, it is important to provide to those set free from Satan bondage the 7 hallmarks of growing in Christ<sup>64</sup>.

#### 1. A life of spirit (John 3:5).

---

<sup>63</sup> Michael gives many insights why the cleansing process is important. See Carson Michael, *Exorcism - A Christian Manual* (2014), 1653-1684. Kindle Edition

<sup>64</sup> *Seventh-day Adventists Believe, A Biblical Exposition of Fundamental Doctrines*", Ministerial Association General Conference of Seventh-day Adventists, (Boise, ID, Pacific Press Publishing Association, 2005), 155-161.

2. A life of love and unity (John 13:34).
3. A life of study (2 Tim. 3:16, 17).
4. A life of prayer (Eph. 6:18).
5. A life of fruit bearing (John 15:4).
6. A life of Spiritual Warfare (Eph. 5:12, 13).
7. A life of worship, witness and hope (Acts 2:42-47).<sup>65</sup>

### **c. Follow up of Holistic Healing Processes**

Some people, because of tragic circumstances, have very fragile or multiple personalities, often arising from severe abuse in childhood or Satanic Ritual Abuse (SRA). For such people, holistic healing (inner healing, physical healing and social healing) may take longer, and pastoral care should take that into consideration.<sup>66</sup>

### **3. Five Ministry Blocking Practices to Avoid**

Unfortunately not all deliverance sessions are successful. Christ's disciples asked Him why they could not cast out the demon in a particular boy (Matt. 17:19)? In Christ's response, we learn of two reasons why a deliverance session could fail: 1) a lack of faith (Matt. 17:20)

---

<sup>65</sup> Ibid.

<sup>66</sup> Paul G. Hiebert, Daniel R. Shaw and Tite Tiénou, *Understanding Folk Religion: A Christian Response to Popular Beliefs and Practices*, (Grand Rapids, MI: Baker Publishing Group, 1999, 2000, 2012), 3143. Kindle Edition

and 2) the absence of prayer and fasting (Matt. 17:21). Both reasons enumerated by Christ portrayed His disciples responsibilities in deliverance ministry, and are both reasons for the failure of an exorcist or exorcism team.

But before addressing these reasons in greater detail, we will briefly list a few reasons related to the demon-possessed which can lead to failure in a deliverance session. As we indicated earlier in this paper (c.f. Step 3 - Consent of the Demon-possessed or Demand from a Relative), one of the first steps in a holistic demon-deliverance session is the consent of the demon-possessed otherwise we are heading directly to failure. There are also a few other similar reasons that we need to mention. For instance, the demon-possessed person can hide some sins because it is too embarrassing to confess them. He or she can have a wrong concept of sin, or see exorcisms as "a quick fix."<sup>67</sup> Dr. Michael shares the story of a lady who expressed her preference for exorcisms because they are faster and she "feels better right after" over attending counseling which she believed took too long and had no immediate effect.<sup>68</sup> Some demonized people believe the demons' lies that they are too powerful to overcome or they are not that evil if they have given the demon-possessed some supernatural power to heal, for divination, or to levitate. Believing in such lies keeps the demonized under the demons' power and deliverance for such people is a challenge. Dr. Michael again shared in that regard another lady's story who refused to stop seeing a white witch because she considered her as someone saving her life by casting good spells to help her.<sup>69</sup> Other extreme causes for demon-deliverance failure attributed to the demonized would be the tendency to

---

<sup>67</sup> Carson Michael, *Exorcism - A Christian Manual* (2014), 1430-1439. Kindle Edition.

<sup>68</sup> Ibid.

<sup>69</sup> Ibid, 1446-1454.

test the exorcism team's spiritual alertness and to test if God really cares for them. In such case the demon-possessed will purposely hide some sins to see whether the exorcism team will know them and argue that "if God really cared He would expose the hidden sin or issue," and this will become for such people the only sign that the exorcism is genuine and will work.<sup>70</sup> Most of the reasons listed above for failure in exorcism from the part of the demonized could be addressed during the preparation of the demon-possessed (c.f. Step 4 - Preparation of the Demonized through Prayer and Fasting).

Given the above, we now turn to five Scripture-inspired potential causes for failure in a deliverance session from the part of the exorcist we would like to share.

### **Cause 1 - The Curiosity or Experiment Approach**

Acts 19:13-17 reveals that as a custom in the apostles' time, there were some vagabond Jews going about pretending to be able to expel evil spirits, or to cure diseases by charms, incantations, etc. Today the word "vagabond" means they had no home, but properly translated, the word "vagabond" here means wandering from place to place, practicing exorcism.) Those exorcists had their set formula as an oath, and adjured the demons or compel them to leave the possessed persons in the name of God (which was commonly used).

Christ himself made reference to these practices in Matt. 12:27 when he asked the Pharisees "And if I by Beelzebub cast out demons, by whom do your children cast them out? therefore they shall be your judges." Lk. 9:49-50 shows that one of the vagabond exorcists had tried and even succeeded a new formula of exorcism in Christ's name. When the

---

<sup>70</sup> Ibid, 1454-1463.

disciples drew Christ's attention, saying "Teacher, we saw one casting out demons in your name; and we forbade him, because he follows not with us," Christ replied, "Forbid him not: for he that is not against us is for us."

Thus the seven sons of Sceva possibly likewise wanted to try this new exorcism formula in the name of Jesus which for them maybe was a powerful charm. They probably knew that Jesus had expelled many evil spirits, and that it was in His name that Paul was working all his miracles. Unfortunately, theirs was a vain undertaking! They sadly learned that demons are cast out and Satan's power conquered only by the power of "Divine faith" and that Satan's craft can only be known by the Spirit of God.<sup>71</sup>

## **Cause 2 - The Triumphant Mentality**

We cannot but learn from the counseling Christ gave when confronting the triumphant mentality the disciples displayed in Lk. 10:17 ("And the seventy returned again with joy, saying, Lord, even the demons are subject unto us through your name"). Christ said "Nevertheless in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" (Lk. 10:20). EGW comments on Christ's counsel is inspiring. We are not to rejoice in the possession of power, lest we "lose sight of your dependence upon God."<sup>72</sup> We are to be careful "lest self-sufficiency come in", and we work in our own strength, rather than in the spirit and strength of our Master.<sup>73</sup>

---

<sup>71</sup> John Wesley, *Complete Bible Commentary*, (Hargreaves Publishing. 2014), 84173-84180. Kindle Edition.

<sup>72</sup> Ellen G. White, *The Desire of Ages*, (Ellen G. White Estate, 2010), 301-302

<sup>73</sup> *Ibid.*

### **Cause 3 - Sensationalism and Magical Tendencies**

Acts 5:15 shows sick people being healed by Peter's shadow and in Acts 19:11, 12 we see that God allowed the Ephesians to experience the "signs and wonders" associated with healing by means of a handkerchiefs or aprons from Paul. Although we believe that these strange practices can still genuinely happen today according to our faith and God's will, (they reflect the ministry of Christ Himself - Matthew 9: 20– 22, and our Lord Himself promised that as His disciple we can do likewise and even greater things - John 14:12), we want to warn against a deliberate choice to make these signs and wonders key elements of a demon-deliverance ministry.

We must avoid any sensational practice commonly associated with healing and exorcism ministries as known today and any magical tendencies (special words or right gestures) in the deliverance process. It is not by our words or actions that people are delivered but by Christ's power through the Holy Spirit.<sup>74</sup> Let us not allow pride and self to take the credit when God uses us as it is very often in the trio of "doubt, unbelief, and pride" that our weakness is manifest.<sup>75</sup>

### **Cause 4 - Getting information from Demons**

There are theoretical controversies and diverse practices concerning dialoguing with Satan or demons (Job 1:7-12: Matt. 4:3-10: Mk. 5:9-13). Another paper at this conference will address this matter more fully, but from my own experience, the first time out of

---

<sup>74</sup> Paul G. Hiebert, Daniel R. Shaw and Tite Tiéno, *Understanding Folk Religion: A Christian Response to Popular Beliefs and Practices*, (Grand Rapids, MI: Baker Publishing Group, 1999, 2000, 2012) 3140. Kindle Edition

<sup>75</sup> Koranteng-Pipim, Editor, *Here we Stand*, (Berrien Springs, Michigan: Adventist Affirm, 2005), 213..

curiosity and just for an experience I asked a demon his name, he ironically answered me, "Why do you want to know my name?" I did not know what to reply and instantly knew through a moment of spiritual insight that I had made a huge mistake.

I humbly confess that God could not use me to deliver that lady till today. That is the only case of a demon-deliverance session that has challenged me to the point of losing faith that God will ever use me in delivering a person. In my 20 plus years of experience, that case is written with an indelible ink. And please remember that lady in your prayer (she is Vanessa, see Step 3 - Consent of the Demon-possessed or Demand from a Relative). While preparing for this presentation, she has written twice in this month of September to my wife here in the State to ask for prayer because the spirits are still bothering her at work, are stopping her from going to work, and she is worried about losing her job.

By experience I know it is important to have as much information as possible on the demons involved in the possession for a quick and successful deliverance, but we should not look for the demons' assistance in that regard. Christ said in Lk. 11:18 that, "If Satan also be divided against himself, how shall his kingdom stand?" God, Jesus and the Holy Spirit are all we need. They will provide through the Holy Spirit by means we know nothing off the information we need to know for the battle.

#### **Cause 5 - Any Practice that will Hurt or Harm the Demonized**

MacNutt, a Roman Catholic author, argues that the exorcist has to "bless and not harm the person suffering from demonic oppression."<sup>76</sup> This insight was probably included in the 2009 edition of his book after the most popular case of death of the demonized during a deliverance session is that of Pope John Paul II's attempt to exorcise a young girl on September 11, 2000.<sup>77</sup> If Christ came to set Satan's captives free we should not be tying them (the demonized) with chains and ropes. As the demons will often try to kill their victim, and Mk. 9:22 says that the demon has cast the boy, "Into the fire, and into the waters, to destroy him", I have learned to only begin an exorcism session with people to help me hold the person, and with a surrounding clear of any metallic, wood or other object that can hurt the demonized. Through prayer, the Holy Spirit can teach us wisdom in that aspect.

### III. Conclusions

In many parts of the world, the Seventh-day Adventist Church is losing many members because most of her pastors have no clue in practical deliverance ministry. EGW gives 4 steps in soul wining used by Christ. She said only Christ's method will bring true success in our mission. Those four steps areas follows:

- 1) the Savior mingled with men as one who desired their good;
- 2) He showed His sympathy for them;

---

<sup>76</sup> Francis MacNutt, *Deliverance from Evil Spirits: A Practical Manual*, (Grand Rapids, MI: Chosen Books, 1995, 2009), 2424-2425. Kindle Edition

<sup>77</sup> See Louis Torres, *Demons or Angels, Demonic Possessing*, (Chicago, IL: Remnant Publication, 2013), 7.



3) He ministered to their needs;

4) and He won their confidence. Then He bade them, "Follow Me."<sup>78</sup>

Dr. Kidder argues that thriving "congregations conduct everything they do from a sense of spirituality and care."<sup>79</sup> He explains that every ministry of the Church should be meaningful and relevant.<sup>80</sup> It is true the SDA Church as a worldwide church has responded with the 28<sup>th</sup> Fundamental Belief to some cultures beliefs and practices. But this response to date has been primarily a biblical and theological rationale, and as yet there is no practical ministry that will give members a practical way to address demonization among members.

Herbert and his colleague argue that if Christian missionaries teach Bible doctrines with their cultural bias, the target culture will "reject Christianity as irrelevant or become Christians for other reasons and continue their old customs in secret."<sup>81</sup> Unfortunately this is what is happening to Adventism in some parts of Africa. In French speaking West Africa where I am from, and where I have been working as a pastor for the past 20 years, many Adventists are still waiting for some answers to their Spiritual Warfare questions. Praise God, His leading in His church in Africa did not leave this issue totally unaddressed. But because of the strong prejudices in the SDA Church toward such ministries, some have renounced

---

<sup>78</sup> Ellen G. White, *The Ministry of Healing*, (The Perfect Library, 2014), 1043. Kindle Edition.

<sup>79</sup> S. Joseph Kidder, *The Big Four, Secrets to a Thriving Church Family*, (Hagerstown, MD: Review and Herald Publishing Associations, 2011), 107.

<sup>80</sup> Ibid.

<sup>81</sup> Paul G. Hiebert, Daniel R. Shaw and Tite Tiénou, *Understanding Folk Religion: A Christian Response to Popular Beliefs and Practices*, (Grand Rapids, MI: Baker Publishing Group, 1999, 2000, 2012) 2133-2136. Kindle Edition

their calling to such ministry out of a very real fear of losing their employment with the SDA Church, and some still have gone farther astray in extreme fanatical practices and pitfalls in secret approaches because of a lack adequate and official guideline in relevant practical deliverance ministry.

EGW challenges us to awake to spiritual realities in these terms: "If professing Christians were all sincere and earnest in their efforts to promote the glory of God, what a stir would be made in the enemy's ranks. Satan is earnest and sincere in his work. He does not want souls saved. He does not want his power upon them broken. Satan does not merely pretend. He is in earnest. He beholds Christ inviting souls to come to Him that they may have life, and he is earnest and zealous in his efforts to prevent them from accepting the invitation. He will leave no means untried to prevent them from leaving his ranks and standing in the ranks of Christ. Why cannot the professed followers of Jesus do as much for Him as His enemies do against Him? Why not do all they can? Satan does all he can to keep souls from Christ. He was once an honored angel in heaven, and although he has lost his holiness, he has not lost his power. He exerts his power with terrible effect. He does not wait for his prey to come to him. He hunts for it"<sup>82</sup>.

---

<sup>82</sup> Ellen G. White, 2T 286.3 cited in Dr. Conrad Vine's "Worldview", 15.3b; Fri, Feb 6, 2015 at 11:15 AM)

My prayer is that every member of the SDA Church will experience full deliverance from satanic attack, demonic harassment, and demonic-possession, and that our churches would be filled the ransomed of God singing His praises!

#### **IV. Some Recommendations**

In order to address the increasingly urgent need to answer Adventists in many cultures who are seeking counsels and guidelines that are biblical, rational, adequate and culturally relevant with their demonic harassment and possession cases. this article makes these three recommendations:

- 1) The SDABRI should work on establishing and proposing an exorcism protocol in the Ministerial Manual. This will help avoid the extremes (fanaticism and pitfalls).
- 2) A Seventh-day Adventist approach to deliverance ministry should be taught in our schools (seminaries especially) just as our health reform messages are taught.
- 3) The new edition of the SDA Church manual should have explicitly the mention of "Deliverance ministry" or if we prefer "Ministry of Deliverance".

## References

- Bauer, Bruce L. and Sanou, Boubakar, "The Cultural Considerations and Women's ordination" *Andrews University Seminary Studies*, Vol. 53, no. 1 (2015)
- Chapman, David, *The Believer's Deliverance Handbook, 7 Levels of Demonic Involvement & How to Minister Deliverance*, (Thatcher, Arizona: TRU Publishing, 2014), Kindle Edition.
- Delgado, Daniel, *Deliverance: The Forgotten Ministry of The Church*, (Third Day Missions, 2013), Kindle Edition
- DeMoss, S. Matthew, J. Edward Miller, *Zondervan Dictionary of Bible and Theology Words* (Grand Rapids, MI:Zondervan, 2002, 2009), Kindle Edition.
- Donkor, Kwabena, Editor, *The Church, Culture and Spirits, Adventism in Africa* (Hagerstown, OMD: Review and Herald Publishing Association, 2011)
- Glass, John, "Beware of deliverance ministries" *Ministry Magazine*, Ministerial Association, General Conference of Seventh-day Adventists , (Hagerstown, MD: Review and Herald Publishing Association, 1992)
- Hiebert, Paul G., Shaw, Daniel R. and Tiénou, Tite, *Understanding Folk Religion: A Christian Response to Popular Beliefs and Practices*, (Grand Rapids, MI: Baker Publishing Group, 1999, 2000, 2012) Kindle Edition.
- Kidder, S. Joseph, *The Big Four, Secrets to a Thriving Church Family*, (Hagerstown, MD: Review and Herald Publishing Associations, 2011)
- Koranteng-Pipim, Samuel, Editor, *Here we Stand*, (Berrien Springs, Michigan: Adventist Affirm, 2005)
- *Receiving the Word: How New Approaches in Bible Impact our Biblical Faith and Lifestyle*, (Berrien Springs, MI: Berean Books, 1996)
- Kraft, Charles H., *The Evangelical's Guide to Spiritual Warfare: Practical Instruction and Scriptural Insights on Facing the Enemy*, (Grand Rapids, MI: Baker Publishing Group, 2015), Kindle Edition

- , *Defeating Dark Angels, Breaking Demonic Oppression in the Believer's life.* (Bloomington, Minnesota: Chosen Books, 1992, 2011),
- Nyaundi, M. Nehemiah , *The challenge to "growing in Christ" in Africa, Ministry October 2007:* <https://www.ministrymagazine.org/archive/2007/10/the-challenge-to-growing-in-christ-in-africa.htm>Archives/2007/October
- MacNutt, Francis, *Deliverance from Evil Spirits: A Practical Manual*, (Grand Rapids, MI: Chosen Books, 1995, 2009), Kindle Edition.
- McDowell, Lyndon K., "*Demons and Deliverance*" , Ministry Magazine, Ministerial Association, General Conference of Seventh-day Adventists , (Hagerstown, MD: Review and Herald Publishing Association, 1987)
- Michael Carson, *Exorcism - A Christian Manual* (2014) Kindle Edition.
- Rand, William W. *Bible Dictionary (EXHAUSTIVE COMPREHENSIVE)* (Harrington, DE: Delmarva Publications , 2014), Kindle Edition.
- Scofield, C. I. *Scofield's Commentary on the Whole Bible* (1917), 52001. Kindle Edition.
- SDABRI (SDA Biblical Research Institute), *Spiritual Warfare" and "Deliv Ministry" and Seventh-day Report,1983Adventists,* <http://www.sdanet.org/atissue/warfare/>
- The New Oxford American Dictionary*, (Oxford University Press, 2010), Kindle Edition
- The Seventh-day Adventist Church Manual, Revised 18th edition*, (Hagerstown, Maryland: Review and Herald Publishing Association, 2010).
- Toner, P. J., *Exorcism*, (New York: Encyclopedia Press, 1913)
- Torres, Louis, *Demons or Angels, Demonic Possessing*, (Chicago, IL: Remnant Publication, 2013)
- Vine, Conrad, "*Worldview*" , Unpublished document, weekly emails, sent on Friday, February 6, 2015 at 11:15 AM.
- Wesley, John , *Complete Bible Commentary*, (Hargreaves Publishing, 2014), Kindle Edition.
- White, Ellen G., *The Great Controversy* (Ellen G. White Estate, 2010), Kindle edition.
- *The Desire of Ages*, (Ellen G. White Estate, Inc., 2010), Kindle Edition.

----- *The Ministry of Healing*, (The Perfect Library, 2014), 615-617. Kindle Edition.

----- *To Be Like Jesus* (Ellen G. White Estate, 2010), 597, 695. Kindle Edition.

----- *The Truth About Angels* , (Ellen G. White Estate, 2010), Kindle Edition.

### Web Sites

<http://www.angels-angelology.com>,

<http://www.catholic.org/saints/angels/angelchoir.php>

Christian Resources Today at <http://www.christian-resources-today.com/biblical-meaning-of-numbers.html/August> 2015.

Fagal, William Associate Director Ellen G. White Estate, *The Proper Role of Ellen G. White's Writings In Resolving Church Controversies*, <https://www.adventistarchives.org/the-proper-role-of-ellen-g-whites-writings-in-resolving-church-controversies.pdf>

The Ellen G. White Estate, "*Some Principles for Correctly Interpreting the Writings of Ellen G. White*," <http://www.whiteestate.org/issues/herm-pri.html>, Consulted August 2015.