

Instructional Guidelines and Reference Materials

The following Study Guide, ***Deliverance From Darkness*** has been prepared especially for you by James W. Goll. They are tailor made for your individual, small group, or Training Center needs in mind. At the end of each lesson, there are Reflection Questions to help you in your review of the materials you have studied. In a back section of this Study Guide, you find the Answers to the Reflection Questions to aid you in your learning.

Encounters Network also has for purchase the audio cassettes that match up with each lesson. Use this Study Guide alone, or for even more thorough understanding, order the corresponding cassette messages from EN's Resource Center.

These twelve lessons correspond to the following tape audio cassette messages:

- ***The History of Demonology***
- ***Overcoming Demons in the New Testament***
- ***Exercising Kingdom Authority***
- ***Truths and Tactics of Temptations***
- ***Personal Warfare Strategy I & II***
- ***Battleplans for War Weary Saints***
- ***Tips For War***
- ***Scriptural Characteristics of Demons***
- ***Preparations for Deliverance I & II***
- ***The Ministry of Deliverance I & II***
- ***Curses: Causes and Cures I & II***
- ***Generational Blessings***

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If you have benefited from this Study Guide, note that MTTN offers other complete Study Guides by Jim W. Goll for your use. Besides this series on **Blue Prints for Prayer**, we also have a series on **Equipping in the Prophetic** and **Empowered Ministry Training**. May you be equipped to do the works of Christ and release the fragrance of His presence wherever you go.

Acknowledgment and Debt of Gratitude

This set of teachings has come forth from the gleanings of various pastors, teachers, and authors from over the years. A great debt of gratitude goes to Derek Prince for his systematic exposition on the subject of deliverance and the breaking of curses. I also wish to acknowledge John Wimber, of former Vineyard Ministries International, Dr. Sam Storms of the Grace Training Center, David Altschul of Reconciliation Ministries, and Bill Greenman of Great Commission Ministries. Their ministries have been so helpful in forming my thoughts and presentation.

Preface: Setting the Captive Free

By James W. Goll

If approximately one third of Jesus public ministry was spent in confronting demonic influences and setting the captives free, don't you think that this same Jesus wants to do this in our day? Of course He does! But from where will this man Christ Jesus command the darkness to flee? From His throne high in the heavens by simply waving His hand or by delegated authority to His disciples in the earth? Remember, in the new creation, if you are in Christ, Christ is in you! Therefore, rejoice that your names are written in the Lambs Book of Life and as well give Him glory by using that authority He has granted in His name by making His enemies a footstool for His feet!

This Study Guide is a part of the series entitled **Empowered for Ministry - Exploring Principles • Experiencing Power**. This teaching manual is broken down into two sections each with six lessons. Section One is called **Kingdom Authority** with Section Two entitled **Breaking The Power of Darkness**. The first section begins by giving you an tremendous church history overview on the ministry of deliverance and a glimpse into the ways the demonic was overcome in the New Testament. We then turn a corner into the truths of how to exercise this delegated authority and timeless insights into the raging battle of handling "temptation". We close out this opening section with wisdom issues to help the battler not become fatigued into the battle!

Section Two gives us more specifics on characteristics of demonic entities and good foundations for preparing us to engage in the deliverance ministry. We then shed light on the needed subjects of the practical how to's of deliverance and teaching on the breaking of curses. The last message in detailed outline form, gives us some of the medicine we need on the theme of **Generational Blessings!**

As usual, there are questions at the end of each lesson with the corresponding answers in the back of the Study Guide. You may also acquire a tape album with the audio cassette tapes that compliment this manual by writing or calling us at Encounters Network or visiting our web site at: **www.EncountersNetwork.com**

We at Encounters Network trust that this Study Guide will help you to be empowered in Christ to overcome the enemy and that you will become a kingdom shaker in Jesus name! Remember, this is all about Him and not about us! May you be equipped to set the captives free!

In Christ Jesus Our Lord!

James W. Goll

Section One

Kingdom

Authority

Lesson One

The History of Demonology

By Jim W. Goll with David Altschul

INTRODUCTION

The apostles and prophets went out into the world to drive out demons. The first Christians knew of the existence of dark spiritual beings at work behind the demonism and the mortal sickness of the present era. Under the monarchic leadership of a high-ranking spiritual Prince, those beings work toward the destruction of human kind by means of sickness and spiritual corruption, through wrecking mind and soul, and breaking down morality. For they stand in hostile opposition to the Creator and Restorer of the world. The apostles challenged these powers to decisive battle. Because they were certain of victory, they could do this. Every demon was conquered and driven out through the name of Jesus Christ and the recounting of his life story. To destroy the demons, the Son of God became man. By the authority of His Holy Spirit the demons were driven out. The Son of God is come to destroy the works of the Devil. Therefore much more is at stake than the healing and betterment of individual people. The vital issue is the purification of the earth's whole atmosphere, the freeing of the entire social and political life, the victory over our present world-age in its totality. For indeed, our aeon is ruled by the princely power of the Evil One. He is the god of this world. He is the spirit controlling men. The pagan gods are demons. All public affairs and conditions are under their influence.

Only the Christian is already now ruling with royal prerogative over the mighty host of the raging enemy. That the demonic powers acknowledge this rule reveals the supreme power of Christ. For every believing Christian is capable of unmasking every demon. No demon can offer any resistance to his command or persist in any lie. The demons must surrender to the servants of God and Christ because they fear Christ in God and God in Christ. ¹

I. SOME EARLY CHURCH FATHERS

A. Clement I, Bishop of Rome, AD 94-97

In Clement's letter to the church of Corinth, "he expressed his hope that the factions would be reconciled and seek forgiveness for the sins they had committed 'through the promptings of the adversary. The devil is perceived as a distinct personality urging the Christian community to sin and dissension.'" ²

B. Ignatius, Martyred in AD 107

Ignatius believed that "in the new kingdom, evil will have no power. Mean while the world has an archon, an evil spiritual prince. He warned the Ephesians to evade the 'stench' of the prince of this world, lest he divert them

from the life that Christ wishes for them. The Devil's purpose is to thwart Christ's work of salvation by diverting the Christian people from their proper goal. "When the Christian community unites in peace and harmony, the powers of Satan are enervated. The Devil encouraged the schismatics, who divide the community, and the heretics, who teach false doctrine".³

C. Tertullian (AD 153-222)

"According to Tertullian that which the Christians testify is proved to be true by the following: first, the antiquity of the Divine Writings and the evidence of faith found in them. Second, the acknowledgment of Christ by the evil spirits, the vanquished demonic powers. In other words, faith in the truth of the ancient Bible and in His victorious power over the demons had a crucial and convincing significance for Tertullian."⁴

D. Justin Martyr (Died AD 165)

He has the power to drive away every importunate, evil angel and to stop him from taking possession of our souls. Therefore God teaches us through His Son to fight to the utmost for justice and when we come toward the close of life, to pray that our souls may not fall into the hands of any of these evil powers. (Justin, Dialogue with Trypho the Jew)⁵

For every demon is exorcised, conquered, and subdued in the very name of this Son of God, the Firstborn of all creation, who became man through a virgin, who suffered and was crucified by your people under Pontius Pilate, who died and rose from the dead and ascended into Heaven.⁶

"Around 150, St. Justin reveals that during their days of liturgical preparation (preparation for baptism and entrance to community life) catechumens (those learning Christ's way in preparation for baptism) are taught 'to pray and beseech God, in fasting, to forgive all their past sins, while we pray and fast with them.'"

"According to the testimony of Hippolytus and Tertullian, this preparation seems to have lasted for one week, accompanied by repeated exorcisms."
"These daily exorcisms took place during the time of immediate pre-paration for baptism, which in the time of Hippolytus lasted for one week."⁷

E. Acts of John (Ad 150, Earliest of the Apocryphal Acts of the Apostles)

In the following quotation, note the area that demons attack: "For the expulsion of demons: O nature that did not turn to higher things! O fountain of the soul that persists in defilement. Seat of corruption full of darkness! O death dancing among those that are yours! O tree without fruit, full of smoldering fire! O tree that bears nothing but coal for fruit! O forest of trees full of poisonous shoots! Consort of unbelief, you have disclosed who you are! With your children, you are convicted. The means to honor greater things you do not know, for you do not possess it. Your end is

like your root and your nature. Detach yourself from those who are waiting for the Lord! Depart from their thoughts and bodies! Detach yourself from their actions, their life, their behavior; depart from their activities, their occupations, their plans! Depart from their resurrection to God, from their fastings, from their prayers, from their holy baptism, from their Meal of Thanksgiving, from their daily food and drink, from their clothing, from their love, from their rest, from their continence, and from their justice. From all these, most wicked Satan, hated by God, shall Jesus Christ our God banish you, He who has the power over those who are like you and bear your stamp.

“We glorify Thy Name that has turned us away from error and from pitiless lust. We testify to Thy goodness abundantly revealed to us by Thee. We praise Thy good Name, O Lord! Thou didst expose the spirits convicted by Thee! We thank Thee, O Lord Jesus Christ, that we believe in Thine immutable grace. We thank Thee, whose longing is for human nature that is saved. We thank Thee for giving us this unwavering faith that Thou alone art God, now and forever.

“To Thee I call who art God alone: the One who is exceedingly great, the unutterable One, the incomprehensible One; to whom all powers of government are subject; before whom ever authority bows and before whom all that is high falls down and remains silent; at whose voice the demons take fright; and beholding whom all creation surrenders in silent adoration. (Acts of John) ⁸

II. THE DESERT FATHERS (AD 251-480)

A. Hippolytus (AD 202 - 235)

"While selecting those who are to be baptized, the life of the candidate is to be closely examined: Have they lived honestly while they were catechumens? Have they honored the widows? Have they visited the sick? Have they done all sorts of good works? If those who lead them to the Church testify for each one, saying that they have acted thus, then they will hear the Gospel." (Hippolytus, Apostolic Tradition) ⁹

The new ones to be accepted are questioned by the teachers about the reason for their decision before they hear the Word. Those who bring them shall say whether they are ready for it and what their situation is... whoever has a demon needs purification before he takes part in the instruction. The professions and trades of those who are going to be accepted into the community must be examined. The nature and type of each must be established... A magician shall not come up for examination either. An enchanter, an astrologer, a diviner, a soothsayer, a seducer of the people, one who practices magic with pieces of clothing, one who speaks in demonic riddles, one who makes amulets: all these shall desist or be rejected. (Hippolytus, Church Order in the Apostolic Tradition) ¹⁰

Use of Oil

"As another rite of exorcism we may include the anointing with oil... after the renunciation of Satan and just before the baptism. Hippolytus calls this 'the oil of exorcism,' and that the one administering it should say the words, 'May every evil spirit depart from you.' " ¹¹

B. Antony the Great (AD 251-363)

Demons Cause Manifold Temptations

"The devil attempted to lead Antony away from the discipline, suggesting memories of his possessions, the guardianship of his sister, the bonds of kinship, love of money and of glory, the manifold pleasure of food, the relaxations of life, and finally, the rigor of virtue, and how great the labor is that earns it, suggesting also the bodily weakness and the length of time involved. So the devil raised in his mind a great dust cloud of considerations, since he wished to cordon him off from his righteous intention. But the enemy saw his own weakness in the face of Antony's resolve and saw that he instead was being thrown for a fall by the sturdiness of this contestant, and being overturned by his great faith and falling over Antony's constant prayers."

This story continues on to show how evil thoughts, and sensual temptations are overcome by prayer, faith, and fasting, and images and fantasies by meditation on Christ. To banish thoughts of ease and love of pleasure, he meditated on the eternal judgment. The story also demonstrates how demons take on shapes. A spirit of fornication took shape and began to accuse Antony, but Antony overcame him by the confession of the Word, which caused the enemy to flee. ¹²

C. Isidore (AD 340)

Victory through Self-discipline and Controlling Anger

A brother asked Abba Isidore, "Why are the demons so frightened of you?" "The old man said to him, "Because I have practiced asceticism since the day I became a monk, and not allowed anger to reach my lips." ¹³

D. Evagrius the Solitary (AD 345 - 399)

A disciple of the Cappadocian Fathers, he was ordained reader by St. Basil the Great and deacon by St. Gregory the Theologian (Gregory of Nazianzos), whom he accompanied to the Council of Constantinople in 381. In 383 he went to Egypt where he spent the remaining 16 years of his life. In Nitria, where he became a monk, he moved to the more remote desert of Kellia, dying there in 399. He knew both St. Makarios of Alexandria and St. Makarios the Egyptian and in them came into contact with the first generation of the Desert Fathers and with their spirituality in its purest form.

Weapons

He noted that weapons against lust were fasting and vigils, and against anger were long-suffering, forbearance, forgiveness, and compassionate acts. He said that prayer would purify the intellect. Other demons he noted included rancor, self-esteem which is overcome by intense prayer and by not doing or saying anything that contributes to the sense of your own importance, and the deluder which gets us overbusy so as not to have strength to resist other demons like unchastity, anger, or dejection. "There is scarcely any other virtue which the demons fear as much as gentleness (meekness). "

Front-Line Demons

Evagrius gave several classifications of demons. He identified the front-line demons as those being opposed to spiritual growth. He enumerated three types: those responsible for gluttony and sensuality, those responsible for avaricious thought, and those which led one to seek the esteem of men. He derived these classifications from the temptations which Jesus overcame in Mt. 4: 1-10. Evagrius believed that other demons then followed after these had their success. ¹⁴

E. Arsenius (AD 360 - 449)

Fighting Demons with Humility and Confession

It happened that when Abba Arsenius was sitting in his cell that he was harassed by demons. His servants, on their return, stood outside his cell and heard him praying to God in these words, "O God, do not leave me. I have done nothing good in your sight, but according to your goodness, let me now make a beginning of good." ¹⁵

F. Moses (AD 350)

Spiritual Warfare

It happened that Abba Moses was struggling with the temptation of fornication. Unable to stay any longer in the cell, he went and told Abba Isidore. The old man exhorted him to return to his cell. But he refused, saying, "Abba, I cannot." Then Abba Isidore took Moses out onto the terrace and said to him, "Look towards the west." He looked and saw hordes of demons flying about and making a noise before launching an attack. Then Abba Isidore said to him, ""Look towards the east."" He turned and saw an innumerable multitude of holy angels shining with glory. Abba Isidore said, "See, these are sent by the Lord to the saints to bring them help, while those in the west fight against them. Those who are with us are more in number than they are." Then Abba Moses gave thanks to God, plucked up courage and returned to his cell. (2 Ki. 6:14) ¹⁶

G. **John Cassian (AD 360 -435)**

John Cassian was born around the year 360. As a young man he joined a monastery in Bethlehem, but around 385-6, he traveled with a friend to Egypt, where he remained until 399, becoming a disciple of Evagrius. During 401-405 he was at Constantinople where he was ordained deacon and became an ardent disciple of St. John Chrysostom. In 405 he traveled to the west, spending some years in Rome, then moving to Gaul, at some point being ordained priest. Around 415 he founded two monasteries near Marseille, one for men and the other for women.

Eight Demons

In his essay *On the Eight Vices*, Cassian enumerates eight demons connected with eight vices. These are:

- | | |
|--|--------------|
| 1. gluttony | 5. pride |
| 2. unchastity and the desire of the flesh | 6. anger |
| 3. listlessness (slackness, laziness, distraction) | 7. avarice |
| 4. self-esteem (self - centeredness) | 8. dejection |

"The fathers also say that as a rule, someone who works is attacked by a single demon, while someone who does not work is taken prisoner by a thousand evil spirits.

As a safeguard against pride, Cassian recommends: when we have attained some degree of holiness, we should always repeat to ourselves the words of the Apostle, 'Yet not I, but the grace of God which was in me,' 1 Cor. 15:10, as well as what was said by the Lord, '*Without me you can do nothing,*' (John 15:5) and finally, '*It does not depend on man's will or effort, but on God's mercy*' (Roms. 9:16).¹⁷

Fruits of Repentance

The early Christian tradition was one of fruit with repentance before baptism. This was important due to scriptural pattern of repentance before casting out demons (Mk. 6:12-13).

H. **Agathon (AD 370)**

Demons Desire to Prevent Prayer

The brethren also asked him, "Amongst all good works, which is the virtue, which requires the greatest effort?" He answered, "Forgive me, but I think there is no labor greater than that of prayer to God. For every time a man wants to pray, his enemies, the demons, want to prevent him, for they know that it is only by turning him from prayer that they can hinder his journey. Whatever good work a man undertakes, if he preserves in it, he will attain rest. But prayer is warfare to the last breath."¹⁸

I. **Theodore of Pherme (AD 370)**

Ability to Bind Demons

It was said of Abba Theodore that when he settled down at Scetis, a demon came to him wanting to enter his cell, but he bound him to the outside of his cell. Once more another demon tried to enter, and he bound him too. A third demon came as well, and finding the other two bound, said to them, "why are you standing outside like this?" They said to him, "He is sitting inside and will not let us enter." So the demon tried to enter by force. The old man bound him too. Fearing the prayers of the old man, they begged him, saying, "Let us go," and the old man said to them, "Go away." Then they went off covered with confusion.¹⁹

Humility Overcomes Demons

Anna theodora also said that neither asceticism, nor vigils nor any kind of suffering are able to save, only true humility can do that. There was an anchorite who was able to banish the demons; and he asked them, "What makes you go away? Is it fasting?" They replied, "We do not eat or drink." "Is it vigils?" They replied, "We do not sleep." "Is it separation from the world?" "We live in the deserts." "What power sends you away then?" They said, "Nothing can overcome us, but only humility." Do you see how humility is victorious over the demons?²⁰

Another time a demon approached Abba Macarius with a knife and wanted to cut his foot. But, because of his humility, he could not do so, and he said to him, "All that you have, we have also; you are distinguished from us only by humility; by that you get the better of us."²¹

J. **Elias (AD 400)**

Demons Plant Ideas and Fantasies

Abba Elias said, "I saw someone who was carrying a skin of wine on his arm, and in order to make the demons blush, for it was a fantasy, I said to the brother, 'Of your charity, take off your cloak.' He took off his cloak and was not found to be carrying anything. I say that so that you may not believe even what you see or hear. Even more, observe your thoughts and beware of what you have in your heart and your spirit, knowing that the demons put ideas into you so as to corrupt your soul by making it think

That which is not right, in order to turn your spirit from the consideration of your sins and of God."²²

K. **Longinus (AD 407)**

Intercession Overcomes at a Distance and Demons Pit Brothers Against Each Other

Another time, they brought him one possessed by a demon. He said to

those who were escorting him: "I can do nothing for you; but go instead to Abba Zeno." So Abba Zeno began to put pressure onto the demon to cast it out. The demon began to cry out: "Perhaps, Abba Zeno, you think I am going away because of you; look, down there is Abba Longinius is praying, and challenging me and it is for fear of his prayers that I go away, for to you I would not even have given an answer." ²³

L. **Poemen (AD 407)**

Evil Thoughts Disappear through Patience

Abba Joseph put the same question (on the subject of impure thoughts) and Abba Poemen said to him, "If someone shuts a snake and a scorpion up in a bottle, in time they will be completely destroyed. So it is with evil thoughts: they are suggested by the demons; they disappear through patience.

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IV. THE FRANCISCANS

Francis of Assisi (AD 1182 - 1226)

Using the Weapons of Word of Knowledge and Confession of Sin

"Once, at the Place of Portiuncula, when St. Francis was praying devoutly, by divine revelation he saw the whole place surrounded and besieged by devils, as by a great army. But not one of them was able to enter into the place because the friars were so holy that the devils could find no one to whom they could gain admittance.

The Weapon of Command in the Name of Jesus

"And so (Francis) went forth through divers regions, boldly preaching the Gospel, the Lord working with him and confirming his word by signs following. And in the power of His Name, Francis, the herald of the truth, cast forth devils, healed the sick, and what is more, by the efficacy of his word softened the most hardened hearts and brought them to penance, restoring at the same time the health of the body and the soul. " ²⁵

IV. THE REFORMERS

A. **Martin Luther (1483 - 1546)**

"Martin Luther devoted more theological and personal concern to the Devil than anyone else since the desert fathers. For Luther any valid view must rest upon the Bible read in the light of faith. Next to the Bible his chief source was Augustine." ²⁶

"Luther felt this struggle intensely within his own soul. His diabolology was based on personal experience as well as on Scripture and tradition.

As Heiko Oberman put it, Luther's 'whole life was a war against Satan.' Like the desert fathers and the medieval contemplatives, Luther felt that the Devil attacks more intensely as one advances in faith. Satan attempted to deter him from God's work through temptations, distractions, and even physical manifestations. He rattled around behind Luther's stove; at the Warburg castle he pelted nuts at the roof and rolled casks down the stairwell; he grunted audibly like a pig; he disputed with Luther like a scholastic; he sometimes lodged in Luther's bowels. Satan kept so close that he 'slept with Luther more than Luther's wife Katie did.'

"Yet Satan's power over us is shattered by the Incarnation of Jesus Christ. Christ has struck Satan blow after telling blow in his miracles, in his preaching, in his Passion. The Devil plotted the Passion in unthinking rage against Christ, and God used it to overthrow him, the proof being the resurrection. The world, the flesh, and the Devil still tempt us, but one little word - the name of the Savior - can crush them.

The Devil still has power in the world, however, because so many choose to follow him. Some make a deliberate pact with him: Luther was no skeptic about witchcraft and once himself saved a student at Wittenberg who had made a formal renunciation of Christ. All sinners serve in the Devil's army, including pagans, heretics, and the like.

Luther's view that the whole world was in tension between God and the Devil did not permit him to see ecclesiastical disputes as matters of honest disagreement or even politics: they were always aspects of the great cosmic war.

"The Devil's power remains 'as big as the world, as wide as the world, and he extends from heaven down into hell,' yet 'the evil spirit has not a hair-breadth more power over us than God's goodness permits.'

Against the Devil, Christ puts a great arsenal at the disposal of Christians, including baptism, the Bible, preaching, the sacraments, and song. Luther's best known contribution to popular diabolology is his famous hymn; 'A Mighty Fortress is Our God.' " ²⁷

B. John Calvin (1509 - 1564)

John Calvin, another great Protestant reformer, offered a precise, rational statement of his views in the Institutes of the Christian Religion. Calvin enthusiastically subscribed to the principles of faith alone and Scripture alone. Because human nature had been completely deformed by original sin, natural reason was unable to obtain any truth without the illumination of faith. True knowledge comes from the Bible, which the Holy Spirit interprets for those whom faith has saved. Calvin shared Luther's view of God's total omnipotence. No fate, fortune, chance, or freedom limits this complete sovereignty. Why God ordains evil is a mystery that we are not

permitted to unravel. Yet, Calvin insisted, God has only one united will; although he seems to our limited intelligence to do both good and evil, he always works for the ultimate good. God not only permits evil; he actively wills it, as when he turned Pharaoh over to the Evil One to be confirmed in his obstinacy. In every evil human act, three forces are working together: the human will to sin, the Devil's will to evil, and God's will to the ultimate good. In every evil person, Satan and the Lord are both at work for their own purpose.

"The Devil's role in such a theology was similar to that in Luther's. Calvin firmly rejected the skeptical view that angels and demons are only human ideas. Still, he did not pay nearly as much attention to the Evil One as his German colleague did. Recognizing that the Bible offers few particulars on the Devil, Calvin insisted that a detailed diabolology was inappropriate. Since he experienced the Devil's assaults less personally than Luther, Calvin assigned him a narrower place in the world. Satan is completely under God's command and cannot do any evil that God does not expressly assign him. 'To carry out his judgment through Satan as the minister of his wrath, God destines men's purposes as he pleases, arouses their wills, and strengthens their endeavors.' " 28

C. **The Quakers - George Fox (1624 - 1691)**

George Fox began the Society of Friends, later known as the Quakers, 1647. Although mainly known now for the silence of their worship, the early Friends were known then for healing and deliverance. George Fox himself kept a "Book of Miracles" recording many of the healings and deliverance he participated in.

"When I was a prisoner in the same place, there came a women to me to the prison and two with her and said that he had been possessed two and thirty years. And the priests had kept her and had kept fasting days about her and could not do her any good. And she said the Lord said unto her, "Arise for I have a sanctified people. Haste, and go to them, for thy redemption draweth nigh." And the poor woman would make such a noise in roaring and sometimes sing among upon her belly upon the ground and with her spirit and roaring and voice and would set all friends in a heat and sweat. And I said, 'All friends keep to your own, lest that which is in her get into you.' And so she affrighted the world from our meetings. And then they said if that were cast out of her while she was with us, and were made well, then they would say that we were of God. This said the world, and I had said before that she should be set free.

And then it was upon me that we should have a meeting at Skegby at Elizabeth Horton's house, when we had her there. And there were many Friends almost overcome by her with the stink that came out of her, roaring and tumbling on the ground. And the same day she was worse than ever she was, and then another day we met about her, and about the first hour the life rose in Friends, and said it was done and she rose up and her countenance

changed and became white and before it was wan and earthly. And he sat down at my thigh as I was sitting and lift up her hands and said, 'Ten thousand praise the Lord' and did not know where she was, and so she was well. ²⁹

V. SUMMATION OF OUR WEAPONS

A. Weapons of Scripture Offensive Weapons in Getting Demons Out

1. Command in Jesus' name (Acts 16:18; Mk. 16:17)
2. Blood of Jesus (spoken of, sung about) (Acts 5:28; Eph. 1:7)
3. Exposing darkness to the light (open & broken confession of sins) (Eph. 5:11-14; 1 Jn. 1:7-9; Pr. 28:13)
4. Intercessory prayer by others (2 Cor. 1:10; Phil. 1:19; Acts 12: 5-7)
5. Speaking appropriate scriptures in faith (Mt. 4:4, 7, 10; Eph. 6:17)
6. Singing praises, psalms and hymns, with thanksgiving (Ps. 8:2; cf. Mt. 21:16; Acts 16: 25-26)
7. Crying out to Jesus for Mercy (Rom. 10:13; cf. Joel 2:32; Mt. 15:21-28; Lk. 18: 28)
8. Proclamation of Christ (Acts 8:4-7)
9. Anointing with oil and laying on of hands (Mk. 6:12-13; Lk. 4:40-41)
10. The Holy Spirit coming against the demon (Mt. 12:28)

B. Defensive Weapons in Keeping Demons Out:

1. All of the above (2 Cor. 10: 3-6)
2. Humility and submissiveness to authority (Jam. 4:6-10; 1 Pet. 5:5-9)
3. Faith in God, his promises, and his protection (Eph. 6:18; 1 Jn. 5:14; Mt. 15:28)
4. Regular prayer for others and our own hearts (Eph. 6:18; Lk. 18:1-8; Lk. 18:13-14)
5. Meekness and non-resistance (Mt. 5:38-45; 1 Pet. 2:21-23; 4:15-17; 1 Pet. 5:8-9)
6. A life of good deeds and showing mercy (Rom. 12:21; Jam. 2:13)
7. Fasting and watchings in prayer (Mk. 1: 34-35; 9:29; Mt. 19-21; 2 Cor. 11:27)

C. Weapons of the Experience of the Early Church Fathers

Humility and confession
Prayer and singing psalms
Courage and faith
Self-discipline and controlling anger
Prayer and the necessity of constant watchfulness

Meekness
Intercession
Patience
Anointing with oil

D. Antony's Weapons

Meditation on Christ
Pondering eternal judgment
Ignoring them at certain times
Singing the Psalms
Personal testifying of appropriate scripture

Prayer
Fasting
Faith
Devotion to Christ

E. Franciscan Weapons

Compassion and doing good
Submission to Authority
Deliverance through sharing blessed bread
Command in the Name of Jesus

Confession
Prayer
Patience
Word of Knowledge

F. Luther's Weapons

The Bible
The Sacraments
Cheerfulness, laughter
Boisterousness, bawdiness
Normal sexual relations with his wife

Preaching
Baptism
Songs
Scorn, insults

G. George Fox's Weapons

Prayer
The command of 'Quiet'
The Name of the Lord

VI. CLOSING STATEMENT

Let us look to the past and the lessons from those who have gone before us! What worked then will work again! Remember, it is the principle of following the Holy Spirit and depending upon His grace verses methodology and routine only. So let us review history both to learn what to do and what not to do and proceed ahead better equipped for ministry in our generation.

Reflective Questions

Section One, Lesson One

Please Answer The Following Questions:

1. Luther said: The Devil's power remains 'as big as the world, as wide as the world, and he extends from heaven down into hell,' yet 'the evil spirit has not a hair-breadth more power over us than God's _____ permits.'
2. According to Evagrius what were three of the front line demons. 1 _____
2. _____ 3. _____
3. Name three weapons the Early Church Fathers used in a deliverance?
1. _____ 2. _____ 3. _____

Multi-Choice

- | | |
|-------------------|--------------------|
| A. Destroy | C. Humility |
| B. Pride | D. Peace |

From the list above, answer the next two questions:

4. When the Christian community unites in _____ and harmony, the powers of Satan are enervated.
5. _____ is victorious over demons.

True or False

6. Around 150, St. Justin reveals that during their days of liturgical preparation catechumens are taught 'to pray and beseech God, in fasting, to forgive all their past sins, while we pray and fast with them.'
7. Calvin subscribed to the principles of Faith alone and Scripture alone.
8. 'Anointing with oil' and the 'laying on of hands' is not a scriptural practice but only one of tradition.

Scripture Memorization

9. Write out and memorize Matt 12:28 and Eph. 6:18.

10. What was the primary point you learned from this lesson.

Turn to the back of this book for the answers to these questions.

Lesson One - End Notes

- ¹ The Early Christians, Eberhard Arnold (New York: Plough Publishing house) pp. 40-41
- ² Satan: The Early Church Tradition, Jeffery Burton Russell (New York: Cornell University Press: 1981) pp. 33-34
- ³ Russell pp. 34-36
- ⁴ Arnold pp. 27-28
- ⁵ Arnold pp. 267-268
- ⁶ Arnold pp. 96
- ⁷ The Rites of Christian Initiation, Michal Dujarier (New York: Sadlier 1979) pp. 94
- ⁸ Arnold pp. 227-228
- ⁹ Dujarier pp. 94-95
- ¹⁰ Arnold pp. 108
- ¹¹ Dujarier pp. 118
- ¹² Athanasius: The Life of Antony, Robert Gregg, Trans. (New York: Paulist Press, 1980) pp. 33-34
- ¹³ The Sayings of the Desert Fathers, Benedicta Ward, Trans. (Michigan, Cistercian Publications, 1975) pp. 99-97
- ¹⁴ The Philokalia Vol. 1 Palmer (Britain: Faber and Faber, 1979) pp. 69-71
- ¹⁵ Sayings pp. 5
- ¹⁶ Sayings pp. 138
- ¹⁷ The Philokalia pp. 72-108
- ¹⁸ Sayings pp. 21-22
- ¹⁹ Sayings pp. 78
- ²⁰ Sayings pp. 136
- ²¹ Sayings pp. 136
- ²² Sayings pp. 71
- ²³ Sayings pp. 123
- ²⁴ Sayings pp. 170
- ²⁵ The Life of St. Francis of Assisi, St Bonavenbture (Illinois: Tan Books) pp. 117
- ²⁶ The Prince of Darkness, Jeffery Burton Russell (New York: Cornell University Press, 1989) pp. 170
- ²⁷ The Prince of Darkness pp. 172
- ²⁸ The Prince of Darkness pp. 173-174
- ²⁹ George Fox's Book of Miracles, Henry J. Cadbury, ed. (Cambridge: University Press, 1948) pp. 121