Section Four:

Interpersonal Spiritual Conflict: Service and Ministry

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1.   Introduction: Satan wants us kept either out of service or serving harmfully rather than serving faithfully. He uses a multitude of strategies to accomplish his goals, including:

     a.   Goading us to serve out of guilt until we burn out.

     b.   Blinding us to the fact that our service is not what makes us acceptable before God.

     c.   Deceiving us into thinking that we are not able to serve God or that He does not really want our service.

2.   The foundation for service:

     a.   We are called to service in relation to the body of Christ, as seen in this summary of Ephesians 1:18-2:10:

          > We who were dead in our sins (2:1-3) were saved by grace through faith (2:8-9), made alive in Christ (2:4-5), seated with Him (2:6), and delegated (1:18-19; 2:6) by His matchless authority (1:19-23) **in order that** we might do the good works God prepared in advance for us to do (2:10).

          Scripture contains many references of our responsibilities to one another. These include:

          i.   Exhortations (e.g., Love one another (John 13:14, 22, 34, 35, 15:12, 17, Rom. 12:10, 13:8, 1 Thes. 3:12, 4:9, 1 Pet. 1:22, 1 John 3:11, 3:23, 4:7, 4:11, 2 John 5).)

          ii.   Prohibitions (e.g., Do not put an obstacle or a stumbling block in a

brother`s way (Rom. 14:13b).)

iii.   Truth statements (e.g., We are individually members of one another as part of the body of Christ (Rom. 12:5, Eph. 4:25).)

iv.   Paul`s hope was: May God grant us to be of the same mind with one another according to Christ Jesus (Rom. 15:5).

b.   **Gifting for service**: God calls us to minister to each other and equips each Christian so that (s)he may fulfill that calling (Eph. 4:7).

i.   The following myths and responses related to serving should be noted:

Myth 1: In serving others my own needs will never be met.	Response: It is through serving others that our own needs will best be met.
Myth 2: The Moses Plea: I am tainted (or untalented or _____) therefore God cannot use me.	Response: God can use anyone, anywhere, anytime!
Myth 3: I do not have the gift of _____, so I do not have to _____.	Response: the gift of giving, evangelism

ii.   The context of the gifts: love (Gal. 5:13).

iii.   The purpose of the gifts is mutual edification and service (1 Cor. 12:4-11).

iv.   The relative worth of the gifts: all are important, all are needed (1 Cor. 12:12-31).

v.   Even though we should desire the gifts, love is a more excellent way (1 Cor. 13).

c.   Jesus: the model of a biblical servant-leader

i.   His whole life showed that He was humble.

(1)   His humble entrance and exit (Phil. 2:1-11)

(2)   His humble lifestyle (John 13:3-17)

(3)   His authority was based on His humble obedience to the Father (John 14:6-15).

ii.   He taught that a leader must be a servant.

(1)   The Christian leader must serve rather than rule (Matt. 20:25-28).

(2)   Refuse proud titles: humble yourself (Matt. 23:1-12).

d.   New Testament vocabulary for service

i.   *Diakoneo* (from which we get "deacon"): In Greek the meaning changed from "serving tables" to "serving in a house" to "service" in general. The NT concept is "service for a cause." One who "served" in NT times was held in contempt, as all (s)he did was to provide the needs of others (rather than for her/himself, Matt. 20:26, 28).

ii.   *Latreuo* (from which we get "liturgy"): Originally meant "paid service," it was expanded to include service of God. It has the sense of adoration, prayer, and sacrificial offerings. It could apply to a whole life of religious service. In the NT it means "work for God in the power of the Holy Spirit" (Phil. 3:3; Rom. 1:9).

iii.   *Doulos* (a slave or bond-servant): The slave was the lowest of the low. Everyone else`s needs came first. Because freedom was so important to the Greeks, a person who was a *doulos* (and had no freedom) was one to be either despised or ignored. We have lost some of the shock value of this term because Jesus took it on himself (Phil. 2:7) and made it a standard of our attitude in regard to God and fellow Christians.

3.   *Paradigms of spiritual warfare ministry*:

a.   Tom McAlpine has categorized the broader approaches to spiritual conflict under four major headings (reformed, anabaptist, third wave, and social science. The chart on pp. 114 and 115 pages summarizes his characterizations of the approaches taken by advocates under each heading.

b.   When one takes into account the books, tapes, conferences, seminars, extension courses, etc., that are available on spiritual warfare it is absolutely staggering. How do you sort the good from the bad? A quick overview of the types of books available will at least start us in the right direction. Recognizing the danger that in categorizing I may be placing people inappropriately in boxes, the broadly evangelical literature falls in to six general categories.

i.   The first are the **traditionalists** who urge extreme caution. In this category demonic attack, especially on Christians, tends to be downplayed, and demonic confrontation is viewed with suspicion. I have great appreciation for authors who write in this category, as they constantly remind us to keep our focus on Scripture rather than experience as the base for doctrine on spiritual warfare. Books in this category include John MacArthur's *How to Meet the Enemy* (Victor Press, 1992), Thomas Ice and Robert Dean's *A Holy Rebellion: Strategies for Spiritual Warfare* (Harvest House, 1990), and Dan Korem's *The Powers* (InterVarsity, 1988) and *The Fakers* (with Paul Meier; Baker, 1981). Korem's perspective is the most unique of the three; he looks at apparent displays of the supernatural (e.g., fortune telling) and

critiques them as a stage magician.

ii.   The second catogory includes those who focus on **experienced-based approaches**. The books are filled with sometimes startling war stories of deliverance. The authors seek to integrate experience in testing doctrinal formulations. The reading is exciting, though there can be a naive attitude towards the real effect of some of the methods (e.g., prayer against territorial spirits). Works in this category include Peter Wagner's *Prayer Warrior* series and his ongoing three-volume series on Acts (all published by Regal Books); Chuck Kraft's *Christianity with* Power (Vine Books 1989), *Defeating Dark Angels* (Vine Books, 1992) and John Wimber's *Power Evangelism* and *Power Healing* (Hodder and Stoughton).

iii.   The third category may be called that of **evangelical deliverance**. Authors in this category admit the reality of demonic work in Christians. They advocate a direct confrontive approach to dealing with the demonized. Books include Fred Dickason's *Demon Possession and the Christian* (Moody Press, 1987); Mark Bubeck's *The Adversary* (Moody Press, 1975) *Overcoming the Adversary* (Moody Press, 1984) and *The Satanic Revival* (Here's Life, 1991); Kurt Koch's *Occult Bondage and Deliverance* (Kregel, 1971); and Thomas White's *The Believer's Guide to Spiritual Warfare* (Vine, 1990) and *Breaking Strongholds: How Spiritual Warfare Sets Captives Free* (Vine, 1993).

iv.   The fourth category is **theological discussion**. These vary widely in perspective. The classic is Jesse Penn-Lewis' *The War on the Saints* (Thomas E. Lowe, 1912). A good introductory survey of the perspectives from varying theological paradigms is Thomas McAlpine's *Facing the Powers: What Are the Options?* (MARC, 1991). Perhaps the most influential series in academic circles is Walter Wink's trilogy *Naming the Powers* (1984), *Unmasking the Powers* (1986) and *Engaging the Powers* (1992; all from Fortress Press). Wink writes out of a liberal tradition, but his insights on the social side of spiritual warfare are penetrating. Two outstanding books are Clinton Arnold's *Ephesians: Power and Magic* (Baker, 1989; very technical) and *Powers of Darkness* (InterVarsity Press, 1992; more popular).

v.   The fifth category is that of **spiritual healers**. These writers explore the healing of deep hurts through a variety of therapeutic means. Two of the best I have found are John White's *Changing on the Inside* (Vine, 1991) and Dan Allender and Tremper Longman, *Bold Love* (NavPress, 1992).

vi.   The last category includes advocates of **truth encounter**. Writers in this category focus on teaching people truth and its application rather than direct demonic confrontation. The most influential book is Neil Anderson's *The Bondage Breaker* (Harvest House Publishers, 1990). Anderson has also written *Living Free in Christ* (Regal, 1993), a compilation of devotions focused on our identity in Christ. Those struggling in church setting may find *Setting Your Church Free* (Regal, 1994) helpful. Other books include Jim Logan's *Reclaiming Surrendered Ground* (Moody Press, 1995) and Timothy Warner's *Spiritual Warfare* (Crossway, 1991).

4.   **Evangelizing** so as to set prisoners free from the strong man who has been bound by the Stronger Man. The following diagram illustrates three factors in evangelism:
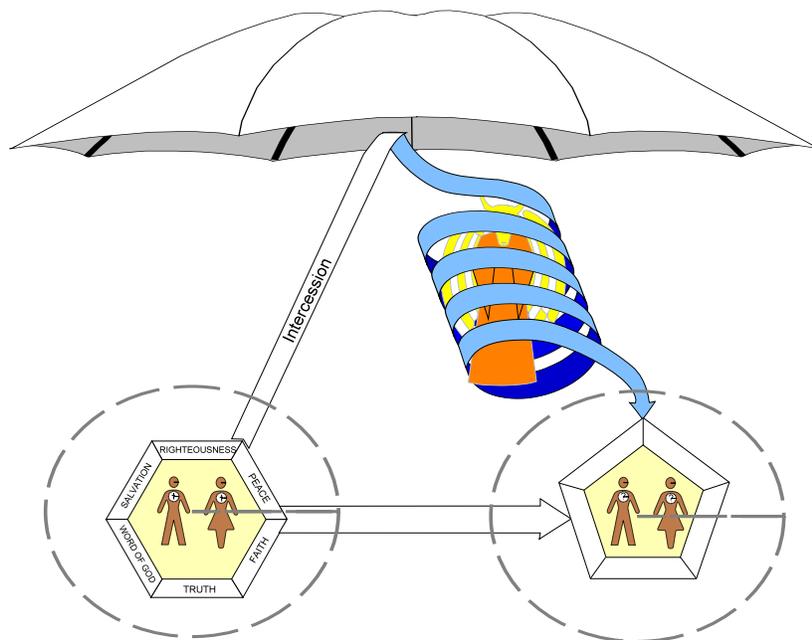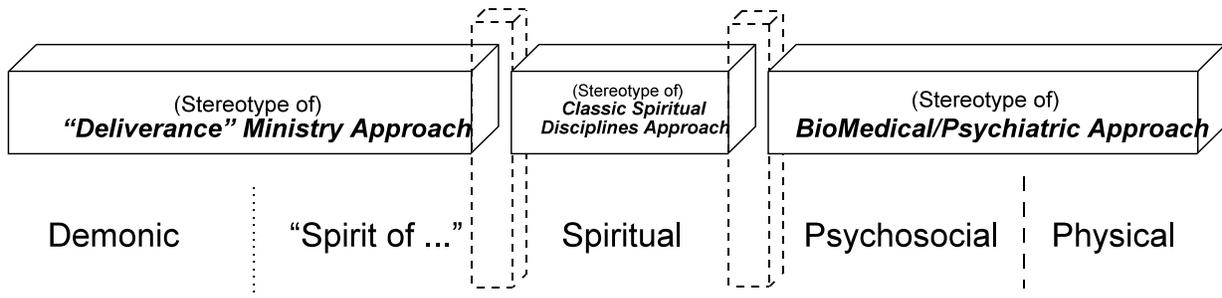

Diagram 1: Spiritual Conflict and Outreach

Three areas of importance to spiritual conflict may be noted:

a.   Personal spiritual conflict. This is the foundation on which this course is built. It is represented by the oval with the hexagon, which represent the Christian in his or her social context. The framework for spiritual conflict on this level is seen

in Paul's epistle to the Ephesians, through which he called them to live lives worthy of their calling.

    i.   Paul builds a theological framework before he gives application. His actions are grounded in his understanding of God and his own identity in Christ.

    ii.   He does not present the power of positive thinking as much as he demonstrates the reality of truthful thinking and living. He also gives attention to social realities, laying out appropriate Christian conduct in areas as diverse as church, family, business, and personal relationships.

    iii.   He does not focus on the enemy; he chooses to focus on our identify and blessings in Christ.

    iv.   Power is knowing the truth and appropriate Christian living in light of that knowledge, not spiritual pyrotechnical ability.

b.   The second leg is that of intercession. It is pictured in the diagram through the connection through the umbrella (representing God's sovereignty), winding around Satan (reminding us that Jesus has bound Satan and we have been enabled to participate in setting captives free from his bondage) to the non-Christian. The basic principle: The battle is not against (unbelieving) flesh and blood, but against the rulers, powers, and authorities in heavenly places. After calling them to put on their spiritual armor, Paul challenges the Ephesians to (6:18):

    i.   Pray **in the Spirit**: not purely a mystical sense, but prayer directed and empowered by the Spirit (see Eph. 5:18).

    ii.   Pray on **all occasions**: Prayer is always in season!

    iii.   Pray **all kinds of prayers and requests.**

        (1)   We pray as the means of breaking authority and domination systems.

        (2)   We pray for God to intervene in the lives of people so as to turn them to Christ.

        (3)   As we come to know historical and ongoing social/cultural factors (represented by the oval around the non-Christians and the pentagon in which they are placed), we are enabled to pray more intelligently.

   iv.   **Always** pray: Satan will want to discourage or distract us from this

foundation for all our work.

c. The third area is that of the actual outreach or evangelism. It is pictured as the horizontal arrow from the believer to the non-Christian. In Eph. 6:19-20, Paul requests prayer from the Ephesians for:

    i. **Words** to be given him (NIV):

       (1) A verbal witness to be a vital part of communicating Christ

       (2) He recognized God's role in providing the right words at the right time, though this does not exclude appropriate study, preparation, and evangelistic tools.

    ii. So that he might **make known** the mystery of the gospel.

       (1) Paul recognized God's role in the contextualization process. The gospel is certainly a mystery to many non-Christians, and prayer to unleash the work of God's Spirit in the lives of those who do not know Christ is crucial for effective witness.

       (2) It is for this Gospel that Paul was an ambassador in chains--there may be consequences to pay for our witness. Spiritual conflict does not make us immune to persecution, but gives us strength to stand up to it.

    iii. That he may declare it **fearlessly**, as he should. Paul knew his obligation, and he wanted to fulfill it in a way that honored the One who called him to the task.

5. Ministering to those under spiritual attack: The range of approaches to personal ministry

    a. The **presenting problem**

       i. The **nature** and **cause** of the problem: A spectrum of approaches

(Stereotype of) **"Deliverance" Ministry Approach**	(Stereotype of) **Classic Spiritual Disciplines Approach**	(Stereotype of) **BioMedical/Psychiatric Approach**

Demonic	"Spirit of ..."	Spiritual	Psychosocial	Physical

    ii.   The **context** of the problem:

        (1)   Moral evil issues (participation in personal sin)

        (2)   Situational evil issues (victimization)

        (3)   Generational issues (participation in family sin)

        (4)   Cultural issues (participation in structural sin)

  b.   Orientations to **diagnosis** of the presenting problem

    i.   Question: is the demonic *rare, normal,* or *omni-present*?

    ii.   In what ways do human insight and divine revelation blend? The spectrum ranges from "pure" insight based on training to words of knowledge to demonic interrogation.

  c.   Orientations to **solutions**, which include:

    i.   Surgery

    ii.   Pharmaco-therapy

    iii.   Truth encounter fhrough the use of the classic Christian disciplines: repentance, renunciation, faith, and new lifestyle

    iv.   Use of spiritual techniques seen in Scripture (e.g., words of wisdom, prophecy, discerning of spirits, etc.)

    v.   Demonic confrontation, interrogation (if necessary), and expulsion

        vi.   Use of spiritual techniques not explicitly advocated in scripture (e.g., visualization, guided imagery)

    d.   Issues of **maintenance** and/or **recycling**

        i.   What is the importance of maintenance?
        ii.   How do we handle people who recycle through the same problems over and over?

6.   Dealing with sin (Diagram 2): "The enemy held fast my will, and had made of it a chain, and had bound me tight with it. For out of the perverse will come lust, and the service of lust ended in habit, and habit, not resisted, became necessity. By these links, as it were, together--which is why I call it 'a chain'--a hard bondage held me in slavery." (Augustine, *Confessions*, 8.5.10).

Facing Temptation

Dealing with Sin

Dealing with Sinful Habits and/or Bondage
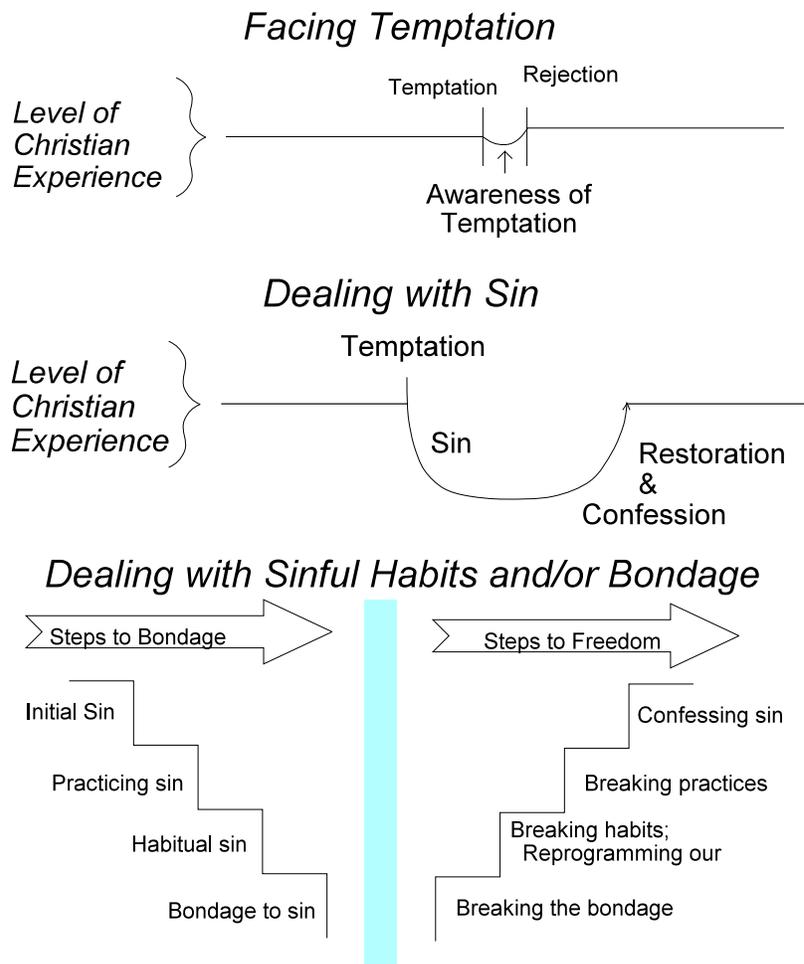
Diagram 2: Dealing with Sin

a.   Bondage and the means for release (following Anderson's <u>Steps to Freedom</u>).
Neil Anderson offers a video in which he actually walks someone through the
Steps to Freedom. This video may be ordered through Freedom in Christ
Ministries (491 Lambert Rd., La Habra, CA 90631). Concerning the approach
taken in Steps to Freedom, the following may be noted:

   i.   Advantages:

         (1)   Designed to be used for people helping people--it does not require a
                "high priest" to use. It is transferrable within the Western context.

         (2)   It is non-confrontational in regard to demonic entities, and is more
                comfortable for most North American evangelicals.

         (3)   It is built on a discipling model, and enables the person receiving the
                ministry to recognize their own responsibility not only in being freed
                but also in maintaining their freedom (through the exercise of
                appropriate choices).

   ii.   Limitations

         (1)   This approach is not the panacea to all spiritual problems.

         (2)   It is the beginning of the road to freedom, not the whole journey.

         (3)   It has the potential of being used in a purely ritualistic or formulaic
                manner.

         (4)   It covers so much territory so quickly that the bulk of it can be buried
                in the desire to get through it in the time you have. Walking through
                Steps to Freedom can take anywhere from two to six or seven hours.

   iii. Things to keep in mind in your ministry to others:

         (1)   Your job is that of a people helper--you are not replacing professional
                counseling, and you should be aware of local counselors to whom can
                send those needing professional treatment for help.

         (2)   Your role is primarily that of facilitator, not the priestly exorcist! The
                main point of the model I use is that every Christian has the spiritual
                resources to successfully wage his/her spiritual battles because of
                who they are in Christ and in connection with the local expression of
                the body of Christ.

(3)   Because you are a facilitator, you have the freedom to say "I don`t know" when necessary. Just because something or someone does not adequately fit your theological box it does not mean that your faith is inadequate--it is simply a reflection of the living reality of the complexity of life.

(4)   Every person is different, and every ministry opportunity presents its own unique challenges. You will need to avoid the assembly line approach in which every person is dealt with identically. At the same time, this does not remove the possibility of the use of a particular methodology.   Rather, it helps prevent you from developing a complacency in having found some successful formulaic approach (such as Anderson).

(5)   As facilitator, your job is to enable and encourage the other to make and declare their own choices. You will stand as a witness of their choice, but you cannot make the choices for them or coerce them into making the choices.

(6)   Part of this will involve an open and frank discussion of personal sin. You do not need to get bogged down in all the gory details, but the person must be given the freedom to bring things up into the light in an accepting atmosphere. (S)He can mention particular sins by name, but generally does not need to give you a step-by-step account. Possible exceptions to this include those who were severely abused, which should generally be handled by an appropriate professional.

(7)   Any ministry of this type is not the panacea to solving all spiritual problems. More than anything else, it enables people to get their feet on the ground and begin the process of real Christian growth. Just as you do not conquer dirt for all time by taking one shower, you do not conquer all spiritual struggle by a single ministry session.

(8)   Especially in the Western evangelical circles, we must begin to consider how to implement the basic truths of spiritual conflict into our discipleship methodologies.

7.   Combining the ideas presented earlier of repentance and forgiving, a model of the process of personal reconciliation may be illustrated (Diagram 3):

THE PROCESS OF FORGIVING

THE PROCESS OF REPENTING

Recognize the injury and its consequences.

Identify your emotions.

Express your feelings about the hurt honestly and openly.

Set meaningful boundaries.

Consciously cancel the debt.

Honestly face up to the hurt inflicted.

Confess and accept the forgiveness offered in Christ and the hope for a restored relationship.

Be intentional and direct in asking for forgiveness.

Accept boundaries until trust is restored.

Identify changes YOU must make for reconciliation.

Negiotiate what you will do NOW to begin the process of change.

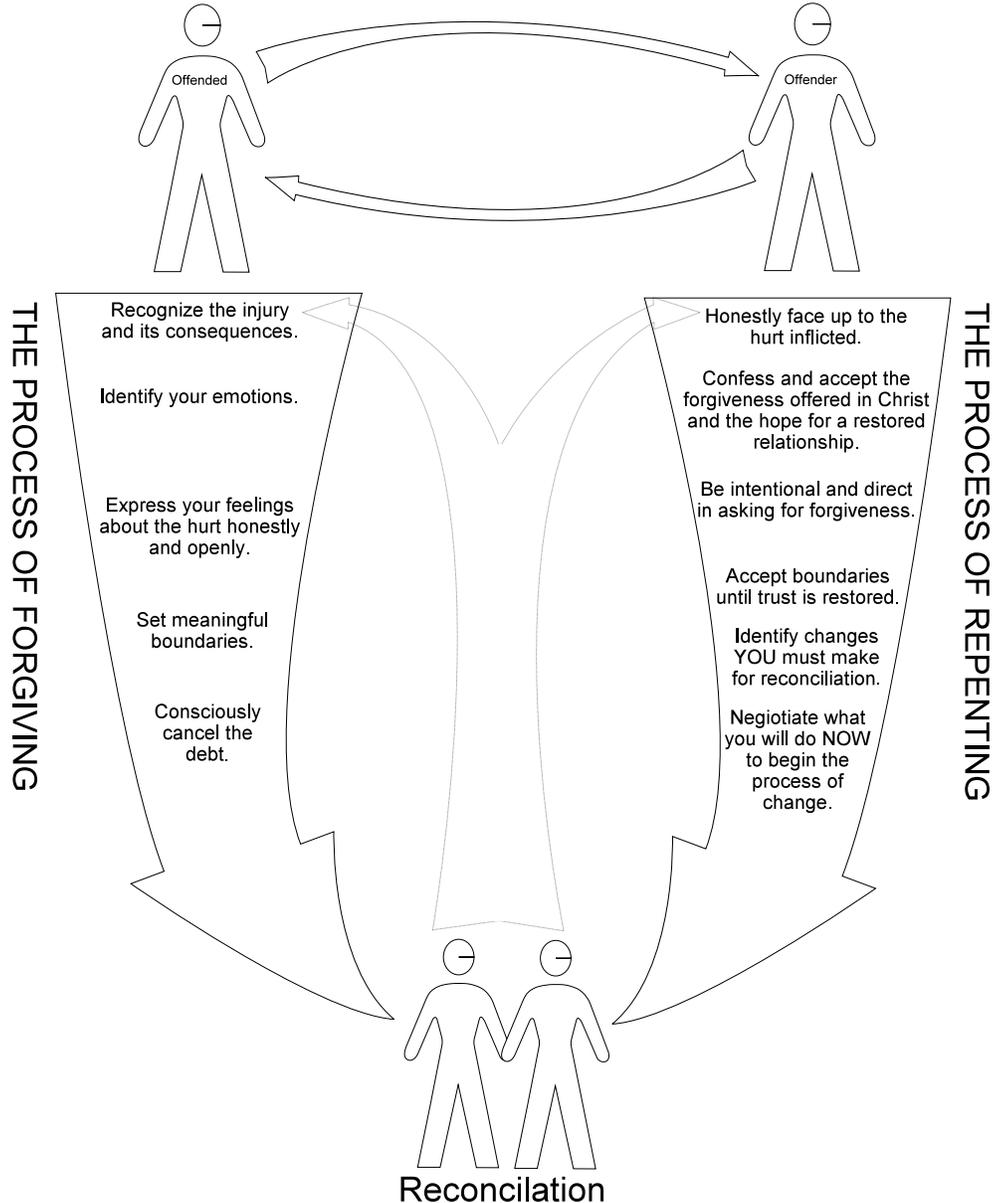Offended

Offender

Reconcilation

Diagram 3: The Process of Reconciling

8.   Through proper **discipleship** enabling other Christians to live their lives as slaves to Christ rather than slaves to sin (or Satan).

a.   The goal of discipleship: **empowering people to progress towards completion in Christ**. The final completion of this process will not come until we see Christ face to face and are glorified in Him.

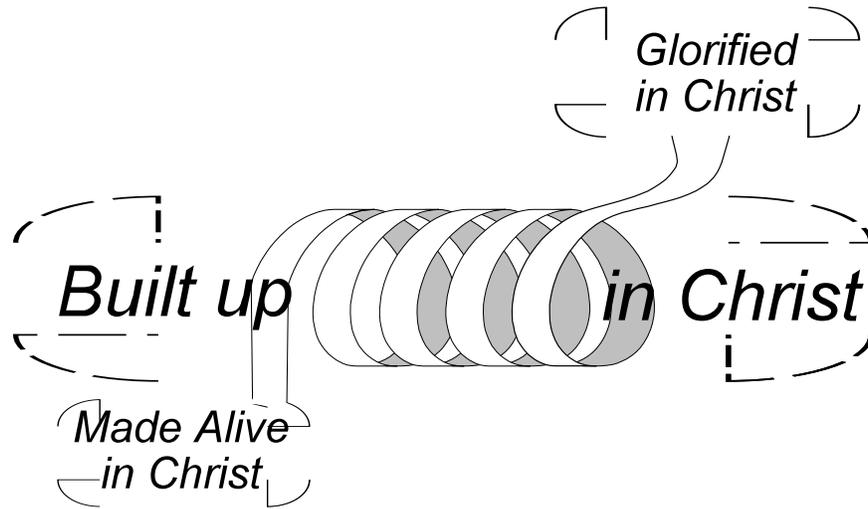b.   Ongoing aspects of our growth in discipleship may be noted (see Diagram 4):

Glorified in Christ

Built up   *in Christ*

Made Alive in Christ

Diagram 4: A Working Model Illustrating the Dynamic Cyclical Nature of the Discipleship Process

      i.   Establishing identity (Who I am or who we are in Christ)

      ii.   Understanding God (and all aspects of our relationship with Him)

      iii.   Understanding truth (What it is, how we grasp and use it properly)

      iv.   Understanding growth and development (What it means to progress towards completion in Christ). The following chart summarizes the major issues in which we are to grow as we become more like Christ:

Growth in the New Testament

Growth in our relationship to God	Individually	Growth in faith (2 Cor. 10:15; 2 Thes. 1:3; 2 Pet. 1:5-8) Growth in knowledge of God (Col. 1:10) Growth in grace and knowledge of Christ (2 Pet. 3:18) Growth in all aspects into Him (Eph. 4:15) Growth in respect to salvation (1 Pet. 2:2)
	Corporately	Growth as the body of Christ (Col. 2:19) Growth into a holy temple in the Lord (Eph. 2:21) Growth in giving thanks to God (2 Cor. 4:15)
Growth in godliness	Individually	Growth in faith, moral excellence, knowledge, self-control, persever-ance, godliness, brotherly kindness and Christian love (2 Pet. 1:5-8) Growth in walking as we ought to walk (1 Thes. 4:1) Growth in behaving properly towards outsiders (1 Thes. 4:9-12) Growth in love (Eph. 4:16, Phil. 1:9, 1 Thes. 3:12, 2 Thes. 1:3) Growth in generosity (2 Cor. 8:7; 9:10-11)
	Corporately	Growth in edifying the church (1 Cor. 14:12) Growth in the work of the Lord (1 Cor. 15:58) Growth in love of outsiders (1 Thes. 3:12)

c.   Anderson builds the following discipleship chart (<u>Victory over the Darkness</u>, pp. 230-1) on the framework of Colossians 2:6-10:

> *So then, just as you received Christ Jesus as Lord, continue to live in him, rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness. See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ. For in Christ all the fullness of the Deity lives in bodily form, and you have been given fullness in Christ, who is the head over every power and authority.*

You may find the chart helpful in outlining issues of growth in relationship to spiritual conflict. The issues listed under the conflict column are those in which we face attack from the enemy and the world around us. The truths listed under the growth column are those in which we need to mature to face the attack. For each level of discipleship, there are five general areas to be considered (spiritual, rational, emotional, volitional, and relational).

i.   The first general level is that of establishing our identity in Christ.

ii.   The second level is being built up in Christ and growing in maturity.

iii.   The third level is walking in Christ as a result of understanding our identity and being built up in Christ.

Area	Level 1: Identity *Complete in Christ* (Col. 2:10)		Level 2: Maturity *Built up in Christ* (Col. 2:7)		Level 3: Walk *Walk in Christ* (Col. 2:6)	
	Conflict	Growth	Conflict	Growth	Conflict	Growth
Spiritual	Lack of salvation or assurance (Eph. 2:1-3)	Child of God (1 Jn. 3:1-3; 5:11-13)	Walking according to the flesh (Gal. 5:19-21)	Walking according to the Spirit (Gal. 5:22-23)	Insensitive to the Spirit`s leading (Heb. 5:11-14)	Led by the Spirit (Rom. 8:14)
Rational	Darkened under-standing (Eph. 4:18)	Renewed mind (Rom. 12:2; Eph. 4:23)	Wrong beliefs or philosophy of life (Col. 2:8)	Handling accurately the Word of truth (2 Tim. 2:15)	Pride (1 Cor. 8:1)	Adequate, equipped for every good work (2 Tim. 3:16-17)
Emotional	Fear (Matt. 10:26-33)	Freedom (Gal. 5:1)	Anger (Eph. 4:31), anxiety (1 Pet. 5:7), depression (2 Cor. 4:1-18)	Joy, peace, patience (Gal. 5:22)	Discouragement and sorrow (Gal. 6:9)	Contentment (Phil. 4:11)
Volitional	Rebellion (1 Tim. 1:9)	Submission (Rom. 13:1, 2)	Lack of self-control, compulsive (1 Cor. 3:1-3)	Self-control (Gal. 5:23)	Undisciplined (2 Thes. 3:7, 11)	Disciplined (1 Tim. 4:7, 8)
Relational	Rejection (Eph. 2:1-3)	Acceptance (Rom. 5:8; 15:7)	Unforgiveness (Col. 3:1-3)	Forgiveness (Eph. 4:32)	Selfishness (Phil. 2:1-5; 1 Cor. 10:24)	Brotherly love (Rom. 12:10; Phil. 2:1-5)