

MS 710 Power Encounter in Ministry and Missions
ASHLAND THEOLOGICAL SEMINARY
Winter Quarter, 2014
Monday, 6:00-9:00 PM, Cleveland Campus
Cleveland Extension
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I. Course Description

Explores the biblical concepts of spiritual power as they relate to God, Christ, the Holy Spirit, angels, Satan and demons, clarifying the influence of worldviews which accept or reject the concepts of the presence of spiritual power. It deals with spiritual warfare as it affects the personal lives of Christians and as it is encountered cross-culturally in bringing people from the control of Satan to commitment to God.

Further Description:

The class surveys the biblical themes of spiritual warfare and power encounter so the student can incorporate these concepts into a “functional” theology that informs ministry. Additionally, it surveys church history to show how God used spiritual warfare and power encounter in the expansion of the Christian faith into new lands. In so doing, it explores the impact of worldview on the formation of one’s theology and practice of ministry. In particular, it explores the naturalistic foundations of western societies and shows how they have minimized the biblical themes of spiritual warfare and power encounter within Western Christianity. By means of this, the course seeks to expand the students’ worldview so they can incorporate the themes of spiritual warfare and power encounter into their personal lives and ministries. For those who are already “walking” in this ministry, the course will increase your faith capacity and knowledge base so that you can better participate with God in the ministries of spiritual warfare and power encounter and train others to do the same in a local church context.

II. Student Learning Outcomes

In this course, students will explore how their core identity is shaped and formed by a proper understanding of Christus Victor and truth encounter. They will also own their calling to model Christ in word, deed, and sign as they become a means by which Christ sets the captives free and accomplishes his work on earth.

As a result of this course, students will be able to:

Demonstrate COMPETENCE in the disciplines and skills relevant to Christian ministry.

1. **Articulate** the content and major themes of Scripture, Christian doctrine, and church history.
3. **Integrate** the biblical, historical, and theological reflection with the practice of ministry.
4. **Apply** critical reflection to one’s own religious tradition and appreciate other traditions.
6. **Articulate** a commitment to social justice and a missional perspective.
9. **Demonstrate** skills in practical theology (personal evangelism, worship, edu-

cation, counseling, pastoral care, communication, etc.)

2., 5., 7., and 8 are not assessed

III. Teaching Strategies for Student Learning

The class will employ an adult learning model that requires the students to be active agents in their own learning. By means of critical reflection, class interaction, learning labs, writing assignments, practical learning activities, videos, and lectures, students will comprehend the material and grow in their mastery of it.

IV. Course Requirements

A. Required Textbooks

Kraft, Charles. *Christianity with Power: Your Worldview and Your Experience of the Supernatural*. Eugene, OR: Wipf & Stock Pub; Reprint edition, 2005.

Murphy, Ed. *The Handbook for Spiritual Warfare*. Rev. Nashville, TN: Thomas Nelson Publishers, 2003.

Wimber, John and Kevin Springer. *Power Evangelism*. Ventura, CA: Regal; Revised & Enlarged edition, 2009.

B. Attendance

According to the student handbook, attendance at all class sessions is expected unless the professor has been notified in advance. Any student missing the equivalent of six class hours will be required to do additional work, receive a lower grade or withdraw from the class; this is at the discretion of the professor. **This policy also includes tardiness.**

C. Assignments (See class schedule for due dates)

1. Read the Gospel of Mark 1-10 and Acts 1-12. List with brief description every power event, i.e., reference to a miracle, exorcism, healing or teaching related to the spiritual warfare hermeneutic. (These are two separate assignments.) For example, Mark 1:7-8 Jesus is more powerful than John and will baptize with the HS. Mark 1:10 At baptism of Jesus, heavens opened, HS came down, and Father spoke. Mark 1:23-28, a demon manifests in the synagogue and Jesus commands it to be quiet before he cast it out.

In one paragraph, summarize how Mark and Acts portray power encounters.

2. Conduct at least three interviews with people who have experienced power encounters as a practitioner or as a ministry recipient. You may include yourself. Document the experiences. As a class, we are researching signs, wonders, and power evangelism to include healings, profound deliverances, prophetic ministries, and the like to see how God utilizes these as he grows the church, brings people to salvation, and delivers people from bondages. Each interview will be written in accordance with the attached format. Type the response in one to two pages. Be prepared to discuss it.

3. After reviewing the recordings from the John MacArthur's *Strange Fire Conference*

at <http://www.gty.org/resources/sermon-series/325/> and the class material to include books and lectures, write a three page report on the doctrine of cessationism. Offer a biblical critique of cessationism. You may benefit from John Piper's response to the *Strange Fire Conference* at <http://www.patheos.com/blogs/adrianarnock/2013/11/john-piper-responds-to-john-macarthur-s-strange-fire-conference/>. Document at least four sources. You may use a theological dictionary, internet sites, books, journals, and the like.

4. After reading the first 74 pages of Wimber's *Power Evangelism*, write a three page essay on his theology of a realized kingdom. How does he read the bible in light of a present kingdom of God in which the Holy Spirit empowers the church in word, sign and deed to breakdown the kingdom of darkness and set the captives free? Offer a critique of his book and theology. In what ways has your personal experience validated or invalidated Wimber's theology? Also, you may reference class lectures and other sources when composing your essay. Note your sources.

5. After reviewing the New Testament writing on spiritual gifts, offer a personalized theology of charismata (2-3 pages) that is informed by church teaching and personal experience. What do you believe about the gifts of the Spirit and how God intends them to be manifested in the life of the believer and the church? Do any of the sign gifts manifest themselves in your ministry? Make sure your paper interacts with what Paul and his epistles say about spiritual gifts.

6. Pick a "power encounter" text from the Bible (Old or New Testament) and write a five page analysis of it. Before you consult standard commentaries, read and reread the text as you let God speak to you through it. Read it out loud to a friend and talk about the text with that person. After consulting professional helps to include the Murphy text, offer a brief description of the narrative. What happened in the text? What is the meaning (theology) of the text in context? How does it affirm or differ from other similar "power encounter" narratives? Finally, evaluate the text in light of the standard "power encounter paradigm" and your own personal experience in ministry. Can you relate to the text? What does it say about the mission of the church and ministry?

7. Participate in class activities associated with practical training in the operation of the sign gifts, intercessory prayer, and deliverance ministries.

D. Calculation of Grade

Assignments	Learning Outcomes	Percent Final Grade
Mark and Acts Assignment	1	10%
Interviews	4	20%
Cessation paper	1 & 3	10%
Wimber Kingdom of God Report	1, 3 & 6	10%
Charismata theology	3	10%
Biblical analysis paper	1 & 3	20%
Participation in class labs	9	20%

V. Tentative Course Schedule

1/6/14 1st class Introduction to power encounter and spiritual warfare. The worldview factor in theology and Christian practice, Cessation theology (Kraft 1-76; Wimber 1-28, 129-160, Murphy Introductions, chapters 1-2)

1/13/14 2nd class Toward a Biblical Theology of Spiritual Warfare – Spiritual Warfare as a primary interpretive lens (hermeneutic), Ladd's Kingdom Theology in Wimber (Kingdom Evangelism), a biblical cosmology, Old Testament examples. Read *Miracles* article by Craig Keener. It will be a handout on the first night of class.

(Kraft 77-115, Wimber 29-48, Murphy chapters 3-8) View The Finger of God video.

Turn-in Mark 1-10 Outline and first interview

1/20/14 MLK Jr Day – No Class Great day to minister freedom to the captives!

1/27/14 3rd class Continuation of toward a Biblical Theology of Spiritual Warfare – The example of Jesus. Reviewing kingdom in the Gospel of Mark. "Jesus Had a Worldview. (Kraft 117-132, Wimber 49-72, Murphy chapters 39-40)

Turn-in Wimber paper

2/3/14 4th class Continuation of toward a Biblical Theology of Spiritual Warfare – The example of the disciples and early church. Read Acts 1 through 12. Annotate every reference to a miracle, exorcism, healing or teaching related to the spiritual warfare hermeneutic. (Kraft 133-146, Wimber 74-97, Murphy chapters 41-47)

Turn-in Acts 1-12 Outline

2/10/14 5th class Read Payne's *Discerning an Integral Latino Pentecostal Theology of Liberation* (electronic format to be delivered by Professor). Continuation of Biblical Theology of Spiritual Warfare with emphasis on spiritual gifts and ministry of the Holy Spirit. (Kraft 147-164, Wimber 101-125, Murphy chapters 48-52)

Turn-in second interview

2/17/14 6th class Continuation of Biblical Theology of Spiritual Warfare with emphasis on praying for healings, seeking a word of knowledge, and the ministry of exorcism (three models). Implications for ministry. (Wimber 161-188)

Turn-in cessation paper

2/24/14 7th class Power Evangelism in the history of Christian expansion and in early church experience. (Wimber 215-233)

3/3/14 8th class The relationship between spiritual warfare, intercessory prayer and revival. Transformation Video (Hiebert handout on spiritual warfare)

Turn-in Your Personal Theology of Spiritual Gifts

3/10/14 9th class The voice of the third world church as it relates to the ministry of power evangelism, sign gifts, and the expansion of Christianity (Wimber 234-251)

Turn-in third interview

3/17/14 10th class Summary of lectures, "Where do we go from here?" (Kraft 165-177, Wimber 191-214)

Turn-in biblical analysis of Power encounter report

VI. Other Course Instructions

See Interview form at end of syllabus

VII. Recommendations for Lifelong learning

Often, the seminary lags behind the local church in the area of spiritual warfare and power encounter. I suggest that you network with churches that actively engage in this type of ministry. For example, John Wimber's Third Wave Movement became the Vineyard Church. Bethel Church also moves in this area. You may want to explore their School of Supernatural Ministry (see <http://www.ibethel.org/bethel-school-of-supernatural-ministry>). In terms of an international ministry with roots in America, I encourage you to explore Iris Ministries (see <https://www.irisglobal.org/>). Also, the epicenter of signs and wonders are the revivals spread over Latin America, India, and Africa. Any attempt to see the big picture requires that one study the global phenomenon.

Francis McNutt has listed free downloads and videos from his teaching ministry at <http://www.gobookee.org/francis-and-judith-mcnutt/> I have greatly benefitted from his work.

I have benefitted from the following books. I would not offer an uncritical recommendation of any of them.

- Annacondia, Carlos. *Listen to Me, Satan!* Lake Mary, FL: Charisma House, 1998.
- Birch, George A. *The Deliverance Ministry*. Camp Hill, PA: Horizon House Publishers, 1985.
- Blasi, Jean. *Prophetic Fishing: Evangelism in the Power of the Holy Spirit*. Grand Rapids, MI: Chosen Books, 2008.
- Burnett, David. *Unearthly Powers: A Christian Handbook on Primal and Folk Religions*. Nashville, TN: Thomas Nelson, 1992.
- Goll, Jim. *The Seer: The Prophetic Power of Visions, Dreams, and Open Heavens*. Shippensburg, PA: Destiny Image, 2004.
- Hammond, Frank and Ida Mae. *Pigs in the Parlor: A Practical Guide to Deliverance*. Kirkwood, MO: Impact Christian Books, 1973.
- Keener, Craig. *Miracles: The Credibility of the New Testament Accounts*. 2 vols. Grand Rapids, MI: Baker Academic, 2011.
- Kraft, Charles. *Defeating Dark Angels*. Ann Arbor, MI: Servant Publications, 1992.
- _____. *The Rules of Engagement: Understanding the Principles that Govern the Spiritual Battles in Our Lives*. Colorado Springs, CO: Wagner Publications, 2000.
- _____. *Confronting Powerless Christianity*, Grand Rapids, MI: Chosen Books, 2002.
- Kraft, Charles and David DeBord. *Rules of Engagement: Understanding the Principles that Govern the Spiritual Battles in our Lives*. Colorado Springs, CO: Wagner Publications, 2000.

- MacNutt, Francis. *The Power to Heal*. Norte Dame, IN: Ave Maria Press, 1977.
- _____. *Deliverance from Evil Spirits: A Practical Manual*. Grand Rapids, MI: Chosen Books, 1995.
- _____. *The Healing Reawakening: Reclaiming Our Lost Inheritance*. Grand Rapids, MI: Chosen Books, 2005
- Mohr, Michael. *Holiness through the Backdoor*. Columbus, GA: Brentwood Christian Press, 2004.
- Moreau, A. Scott. *The World of the Spirits: A Biblical Study in the African Context*. Nairobi, Kenya: Evangel Publishing House, 1990.
- Oropenza, B.J. *99 Answers to Questions about Angels, Demons & Spiritual Warfare*. Downers Grove, IL: InterVarsity Press, 2012.
- Petrie, Alistair. *Releasing Heaven on Earth: God's Principles for Restoring the Land*. Grand Rapids, MI: Chosen Books, 2000.
- Pritchett, Corey. *Jesus Said The Gates of Hell Shall Not Prevail*. Portland, OR: Rock Church Ministries, 1996.
- Prince, Derek. *They Shall Expel Demons: What You Need to Know about Demons – Your Invisible Enemies*. Grand Rapids, MI: Chosen Books, 1998
- Robb, John and James Hill. *The Peacemaking Power of Prayer*. Ashville, TN: Broadman, 2000.
- Rommen, Edward, Ed. *Spiritual Power and Missions: Raising the Issues*. Pasadena, CA: Evangelical Missiological Society, 1995.
- Rumph, Jane. *Stories from the Front Lines, Power Evangelism in Today's World*, Fairfax, VA: Xulon Press, 2001.
- Shackelford, Robert D. *Familiar Spirits: A Spiritual Warfare Manual*. Delaware, OH: Promised Land Publications, 1984.
- Sherman, David and Bill Payne. *Spiritual Warfare for Every Christian: How to Live in Victory and Retake the Land*. Seattle, WA: YWAM Publishing, 1990.
- Sherrer, Quin and Ruthanne Garlock. *A Woman's Guide to Spiritual Warfare*. Ann Arbor, MI: Servant Publications, 1991.
- Smith, Sean. *Prophetic Evangelism: Empowering a Generation to Seize the Day*. Shippensburg, PA: Destiny Image, 2004.
- Stafford, Tim. *Miracles: A Journalist Looks at Modern Day Experiences of God's Power*. Bloomington, MN: Bethaney House Publishers, 2012.
- Stibbe, Mark. *Prophetic Evangelism*. Milton Keyes, MK, Authentic Lifestyle, 2004.
- Twelvetree, Graham. *Paul and the Miraculous: A Historical Reconstruction*. Grand Rapids, MI: Baker Academic, 2013.
- _____. *Jesus the Exorcist*. Grand Rapids, MI: Baker Academic, 2011.
- _____. *People of the Spirit: Exploring Luke's View of the Church*. Grand Rapids, MI: Baker Academic, 2009.
- _____. *In the Name of Jesus: Exorcism among Early Christians*. Grand Rapids, MI: Baker Academic, 2007.
- _____. *Jesus the Miracle Worker: A Historical and Theological Study*. Grand Rapids, MI: Baker Academic, 1999.
- Wagner, Peter. *Signs and Wonders Today: The Story of Fuller Theological Seminary's Remarkable Course on Spiritual Power*. Altamonte Springs, FL: Creation House, 1987.

- _____. *How To Have a Healing Ministry Without Making Your Church Sick!*
Ventura, CA: Regal Books, 1988.
- _____. *Breaking Strongholds: How to Use Spiritual Mapping to Make Your Prayers More Strategic, Effective and Targeted.* Ventura, CA: Regal Books.
- Wallace, Arthur. *In the Day of thy Power: The Scriptural Principles of REVIVAL.* Fort Washington, PA: CLC Publications, 2010.
- Warner, Rob. *Prepare for Revival.* London: Hodder and Stoughton Ltd, 1995.
- Wimber, John and Kevin Springer. *Power Healing.* San Francisco, CA: 1987.

VIII. Seminary Guidelines

A. ATS Academic Integrity Policy

Ashland Theological Seminary seeks to model servant leadership derived from biblical standards of honesty and integrity. We desire to encourage, develop, and sustain men and women of character who will exemplify these biblical qualities in their ministry to the church and the world. As members of the seminary community, students are expected to hold themselves to the highest standards of academic, personal, and social integrity. All students, therefore, are expected to abide by the academic integrity standards outlined in the *Student Handbook*.

B. Academic Support Services

If you need assistance with writing projects for your coursework, contact the ATS Academic Support Center. The center provides free sessions with a peer consultant who can help you with all of your concerns about academic support including writing, critical thinking, documentation, reading skills, study skills, test taking skills, time management. Contact the center if you have a question about how to complete your assignment, if you have documentation questions, or if you would like to have your paper evaluated for areas needing improvement. The ATS Academic Support Center can be reached at 419-289-5162 or by e-mail at atswc@ashland.edu.

C. Students with Disabilities

Ashland University makes every effort to comply with the Americans with Disabilities Act. Students who have a specific physical, psychiatric or learning disability and require accommodations are encouraged to inform their instructors of their needs early in the semester so that learning needs can be appropriately met. It is the student's responsibility to document the disability with Disability Services in The Center for Academic Support on the 7th floor of the Ashland University Library, (419) 289-5904.

D. ATS Grading Scale

Grade	Percent	Description
A	97-100	Superior achievement of course objectives, diligence and originality, high degree of freedom from error, outstanding evidence of ability to utilize course knowledge, initiative expressed in preparing and completing assignments, positive contributions verbalized in class.
A-	92-96	
B+	89-91	
B	86-88	Good work submitted, commendable achievement of course objectives, some aspects of the course met with excellence, substantial

		evidence of ability to utilize course material, positive contributions verbalized in class, consistency and thoroughness of work completed.
B-	83-85	
C+	80-82	
C	77-79	Acceptable work completed, satisfactory achievement of course objectives, demonstrating at least some ability to utilize course knowledge, satisfactory class contribution.
C-	74-76	
D+	71-73	
D	68-70	Passing but minimal work, marginal achievement of course objectives, poor performance in comprehension of work submitted, inadequate class contributions.
D-	65-67	
F	Below 65	Unacceptable work resulting in failure to receive class credit, inadequacy of work submitted or of performance and attendance in class.

IX. Selected Bibliography or References

In addition to the above bibliography, I offer the following comes from [Http://en. wikipedia.org/wiki/Signs_and_Wonders](http://en.wikipedia.org/wiki/Signs_and_Wonders). This shows the foundational print material that came out of the Fuller Theological Seminary revival that led to the current emphasis on signs and wonders and power encounter.

- Stanley M. Burgess, ed., *The New International Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids, Michigan: Zondervan, 2002), pages 702 and 1200.
- Christian Life Magazine and C. P. Wagner, *Signs and Wonders Today* (Wheaton, Illinois: Christian Life Magazine, 1983).
- G. R. Geyer, *Empowerment of the Laity with the Charismata for Renewal in a Traditional Congregation* (Rochester, New York: Crozer Theological Seminary, 1983).
- John Wimber, *A Brief Sketch of Signs and Wonders through the Church Age* (Placentia, California: Vineyard Christian Fellowship, 1984).
- John Wimber, *Signs and Wonders and Church Growth* (Placentia, California: Vineyard Ministries International, 1984).
- John Wimber and Kevin Springer, *Power Evangelism* (San Francisco: Harper & Row, 1986).
- John Wimber and Kevin Springer, *Power Healing* (San Francisco: Harper & Row, 1987).
- John Wimber and Kevin Springer, *Power Encounters* (San Francisco: Harper & Row, 1988).
- John Wimber and Kevin Springer, *Power Points* (San Francisco: Harper & Row, 1991).
- Trevor Martin, *Kingdom Healing* (London: Marshalls, 1981).
- S. S. Schatzmann, *The Pauline Concept of Charismata in the Light of Recent Critical Literature* (Fort Worth, Texas: Southwestern Baptist Theological Seminary,

- 1981). This work would later be released as *A Pauline Theology of Charismata* (Peabody, Massachusetts: Hendrickson Publishers, 1987).
- Society for Pentecostal Studies, *Gifts of the Spirit: Papers Presented at the 12th Annual Meeting of the Society for Pentecostal Studies, November 18-20, 1982* (Pasadena, California: Fuller Theological Seminary, 1982).
 - J. Woodhouse, P. Barnett, et al., *Signs & Wonders and Evangelicals: a Response to the Teaching of John Wimber* (Homebush West, NSW, Australia: Lancer Books, 1987).
 - K. L. Sarles, *An Appraisal of the Signs & Wonders Movement* (Dallas, Texas: Bibliotheca Sacra, 1988).
 - K. M. Bond, *Signs and Wonders: Perspectives on John Wimber's Vineyard* (Langley, British Columbia: Northwest Baptist Theological Seminary, 1990).
 - D. H. Shepherd, *A Critical Analysis of Power Evangelism as an Evangelistic Methodology of the Signs and Wonders Movement* (Mid-America Baptist Theological Seminary, 1991).
 - R. E. Jackson, *An Evaluation of the Evangelistic Emphasis of the North American Power Evangelism Movement, 1977-1997* (Southern Baptist Theological Seminary, 1999).
 - D. Williams, *Signs, Wonders, and the Kingdom of God: A Biblical Guide for the Reluctant Skeptic* (Ann Arbor, Michigan: Vine Books, 1989).
 - *Papers Presented at the Symposium on Power Evangelism* (Pasadena, California: Fuller Theological Seminary, 1988).
 - C. Peter Wagner, *The Third Wave of the Holy Spirit: Encountering the Power of Signs and Wonders Today* (Ann Arbor: Servant Publications Vine Books, 1988).
 - T. O. Kettenring, *The Impact on Confidence for Personal Witnessing through Exposure to Power Evangelism* (Denver, Colorado: Denver Seminary, 2000).
 - J. Lee, *Power Evangelism in the Third Wave Movement and Its Implications for Contemporary Church Growth* (Southwestern Baptist Theological Seminary, 2000).
 - E. B. Dennis, *The Duration of the Charismata: An Exegetical and Theological Study of 1 Corinthians 13:10* (Virginia Beach, Virginia: CBN University, 1989).
 - D. T. Tharp, *Signs and Wonders in the Twentieth Century Evangelical Church: Corinth Revisited* (Ashland, Ohio: Ashland Theological Seminary, 1992).
 - J. A. Algera, *Signs and Wonders of God's Kingdom* (Philadelphia, Pennsylvania: Westminster Theological Seminary, 1993).
 - Jon M. Ruthven, *On the Cessation of Charismata : The Protestant Polemic on Postbiblical Miracles* (Sheffield: Sheffield Academic Press, 1993).
 - J. I. Packer, G. S. Greig, et al., *The Kingdom and the Power: Are Healing and the Spiritual Gifts Used by Jesus and the Early Church Meant for the Church Today?: a Biblical Look at How to Bring the Gospel to the World with Power* (Ventura, California: Regal Books, 1993).
 - Jack Deere, *Surprised by the Power of the Spirit* (Eastbourne: Kingsway Publications, 1993).
 - Jack Deere, *Surprised by the Voice of God* (Grand Rapids, Michigan: Zondervan, 1996).

Format for Interviews

Your Name:

Date:

1. Type of Power Encounter:
2. Your Relationship to Interviewee:
3. Describe the person you are interviewing and the context in which you interviewed him or her:
4. Describe the encounter using the person's terms and descriptions. How did the person interpret the encounter? How did the divine encounter alter his life or beliefs?

Example

Your Name: Bill Payne

Date: Aug 31, 2004

1. Type of Power Encounter: Exorcism

2. Your Relationship to Interviewee: A friend

3. Mr. Phillips is middle-aged and has an associate degree from college. He operates a dispatching business from his home. He has a noticeable hump on his shoulders and walks with a limp. When I met him he eagerly shared his life story and his personal despair.

4. When I encountered Mr. Phillips he was suicidal and abused drugs. His wife had left him for the second time. He felt absolutely hopeless. After 30 minutes of focused conversation, I presented him with the Gospel. I told him that God could intervene in his life and that God loved him. Mr. Phillips was drawn to God and wanted to receive him. After I prayed for Mr. Phillips, I attempted to lead him in a sinner's prayer. Mr. Phillips was unable to say the prayer. Instead, he balled up on the floor in a fetal position and began to make animal noises. Foam came from his mouth. Since it was late Saturday afternoon, I did not engage the situation. Mr. Phillips promised that he would not harm himself or anyone else that night and said he would come to our Sunday morning service. I instructed him to go to the prayer chapel after the service and receive communion from the assistant pastor.

After the 8:30 service, Mr. Phillips went to the prayer chapel. As the assistant pastor prayed for him the demons began to manifest again with animal noises and foam. A frightened parishioner fetched me from the greeting line. I told Mr. Phillips to come to the chapel on the following day at noon.

When Mr. Phillips arrived on Monday afternoon, he was greeted by me, an assistant pastor, the Hispanic pastor, and a local pastor. I told him that he was demonized and that he could be freed from the demons. Mr. Phillips did not know what I meant but was willing to participate in a deliverance service.

Mr. Phillips knelt at the altar. A bucket and towels were in front of him. Another person played praise music on the piano. Another pastor had an open Bible. I held a vial of blessed olive oil. Since I knew Mr. Phillips, I took the lead by doing a basic history and asking follow-up questions. Another person wrote things on a pad as we talked. Afterward, the ministers placed oil on their fingers and anointed Mr. Phillips as they prayed for the Holy Spirit to fill the chapel. I asked strong angels to guard each one of us. The ministers took turns praying but they continued to pray softly even when the other minister prayed. They spoke about the blood of Jesus. Hallelujah and "Praise God" punctuated their prayers. Some spoke in tongues while others recited power encounters from the bible.

As the preachers prayed for him and began to take authority over the identified demons. Mr. Phillips felt very uncomfortable. Sometimes he felt pain in his side or a bulge in his throat. The ministers did not speak to him. Rather, they spoke to the demons that were in him. Whenever one came out, Mr. Phillips coughed so hard that he hurt. Sometimes he choked. He did not vomit but he thought he would on several occasions. This went on for a whole hour. Afterward, I asked him if he was ready to accept Jesus Christ and pray the sinner's pray. This time Mr. Phillips was very eager to pray. As he accepted Christ great peace flooded his being. It was an unexplainable feeling of absolute joy.

Following the service, Mr. Phillips destroyed all his alcohol, drugs and other sinful items to include pornography. I prayed over his home and counseled with him and his estranged wife. She also accepted Christ. Mr. Phillips shared his story with his entire family and anyone else who would listen. He attends church and Bible studies as often as possible. His life has been transformed and he is a living testimony to God's saving power.

When he returned to his home church in Pennsylvania, the home church pastor became very angry and called me. She threatened to file an official complaint against me, claiming that the exorcism was abusive, exploitive, and contrary to the doctrine of the UMC.