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Deliverance Ministry Among Adventists in the North American Context

Introduction

Deliverance Ministry (DM) among Adventists in North America is a rarely discussed topic. In North American Adventism, it is uncommon for those who do experience demonization to openly discuss their spiritual plight with fellow Adventists, or even with their pastors. Empirical feedback from those who seek deliverance, and from the participants at the International Fellowship of Adventist Mission Studies / Swallen Mission Conference organized by the Department of World Mission at the Adventist Seminary, Andrews University (September 2015) indicates that many Adventist pastors and seminarians in North America feel relatively unprepared to respond to requests for deliverance from members.

The Adventist North American Context

The relative dearth of discussion among Adventist laity and ministerial workers parallels the paucity of materials within the academic Adventist community of North America. Vaughn Allen (1993) provides the basis for an Adventist approach to DM, with extensive analysis of the writings of Ellen G. White and exegesis of key New Testament (NT) passages. Winston Ferris (2003) analyzes spiritual warfare from different angles. In *The Armor of God*, he provides a detailed study of Ephesians 6.10-18, showing that the spiritual armor is as needed today as in NT times. In *The Embassy Prayer*, he argues that as Christians are ambassadors for Christ in and to a fallen world, Christians have the spiritual birthright to live in homes that

are protected by God from the attacks of Satan.

Louis Torres (2013) builds on the work of Allen and Ferris by analyzing the biblical evidence for demon possession and provides a helpful framework for discerning the authenticity of possession and how to minister to someone who is so possessed.

In 2018, after a conference was held in Berrien Springs, MI in an effort to bring front-line cross-cultural ministry practitioners together from around the world to share lessons learned and identify successful ministry strategies, *Finding Freedom in Jesus: A Deliverance Ministry Manual* was produced. The *Manual* represents a collaborative effort between the Department of World Mission, the Seventh-day Adventist Theological Seminary, Andrews University, and Adventist Frontier Missions, and is edited by Bruce Bauer, a long-time practitioner with a wealth of practical experience and biblical insight into DM. The *Manual* is not aimed at the North American experience specifically, but provides a generic Adventist approach to DM, particularly building on the insights provided by Allen and his analysis of the writings of Ellen G. White. The *Manual* is necessary to provide Adventist practitioners with an Adventist framework for DM in a way that reduces their dependency for strategies and material provided by evangelical and Catholic writers such as Anderson, MacNutt, Richards, Kraft, and Prince.

Addressing the long-standing need for Adventist pastors to develop a deeper understanding, *Ministry Magazine*, an international journal for pastors published by the Ministerial Association of the General Conference of Seventh-day Adventists devoted an entire edition (April 2020) to practical questions relating to DM. That edition included articles from writers in both Africa and North America, but by virtue of being an international journal for pastors did not address specifically the challenges faced by Adventist DM practitioners in the North American context.

Given this wider academic context and limited pastoral reality in the North American Adventist context, this article outlines three case studies from the 2018-2021 period and identifies the lessons to be learned for DM practitioners in the North American Adventist context. Each case study is based on real events in the North American Adventist context, but the details and identities have been obscured sufficient to protect everyone involved. The two persons engaging in DM in each case are myself (CV) and a trusted colleague in ministry, Susan Payne (SP). Each case will be narrated.

Case Study # 1

Pedro is a millennial, and qualified as an engineer. He approaches and

asks for a private meeting with CV after hearing a sermon on Christ's victory over Satan in the story of the Gadarene Demoniac (Mark 5:1-20). In response, CV agrees to meet with Pedro, but asks that SP be present, explaining her experience in such matters, and the fact that she and CV always work in team ministry whenever possible. Pedro agrees, and a discreet time and location for later that evening is then established that will provide confidentiality. Until then, CV and Pedro will fast and pray.

On arriving at the agreed time, it is clear to CV and SP that Pedro is very nervous. CV and SP warmly greet him, and a prayer of protection is offered by SP. CV then explains the ground-rules for what is about to happen. For there to be healing, there must be truth in the conversation. Every temptation of Satan is a lie, and falsehoods can only be overcome with truth. CV and SP are experienced practitioners, and there is nothing Pedro can say that will cause shock or cause CV and SP to withdraw from the process. Pedro is created in the image of God, that image has been defaced by the Fall, by Pedro's own sins, and by the attacks of Satan, but if Pedro will turn his eyes to the Savior in faith, he will find mercy and grace in his hour of need. As there are cultural differences, SP discusses Pedro's expectations for deliverance and how the process will work. How important is touch to Pedro, and how does he wish to be touched, that is by the laying on of hands during prayer? Pedro gives permission for the laying on of hands and for CV and SP to hold his hands when appropriate.

Pedro then explains his situation. His parents divorced when he was young. Shortly thereafter, he was sexually abused by his maternal uncle at a family holiday event. He became an Adventist after attending a prophecy seminar at his local Adventist church in his early 20s. He is single, and struggles to form meaningful relationships.

He is visited by spirit beings each night, which attempt to physically and sexually assault him. They are infinitely more powerful than he, so he is terrified of being in his bedroom alone at night. At times they strangle him, and at times they molest him. Who can he talk to without being made to feel like he is crazy? He is overwhelmed with shame and fear. As the tears flow, Pedro confesses that he is consumed with pornography. He recognizes that this is a cherished sin, it is not something he is proud of, but he watches compulsively whenever lonely or trying to bury the painful memories of his own childhood abuse. Pedro confesses the sin of pornography, and CV anoints his eyes and forehead, as being the entry-point and seat of this particular sin.

Pedro then confesses that the porn he watches is gay porn, eliciting more tears of shame and fear. CV and SP do not draw back in horror but assure him of the Savior's love. Pedro kneels and tearfully confesses this addiction, asking Jesus to take away the desire and to make him whole.

After a 10-minute break, the process continues. Pedro then speaks haltingly of an incestuous relationship in his mid-teens, and once again the three kneel while Pedro tearfully confesses this sin and the hurt caused. The relief is palpable as he confesses and does not find condemnation. Finally, Pedro starts discussing the sexual abuse he experienced as a small boy. The confusion. The shock. The degradation. The betrayal. The bitterness. The denial. The distortion. The silence.

There is silence. CV holds Pedro's hands. SP prays silently, asking for the Spirit to guide. God works in our silence. CV then leads Pedro through a prayer, asking God for forgiveness for the anger he has nurtured in his heart toward his abuser, and forgiving the abuser for what he did. Tears flow. The relief is palpable. The tension dissipates from the room. A huge burden appears to have been lifted from Pedro's shoulder. A smile breaks out on his face. He has forgiven. He is forgiven. He is free!

CV then leads Pedro through a prayer of consecration, asking for the infilling of the Holy Spirit. He and SP then systematically walk with Pedro through what a life in the Spirit will look like, including a life of prayer, worship, witness, Bible study, fellowship, and ministry to others. As argued by Allen (1993:23), "To be a nominal follower of Jesus Christ is not enough. We must be followers, not in name only, but "decided" followers."

Does Pedro have an accountability partner whom he trusts and who can hold him accountable? Yes, Pedro has a close friend who knows most of his struggles. Pedro agrees to establish an accountability relationship with his friend regarding daily devotional life and use of pornography. His room is then anointed, and the DM session is over for the day.

That night, Pedro slept peacefully, without interruption, and now years later, that blessed freedom in Christ continues. He has fallen on a number of occasions into porn use, but each time his accountability partner has helped him to repent, ask for and receive full forgiveness, and to continue walking in the Spirit. A number of years later, Pedro sends CV a card, expressing his gratitude for helping him to be free from the shackles of the past, of compulsive sin, and of demonic attacks.

Case Study # 1 illustrates a number of important DM principles. First, as recommended by Bade (2018:73, 74), whenever possible, work in a team, providing accountability and mutual support. DM sessions can expose all manner of cherished sins and fallen proclivities, and having a gender-balanced, experienced team can mitigate any potential fallout. Such teams allow for prayerful preparation, for confession of personal sins on the part of team members, the use of different spiritual gifts as needed, mutual accountability, scandal avoidance, and spiritual encouragement in the midst of a DM session.

Second, clearing out the spiritual garbage is necessary for the rats to have nothing left to feed upon! Kraft (2016:151, 152) emphasizes the critical importance of removing the spiritual garbage in DM. In fact, he goes so far as to argue that “We have found that the most important aspect of a DM is never the casting out of the demons; they are a secondary problem. The primary problem is dealing with what the demons are attached to” (151, 152). As specific sins are confessed and repented of, so the specific doorways to demonization are systematically closed. Within this process, it is imperative that the person being ministered to knows that they are loved. An atmosphere of love and compassion builds trust and allows someone to discuss sins and events in their lives they may be too ashamed to admit even to themselves. Reacting in shock, horror, or condemnation will not encourage the truth telling that is necessary for full confession, repentance, and forgiveness. Truthfulness is the prerequisite to healing and deliverance, particularly as every temptation from Satan is based on an essential lie, that is if you do or think or say such and such, it will be good for you in such and such a way.

Third, in ideal circumstances those engaged in DM have the opportunity to set the time and place (hopefully, the Sabbath hours, and in a consecrated place), thus allowing time for prayer, fasting and team preparation. In this Case Study, and others like it, there may not be the time to allow for such parameters. Calendars and schedules may be so full that practitioners simply have to respond at the next available possibility, even if inconvenient or if they do not feel personally ready. Thus, DM practitioners are wise to leave open space in their daily and weekly calendars, allowing temporal space and spiritual margin for the Holy Spirit to direct and to lead into DM sessions.

Case Study # 2

Yvette is the daughter of Haitian immigrants, now living in the USA. Her parents are separated, and she lives with her mother. A confident girl, Yvette is excelling in her friendships and has an active social network of friends from school and her local Adventist church. She has good relationships with both her parents and appears to be coping well with their separation. One day, her mother calls and requests a meeting with SP. SP agrees to meet, providing CV is also present, and the three meet later that evening in CV's office, away from any prying eyes.

CV opens with prayer, and SP then lays out the parameters for the conversation. The mother will be believed. She will be treated with respect, compassion, and love, for Jesus never looked on a crowd with anything other than compassion. What she shares will be confidential. The mother

listens, nods, and then the story comes tumbling out. Yvette has recently become very distant and withdrawn. Her mother has rushed her to ER twice in the past month after Yvette engaged in self-harm behavior. Their relationship is crumbling. Yvette refuses to talk about anything with her mother and isn't giving any indication as to why the change in demeanor, attitude, and the onset of self-harm behavior. A psychiatrist has prescribed some medications, but the mother doesn't believe the problem is psychiatric. What do CV and SP think?

SP leads in a season of prayer, imploring the Spirit to lead the discussion, and for God's mighty angels, those excelling in strength, to protect all present, and all whom they love and care for. CV joins in with confession of sin, asking for God's forgiveness for all present, claiming the promises of Isa 59:1-2. What follows is a detailed conversation trying to elicit any information that might give a clue as to Yvette's sudden change in behavior. Recognizing that cultural norms of behavior differ; the focus is on the spiritual aspects of the family dynamics. A wide range of topics are explored. Occultic activities. Manifestations of witchcraft, voodoo practices, adoration of idols, ancestral spirits. Involvement in pagan religions in their family history. Abortion. Sexual sin. Pornography. Lust. Masturbation. Rape. Sexual or other abuse. Entertainment choices. Movies and music. Internet browsing habits. The discussion goes on. Nothing seems to relate to Yvette's sudden change.

Switching topics, SP focusses on recent family dynamics. Could any family event have triggered the problem? Apparently, the father's mother had recently died, and the father had visited Haiti for the funeral. On his return, he had given a small keepsake to Yvette from her paternal grandmother. SP explores more. Tell us about the grandma—was she an Adventist? No, she was involved in occultic activity. A medium. She practiced voodoo, casting spells and "blessing" amulets with curses or blessings, depending on the amount paid. Before her, her grandmother was also heavily involved in the occult. And when did the grandma die? The same day the self-harm began.

The discussion now turns to the question of an ancestral spirit, and SP explains. Ancestral spirits may enter a family through one of the family member's involvement with the occult, or unfortunately through either explicit demon worship or other engagement with voodoo or the occult, the ancestral spirit attaches itself to the family. As argued by MacNutt (2009:95), such spirits seek to "excite people's curiosity about departed relatives, and hence to entice them into communicating with the dead through seances and other forbidden activities." To be free from the spirit, a blood sacrifice may be demanded, and unless and until a suitable sacrifice is made, the spirit will continue to demonize the family. The mother describes the keepsake her husband had given to Yvette and realizes that

it may well have been an amulet. Perhaps most importantly, ancestral spirits often skip a generation and attach themselves to a family member within alternating generations.

After a season of prayer, the mother agrees to return home and try to discuss the situation more with her estranged husband and Yvette. The keepsake would need to be destroyed, and the situation explained to Yvette. CV and SP then pray with the mother, affirming her spiritual right to bring her child to Jesus for healing, just as the father brought his demonized child (Mark 9.14-29). Prayers are offered to Jesus to break any bondage that may have fallen upon Yvette through her grandma's death, and any ancestral spirit that has attached itself to Yvette is rebuked in the name of Jesus Christ. SP then closes with a prayer, and the meeting ends.

As a follow-up, SP connects with the mother a month later. The self-harm has ended, the relationship between mother daughter is much improved, the keepsake is gone, and the estranged father understands the overall situation. God be praised!

As with Case Study # 1, Case Study # 2 illustrates some important principles. First, cross-cultural DM requires tenderness, great care, and much listening. Assumptions of what constitutes "normal" behavior must be set aside to listen deeply to the life situations and experiences of the person seeking assistance. A questionnaire designed for a westerner seeking assistance can provide pointers for further investigation but listening carefully is critical for the whole situation to come out, and for the seeker after deliverance to be confident that his or her situation has been understood in all its complexity and beyond any barriers of fear or shame.

Second, North American Adventism is a diverse stew pot of peoples from around the world. There is no "standard" case for DM. Understanding of pagan religions is essential because those seeking assistance in North America often have deep personal and family ties in countries where ancestor worship, spirit worship, voodoo, animism, or folk-religions hold sway. This need for a broad understanding is emphasized by the implicit assumption on the part of some of those seeking assistance that their local pastor or elders in North America share similar experiences with fallen spirits or animistic religions and understand how to respond appropriately.

Third, through the ministry of Jesus Christ, parents could bring their children to him to seek for healing, whether it be from physical or spiritual ailment (see Mark 10:13-16). Parents have the spiritual authority to bring the children under their legal guardianship and spiritual oversight to the Savior for healing. Bade (2018:72, 73 goes further, arguing that permission is needed from a parent or legal guardian if the demonization is to be challenged. In this case study, the mother had the spiritual right to appeal for

assistance on behalf of her daughter, even if the daughter may not have wanted such deliverance at the time due to the rapid onset experience of demonization. Those engaged in DM can respond meaningfully to such parents, knowing that in so doing, they are following in the example of the Savior himself.

Case Study # 3

Sarah is an undergraduate student enrolled in an Adventist college in the USA. She is very active in her home congregation in youth ministry and enjoys studying with and discipling teenage girls. Her dream is to become a full-time youth pastor, and she is now into her final year of studies before she can start serving as a licensed associate pastor with responsibility for youth ministry at a local congregation with her home conference. Sarah attends a DM talk given by a guest speaker, which raises many questions in her mind. Are all problems psychological, or are some caused by demonization? How can she differentiate between mental health challenge and demonization?

A few weeks later, as Sarah is starting to prepare for her graduation, a dark being starts to terrorize her at night, strangling her with strong hands, causing her to fight for her life each night. Each morning she awakes after a few hours of fitful sleep, and wonders whether she is going mad or not. Who will believe her? Rather than eagerly preparing for graduation, her life is now consumed by nightly terror and debilitating self-doubt. Is she really ready to minister to others when she is in such a terrible situation herself? And then she remembers the guest speaker at college and sends him an email.

CV responds to the email and copies SP, and tries to set up a meeting. However, Sarah is very busy with classes, and wants to communicate only via email. The correspondence goes on, and Sarah shares her situation. It is clear to SP and CV that Satan is trying his best to cripple Sarah's ministry before she even begins, but where is the open door in Sarah's life that would give him permission to harass her in such a personal way? From the correspondence, it becomes clear that Sarah has no obvious cherished, personal sins. There are no midnight campus hookups, no porn use (an increasingly common sin among young females in the experience of SP), and no history of sexual abuse. The emails go back and forth. Has there been any contact with the occult in Sarah's life? Sarah pauses, and then remembers. Yes, as a teen she bought a Ouija board and used it to ask questions at a sleepover with some friends while still living at home. Questions had been asked. Answers had been given. And where is the Ouija board now? It is in a box in the basement. Locked away, never to be used again.

SP shares the experience of the Ephesians, who burnt their books of magic when they heard the Gospel (Acts 19:19). Is it possible for Sarah to return home and destroy the Ouija board? For as long as it remains in her parents' basement, an object through which she has given permission for a demon to speak to her, Satan has permission to enter her life. Spring break is coming up, so Sarah agrees to return home, and to destroy the Ouija board. The trip is supposed to take one day by car, but it takes three days. The journey home is beset by burst tires, flat batteries, road diversions, and a lost credit card.

When Sarah finally makes it home, she calls CV. He advises her to explain the situation to her parents, and with their permission to ask the pastor and local elders to come by the next day. This she does, and all is set up. The pastor and elders come by. CV and SP spend time in intercessory prayer, imploring the Spirit to give Sarah wisdom, and for heavenly protection for Sarah and her parents as she destroys the Ouija board. Sarah also spends the morning in prayer, confessing the sin of communicating with a fallen spirit via the Ouija board, and asking for forgiveness, cleansing and divine protection. When the pastor and the elders arrive, they take the Ouija board outside, break it into small pieces, douse with gasoline, and burn it. The ashes are scraped away and dumped in a dumpster.

Sarah spends the rest of her spring break with her parents, and the nighttime terrors are now gone. She returns to her college dorm room, wondering whether her first night will be filled with peaceful sleep or a bitter battle against an unseen foe. By God's grace, her first night is filled with peaceful sleep, and so are all the subsequent nights. She calls CV just after her graduation to express her gratitude and is filled with praise to God for how he has set her free. CV responds by encouraging her to apply the principles of how to put on the armor of God, as laid out by Ferris (2003:7), who argues that in Eph 6:10-12, "we can live in the power of God's own might!" It is important to conclude with positive guidance at the end of a DM session to help the former victim have a clear roadmap to leading a life of victory in Jesus Christ.

Case Study # 3 illustrates further important principles of DM in the North American context. First, Adventists can have surprising "blind-spots" in their past, which they have either forgotten or simply assume to have no bearing on their current experience of demonization. Kraft argues (2015:76) that the Enlightenment led to a worldview shift in the West so that many in the West interpret the Scriptures in spiritual rather than literal terms. The Western Enlightenment worldview thus mitigates accepting the reality of evil in a personal, malevolent form, leaving many in the West at a loss for how to interpret demonization when it happens to them. Seemingly innocent episodes from earlier in life are often forgotten,

ignored, or assumed to have little spiritual significance. Yet, these same episodes may well have opened a door into their life for a demonic presence to demonize them at a time and place of the demon's own choosing.

The examples from biblical passages that describe how the apostolic church responded to demonization are not merely quaint stories from a superstitious past but provide a robust model for how modern-day Adventists can respond in a way that is faithful to Scripture. This requires the DM practitioner to adopt and minister within a biblical rather than a post-modern Western worldview.

Second, as with the previous case studies, the importance of listening deeply on the part of DM practitioners is once again demonstrated. There was no opportunity to use a guided questionnaire in a face-to-face interview that is often used with Adventists in North America. When the practitioner does not have much initial information to work with, it is critical that informed assessments can be made based on cultural competency and the available personal information. Such insights into the cultural context can provide significant guidance in understanding the probable causes of demonization when they are not readily apparent, particularly when the presenting data is sparse. Beyond questionnaires, sin lists, and family histories, what is needed is the gift of discernment of spirits (1 Cor 12:10) as urged by Prince (2020:47), who argued that DM practitioners need to distinguish between discernment and deliverance. "Before I could really help such people, I needed two essential items of spiritual equipment: the 'probe' of discernment and the 'forceps' of deliverance" (47).

North American society is becoming increasingly impacted by animistic or pagan ideas, which have a strong impact on popular culture via popular cable-TV shows, Hollywood movies, commercial music, and the burgeoning spirituality sections in popular bookstores. Lawrence Richards (2016:80) echoes this concern for western DM practitioners when discussing the primary causes of demonization in his ministry in the West, concluding that the primary doorways to demonization in the West are "trafficking with the occult, habitual personal sin, trauma and sins of the fathers." Thus, DM practitioners in the North American context are required to maintain an ongoing cultural competency, particularly understanding the impact of pagan and animistic influences on popular culture and responding appropriately in DM sessions.

Third, this case study was particularly interesting as neither CV nor SP ever met formally with Sarah in the context of DM, although subsequent informal contact was made. The entire ministry took place via email and a handful of telephone calls. There was no face-to-face communication, no kneeling together in prayer, no time for fasting, team preparation, or preparation of the supplicant. In fact, CV and SP would not know Sarah

even if they were to meet her in person. Particularly during the COVID pandemic, as people become used to transacting almost every aspect of their lives online, so there has been an increased demand for remote DM, connecting via electronic platforms rather than in person. Although this spreads DM opportunities around the globe for the practitioner, it also dramatically increases the possibility of cultural misunderstandings, for miscommunication to occur, and for the possibility of failure to discern the truth of a given situation. There is no discussion in the academic literature relating to virtual or online DM since all the referenced writers focus on face-to-face ministry.

Years of experience in DM on the part of CV and SP emphasizes the importance of meeting face-to-face with those seeking deliverance from demonization, for the non-verbal communication conveys important data that is often not conveyed in words. Some cultural backgrounds expect a much more tactile approach to ministry than others, just as Naaman had cultural expectations of how Elisha was supposed to heal him (2 Kgs 5:11). To lay hands on a victim of demonization, to observe their facial expressions, to hear the tone of their voice, to observe the rigidity of their body, to anoint them with oil, to hold their hands while they weep and confess their sins before their Heavenly Father are all important tactile aspects of the deliverance process. Although the power of God to deliver is not diminished by distance, the process of discernment, of understanding the situation in all its complexity, is greatly enhanced when the process is conducted face-to-face.

Conclusion

There is a growing need for Adventist DM practitioners within the North American context. Growing cultural diversity within the Adventist community in North America, combined with the growing influence of pagan and occultic ideas and practices on popular culture, combine to make training in DM a growing priority for Adventist seminarians and pastors. Equipping in such ministry is increasingly essential to enable pastors and church leaders to respond effectively as members present widely varying manifestations of demonization.

The three case studies discussed above highlight the following important principles for DM in the North American Adventist context.

1. The importance of ministering in gender-balanced teams comprised of mature spiritual individuals with a variety of complimentary spiritual gifts.
2. Those requesting deliverance from demonization need to experience love and acceptance, without any hint of shock or condemnation if they are to feel comfortable to share the full truth of their situation.

3. DM practitioners ideally leave open space in their workday and monthly calendars, particularly on Sabbaths, to allow time and margin for ministry needs as and when they arise. This allows for more proactive team and victim preparation, and more appropriate choices of time and location.
4. Listening deeply, rather than using standardized questionnaires designed for the majority community in the North American context will allow a greater appreciation of differing understandings of “normal” behavior, and a deeper understanding of the extent of demonization in the victim’s life.
5. Parents and legal guardians can bring their children to Jesus Christ for deliverance, just as in the Gospels. DM practitioners can work with parents and legal guardians to bring deliverance for minors under their care.
6. Adventists often have blind spots concerning the presence of the occult in their lives, whereby they have unwittingly opened a door for demonization to occur. The biblical examples of spiritual house cleaning provide important templates (e.g., 2 Chron 17:6; Acts 19:19) for eliminating the causes of demonization today.
7. Maintaining intentional cultural competency in a fast-changing North American culture is imperative for DM practitioners to be able to intellectually understand and spiritually discern the causes and extent of demonization in a victim’s life.
8. The COVID pandemic has increased the wider community’s comfort with conducting complex interpersonal transactions on electronic platforms, including requests and expectations for DM being performed via electronic platforms. Yet, the biblical model illustrates the need for in-person ministry, which provides for deeper understanding and greater discernment of the extent of the demonization and subsequent strategies for deliverance.

Recommendations for Adventist DM Practitioners in North American

1. Detailed study is recommended on the impact that online or virtual ministry delivery has on DM, with particular focus on mitigating the impact of cultural distance and poor communication.
2. Further research is needed into the area of *incubus* and *succubus* manifestations of demonization, particularly for individuals with a history of sexual immorality, promiscuity, or childhood abuse.
3. DM practitioners in the West may work with lists and questionnaires that focus on occultic activity that was dominant in the 1960s to the 2000 era. The advent of virtual reality, online gaming and

online occultic activity means new avenues for demonization are opening, over and above the “traditional” avenues such as Ouija boards, channeling, Tarot cards or certain forms of music. Ongoing research and awareness raising is needed for Western DM practitioners to stay abreast of the new and evolving avenues of connection with demonic beings in the internet era.

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Born into a pastoral family, Conrad Vine grew up with his twin brother and two sisters in homes across the UK. After graduating with a business management degree (1995), he served in the UK public healthcare system before God led him to ADRA (1996) where he initially served in Azerbaijan. Following seminary training at Newbold College (2002-2004), he and his wife, Luda, began their pastoral ministry in London, UK. After serving as Secretary-Treasurer in the Middle East Union, they transitioned to pastoral ministry for 4 years in Minnesota before being called to serve as President of Adventist Frontier Missions.