

NAIROBI EVANGELICAL GRADUATE  
SCHOOL OF THEOLOGY

*An Exploration of Factors that Lead to Demonization: A  
Case Study of Neno Evangelism Center Nairobi, With  
Implications for Deliverance and Inner Healing Ministry*

BY  
EDWARD MBURU

*A Thesis Submitted to the Graduate School in Partial  
Fulfillment of the Requirement for the Degree of Master of  
Divinity in Missions Studies*

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**Approved:**

**Supervisor:**

  
\_\_\_\_\_  
**Stephen M. Sesi, PhD**

**Second Reader:**

  
\_\_\_\_\_  
**Caleb Kim, PhD**

**External Reader:**

  
\_\_\_\_\_  
**Julius Muthengi, PhD**

**July, 2006**



STUDENT'S DECLARATION

AN EXPLORATION OF FACTORS THAT LEAD TO DEMONIZATION: A CASE  
STUDY OF NENO EVANGELISM CENTER NAIROBI, WITH IMPLICATIONS  
FOR DELIVERANCE AND INNER HEALING MINISTRY

I declare that this is my original work and has not been submitted to any other College  
or University for academic credit

The views presented herein are not necessarily those of the Nairobi Evangelical  
Graduate School of Theology or the Examiners

(Signed) \_\_\_\_\_  
Edward Mburu

July, 2006



## ABSTRACT

This research stemmed up from the need to effectively understand demonization, deliverance and inner healing ministry. In the recent times, the whole concept of the reality of spirit world, demonization and spiritual warfare has been fading in the church world as westernization continues to take its toll on the African worldview. Most churches especially the mainstreams ones, tend to either ignore this subject or do not really know how to deal with those affected. Even in those churches where the subject is addressed, the approach followed to minister to those who are suffering under demonic influence is either too ritualistic or acrobatic that people are confused on the best effective way to carry out deliverance.

In this paper the researcher set out to seek to understand the causes of demonization among young people and children by carrying out interviews with the people who attend deliverance ministry at Neno Evangelism Centre, Nairobi. As the research revealed, there are many factors that cause demonization ranging from involvement with witchcraft, occultism, abortion, violence within family relationships among others.

Violence within the family featured greatly as a major cause of spiritual problems among the young people and children. As such, the church should make a deliberate effort to promote healthy families by training parents on godly relationships and biblical approaches to parenting.

From this research, it was discovered that not all cases of problems may necessarily be as a result of demons and there is need for discernment to know which therapeutical approach to use when ministering to those with deep rooted spiritual and psychological problems. Secondly, deliverance should never be seen as a one time, instant magical process where one person has monopoly over of power to cast out demons. On the contrary, deliverance is a continuous process involving not just 'power encounter' but more importantly 'truth encounter' since as Jesus said, it is the knowledge of the truth that sets people free. Depending on the cause, deliverance, counseling and teaching may be necessary to address the problems and this may not be a one day activity. All in all, deliverance ministry should be carried out with much love and compassion for the affected and their dignity should at no time be compromised.



To

All those suffering with deep-rooted emotional, psychological and spiritual problems and conflicts; may you find the holistic freedom and joy that Christ's work on the cross brings.



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## **CHAPTER ONE**

### **INTRODUCTION**

#### Background

In the recent years, some theologians and psychologists especially from the West have attempted to demythologize the Bible teaching on demons and demonic influence in human life or have otherwise characterized it as pre-scientific superstitious thinking. Although in Africa the traditional worldview has been that of supernaturalism, this view especially in urban areas seems to be changing. Instead, the Western way of thinking which Wink (1986, 1) says, causes one in the West to be treated skeptically when he/she mentions demons or angels surprisingly seems to be catching up with us here in Africa. The minimal emphasis being given to courses dealing with the spiritual and the supernatural world in African theological institutions bears testimony to this fact. Secondly, in most churches, there is little if any teaching on how to deal with demonization and deep rooted problems among congregants. In churches where such teachings are available, there is confusion on how deliverance of the demonized should be carried out and the subsequent ministry needed in order to set free those with such problems.

Having worked for about seven years with abused children, youths who are drug addicts and others who have been involved in homosexuality, this researcher came to realize that there are many people who continue to struggle a lot with spiritual problems even after they are born again. Within the Church itself, this researcher has met several Christians who are living with intense personal and



spiritual conflicts, barely holding on in life. Many of them go through these problems for several years even after becoming Christians without knowing what to do. Strictly speaking, they are just the way Jesus described in Mathew 9: 35; “harassed and helpless, like sheep without a shepherd.” No matter how they try to be free, and regardless of the number of times they are prayed for, and ‘demons cast out,’ they still continue to experience psychological and spiritual torment. While all this is happening, most churches are still skeptical about the whole issue of demonization while others just do not know what to do to help those that are affected.

This researcher will never forget the first time he tried to cast out demons without much success from a 17 year-old youth who had been a Christian for over five years. The youth, who was going through unimaginable spiritual and mental torment, later confided to the researcher how when he was between five and seven years old, his elder sister sexually abused him several times. As the youth grew up, he developed intense hatred towards his sister to the extent that one time, he wanted to kill her. This youth’s torments continued to intensify until he would not sleep because “some strange things would scare and sometimes strangle” him. As the researcher came to realize, the problems of this boy were not just demonic but also emotional and psychological. Garbarino (1989, 55) has observed that children experiencing acute traumatic events lose interest in the world and try to avoid anything that reminds them of the event. They manifest feelings of estrangement, constriction in affect and cognition, memory impairment, phobias and impairment in performing daily activities. He notes that sexual exploitation of children results in serious and often life-threatening consequences of physical, psychological and social development. For this boy to be restored, it required a holistic ministry that would deal with the root cause of his problems.

In another incidence, it took this researcher and a friend of his over six hours to cast out tens of demons from a girl, some of which claimed they had entered her when she was still in her mother's womb. Though the girl was a Christian, the demons had tormented her for over twenty one years since she was a baby. There are people that are struggling throughout their lives and as Christians we are in a life and death struggle which has eternal consequences and which can mean the difference between heaven and hell for millions of people (Wagner 1991, 4).

These cases are just a representative of the large number of Christians who are being harassed by demons and having many other psychological problems even right within the Church. It is the high time that Church leaders and ministers of the gospel sought to understand the whole phenomenon of demonization: its causes and how to administer deliverance effectively, if the Church is going to fulfill the great commission. Kraft (1989, 46-47) challenges the current approach to the so called 'holistic ministry' and says:

We set up well organized programs that collect from the rich and give to the poor and hungry, programs that are as efficient as possible. But such programs are often very impersonal and lacking in the kind of spiritual solutions Jesus would have used. Thus those who are helped frequently end up less poor and less hungry, but they are often still in bondage to whatever keeps them spiritually poor and hungry. Jesus spoke of "setting free the oppressed" (Luke 4:18). We speak of "holistic ministry," serving the whole person. But a scripturally based holistic ministry needs to focus on more than the simple supplying of material needs. It needs to both start and continue with seeking God's plan and purpose and doing only what the Father desires us to do.

Without any attempt to minimize the importance of social action, there is need to understand not only the physical needs of the people we are ministering to, but also the spiritual and psychological needs, and especially how to minister to the demonized with love and compassion of Christ. Real 'holistic' ministry should deal with all the needs of the people; spiritual, physical, social and psychological ones.



Horrobin has rightly observed that the church which abandons the ministry of Jesus in the supernatural realm of deliverance has no answers for its members. He points out that this is one of the reasons people with infirmities go to spiritualistic healers.

Unfortunately, such people end up being deceived that they have been healed through the mediums, only to end up in more difficult spiritual problems. Such healings are satanic strategies in which the lesser demon, having a particular characteristic is replaced by a spirit having different and more spiritually dangerous consequences in the person's life (Horrobin 1995, 234).

Though not all the problems that people face should be associated with demonization, there is however a great need for Church leaders and missionaries to understand the factors that lead to demonization and the biblical approach to setting people free because this is a reality both in the mission field and within the Church. In order to study the factors that lead to demonization, this researcher chose to conduct interviews with the people who attend deliverance services at Neno Evangelism Centre in Nairobi (NEC).

#### Neno Evangelism Centre, Nairobi

Neno Evangelism Centre is an African Initiated Church (AIC). The Church is situated in down town Nairobi at the Uhuru Highway-Haile Selassie Avenue junction. NEC was founded in 2004 by one Evangelist/Pastor James Maina Nganga. Like many other African initiated churches, NEC is growing fast, currently with a membership of about ten thousand people. The church also holds several evangelistic campaigns in many towns in Kenya. It is in this very church where the controversial leader of the outlawed Mungiki sect became a Christian after a sermon by the pastor. The slogan of

the church is “What God can do, no man can do.” Many people with different kinds of spiritual, psychological and physical problems come from different churches and denominations attend meetings at NEC seeking to have their needs met. In order to meet their needs, the Church has regular deliverance services that are conducted by Pastor Nganga himself every Wednesday and Friday from 2-5 pm. The people who attend these services come from all walks of life including the poor and the rich, young and old and most recently it is even said a number of Kenyan members of parliament attended these prayers. Children also attend the services either with their parents or all by themselves.

The Church broadcasts the deliverance services on the Kenyan national television channel, KBC every Saturday morning from 9 to 9.30 am. This research focused on the young people and children who attend the deliverance services at Neno Evangelism Centre who were the key informants for this research.

### Problem Statement

The problem addressed in this study is to explore the factors that lead to demonization among the young people and children who go to seek deliverance at NEC. The study also seeks to investigate the effectiveness of the therapeutical approaches used in the NEC.

### Purpose of Study

The purpose of this research is to understand the causes of demonization among young people and children and to come up with a balanced biblical approach to deliverance and inner healing interventions, which the Church can employ to

administer therapy to the demonized and those with deep spiritual conflicts. The researcher hopes that this research will provide the Church with practical guidelines for an approach to deliverance and inner healing ministry leading to resolution of personal and spiritual conflicts to those affected.

### Significance of the Study

Through this research, missionaries, Church leaders and Christians alike will be enabled to better understand the causes of emotional, spiritual and psychological conflicts and be able to effectively deal with deep rooted spiritual problems that are a hindrance to the spiritual development and maturity of Christians. Secondly, this research is important because many people including children continue to suffer both within the Church and outside as they struggle with spiritual obstacles that they are not able to surmount, which hinder their commitment to Christ. Jesus in Mathew 4: 18-19, declared the purpose of His ministry saying; “The Spirit of the Lord is on me because he has anointed me to preach the good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favor.” This is the ministry of the Church and the sooner the ministers understand this, the better for the kingdom of God.

### Research Questions

The following are the research questions which the research seeks to address.

1. What are the factors that lead to demonization among young people and children?



2. How effective are the therapeutical approaches used to address the problems of those who attend services at NEC?

### Limitation and Delimitation

This study focused only on the people who, although they are from different churches, attend deliverance sessions at NEC, Nairobi. Secondly the informants that this researcher interacted with were mainly young people and children and did not include those aged beyond thirty years. While it was the intention of the researcher to do as a comprehensive investigation as possible, the amount of time allowed for data collection was not enough. The research also encountered some hindrances due to the failure of some of the informants to honor appointments for follow up interviews.

### Definition of Terms

Before proceeding, it is important to consider definitions of several central and unique concepts as used in this thesis.

**Demonization:** The aspect of living with evil spirits within a person. It also implies the effect of being influenced, dominated and harassed by demons.

**Young people:** As used in this thesis, this includes people aged between 18-30 years.

**Children:** Anybody under the age of 18 years.

**Neno Evangelism Centre:** An African Independent/ Initiated Church where this researcher carried out this research.

**NEC:** Neno Evangelism Centre.

**Church (singular):** The Body of Christ universally.

**Church (plural):** Denominational affiliation or local churches.

**Deliverance ministry:** This refers to the ministry that involves evicting demons from peoples' lives.

**Inner healing:** Inner healing or deep-level healing ministry as used in this paper is a ministry in the power of the Holy Spirit aimed at bringing healing to the whole person. It involves healing emotional, psychological and spiritual hurts and is sometimes referred to as ‘healing of memories.’

**Therapeutical intervention:** This will refer to the holistic intervention given to the people on whom deliverance is carried out in order for them to be free. This involves the act of deliverance itself, counseling, teachings and care provision.

Unless otherwise specified, Scripture quotations are from New International Version.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

In this chapter, the researcher reviews and discusses some of the literature on the subject being addressed in this thesis. Together with literature, the chapter also contains a biblical exegesis on the subject of demons. This is very significant because it brings out the understanding of the whole concept of demonization from the Bible and the writings by different authors are compared.

#### Theological Analysis of Demonization

In the New Testament, the Greek word 'daimonizomai' is used to express the presence of demonic spirits within a person. What this word means is: to be demonized; to be under the power or influence of a demon in certain areas; to have a demon. The word 'possessed,' however (in the King James Version, for example), is a misleading translation of this Greek word. To the English speaking people the term 'possessed' implies total ownership of something. This concept, as pertaining to the relationship between a demonic entity and a person, has no support in the scripture or in the original intent of the Greek word. There is no suggestion in the scripture that a demon has totally taken over a person as the word 'possessed' implies. In this thesis the word demonization therefore will imply 'having a demon.' Powell and Shirley explaining demonization note that it occurs in certain areas of a person's life. A person's body may be well while his soul his soul is gripped with great depression. In



such a case, his body may not directly be under the power of the enemy, but one area of his personality is. He is not possessed to the extent that he is completely under the control of demons, but there is an area which is not under his control. He is demonized (Powell and Shirley 1983, 37). When Christians ignore the workings of the enemy and remain complacent, this gives Satan an occasion to deceive them. The apostle Peter warns on the need to be alert because "your adversary the devil walks about as a roaring lion seeking whom he may devour" (1 Peter 5:8) and he wrote this not to non-Christians but to the saints.

The argument that many people use that "a Christian cannot be demonized" is that the Holy Spirit would not reside or be at work in a person who is being demonized, or that they cannot co-exist in the same person. However, the Bible gives some examples where Satan and evil spirits entered people who believed. Examples include Ananias and Saphira in Acts 5, and Simon who practiced occultism before he believed and was baptized (Acts 8:9-24). Although Simon believed, it appears that he was still under the influence of evil spirits and Peter rebuked him. In the argument that Christians cannot be demonized, part of the problem is the perception of the person and work of the Holy Spirit. God is the creator, omnipresent and omniscient. Since He is omnipresent, He would already be where the devil and demons are at the same time. It may be entirely possible for the Holy Spirit, who is the agent and the seal of God for salvation of those who believe in Jesus, to be at work in a person's life who is at a particular time demonized. The Holy Spirit certainly is there working with the new self which is still residing with the old self (Simpson 1995). From whatever angle Biblical demonology is approached, the Bible lays pre-eminent and continual stress upon one central fact that man requires deliverance and protection from these malignant and destructive creatures (Unger 1971, 215). Christians need to get away

from the idea that the only people bound by demons are the mentally deranged madmen (Powell and Shirley 1983, 39).

### Nature of Demons

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The Bible is quite explicit regarding the nature of demons and the method they use in tempting, deceiving and enslaving human beings. The Scriptures reveal that demons are spiritual beings, meaning they do not have flesh or bones (Luke 24:39). However they act upon the human body as well as the human soul and spirit. They are capable of entering in and assuming control of a human body, speaking and acting through it from time to time and even possessing it, as if it were their property. The fact that demons are spirits does not in the least suggest that they lack individuality. They are spirit personalities with will, feeling and intellect, and can influence man's mind and body (Unger 1971, 22).

Men who consult professional mediums and use methods of divination to obtain knowledge of the future seem to apply a degree of confidence in the intelligence of evil spirits. In Africa, this practice is very real among many communities who consult witches for supernatural knowledge, protection and healing. In some cases they even offer sacrifices to the spirits of the dead ancestors. Commenting on the situation in Africa, Wolford (1999, 50), notes that sorcery is on the increase across the continent as people continue to seek solutions to the calamities surrounding them. He observes that Churches as part of the society have failed to teach the Bible as a practical book for Africans. While these sentiments may be true, it should however be emphasized that it is not only in Africa where sorcery is prevalent but it is also a great reality even in the West whether it is baptized 'psychic power' or 'magic arts'.

Another nature of demons noted by is that these creatures are confined to depravity and never seek forgiveness. As pre-eminently unclean spirits, they never

long for purity (Unger 1971, 23). They cunningly withhold knowledge of God's redemption (John 4:1-6) and corrupt sound doctrine (1 Tim 4: 1-30). Jesus described their leader, Satan as a liar and the father of lies (John 8:44).

### Strength of Demons

The psalmist talks of the strength that God gave to angels when he created them. "Bless the Lord you His angels that excel in strength, that do his commandments, hearkening unto his voice" (Ps 103:20). Jesus Himself indirectly referred to demonic strength in Matt 12:29 referring Satan as "the strong man." Perverted power and strength are therefore clear attributes of fallen angels. The Gardarene demoniac who was dominated by a Legion of demons (Mk 4:9) could not be bound even with chains, but rather he would break them unto pieces and no man could tame him. The super human strength demons possess is just limited to physical energy they impart to their captive. Their power is broad enough to cause oppression of mind and body. They can produce disorder and which medicine or natural therapy cannot heal (Unger 1971, 27). They can cause mental instability (Luke 8:26-36) can lead those affected to self-destruction (Mark 5:1-4).

### Demons as Adversaries of God

In line with their character demons can do many things to their victims. Being invisible, quite intelligent, strong and totally depraved personalities (Unger 1971, 30), demons can do a great deal of harm to un-regenerated person leading him into evil (Eph. 2:2). The Bible reveals that demons use men to oppose God. The Hebrew word "Satan" literary means adversary.



When Jesus was born the demonic attitude of opposing God was seen in Herod's slaughter of innocent children as he sought to kill Jesus. Before the Lord Jesus began his public ministry, Satan confronted him with severe temptations (Matt 4:1-11). Biblical account shows that Christ's ministry on earth provoked an outburst of demonic activity. It is also clear from the Bible that demonic power incited Judas to betray Jesus (Unger 1971, 34).

The opposition of Satan and his demons can be traced in every era of church history. The Bible says the unseen forces of evil will increase their activity in the latter times (1 Tim 4:1, Rev 2:1-21) culminating in the demons-inspired battle of at Amageddon (Rev 16:13-14). Not until Satan and his demons are confined to the abyss, the prison of evil spirits (Rev 20:1-3), will the kingdom of righteousness and peace dissolve the present satanic world system.

### The Work Demons in Humans

John 10:9-12 summarizes the work of the devil which is to steal, kill and destroy. Demons will steal one's peace, health, sanity, patience and so on. The above scripture emphasizes that demons are robbers and if they are given a chance, they can literally take the victim's very life. (Powell and Shirley 1983, 44); (Seamands 1985, 47) and many other scholars point out that, multitudes of Christians die before their time and therefore there is need for Christians to beware of the type of enemy they are dealing with. Also there is need to recognize that demons do not only affect adults but also children (Matt 17:15). In this passage of Scripture, the demon was throwing the boy in fire and water in an attempt to kill him.

Demons can influence any part of the human being whether the mind, emotions, or the body. When they affect one of these areas, that problem can lead to problems in one of the other areas. Some diseases are caused by natural causes and may be healed by purely natural means. However demons do cause ailment, to the physical bodies also, such as blindness (Matt 12:22) and other defects and deformities (Luke 13:10-11). These situations may not be healed by medical or psychiatric treatment and can only be dealt with by casting out the demons. However be it should be emphasized that not every sickness or problem whether emotional or psychological is caused by demons.

### Spiritual Warfare

Christians need to realize that they are in a fierce spiritual battle. Only when they cease to be ignorant of the devices of the devil can they be able to recognize what is happening and set the captives free. Dickason (1987, 59) has noted three major enemies that Christians fight against; the flesh, the world and the devil, with his demonic armies. The biblical word flesh has several connotations, depending on the context in which it is used. Since the fall of Adam, human beings are born as depraved sinners who are by nature, children of wrath (Ephesians 2:3). The 'flesh' is therefore part of the human person that is in rebellion to God. The 'world' denotes a philosophy and an organized system to express that philosophy. The third is Satan and his demons. In spiritual warfare, the three elements mentioned above come into play. This is because Satan uses the 'flesh' and the 'world' to influence actions and thoughts of people. Apostle Paul in the Epistles urges Christians to consistently be aware of Satan and his schemes against them.

Wagner (1992, 17-18) has suggested three generalized levels of spiritual warfare. He enumerates these as: ground-level spiritual warfare (the ministry of casting out demons), occult- level (dealing with powers at work through shamans, New Age channelers, witches, Satanist priests, and fortune tellers) and strategic level spiritual warfare (which include territorial spirits). Whether this classification is all inclusive or not, the fact is that Christians are in a battle.

Paul the apostle exhorted the believers in Ephesus saying:

Finally, be strong in the Lord and in his mighty power. Put on the full armor of God so that you can take your stand against the devil's schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand (Eph 6:10-13).

These verses show clearly that Christians are at war and they had better heed to the advice of the apostle if they are to survive. Anderson and Russo (1992, 11) also make a clarion call to parents to be aware of the spiritual assault children are exposed to in this age and devise definite strategies to help their children in the intense spiritual and psychological conflict that they are facing. Biblically, normal Christianity requires that we wake up to the reality of the war around us and use the weapons that God has given us to fight the enemy. Normal Christianity demands that we live and work at the supernatural level. Only at this level can we effectively fight our enemy who lives and works at this level (Kraft 2003, 302).

### ***Equipment for Spiritual Warfare***

The apostle Paul writing to Corinthians said:

The weapons we use to fight are not the world's weapons but God's powerful weapons which we use to destroy strongholds. We destroy false arguments; we pull down every proud obstacle that is raised against the knowledge of



God; we take every thought captive and make it obey Christ (2 Corinthians 10:4-5).

Many theologians and other Christian writers agree that Jesus has given the Church the armor of protection and weapons for defense and offense. This equipment is divinely powerful and absolutely adequate to meet every onslaught of the enemy (Powell and Shirley 1983, 45). The question is whether Christians are aware of this equipment and whether they are using it effectively.

### The armor of God

The Bible in Ephesians 6:10-18 mentioned earlier and Romans 13:12-14 explains the necessity of Christians to have the armor of God. In these verses, putting on the armor of light is equated to putting on the Lord Jesus. This armor is made up of truth (John 14:6) righteousness (1Corinthians 1:30), Peace (John 14:27). Faith (shield) Heb 12:2, Salvation (helmet) Heb 2:10, Word of God (sword) John 1:1, 14. Christians are to put on the armor of God by simple confession of faith (Powell and Shirley 1983, 46).

### Weapons of Warfare

The weapons of our warfare have divine power and they are the keys that unlock prison doors (Powell and Shirley 1983, 68). The following are some of the weapons that a Christian is entitled to use in battle against the enemy.

The Name of the Lord Jesus Christ: The name of Jesus Christ is the highest and most glorious name in all the realms of time and eternity and it is a great privilege for us to have the right to use it

The word of God: If we are to use the word of God as a weapon against the enemy we must know what the Bible says. When we have the word of God in our minds and hearts because we know the true facts, with authority we can make war against the enemy.

The blood of Jesus Christ: the blood of Jesus Christ was the price paid for our redemption (1Pet 1:18-19). The devil is overcome by the blood of Jesus of Jesus (Rev. 12:10-11).

The Holy Spirit: The Holy Spirit is the one who strengthens us in battle and quickens the words that we utter in faith in Jesus' name. Jesus himself ministered in total dependency on the Holy Spirit (Acts 10:38, Luke 11:20 and Matthew 12:28).

Praise: As Paul and Silas praised the Lord in Acts 16:25-26, the power of God was manifested and prison doors were opened. This is an example of the power of praise which can also work to break demonic bondages.

Fasting: This helps Christians to be more sensitive to the Spirit's leading in fighting spiritual battles (Powell and Shirley 1983, 67-88).

### Common Misconceptions about Demonization

Anderson (1990, 19-22) identifies six misconceptions about the spiritual world which keep Christians from being effective in dealing with spiritual bondage.

Considering these misconceptions is very enlightening in order to understand how to do battle with Satan and help those who are deceived.

Firstly there is the wrong notion that demons were active when Christ was on earth but their activity has subsided today. If however this is the case, there would be no need of Paul's instructions to Christians about the kind of warfare that they are involved in as stated by Paul in Ephesians 6:11-12 as has already been discussed above.

Secondly, there is the misconception whereby what the early Church called demonic activity should now be understood to be mental illness. Research based on the scientific method of investigation of human spiritual problems is not wrong. Rather, it's only incomplete. It ignores the influence of spiritual world because neither God nor the devil submits to our methods of investigation. While there are many other causes of mental illness, it is important to note that some of the causes may have their roots in demonic activity.

Thirdly, some people believe that some problems are psychological and some are spiritual. This misconception implies a division between the human soul and spirit, which in real sense does not exist. The tendency has been to polarize into deliverance ministry ignoring the realities of the physical realm, or a psychotherapeutic ministry, ignoring the spiritual realm.

Fourthly, Christians cannot be affected by demon activity. As had been mentioned earlier, this is a prevalent belief today which is quite an unfortunate state of affairs in that it makes those who are ignorant quite vulnerable.

Fifthly, misconception is that demonic activity is only evident in extreme or violent behavior and gross sin. There is however a need to understand that although there are cases today like the wild demoniac called 'legion' in Luke 18, most Christians suffering from demonic activity lead relatively normal lives while



experiencing serious personal and interpersonal problems for which no cause or solution has been found.

Finally, freedom from spiritual bondage is the result of a power encounter with demonic forces. As Anderson has therefore noted, freedom from spiritual conflicts and bondage, is however not a power encounter. Rather, it's a truth encounter. Satan is a deceiver and he will work undercover at all costs, but the truth of God exposes his lie. His power is in lie and when his lie is exposed by the truth; his plans are foiled and people are set free. This misconceptions need to be corrected among the Christians today in order for effective ministry to be achieved.

#### Defeat of Demons

Through Christ's death and His resurrection, Jesus defeated and broke Satan's power over mankind. He disarmed principalities and trampled over them through the cross (Col 2: 15). Jesus told His disciples " I give you power to trample upon serpents and over all the power of Satan and nothing shall by no means harm you (Luke 10: 19). In order to be able to deal with demonic powers, the Bible teaches that one need to understand one's own identity in Christ. Jesus disarmed the principalities and powers, publicly exposing them to disgrace and shame (Col.2: 15). Through his death and resurrection, He defeated them and is now seated far above all rule, power and authority (Eph 1:21-22). In union with Christ, Christians are also seated together with Him in the heavenly places (Eph 2:5). Christians need to walk in righteousness and not give the devil a chance with excess anger, lying, stealing etc, (Eph 4:27). They are to be strong in the mighty power of Jesus and stand against all the schemes of the devil. Christians are to exercise God's power through simple trust in Him and the

expression of this trust is commonly in prayer. As apostle Paul advises, we are to pray at all times (Eph. 6:18).

The other thing Christians are to do is to proclaim the gospel to those that Satan has held captive because the gospel is the power of God to salvation (Rom1:16). The power of the gospel will therefore rescue those that are held in Satan's tyranny and Christians need to proclaim it aggressively.

### How Demonization Happens

Some people who practice deliverance ministries say that demons gain access, a 'ground,' through several ways some of which include habitual sins such as sexual immorality, anger and un-forgiveness. Addiction to drugs, alcohol and food can also give demons a foothold which can then solidify into a stronghold. Other ways include satanic rituals and emotional abuse especially to children (Powlison 1995, 30).

On his part Kraft enumerates in details several ways in which demons get entrance into human beings. The first one is that demons can enter a person by invitation. Conscious invitation of demonization is probable whenever there has been deliberate involvement with worship of gods or powers other than God. He notes that almost all those involved in Satanism, witchcraft and the occult aspects of New Age become demonized since they consciously open themselves up to invasion. Other occult involvements such as Freemasonry, Christian Science, involvement with 'table tilting' and levitation are also occult. Unconscious invitation differs from this in that it is more subtle. This kind occurs when one wallows in negative attitudes like anger, bitterness or hatred from for instance difficult experiences in the past. This creates emotional garbage which the demons feed on and give the demons a legal hold on the

individual. Also, persons can be demonized through the invitation of someone in authority over them. For example, parents can demonize their children by cursing, husband can affect their wives, priests or cult leader can demonize the followers and so on (1993a, 68).

The third way through which demonization can take place is through inheritance or generational transfer. This is normally referred to as passing on of generational or bloodline spirits/power (69-74). Kraft calls such spirits familiar spirits, and notes that they tend to cause similar emotional problems, sins, illnesses or compulsions from generation to generation. One can suspect a generational spirit if the same spirit are detected in the person being ministered to and in the past generations. Such problems may include depression, alcoholism, sexual perversion, extreme fearfulness, cancer, diabetes or sin (74-75).

The fourth way that demons enter somebody is through cursing. A curse is the invocation of the power of Satan or of God to affect negatively the person or thing at which the curse is directed. The invocation may be through words or thing(s) that have been cursed or dedicated (76). Powell and Shirley (1983, 52-62) analysis agrees with that of Kraft. These authors agree that lines of hatred, anger, physical or mental illness can be passed from one generation to another. They observe that evil spirits are frequently transferred from parents to child during pregnancy, through sin, emotional crises and parental default where parents fail to set an atmosphere of love and peace in the home

#### Deliverance from Demons

The whole subject of deliverance from demons is quite a controversial one with some people believing that there are special rituals that have to be performed



before the process can be achieved. The Bible however makes it clear that both the cure of spiritual problems and prevention of the same for both the saved and unsaved have been provided for in the finished work of Christ. Victory over all the power of the evil one is not by human works or self effort but on the basis of the believer's faith in his position in Christ. Unger (1971, 220) observes that it is the Christian's being baptized into vital union with the Lord Jesus Christ that is the ground of his/her position and all his/her possessions as well as his victories over the evil one. The apostle Paul in Romans 6:2-10 says that this position is a position of 'death' where we have died with Christ and are now alive in Him.

Kraft (1993b, 45) defines deliverance ministry as one that specializes in casting out demons. The Greek word used in the Bible is *ekballo*, which is translated 'cast out.' It also implies to eject, expel and throw out, and has the connotation that force is being applied. However there is need to understand that this force is not physical but spiritual force through the power of the Holy Spirit.

Some important basics need to be understood when carrying out deliverance ministry. The first thing the people involved in deliverance ministry need to note is that the subject of the deliverance ministry is the people not the demons, technique or even healing. What God is interested in and loves are the people and these are the ones that God wants to free (77).

Secondly, the object must be to free people at the deepest level. Our mandate like that of Jesus is to free people from whatever the enemy is utilizing to hurt and harass them. If this is simply a physical problem, that is all we deal with. However as Kraft notes, a physical problem is tied to something deeper, often in the emotional area. The task of those ministering is to discover the deeper problem and claim the power of the Holy Spirit to bring to it whatever healing God desires to bring.

Thirdly it is important to understand that persons are tightly interconnected. People with physical problems consult physicians and often are not healed because the underlying malady is not treated. People go to psychologists for emotional difficulties and often are not healed because spiritual factors are overlooked. If we are going to work effectively with God for complete healing, we need a comprehensive approach to those who hurt.

Fourthly, one should never assume the problem is simply physical, emotional, spiritual or demonic. Most people may be suffering from several or all of these conditions since as mentioned above all these factors are interconnected.

Finally, it's very important to remember that if there are demons, they are attached to something inside the person. Demons usually attach themselves to spiritual or emotional problems. Getting a demonized person well therefore means dealing primarily with the emotional or spiritual 'garbage' and only secondarily with getting the demons out. If those who carry out deliverance ministry get the demons out without healing the emotional wounds or spiritual hurts, chances are high that the demons will return. The demons can legally reclaim their right to feed on the garbage since it is still there (78).

### ***Steps to Freedom***

Anderson (1998, 230) recommends the following steps to gaining freedom in Christ. The first step to freedom is to renounce the previous or the current involvements with satanically inspired occult practices and false religions. This has to involve renouncing any involvements with Satanic rituals, covenants, spirit guides, sacrifices made on one's behalf by which Satan can claim ownership and all satanic assignments for one's life as the Lord enables one to remember

The second is to choose truth instead of lie. Truth is revelation of God's word but we need to acknowledge truth in our inner self (Ps.51:6). Choosing truth may be difficult if one has been deceived into living a lie for a long time. Historically the Church has found great value in publicly declaring its beliefs and it is therefore important to declare the truth of the word of God loudly. Declaring loudly the truth of scripture as relates to a certain lies and distortion is a powerful tool (234).

The third step is to forgive instead of harbouring bitterness. The importance of forgiving the people who led one into the particular spiritual predicament cannot be over-emphasized. There is need for the victim to forgive others so that the devil does not take advantage over the individual (2Cor 2:10-11). Anderson emphasizes that forgiveness is a choice, a crisis of the will and since God requires us to forgive it is something we can do. But forgiving is difficult because it goes against our concept of justice and revenge. However there is need to understand that vengeance is the Lord's (Rom.12:19). Regardless of how hard it might be to forgive, do not wait until you feel like forgiving because you may never get there. Forgive to deny the devil a chance in your life (Eph 4:26-27). Forgiveness is what sets us free from our past. We do not do it for the other person's sake but for our sake. We are to forgive as Christ forgave us (236).

Fourthly, it is important to choose submission instead of rebellion. We live in a rebellious generation. Many people believe it is their right to judge those in authority over them. But rebellion against God and his authority gives Satan an opportunity to attack. The Bible gives Christians two responsibilities to those who are in authority; to pray for them and submit to them. The only time God permits Christians to disobey earthly leaders is when they require them to do something which is morally wrong before God or attempt to rule outside the realm of their authority.



The Bible admonishes us to submit to one another as equals in Christ (Eph 5:21).

However, there are specific lines of authority in scripture for the purpose of accomplishing common goals: Whether dealing with civil government (Rom 13: 1-7), parents (Eph 6:1-3), husband (1Pet 3:1-4), employer (1Pet 2:18-23), Church leaders (Heb 13:17) or God himself (Daniel 9:5, 9), the issue of being obedience to the authorities that be, is an important one. There is therefore need examine each of these areas and ask God for forgiveness for those times one has not been submissive

The issue of pride versus humility also need to be taken into account. The scripture clearly states that God resists the proud but gives more grace to the humble (James 4: 5-6). Our confidence should be in the Christ but not in flesh. A prayer of submission to God and repentance denouncing all manner of haughtiness is helpful.

For people who are caught up in habitual sins some may need to exercise James 5:16 where they are to “confess your sins to one another and pray for one another that you might be healed.” Others may just need the assurance of John 1:9, that “if we confess our sins he is faithful and just to forgive us and to cleanse us from all our unrighteousness” (238).

The last step is to renounce the sins of ancestors and any curses which may have been placed on one. It is important to verbally make a prayer and disown all sins of the ancestors. It is important to note that one victory does not constitute winning the war. Victory must be maintained by consistently rejecting demonic influences which may be seeking re-entry in ones own life (239).

### Inner Healing Ministry

Kraft defines inner healing or deep-level healing ministry as “a ministry in the power of the Holy Spirit aimed at bringing healing to the whole person.” The ministry

involves healing emotional and spiritual hurts and is sometimes referred to as 'healing of memories' (1993b, 141). In deliverance ministry, going for demons right away presents at least two problems according to Kraft. First, if the demons are strong, this can result in a big fight that is not good either for the deliverance team or for the person in whom the demons live. The amount of what he calls 'garbage' may be so much that the person is a sitting duck for the banished demons to come back or for others like them to take advantage of the situation. If inner healing does not take place, the person is at risk of perhaps being reinvested by more demons than before as the bible explains in Luke 11:26.

Kraft (1993b, 139) quoting Tapscott and Seamands, defines inner healing as the healing of the inner person: the mind, the emotions, the painful memories, the dreams. It is the process whereby one is set free from feelings of resentment, rejection, self-pity, depression, guilt, fear, sorrow hatred, inferiority, condemnation or worthlessness etc. It involves the renewing of the mind as Romans 12: 2 says. Hiding inner stuff without dealing with it, however, affects the relationship between one and God, self, and with others. With God, the concerned person is uncomfortable especially if God gets close, for they expect judgement. With self, the affected find themselves mired in feelings of inadequacy and self-rejection, unable to accept love, forgiveness, or acceptance from God and others. Nor can they love, forgive or accept themselves. Often physical problems go with emotional difficulties.

Inner healing should minister the love of Jesus and that is why big shows are not necessary. It is quite unfortunate but true that most of the deliverance ministry being carried out has so much of attracting attention to the performer. The picture portrayed is that the one carrying out deliverance is a film star seeking publicity for his/her performance (140-141). Most of the approaches cause a lot of embarrassment

to the affected people and must be actively discouraged. As advices deliverance should not leave the victim embarrassed and the deliverance services should be carried out in love and compassion, like the one Jesus had.

There are two senses in which deep-healing is about the whole person. First it aims at making people who are hurting whole again. The second is that those who carry out deliverance need to deal with the whole person when they seek to bring deep-level healing. Since people are not simply a collection of various parts, each part is intricately connected to many other parts so that all function together. Though, for the sake of analysis we can speak of mind, body, emotions, personality and will in real life, all these are one unit. (142). Christian counselling though it usually takes longer than inner healing, can be crucial to a person's movement toward wholeness. Such counselling can be extremely effective in identifying painful issues and dealing with them to some extent. A combination of inner healing, deliverance and Christian Counselling is recommended especially for those who have experienced extreme trauma in their early childhood (2).

### ***Distinguishing Features in Deep-level Healing***

The whole concept of deep-level healing in deliverance ministry appears to be quite a new approach and it is not generally understood. Seamands (1985, 27) discussing about healing of memories notes that in this kind of healing, there is need of a special prayer with emphasis on visualization, imagination, the pin-pointing in time of specific situation which produced the painful memory. In this special prayer, those administering therapy are to allow the Holy Spirit to take the affected back to the time the actual event took place and walk through those painful memories with them.



Kraft (1993b, 139) lists some distinguishing features of deep-level healing. According to him, deep-level healing is prayer ministry and though it involves much counselling and the context in which the counsel is given is prayer, this kind of prayer should endeavour to utilize the gifts of the Holy Spirit to the fullest. The other point he notes is that deep level is holistic. It deals with the body, spirit, emotions, mind or will. This is not easy. It demands that those involved learn as much a possible about all areas of personhood and about how each area impact on other areas.

Deep-level healing also employs power wrapped in love. The most important mark of Christians is that they are called to be instruments of God's love which is the characteristic of Jesus' ministry. This kind of healing freely borrows and uses insights from any legitimate source (46). Such a ministry is very necessary as part and parcel of the deliverance ministry. Deliverance may therefore not be considered complete without this aspect of ministry being carried out on those who are affected.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

This chapter describes the design of the study, data collection strategy and procedures, and data analysis strategy. This research has employed qualitative research design which includes several approaches such as phenomenological studies, grounded theory, ethnographies and case studies (Creswell 1998, 27). For this particular research, the researcher combined participant observation and interviews with phenomenological approach which deals with understanding human experiences. According to Creswell, phenomenological research is one in which the researcher identifies the ‘essence’ of human experiences concerning a phenomenon as described by participants in the study. He points out that:

Understanding the ‘lived experiences’ marks phenomenology as a philosophy as well as a method, and procedure involves studying a small number of subjects through extensive and prolonged engagement to develop patterns and relationships of meaning. In this process, the researcher ‘brackets’ his or her experiences in order to understand those of the participants in the study (2003, 15).

In this design, the researcher asked the participants to describe their experiences. The researcher focused on observing and describing the experiences of the young people and children who come for deliverance at Neno Evangelism Center Nairobi. The observation by Weiss was profitable here in that through interviewing people, the researcher was able to learn their interior experiences including how they perceived and interpreted their perceptions. Also we can learn the meanings people attach to their relationships, their families, their work and to themselves (1994, 1).

## Data Collection

The researcher was directly involved in the collection of data for this research. Data was collected through semi-structured interviews with young people and children who come to attend deliverance sessions at NEC. This was achieved by using participant observation method, documents and live interviews. Though the researcher had initially intended to record the interviews on audio tapes, these proved quite difficult as most of the informants felt uneasy with this approach. The rationale of recording was to capture accurately the story as it was told in relation to the subject of research. However since this was not possible, the researcher decided to take notes as the informants gave their stories and experiences. This of course was slower and an interview would sometimes take over one and a half hours. However the researcher did his best to make sure that he recorded all the necessary details that the informants were giving. This information was carefully filed and each interview dated and coded. Field notes were also taken to make sure that the research captured the atmosphere of the deliverance sessions.

### ***Library Research***

Through library research, the researcher managed to gain some very important insights from different scholars and writers into the various ways in which demonization takes place and then compare the material with the data that was collected from field work. The source of information included books, journals and Websites in Internet. Mainly, the researcher used Tony Wilmot Memorial Library of Nairobi Evangelical Graduate School of Theology which has a book capacity of over



forty five thousand copies dealing with almost every aspect of human behavior and life.

### ***Field Research***

The bulk of the data that the researcher used in this study was from the field research. Specifically the research targeted people who either had had deliverance ministry carried out on them at NEC, or those who attend the service there with intention of being delivered from demonization. Also by attending the deliverance services, the researcher was able to get first hand information on the therapeutical approaches used as he did moderate participant observation. During the research, field notes and journals were kept. Spradley points out the importance of a journal by saying that “a journal represents the personal side of fieldwork and it includes reactions from informants and the feelings you sense from others” (1980, 71).

### **The Instrument Design**

The design instrument involved guiding questions aimed at getting the informants to reveal the account of their life experiences under the influence of demons, rituals that they may have been involved in, the methods of deliverance administered to them and changes have taken place since deliverance was carried on them, (See Appendix 1). This aimed at helping the researcher to understand the causes and effects of informants’ problems, and also the effectiveness of the deliverance methods applied on them.

### ***Administering the Instrument***

This researcher personally went into the field to observe and carry out the interviews with his informants. The researcher attended eight deliverance services at

NEC, within a period of two and a half months in order to understand what is involved. From those meetings and through the help of one of the assistant pastors and the senior usher at NEC, the researcher was able to identify the informants.

In each of these services the researcher would interview at least two informants. In the case of children who had their parents present in the service, the researcher interviewed the parents in addition to interviewing the children in order to get more reliable details and additional information about the life of the children. Since as this researcher had anticipated in the proposal most of the informants could not fully understand English, he had to do a direct translation of the guiding questions into Kiswahili as when seeking to gather information from the informants.

### Data Analysis and Interpretation

The data collected from the field was then analyzed with the aim of answering the two research questions asked in Chapter One. In phenomenological research, analysis involves immersing oneself in the data received from the interviews. The interviews were coded to enhance analysis. The categories were labeled so that the researcher could compare and contrast experiences that were evident. Relationships were explored through a combination of domain analysis, using domain analysis sheet (Spradely 1979, 91), and selective coding, which involves identifying a single category as the central phenomenon and exploring its relationship with other categories (Creswell 2002, 468).

## CHAPTER FOUR

### RESEARCH FINDINGS

This chapter deals with analysis of the data obtained and with description of the findings thereof. As mentioned in chapter one, this research has sought to answer the following questions;

1. What are the factors that lead to demonization among young people and children?
2. How effective are the therapeutical approaches used to address the problems of those who attend services at NEC?

Using domain analysis the researcher sought to interpret the data given in terms of stories, by finding patterns and their relationships. In order to give an idea of the population that was interviewed, the table below shows the ages of those this researcher interviewed. Though this is not a quantitative research, the table below helps generally to show the ages of people that the researcher dealt with, who were young people and children.

Table 1. Ages of informants

Ages of Informants in yrs.	No. interviewed	Approx. Percentage %
13-17	9	56
18-25	5	31
25-30	2	13
Total	16	100



Those aged between 13 and 17 years were nine, which represents 56% of those interviewed, those between 18 and 25 were five (31%) and those between 25 and 30 were two (13%). Before getting into the analysis and description of the findings, the researcher found it important to first describe a sample deliverance service at NEC.

### A Sample Deliverance Service at NEC

Generally the service begins with worship and praise. After that there is the preaching of the word usually explaining the desire of God to have His people freed from all manner of oppression whether physical, spiritual or psychological. Thereafter, another intense time of worship begins where songs of surrender to God and declaration of His Majesty are sung. Then comes the deliverance time when all those who have various afflictions and needs are called to the front the pastor begins to pray binding spirits of barrenness, infirmity, HIV/AIDS, witchcraft and so on commanding them to come out and leave the people.

At one instance, when the pastor commanded the 'spirit of barrenness' to come out from a lady who was at the front, about three other ladies in the congregation screamed very loudly with two of them falling on the floor. According to the pastor's interpretation, the other three also had the same spirit of barrenness and needed to be set free. The pastor asked that they be brought to the front. When they were interviewed, it turned out to be true that they had been barren, one of them having been in that state for eight years. Later in this thesis, a domain analysis sheet tabulates the kinds of demons that were considered to be afflicting people and which were being cast out. In the pastor's view, at the root of every problem is the devil because according to him Satan is the cause of all afflictions. Of course this is

debatable because as this researcher found out, not all of the problems my informants had were necessarily as a result of demonic cause. However, many of the incidences that this researcher observed revealed that most of the cases were actually demonic in nature.

One lady who was suffering from lung cancer had been prayed for two months earlier, and had as it were, the spirit of cancer cast out, testified that for those two months, she had not had the breathing problems she used to have. In another deliverance incidence, another woman who had a very big tummy which was very hard as if she had a stone inside it was prayed for. After the spirit of witchcraft was bound and cast out, to the amazement of the congregation, the tummy literally reduced in size the same way a balloon behaves when it is punctured and air comes out slowly. There was a lot of jubilation as the heavy weight in this lady's belly was removed through prayer.

As shown in Table 2 below, there are various kinds of demons/spirits that are understood by those carrying out deliverance to be affecting the people who come for the deliverance services. Through what the pastor called discernment, he identified demons such as those of 'death' (which cause premature death or lead people to commit suicide), 'infirmity' (which cause various physical sicknesses), 'prostitution' (which leads people into continual sexual sins) and so on as shown below.

### Data Analysis

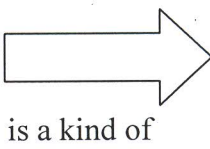
Spradely's steps of domain analysis were used to identify the patterns and themes, the first step being to identify single semantic relationship. He notes that every culture has enormous number of cover terms and even larger number of included terms. This helped in organizing information into domains which involved

making a domain analysis sheet (1979, 107-112). This researcher however did not go into taxonomical analysis which is a more focused study.

### ***Domain Analysis Sheet***

The figure below is a domain analysis sheet showing a strict inclusion relationship (Spradely 1979, 108). In this case, the included terms are ‘kinds of spirits/demons’ that were identified as harassing people and called out by the pastors during deliverance services at NEC. The following therefore are the names or references to demons/spirits that were called out during almost all the deliverance services that this researcher attended.

Table 2. Domain Analysis Sheet #1

<b>1. Semantic Relationship:</b> <b>2. Form : X is a kind of Y</b>		
Included terms	Semantic Relation	Cover Term
Barrenness HIV/AIDS Prostitution Witchcraft Cancer Poverty Sorcery Blindness Deafness Infirmity Death	 is a kind of	Demon/spirit
Structural Questions: What are the kinds of spirits/demons cast out?		



From the above figure, barrenness, HIV/AIDS, prostitution, cancer, poverty, sorcery, blindness, deafness, infirmity, and death are all regarded to be evil spirits/demons and they are all commanded to lose hold of people's lives and to come out. The pastor for instance says "I bind every spirit of poverty," "I bind the spirit of HIV/AIDS" and so on, "and I command you to come out in Jesus Name." In other words, the understanding is that behind barrenness, poverty, HIV/AIDS and so on, there is a spirit attached to any of these conditions. While this researcher agrees that the devil is active in the world and working to harass people and influence people's lives, it is his surmise that not all of these conditions may necessarily have a demon behind them. For example what may be causing poverty in a person life may be lack of a job or money to begin a business or even skills to run it. In making recommendations for effective therapeutical interventions later in Chapter Five, these issues are addressed.

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 • P. O. Box 24686, NAIROBI.

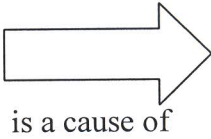
#### Factors that Lead to Demonization

The research has revealed that most of the informants understand their problems to be related to some forces that they do not have control over. Some of them did not have a clue of what happened in their lives to lead them to being demonized. Most of them could only guess the causes of their problems; some of them said that they may have been bewitched especially by close relatives. One informant aged 25 years had this to say:

Demons come from the body; they go to the head and start strangling me. I then see something shining on my face and head, pains in the ears, vomiting, things piercing my hands and legs. I then feel my head going round and round. I then hear voices in my head saying it is my aunt who bewitched me.

All of the affected people showed a sense of despair and hopelessness because of the kind of torment they went through in their lives. From the personal stories that the informants gave, the following were identified as the factors that led to demonization or at least what gave the devil ‘legal right,’ as Kraft (1993a, 42) calls it. Table 3 below shows the various causes of demonization as analyzed from the stories given by the informants.

Table 3. Domain Analysis Sheet #2

1. Semantic Relationship: 2. Form : X is a cause of Y		
Included terms	Semantic relationship	Cover term
Involvement in witchcraft Prostitution Rejection by a lover Violence within family Abortion Consulting witchdoctors Occult involvement Sexual abuse Astrology	 is a cause of	Demonization
Structural question: What are the causes of demonization?		

Those people that were interviewed had in one way or another got involved with one or more of the factors listed in the domain analysis sheet. Factors that led to emotional injuries seemed to feature more among the informants as causes of their problems. Among these factors, the ones that featured most prominently are discussed in more details below. Other factors like astrology and witchcraft were identified as affecting only two people respectively. The main factors identified are as follows.

### *Consulting Witchdoctors*

Four of the people interviewed revealed that at one time or another they had visited a witch doctor either voluntary or had been taken by friends or relatives. One girl aged 17 had been taken by an uncle of hers to a witch doctor twice because she had a sickness that troubled her from her childhood. While there, she was 'treated' and given a kind of 'a button' as a form of protection. After a while she started experiencing demonic attacks resulting in having nightmares and all kinds of scaring dreams. At one point the demons gave her power to literally fell people down. She would hear voices telling her what to do and when she did, she saw results. For instance at school, demons would command her to perform a certain gesture with her hand and about five children would come tumbling down to the ground. Any time she would resist the command, she would start having very serious pains on one of her legs and then it would start swelling to an extent that she would not be able to lift it up. By the time of this research she had been prayed for about four times without experiencing any change. In fact she had already been sent out of school because of causing chaos by felling other children down. Her leg was also badly swollen and she was in much pain. The researcher was however later able to discover the reason for her continued torment even after many prayers, binding of demons and casting them out. She had been given a button by the witch doctor, which she kept in her box at home. Even after prayer, she never got anybody to tell her that she needed to throw away the button and denounce any association with it.

Another informant had also been taken to a witch doctor by her parents when she was a child. As far as she remembered, she had been experiencing weakness in the body, bad dreams and strangling at night. According to her, she felt something moving in the body, then it would go to the eyes and then to the breasts. She then



experienced head pains, until at some point she had to shave because she thought it was the hair which was causing the pain. She could not be left in a house alone because she feared demons would attack her. However, even after attending deliverance service twice, she still did not seem to be free. The strangling and pains in stomach, for instance, never ceased.

It is important to understand that consulting some other spiritual powers other than God in search of help is forbidden in the Bible. God told Israelites that: “I am the Lord thy God. You shall not have any gods before me” (Ex. 20:2). Jesus talking about the greatest commandment said that, “You shall love the Lord your God with your whole heart, with your whole soul, and with all of your strength” (Matthew 22:37). While God can choose to reveal the future to His prophets or saints, we as individuals must always have trust in His divine providence. While people may have that passing curiosity of what will happen in the future, need anchor their lives in the Lord, trusting in His love and care.

### *Violence within the Family*

One of the most interesting discoveries that came out of this research was the extent to which young children as old as about thirteen years have been harassed by demons. In this research nine children of between 13 and 17 years were interviewed. One thing that was common to most of them was the fact that they came from families where the parents had very serious conflicts. One girl aged fourteen had the following to say about her life:

When I was in standard three I was taken to a dark house by a lady called Winnie. She gave me a very shiny ring and told me to wear it. From that day she started coming at night when I was asleep and asking me to accompany her... Sometimes we go to Lucifer and I am physically away from home even for weeks. My job is to wipe Lucifer’s face and eyes making sure no insects come to him.... He has long hair and he said that he loves me very much. He



tells the other workers there that I am the queen of his heart and no one should bother me. I am the only one who sees him, others do not.

The story of this girl was quite shocking especially bearing in mind her age. She was initiated to Satanism by this friend at this early age. At one point she had been told by Satan to sacrifice her parents, brother and sister. When this researcher interviewed the mother who had brought her to the service, he learnt that the parents have been having serious conflicts and often times the mother would seriously be beaten in the presence of the children. The mother and the children would then be chased away and would sleep out in the cold, most of the times without food. The trauma for the young children was so much as the father would threaten to kill all of them together with their mother.

Another informant narrated how although the family was fairly rich, the parents would fight. In this case, it was the mother who wanted to kill the father. This is what the girl said in part:

I'm 17 years old and my father is a car dealer who imports vehicles from Dubai and sells them in Mombasa. When I was small my parents used to fight fiercely and at times I would be the one to separate them. During one incident, I had to hold my mother when she was about to stab my father to death with a kitchen knife. Such experiences were many and they would make me feel very confused and insecure. At one point my mother left us in Mombasa to work in Nairobi....I would really feel a lot pain because my mother would go with other men and at time I would meet her with them basking on the beach... Though my father was providing for me what I needed, I really would miss my mother very much... Sometimes I wished that my mother would have killed me when she gave birth to me instead of exposing me to such pain.

This girl is an example of a child who lives with bitterness, regrets the experiences in her life and rejects in herself in the heart. Through these experiences she opened herself up to demons. According to her, some kind of a being in the form of a lady who looked like her sister started visiting her at night. She would then accompany her to the sea in the spirit. There, she was initiated into Satanism. By the time she came to seek deliverance at NEC, she had already sacrificed four people to

the devil. These included her grandmother, an aunt and uncle and another man in Mombasa club. She achieved this through causing accidents and so on.

### *Abortion*

Three of those interviewed revealed that they had at one point or another become pregnant and then aborted. One of them said she got into a relationship with a man and when she conceived, the man threatened to divorce her unless she aborted. She gave in to pressure and decided to have an abortion when the pregnancy was two months old. By the time she was going to seek help at NEC, she was pregnant again and still this time the man was insisting she should carry out another abortion. She was required to choose between agreeing to the man's wishes and going back to her parents.

Another informant narrated on how she had to steal one thousand shillings to get the doctor's fee in order to terminate a six month pregnancy because she was sure she could not be able to afford to take care of the baby now that she did not have a job. In all these cases, guilt continued to haunt the victims and most of the times they would have nightmares. One of them would have very tormenting dreams where she would get strangled by things she could not understand and could not sleep the whole night. Another thing that seemed to affect them all was a sense of lack of self-worth.

Seamands writing on the problem of self-esteem says:

Satan's greatest psychological weapon is a gut-level feeling of inferiority, inadequacy and low-self esteem. This feeling shackles even Christians in spite of their wonderful spiritual experiences... They are bound by a terrible feeling of inferiority and chained to a deep sense of worthlessness (1981, 49).

A sense of confusion was always in this girl's mind. Since abortion is murder and this is prohibited by God, involving oneself with it is a sure way to give the devil a chance to operate in one's own life.

### ***Occult Involvement***

Occult involvement is another factor that came out clearly. This has to do with rituals that are carried on the initiates. One lady narrated of how she gave herself to the devil. She ‘got married’ to the devil on the promise that she would be given riches and ability to seduce men. She would go to the sea ‘in the spirit and eat human flesh and drink blood.’ She was given a ring to seal the covenant. She had been made a queen and her work was to weaken preachers and in her words “to kill as many people as possible.” She would do this by causing accidents. She had already been involved in causing many accidents both in Kenya and in other countries like Nigeria where she would travel in the spirit. She would also bring confusion in relationships between husbands and wives by releases spirits causing husbands to hate their wives. This lady is now a Christian though she still experiences demonic attacks many times. By the time this interview was carried out, she had been prayed for, for about four or five times. This shows that depending on the level of demonic stronghold, deliverance may not be achieved through just one session of prayer unlike what many preachers seem to imply. Rather it may take time and patience is therefore necessary.

In another case one lady had a snake and a tail of a cow put in her stomach by a woman who initiated her. Since the initiation, this informant has occasionally seen the woman in a vision coming to her every other time, carrying a snake and putting it into her stomach which is very tormenting. This may sound very weird but the devil can do anything to keep people in torment.

### ***Rejection by a Lover***

Another factor that this researcher found which in a way contributes to demonic influence among young ladies is the hurts that come with rejection by a lover. One lady narrated of how she was impregnated and then the young man refused



to marry her. She went to the young man's home but he ran away and for weeks she stayed alone in the house without food. The bitterness in her was so great that she wanted to commit suicide. She felt so rejected and also developed a very poor image of herself because of self rejection. After she gave birth, she wanted to kill the baby.

This is what she had to say in part:

When I got pregnant and discovered that he was not marrying me, I felt like dying. How could he treat me like this? She kept cheating me of how he loves me and now he deserted...I hated the child I was carrying, hated that man and hated myself with passion. I wished I and the baby in my womb could die. When finally I gave birth, I started feeling an awful smell coming from body. Regardless of what I could do, the smell would not go. I felt awful. I was so depressed and finally I was taken to a mental hospital.

This lady's problems began with the wounds she had received from a person who she had trusted. Due to much bitterness, the devil got an opening to enter into her life and tormented her for a long time.

### *Traumatic Experiences*

The effects of trauma if not dealt with, can lead to an opening for demonic harassment. Two informants who experienced sudden death of their parents got so traumatized and up to the time of the interview they were still experiencing problems though the deaths had taken place some years back. One of them said she usually saw her dead father coming to take her along with him. She also saw her dead grandfather like a shadow walking before her. Psychologists have observed that during the loss of a loved one, it is very important for the affected ones to be allowed to mourn; otherwise this can lead to terrible problems even quite later in life (Penney, 2006).

Another major cause of trauma is sexual abuse in childhood. The research found out that the childhood sexual abuse has the power to ruin one's life and create



an opening for spiritual and psychological problems. This agrees with an observation made by Shorter and Onyancha that:

Child sexual exploitation in Kenya exists in the form of child prostitution, incest, rape, sodomy, indecent assault and defilement. Also according to them, number of children joining prostitution as a means of survival is increasing daily. Children especially those from slum areas, are exposed to sex at an early age with an overwhelming majority of children in Kenya being abused in the streets. They are either orphaned, destitute or from families facing conflicts. These children's lives end up in ruins for the rest of their lives and they face a lot of psychological and spiritual problems (1999, 35).

Two sisters who came for deliverance at NEC narrated how they ran away from home and went to live in the street in search for food. While there, they were sexually abused several times by the big boys and street men. This was very traumatizing and their spiritual problems intensified from then. They started experiencing bad dreams and terrible nightmares. Though one of them is now nineteen and is married, these problems are still following her.

These stories made this researcher to realize that it is of critical importance to intervene in children's crises, because how they experience and interpret the crises will affect every part of their developing selfhood. When children do not receive pastoral care during a stressful event, whether loss of a parent or sexual abuse, the meaning of crises to them may be distorted and their emotions suppressed. A child may conclude that God is angry or uncaring or mean (Lester 1985, 20). Without help, the unresolved distorted aspects of the crisis may continue to plague the child throughout the childhood years and into the adolescence and open a way for spiritual and psychological problems to haunt them in their adult years.

## Therapeutical Approaches to Deliverance at NEC

Through participant observation, this researcher discovered that the process of deliverance as carried out in NEC involved several ingredients. First, for deliverance to be carried out, the person being prayed is asked whether they had given their lives to Christ. If not, they are led through a prayer of repentance where they invite Christ into their hearts. After that they are led into prayer of confession denouncing any involvement with satanic rituals and covenants. The demons are then commanded to leave in the name of Jesus. Some however because of the influence the demons may be having on them refuse to acknowledge Christ as Lord. Declaration of the word of God is one major approach where demons are directly reminded of their defeat by Jesus through His death and resurrection. Examples of such declarations include ‘devil you are a liar,’ ‘Jesus destroyed you,’ ‘you are condemned already’ and the like.

The service generally begins with worship and praise songs. Most of the songs are a kind of prayer asking God not to forsake His people but rather look upon them with favor. Others are declarations of the greatness of God and His victory over the forces of evil. After the worship, a message is preached focusing on God’s purpose to have his people free. In almost all the services that the researcher attended, people are exhorted to have faith in the mercy and grace of God and to realize that it is not His will that they be in situations where their souls ‘have been stolen’ by the Satan, to use Pastor Nganga’s words. As the message goes on, people shout and praise the Lord as the revelation of His love comes home to their hearts and minds. After the preaching is over, those who sense they are struggling in their lives with what they suspect to be demons are called to the front. Over 80% of those who attend the service are women.

The ages of the attendants are varied as had been noted earlier, with some who are over sixty years. Others are children who accompany their parents.

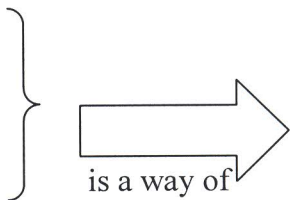
After those being prayed for go to the front, more worship songs are sung as people lift their hands and close their eyes. As the worship gathers momentum and there is ecstasy, the pastor takes oil which is in bottles and splashes on the crowd as he declares ‘fire!’ ‘fire!’ Sometimes congregants are told to ‘throw fire’ on the demons’ as they shout ‘fire!’ ‘fire!’ At this moment some people begin to fall while others start shouting and screaming as demons start to manifest themselves. The pastors enter into the midst of the crowd laying hands on people and casting out demons. Sometimes they go ‘touch!’ ‘touch!’ as people fall to the ground some convulsing and foaming. Others become very violent and have to be held by a number of strong people to contain them. All the while, there are declarations of defeat of Satan, weakness on demons, commanding them to bow down and binding.

Declaration of the healing power of God in the Name of Jesus rent the air with shouts of ‘fire is burning!’ ‘fire is burning.’ Commands like ‘I bind the spirit of witchcraft,’ ‘I break every curse,’ ‘I arrest every demon,’ and so on are common. At times air is sanctified in the Name of Jesus and people told to breathe in three or so times as the pastor declares ‘total deliverance!’ The whole scene looks really like a battle field as people exercise authority over the devil. Some just weep while others stand and watch. As people fall, most become unconscious and are carried by ushers to the stage where they are laid down. These are considered to be the seriously demonized cases. At this stage second phase of warfare begins as deliverance is done on those carried to the front. In these cases, demons are asked to identify themselves.

The domain analysis sheet below shows the various ways in which deliverance is carried out at NEC. The semantic relationship between cover terms and included

terms is one that Spradely calls means-end (1971, 93). All the actions below happen during almost all the deliverance services.

Table 4. Domain Analysis Sheet # 3

1. Semantic Relationship: 2. Form: X is a way of Y		
Included terms	Semantic Relationship	Cover Term
Commanding demons to leave Declaring 'total deliverance' Anointing with oil Breaking covenants Repentance Denunciation Prayer Declaration of Jesus Calling 'fire' Laying on of hands Declaring 'touch' Singing worship songs		Deliverance
Structural question: What are all the ways of deliverance at NEC?		

There is generally not a specific method to address a specific problem that is affecting somebody. The anointing oil contained in several bottles is splashed on the people. The declaration of 'touch' is done to invoke the power of God to touch the people being prayed for. In almost every case there is declaration of 'total deliverance' upon the affected.

#### Effectiveness of the Therapeutical Methods at NEC

This section seeks to answer the second research question on the effectiveness of the therapeutical approaches used at NEC. To state it frankly, the approaches used



to administer deliverance at NEC need to be reviewed. Some actually need to be changed. This certainly should not be construed to mean that the deliverance ministry at NEC is not genuine. The fact is that quite much is taking place where people's lives are getting transformed as many denounce their witchcraft involvement and so on, and put their faith in God. As mentioned earlier this researcher witnessed tremendous healings taking place in the lives of people in the course of participant observation exercise. For instance there was one person who had been a maniac. Demons after were cast out of him and now he is healed. The lady who used to be a Satanist and confessed to have killed many people through accidents is now been born again and never misses a church service because she desires to know the Lord and serve Him.

However, while many informants said they had experienced change after a prayer of deliverance, some said they have been attending deliverance services for a number of times without much change. When they are prayed for, they may find release for a time, but later they start experiencing the same demonic harassment they had before prayer. These being the same people on whom 'total deliverance' is declared during the prayer session, this situation can be quite misleading. The fact that those carrying out deliverance make the victim believe that deliverance is always instant can be very discouraging when the affected people discover their problems are not solved. Some of those interviewed felt like either God did not love them or that they did not have enough faith. While we cannot limit God's power to deliver instantly, the experience that some of the informants have had is quite frustrating and can even cause one to lose faith in God. The prayer ministry is genuine but as it was discovered from the interviews, some of those affected still go back to the things they were involved in before prayer. This emphasis on 'total deliverance' should therefore be avoided and these people should be taught that they must denounce their

involvement with demonic artifacts and get rid of them. They must be willing to denounce their former lives if deliverance is to be effective.

The deliverance method used at NEC is a power encounter, where demons are engaged at the onset. However this causes a lot of violence on the part of the affected as demons are challenged to come out. This may sometimes be dangerous and can even lead to those affected being physically hurt. Deliverance should be understood to include truth encounter such that when demons are cast out, the affected people are counselled and thoroughly taught the word of God to establish them in the faith. Establishing the causes of strongholds might be a helpful way in order to avoid a big fight.

The research has revealed that there is hardly any follow-up on those who have been prayed for. Follow-up is needed in order to make sure that the emotional wounds in people's hearts are healed. They need to be led through inner healing process where they allow God to remove the garbage in their lives (Kraft 1993b, 46). This ministry needs to be done in love and compassion upon the affected people.

With all due respect to those who carry the deliverance, there are some incidences that the researcher observed which made him feel that the dignity of the people being ministered to was being compromised. Capturing people on camera and exposing their problems to every one in the world is something that can be very dehumanizing and can create stigma from peers and others. It is therefore necessary that the identity of the affected person be concealed even when they are captured on Television camera.

Having said all the above, it remains a fact that many young people and children are harassed by demons and the deliverance ministry going on at NEC should be encouraged. In fact many other Churches need to encourage this kind of ministry.

However changes and improvements need to be made on some of the approaches so that many more people can be helped.

## CHAPTER FIVE

### CONCLUSIONS AND RECOMMENDATIONS

This research aimed at understanding the factors that led to demonization among young people and children who went for help at NEC. The research also sought to evaluate the effectiveness of the therapeutical methods employed at NEC, through interviewing the people that attended deliverance services at NEC. Based on the findings, the researcher was able to draw important conclusions, concerning the factors that lead to demonization and to make some recommendations for carrying out deliverance ministry on demonized people. In this chapter also, the researcher makes recommendations for further research and study.

#### Conclusions

As this research revealed, there are many people, some within the Church that are suffering spiritual, emotional and psychological torment of untold magnitude. These people are of all ages including children who are quite young. While most of their problems are as a result of demonization, some of them are not. Some of those whose cause is demonization have their roots elsewhere, so demonization is usually not the primary problem. Discerning the cause of problem is one of the most important steps before the appropriate therapy can be administered.

Secondly as shown from this research, the factors that lead to demonization are very diverse. These range from deep involvement with occultism which involves



satanic rituals being performed on the initiates. In such cases, the victims are used by the devil in the spirit, to serve his agenda. Such people are able to travel in the spirit and do an assignment for the devil in very far distances from where they are physically. Such assignment may include killing someone, causing an accident or causing confusion in a marriage between a husband and wife, with a view of bringing divorce. Christians need to be aware of the devices of the devil and always be alert in the spirit to thwart his plans.

Another factor is consulting witchdoctors. When parents/guardians have problems that they cannot solve for instance, sickness of their children, need of protection from evil and so on, they visit witch doctors who in turn 'treat' the children. They are given some artifacts which they are required to keep safely for the purpose of protection. These open them up to further demonic activity since the devil has a legal right upon their lives. While the parent's aim is to try and protect the children from evil, it unfortunately turns out that more terrible problems are added to the child as the devil has a claim over his/her life. The demonic presence can continue to harass the child even into their adulthood.

Prostitution is another factor identified in this study that can lead to demonic attack. As girls or even boys get into promiscuity, this is dangerous because the consequences are inevitably bad. Psychologists agree that emotional health consequences of prostitution include severe trauma, stress, depression, anxiety, self-medication through alcohol and drug abuse (Raymond 1999). As revealed by one of the informants, such a practice destroys self worth in a great way. These psychological problems are the ones which later may have given demons entry to the demons.

The problem of abortion is another issue that came out clearly in the courses of this research. The Bible in Zechariah 12:1 says clearly that God is the One Who “forms the spirit of man within him.” Psalms 139:13-16 says that:

For You have formed my inward parts; You have covered me in my mother’s womb. I will praise You, for I am fearfully and wonderfully made; marvelous are Your works, and that my soul knows very well. My frame was not hidden from You, when I was made in secret, and skillfully wrought in the lowest parts of the earth. Your eyes saw my substance, being yet unformed. And in Your book they all were written, the days fashioned for me, when as yet there were none of them.

From these scriptures it is clear that God is the giver of life. That alone makes human life sacred. God is responsible for implanting the human spirit within the human body. Taking the life of an unborn infant certainly is not based upon the moral conduct of that infant. So if God places the human spirit in a human being while that person is in the mother’s womb, to end that life is a deliberate attempt to thwart God’s action of “forming the spirit of man in him.” It is murder. Murder causes God’s disfavor upon the concerned person who participates in abortion and this may expose such an individual to demonic attacks and then to demonization.

Violence within family is another factor that featured prominently as one of the causes of demonization among children albeit indirectly. Family violence and instability is quite a foundational reason that opened up people and especially children to demonic influence.

### Recommendations

Now that demonic activity is a reality, there is first of all need for teaching within the Church so that people can know not only the factors that lead to demonization but also how to deal with demons. In theological institutions that are training Church leaders, there is the need to introduce and emphasize courses on

spiritual warfare, authority of the believer and how to minister to people who are suffering both spiritual and psychological problems. Power and truth encounter courses need to be taught to the students so that in return they can be able to minister to their church members and teach them the truths they learn. The teaching needs to be taught in a way that makes it clear that every Christian has power and authority through Christ to cast out demons. In this case deliverance ministry should avoid making people depend on the one conducting it rather than depend on God. Such an approach would help Christians to deal with demons and other spiritual problems by themselves without having the notion that there are people who are specially anointed and the only ones who can solve their problems. In other words this can avoid dependency syndrome on a specific person to carry out the deliverance.

Secondly the society needs to be taught the truth about demonization. Adults need to be made to understand that indulging themselves or their children with satanic things that are forbidden by the scriptures may cause them to be an open and easy target for demonic activity. At the same time, there is need to teach families on how to maintain love and healthy relationships which are violence free. This will create a conducive environment where children develop in a normal way without exposing them to unnecessarily insecurity, self pity, self rejection, fear, bitterness and trauma and so on. All these issues can lead the children to become an easy prey for Satan and his demons. For children and grown-ups who have gone through some of these things, it is important to have people who can understand them and in love lead them through inner healing process where they have forgiven those who hurt them and their self image is repaired. With the high level of violence among women and children, it is very sad that with time, the society might end up so sick spiritually, emotionally and psychologically. Everything possible should be done to prevent family violence



because the consequences are grave. The question that pastors and Christian workers need to ask themselves is: “How will sick hurting mothers who are wounded in their relationships and are therefore targets of demonic harassment be able to take care of the next generation?” These question need to be answered through church leaders taking another dimension to ministry. This ministry should pay special attention to the needs of children and the family. There is a great need for churches to equip families for the great and heavy responsibility of building their children’s self image and determining what kind of adults they will become. Also effective pastoral care with a child in a crisis may prevent crisis from having lifelong debilitating effect on the child’s emotional, physical and spiritual health (Lester 1985, 49).

Thirdly, the way deliverance is carried out either in NEC or elsewhere should be in such a way that it gives dignity to the affected people. Our focus should not just be to evict the demons but to heal the person spiritually, emotionally and psychologically. Deliverance therefore needs to be done with great love and compassion on those that are affected. There is need for those who carry deliverance to understand that the ministry is not just a power encounter, but it actually is a truth encounter. As such, those who are affected need to be given some follow up after demons are evicted, which includes making sure that they get rid of all artifacts associated with Satan and also change their way of life. Those that are carrying deep wounds due to sour relationships need to be led to a place where they can forgive those that hurt them. They need to be taught about the great work Christ has already accomplished to set them free. If this is not done the danger of such people getting more problems is real. Jesus’ warning concerning this issue, should to be taken seriously by all people who are involved in deliverance ministry. Jesus said:



When an evil spirit comes out of a man, it goes through arid places seeking rest and does not find it. Then it says, 'I will return to the house I left.' When it arrives, it finds the house swept clean and put in order. Then it goes and takes seven other spirits more wicked than itself, and they go in and live there. And the final condition of that man is worse than the first (Luke 11:24).

In deliverance ministry also, it is very important to understand that the deliverance is not always instant. Rather, it is a process depending on the level of bondages that one is in. Declaring 'total deliverance' without a follow-up on those affected might be quite misleading and might even lead them to lose their faith in God when it deliverance does not turn out to be as 'total' as was declared to them.

Finally there is need to understand that not all problems that people have are caused by demons. Although the demonization may result as a secondary problem, some problems have their roots elsewhere. For example one of the informants who refused to eat for a week when she was pregnant may have suffered chemical imbalances and other problems in the body and mind. This finally made her end up in a mental hospital. Though she would have hallucinations and behave as if she was demonized, she most likely was not and therefore her treatment should have been different. In addition, many middle-aged adults who were sexually abused when they were children can suffer mental health problems. Parents need to be aware of the signs of child abuse and seek the appropriate therapy for this early before Satan can start building strongholds in the lives of the affected children.

#### Areas for Further Research

During participant observation, the researcher noted that over 80% of the people who went for deliverance at NEC were women. There is need for further research to seek to understand why this is the case. Is it likely that women are more

open to the supernatural/spiritual world than men and therefore are more prone to demonic influence? There is a need to investigate the relationship between the wounds and abuses that women are exposed to within the society and susceptibility to demonic attack. Could it be that men refuse to seek help when they have spiritual problems, and are there factors that cause them to do so? Further research should be conducted in order to answer these questions.

Secondly this research was limited to young people and children. There is a need to do a further research targeting the middle and older generation in order to understand the problems that they may be going through. This would help to minister to that age bracket more effectively.

There is need for further research in order to understand the phenomenon some of the informants involved in Satanism explained. These people explained that they are involved in causing loss of life through accidents and so on. A research seeking to understand what really happens and how it happens would further help the Church in her spiritual warfare effort.

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## **APPENDIX 1**

Guiding questions for integrative inventory in to the lives of the key informants, who attend Neno Evangelism Centre deliverance services.

### **Questions to discover factors leading to demonization**

1. Which are some of the reasons why you came for deliverance at N.E.C? What problems did you have? What would you attribute to the cause of your problems?
2. Which religious groups have you been involved with in your life? What kind of rituals do they practice? Which of these rituals did you get involved in?
3. Identify problems with your thought life obsessive, blasphemous, condemning thoughts. What do you attribute these conditions to?
4. Tell me a bit about the religious history of your family (parents and grand parents).
5. Discuss any history of physical, mental or emotional illness in your family background. What generally would you think is the cause of these? Explain.
6. Describe your life from childhood through high school. What are some of the experiences that you went through that you will never forget? How did your life change after those experiences?
7. Have you ever gone through some physical, emotional or sexual abuse? How has this affected you?
8. What addictions would you say you had before deliverance was administered on you?
9. Have you ever had social conflicts with say your relatives or other people who really hurt you deeply? Explain your experience.

### **Questions to discover effectiveness of therapeutical approaches**

1. How many times has deliverance ministry been carried on you?
2. In the various times that deliverance was carried out, how was it done?
3. What was involved-prayer? Rebuking demons? Anointing with oil?
4. What was your experience in the various deliverance sessions? After the deliverance, what follow up methods were employed on you?
5. How have you grown spiritually since then? What changes have you experienced in your life?



## APPENDIX 2



# NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

P.O. Box 24686 - 00502 Karen, NAIROBI, KENYA

Tel: 254 (020) 7 882104/5, 882038  
Fax: 254 (020) 882906  
Email: info@negst.edu  
Website: www.negst.edu

31<sup>st</sup> January, 2006

### TO WHOM IT MAY CONCERN

Dear Sir/Madam,

### RE: RESEARCH WORK

The bearer of this letter, Mr. Edward Mburu is a student at Nairobi Evangelical Graduate School of Theology (NEGST) and is doing research towards the completion of the Master of Divinity (Missions) Degree. The research is on "**Factors that Contribute to Demonisation: A Case Study of Neno Evangelism Center Nairobi, with Implications for Deliverance and Inner Healing Ministry**".

Any assistance that you can give to Mr. Mburu will be much appreciated.

Sincerely,

  
Dwight O'Connell, PhD

Ag. Deputy Vice-Chancellor for Academic Affairs