



UNIT 5

Chapter 5

Spiritual Warfare and Chaplaincy Care

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Spiritual Warfare and Chaplaincy Care¹



There is an active, destructive, and intelligent enemy who will do anything to derail you from realizing your full potential and accomplishing your purpose: The devil adapts his temptations and tricks to suit your natural inclinations and desires, modifying his lure to match your lifestyle. The enemy will oppose and resist you, and may choose to stand in the way of the answer to your prayers.

— Pedro Ocoro, pastor and author



*Put on the whole armor of God,
that you may be able to stand against the schemes of the devil.
For we do not wrestle against flesh and blood,
but against the rulers, against the authorities, against the cosmic powers over this
present darkness, against the spiritual forces of evil in the heavenly places.
Therefore take up the whole armor of God,
that you may be able to withstand in the evil day,
and having done all, to stand firm.*

— Ephesians 6:11-13, ESV



Because Chaplains are involved in spiritual ministry, we are going to encounter spiritual warfare along the way. Let's begin by defining spiritual warfare. According to T. Schaive, spiritual warfare is:

The on-going tension between God and Satan (and his demonic forces), light and darkness, the old nature and the new, as seen in the life of the believer (Rom. 7:13-23) and in the blinding of the unbeliever (I Cor. 2:14; II Cor. 4:3-4). This battle can take place anywhere along a continuum from subtle deception (Rev. 12:9) to active, exhausting conflict (Eph. 6:11-13; 1 Pet. 5:8). It occurs when the power, perspective and passion of the Gospel are brought against anything opposing the true knowledge of God.

In the everyday life of believers, spiritual warfare is our resisting, overcoming and defeating the enemy's lies (in the form of deception, temptations and accusations) that he sends our way.

This daily spiritual warfare comes in the form of offensive struggle and defensive conflict. Offensive warfare involves our efforts, with the help of God's Spirit within us, to tear down the strongholds the enemy has formed in our mind through deception and accusations. Defensive warfare is our commitment to guarding ourselves against the tactics or schemes of the Devil. The Bible tells us that we struggle not against

¹ Primary contributors to the information in this chapter were Chaplain Chuck Altig and Chaplain Charles McIlhenny. They are both Board Certified Chaplains with HCMA.

flesh and blood, but against demonic forces. Ephesians 6:12 explains, “For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places” (NKJV²).

The three primary schemes of the Devil that we struggle against include deception, temptation and accusations.

Deception

According to Merriam-Webster Dictionary, *deception* is the act of making someone believe something that is not true. Satan is characterized as a liar (John 8:44), so it can be expected that he will attempt to deceive us into believing things that are not true in order to trip us up to fall into error.

Strongholds are built through deception. A stronghold is formed when a lie takes hold in a person’s mind. A stronghold is an incorrect thinking pattern that stems from believing something that is not true.

From the very beginning, Satan deceived Eve into believing that God’s Word was not true. In Genesis 3:4, the devil told her that she will not surely die as God said she would (cf. Genesis 2:17).

We have two weapons at our disposal in order to deal with deceptions. One is the belt of truth (Ephesians 6:14) and the other is the sword of the Spirit (Ephesians 6:17), which is the Word of God.

Both weapons are truth, so why are they given two different names (a belt and a sword)? Because one is a defensive piece of armor (the belt) and the other is meant to be used as an offensive weapon (the sword). This means that God’s Word serves us for both defensive and offensive purposes. The belt of truth (the Bible) is something we “wear” (incorporate into our daily living) to guard against the deceptive attacks the enemy throws at us. The sword (again, the Bible) is used (quoted and observed) to tear down the strongholds that may have taken hold of our minds and to slaughter the enemy.

In Romans 12:2, we are told to “not be conformed to this world, but be transformed by the renewing of [our] mind, that [we] may prove what is that good and acceptable and perfect will of God.” How do we renew our minds? By daily reading and observing God’s Word!

To be deceived is to develop an incorrect thinking pattern based on a lie we have come to think of as the truth. People can get incorrect perceptions of God by listening to the enemy’s lies as he tells them how God doesn’t love them, or there is no hope, or their sin is beyond His forgiveness, or their faith is insufficient.

Since strongholds are built upon the enemy’s lies that have been fed to us, the way we tear down these strongholds is by feeding on the truth (God’s Word), which is the opposite of what Satan has been feeding us. The weapon we use to tear down these strongholds of deception is found in Ephesians 6:17, “the sword of the Spirit, which is the word of God.” The Bible is an offensive weapon that can tear down these strongholds and defeat the enemy. Therefore, like Jesus did with Satan in the wilderness (Matthew 4:1-11; cf. Luke 4:1-13), we need to take up the sword of the Spirit (God’s Word) and start slaughtering the enemy’s lies that he’s been using against us!

Temptation

Temptation is often connected with deception. First the enemy tells us, “You won’t surely die!”, and then he makes the fruit on the forbidden tree look good to us. Since Eve accepted Satan’s deception (his lie), now the tree that she was not supposed to eat looked good to her. She was tempted (enticed) to sin, because she allowed herself to first be deceived. Temptation is when we are enticed, often by our own lusts, to sin in one way or another.

² Unless otherwise noted, all Scripture verses are from the New King James Version (NKJV), Thomas Nelson Publishers, 1975.

Jesus is the ultimate example of resisting temptation in the midst of spiritual warfare. In Matthew 4, Jesus was led out into the wilderness to be tempted by the Devil. The Devil tried to convince Jesus that it would be harmless to jump off a building. It is not uncommon for people to be so drawn to sex with someone other than their spouse as the enemy tries to convince them that it is all harmless and pleasurable, when, in fact, it is not harmless at all, but it is destructive (Proverbs 7:21-23). Jesus saw through Satan's deception, and resisted the temptation by speaking God's Word. King David said in Psalms 119:11, "Your word I have hidden in my heart, That I might not sin against You."

When the enemy tempts us, it's like he is dangling a tasty worm in front of us (if, of course, we were a fish). But behind (or within) that worm is a sharp hook! The Word of God helps us see the hidden hook behind (within) the good-looking worm and His Spirit helps us resist taking a bite.

In James 4:7, we are told to resist (withstand, oppose) the devil and he will flee from us. But there is actually more to it than simply resisting. In the next verse, we are also told to draw near to God. Dealing with temptation is a twofold process of resisting the Devil and drawing near to God. The closer we get to God and the more we become aware of His love and grace (which comes from spending time in His Word), the stronger we get so that temptation has less power over us.

Accusation

The Devil is known as the Accuser of believers (Revelation 12:10). We've all experienced it. He takes some sin we've done and continues to rub it in our faces and beat us down with guilt and condemnation over our past deeds. Accusations tend to lead to guilt and feelings of unworthiness, which weighs us down and tears us apart spiritually.

These accusations are often the "fiery darts" of the enemy that are sent our way, as mentioned in Ephesians 6:16. This verse instructs us to use our faith as a shield when the Devil tries to accuse us of our past sins. We are to have faith in Christ's work on the cross and to know that we are forgiven by grace through faith. Faith, like a shield, protects us from those fiery darts piercing our hearts and minds. We are to believe we are new creatures in Christ (2 Corinthians 5:17), and our sins have been forgiven and forgotten (Hebrews 10:17).

Ephesians 6:14 instructs us, "Stand therefore, having girded your waist with truth (knowing our sins have been forgiven), having put on the breastplate of righteousness, (not our righteousness, but the righteousness of God through Christ Jesus)."

Our righteousness is as filthy rags (Isaiah 64:6), but because of the work of the cross, we can receive the righteousness of God through Christ Jesus (Romans 3:22; Galatians 3:6). Therefore, when the enemy tries to remind us of our past, we can tell him it's been washed away and we have been made right in God's sight!

Caution

A word of caution is in order in this discussion about spiritual warfare. Nowhere in Scripture are we instructed to cast out demons or even to speak to them. The name of Jesus is not some magic incantation that causes demons to flee from before us. The seven sons of Sceva (Acts 19: 13-16) are an example of what can happen when people presume to have an authority they have not been given. Even Michael the archangel did not rebuke Satan in his own power, but said, "The Lord rebuke you" (Jude 1:9). When we start talking to the devil, we run the risk of being led astray as Eve was (Genesis 3:1-7). Our focus should be on God, not demons. We speak to Him, not them.

Conclusion

In summary, what are the keys to success in spiritual warfare? We rely on God's power, not our own. We put on the whole armor of God. We draw on the power of God's Word. We pray in perseverance and holiness, making our appeal to God. We stand firm, we submit to God, we resist the devil's work, knowing that almighty God is our protector.

*He only is my rock and my salvation;
He is my defense;
I shall not be greatly moved.
(Psalm 62:2)*

Chapter Assignments

1. Read the following three resources:

- a. *Can a Christian be "Demonized"?* By Brent Grimsley and Elliot Miller at www.equip.org/PDF/DD075.pdf (Christian Research Institute).
- b. *The Covering: God's Plan to Protect You from Evil* by Hank Hanegraaff (W. Publishing Group, 2002).
- c. *Spiritual Warfare from Three Perspectives*, by Miriam Kellogg (Wycliffe Bible Translators)

After spending several minutes in Bible study, reflection and prayer on the issue of spiritual warfare presented in these three resources, write at least a two-page essay about your insights. Discuss the issues related to spiritual warfare and your ministry with the Teaching Chaplain.

2. Read through Ephesians ten times and then answer the following questions and discuss your insights with the Teaching Chaplain. Cite references from Ephesians and other sources as you write.

- a. Who are you in Christ?
- b. What have you been given through Him?
- c. Explain how your new life in Christ impacts your relationships and helps you to dispel the tactics of the Devil.
- d. Describe the position of victory you stand in because of Christ.
- e. Explain how you prepare yourself for on-going, daily spiritual warfare.
- f. Describe how you personally benefitted from this exercise.

3. After spending several minutes in Bible study, reflection and prayer on the issue of spiritual warfare, write at least a two-page essay about your thoughts on how you think most Christians live (or don't live) as if they're involved in spiritual warfare. Also describe how this looks in your own life and ministry. Discuss your insights with the Teaching Chaplain.

4. Describe a time you felt "attacked" by Satan. Explain how you handled it. Clarify what led you to conclude this situation was demonic in nature versus simply being a more general temptation. Describe how you have grown from this experience.

5. What is the difference between "the lust of the flesh, the lust of the eyes, and the pride of life" (1 John 2:16)? Explain how these are related to spiritual warfare.

6. How do you differentiate between satanic *oppression* and *possession*? Explain your understanding about whether or not a believer can be plagued by either one. Discuss your insights with the Teaching Chaplain.

7. Explain what dangers you see in someone claiming, “The Devil made me do it!” (cf. Genesis 3:13).
8. Describe the place of prayer in spiritual warfare. In what practical ways can you utilize prayer in patient/resident, family and staff situations, as well as in your own personal life?
9. Make rounds and debrief with the Teaching Chaplain.
10. Write a verbatim of a patient/resident visit that involved spiritual warfare issues. Have a peer group review team evaluate it. Discuss your learning issues with your Teaching Chaplain.

Chapter Resources

The following annotated bibliography is not intended to be exhaustive in its content, nor does it contain all the latest resources. HCMA does not endorse all of the ideas expressed in all of the resources listed here. Some of the sources are given simply to expose the Trainee to a variety of viewpoints on the subject. It is expected that even in places of disagreement that we will reflect upon and think critically regarding our own views rather than simply dismissing views that run counter to our own.

Anderson, Neil T. *Victory Over Darkness: Realizing the Power of Your Identity in Christ*. Ventura, CA: Regal, 2000.

Outlining practical and more productive ways to Christian growth based on Christ’s promise, You will know the truth, and the truth will make you free, *Victory Over the Darkness* emphasizes the importance of believing and internalizing the cardinal truths of Scripture as a base from which to renew the mind and fend off the attempts of Satan to convince us that we are less than Christ empowers us to be.

Arnold, Clinton E. *3 Crucial Questions about Spiritual Warfare*. Grand Rapids, MI: Baker, 1997.

Knowledgeable, accessible answers to these provocative questions: What is spiritual warfare? Can a Christian be demon possessed? Are we called to engage territorial spirits?

———. *Powers of Darkness: Principalities & Powers in Paul’s Letters*. Downers Grove, IL: InterVarsity, 1992.

The last two decades have witnessed a vast upsurge in occult activity. Scores of popular books have warned Christians of the dangers and urged them to do battle against these spiritual forces. Few books, however, have developed a careful biblical theology on demons, principalities and powers. The author seeks to fill this gap, providing an in-depth look at Paul’s letters and what they teach on the subject. For perspective, he examines first-century Greek, Roman and Jewish beliefs as well as Jesus’ teaching about magic, sorcery and divination. Arguing against many recent interpretations that have seen principalities and powers as impersonal social, economic and political structures, Arnold contends that the NT view is that such forces are organized, personal beings which Jesus defeated at the cross and will bring into full subjection at his return. In his concluding section Arnold suggests practical ways in which Christians today can contend with the forces of evil.

Basham, Don. *Deliver Us from Evil: A Pastor’s Reluctant Encounters with the Powers of Darkness*. Grand Rapids, MI: Chosen, 2005.

The idea of demons or demon possession was, to pastor Don Basham, farfetched. But when members of his congregation started revealing problems that were strangely unresponsive to traditional Christian answers, he was forced to take a closer look. *Deliver Us from Evil* is the captivating account of Don Basham’s journey from disbelief in the existence of demons to acceptance of their reality. This is more than a good detective story and more than the triumphant testimonies of ordinary people released from evil spirits. It is a compendium of Bible teaching on warfare and evil spirits, as well as the biblical conditions for deliverance, how to pray for deliverance, and how to protect oneself against demonic invasion. Deliverance is more than freedom from evil; it is delivery into the freedom to love and serve the Lord.

Beilby, James K., and Paul Rhodes Eddy, eds. *Understanding Spiritual Warfare: Four Views*. Grand Rapids, MI: Baker, 2012.

This four-view work brings together leading theologians and ministry leaders to present major views on spiritual warfare.

Borgman, Brian, and Rob Ventura. *Spiritual Warfare: A Biblical and Balanced Perspective*. Grand Rapids, MI: Reformation Heritage, 2014.

Too often, Christians today either sensationalize the subject of spiritual warfare by obsessing over demon possession, exorcisms, binding the devil, and rebuking demons, or they minimize the idea and are unprepared for the real struggle they face against principalities and powers. Pastors Brian Borgman and Rob Ventura provide a balanced approach that exposes the fictions and superstitions surrounding this vital doctrine and at the same time reveal the unseen realities of this struggle. Basing their battle plan on Ephesians 6:10-20, the authors give an overview of the battle, a guide to the armor God gives us, and instruction regarding the vital wartime disciplines of prayer and proclamation of the Word. By learning to think biblically about this subject, Christians are enabled to deflect the blows of their adversary, fight sin, and live God-glorifying lives as followers of Jesus.

Boshold, Frank S. *Blumhardt's Battle: A Conflict with Satan*. New York: Lowe, 1970.

This book was written with the intention of avoiding the sensational and focusing on the realities of dealing with the demonic realm.

Bounds, Edward M. *Satan: His Personality, Power, and Overthrow*. New York: F. H. Revell, 1922.

Too often the worldly view of the Devil is one of a mischievous horned red guy with pitchfork and tail. Or that of a tempter, a bad guy who can be outwitted and dealt with by worldly means. In *Satan: His Personality, Power and Overthrow* E. M. Bounds reminds us that that is far from the truth. "It is seldom that one finds a book on prayer that goes thoroughly enough into the subject, and at the same time with a deeply devotional spirit. Bounds brings to light the origin of the Devil, his personality, his power, and methods and points to our exposed positions and the defenses we have against him.

Breese, Dave. *His Infernal Majesty: Satan's Ten Most Believable Lies*. Chicago, IL: Moody, 1960.

Briscoe, D. Stuart. *The Fullness of Christ*. Grand Rapids, MI: Zondervan, 1971.

Chafer, Lewis Sperry. *Satan—His Motive and Methods*. Grand Rapids, MI: Zondervan, 1969.

Beginning with a sweeping overview of the past, present and future of Satan, Dr. Chafer launches into an in-depth evaluation of the old Serpent. He traces him from the early pages of Genesis through the Book of Revelation. This is a classic study made available at a time when Satanism is on the rise and the occult is capturing today's headlines. Expounded by one of the greatest Bible expositors of all time, this study exposes the Great Deceiver in all his subtlety under the searchlight of the Scriptures. An exhaustive Subject Index and a comprehensive Scripture Index add to the value of this thorough study.

Dickason, C. Fred. *Angels, Elect and Evil*. New ed. Chicago, IL: Moody, 1995.

What are angels like? How many kinds are there? Are mental disorders caused by their influence? Long favored by scholars, this classic has now been rewritten to give us accessible scriptural answers to our questions about the spirit world.

———. *Demon Possession and the Christian: A New Perspective*. Chicago, IL: Moody, 1987.

Can a Christian be demonized? This question touches upon the mental, physical, and spiritual welfare of many Christians. It is an issue too important to be ignored. In *Demon Possession and the Christian*, Dr. Dickason presents compelling evidence—from the Bible, theology, and counseling experiences—showing that Christians can indeed be affected by demon activity. He discusses demons, salvation, the authority of Christ, and the relationship of demons and believers. Through his clear and direct exposition, readers will gain a renewed appreciation of Christ's love and power. This book equips Christians to fight spiritual battles—and win!

Eastman, Dick. *Love On Its Knees: Make a Difference by Praying for Others*. Old Tappan, NJ: Chosen, 1989.

Never underestimate the power of prayer! When you pray for others according to God's will and Word, miraculous results will always follow. But how can you be sure you are praying correctly? Eastman provides specific principles of intercession to help you pray with dramatic effectiveness for unknown people in foreign lands, as well as for your own loved ones.

Ernest, Victor H. *I Talked with Spirits*. Wheaton, IL: Tyndale, 1972.

Very good book, well written and instructive.

Freeman, Hobart E. *Angels of Light?* Plainfield, NJ: Logos, 1971.

Honest answers to end confusion are Angels of Light (from God) or from Satan? What power is behind ESP? Hypnosis? Ouija? Cults? Psychics? Clairvoyants? Astrologers? Mediums? Occult Seers? Fortune Tellers?

Freeman, Kim. *Basic Training: A Believer's Guide to Spiritual Battle*. Tulsa, OK: Harrison House, 2003.
When you accept Jesus as your Lord, you begin a battle.. A battle you can win!

Harper, Michael. *Spiritual Warfare: Recognizing and Overcoming the Work of Evil Spirits*. Plainfield, NJ: Logos, 1970.
Excellent for anyone wondering how the demonic can influence and ruin humans, and why.

Ingram, Chip. *The Invisible War: What Every Believer Needs to Know about Satan, Demons, and Spiritual Warfare*. Grand Rapids, MI: Baker, 2008.
Some Christians believe strongly in the existence of demons and spiritual warfare. Others downplay or even ignore the idea. With such divergent views, how are Christians supposed to know the truth about demonic forces at work in this world? The Invisible War examines what every believer needs to know about Satan, demons, and spiritual warfare, offering a balanced look at this controversial subject. This provocative book will help Christians understand what the Bible says about these threats and will show them how they can safeguard themselves and their families through prayer. Now available in trade paper, *The Invisible War* offers a balanced look at what is going on in the spiritual realm and what believers can do to defend themselves.

Knight, Walker I. *The Weird World of the Occult*. Wheaton, IL: Tyndale, 1972.
Stories from all over the world speaking of all things occult based on true accounts.

Koch, Kurt. *Between Christ and Satan*. Grand Rapids, MI: Kregel, 1962.
The book gives real life examples of people who have had their lives turned upside down because of the occult. The book covers fortune telling and its many forms, the consequences of healing with magic, magic persecution, death magic, the dangers of spiritism and occult literature. The last chapter has real life examples of God's healing and deliverance.

Koch, Kurt E. *Occult Bondage and Deliverance*. Grand Rapids, MI: Kregel, 1970.
An introduction to counseling individuals who are involved in occult activity. Includes actual case histories.

———. *The Devil's Alphabet*. Grand Rapids, MI: Kregel, 1969.
A compilation of definitions, from amulets to yoga, and from color therapy to fetishes and witchcraft, citing specific cases, used by those who invoke the devil's work.

Lewis, C. S. *The Screwtape Letters*. New York: MacMillan, 1969.
A classic masterpiece of religious satire that entertains readers with its sly and ironic portrayal of human life and foibles from the vantage point of Screwtape, a highly placed assistant to "Our Father Below." At once wildly comic, deadly serious, and strikingly original, it is the most engaging account of temptation—and triumph over it—ever written.

Lindsey, Hal, with C. C. Carlson. *Satan Is Alive and Well on Planet Earth*. Grand Rapids, MI: Zondervan, 1972.
No one thinks much about the Devil anymore. In fact, words like witchcraft and black magic have a strangely medieval ring to our ears. Many people even think of Satan as somehow comic -- and therefore harmless. Yet amidst the tragedy and corruption of our own century, it is ironic that many people doubt whether an active, evil force really exists. But Satan is not dead, says author Hal Lindsey; he has simply adopted a more modern style. Spiritualism, astrology, "new age" religion -- all of these and more are signs of the creeping influence of the Father of Lies in our time. This book outlines a battle plan for overcoming this very real and insidious enemy.

Lloyd-Jones, D. Martin. *Authority*. Downers Grove, IL: InterVarsity, 1958.
There is a crisis of authority in society today. All inherited authority is suspect, being regarded as incompatible with man's freedom. Yet what has resulted is a disordered and dehumanized society. But the source of this confusion lies in the church itself. The authority of the Bible has been called in question and commonly today the church is left without any sense of divine authority. Dr. Lloyd-Jones faces this issue as he discusses the only road to recovery. We must reassert the divine authority of Christ, of his Word and of his Spirit or face 'the blackness of darkness forever'.

MacArthur, John. *Standing Strong: How to Resist the Enemy of Your Soul*. Reprint ed. David C. Cook, 2012.

Spiritual warfare is a divisive subject for today's church. Some Christians focus solely on the immediate world around them, living as if there's no spiritual opposition to God's people and His kingdom. Others take an aggressive stance, where confronting the enemy becomes a constant pursuit in their lives. John MacArthur believes the truth is found between these extremes. *Standing Strong* offers a balanced, biblically sound approach to spiritual warfare in the life of a believer. MacArthur examines key scriptures to debunk modern fallacies, define true spiritual warfare, and share what that looks like for believers today. Throughout, you'll be encouraged and equipped to stand strong in the face of every spiritual challenge. *Standing Strong* includes a guide for both personal and group study, which features discovery questions, suggestions for prayer, and activities, all designed to connect life-changing truths with everyday living.

MacMillan, John A. *The Authority of the Believer*. Harrisburg, PA: Jawbone Digital, 2015.

This book goes into depth on demonic influences and forces in our lives. Using this book and the Word, you can combat the evil one with the utmost confidence and authority.

Manual, Francis D. *Though an Host Should Encamp*. Ft. Washington, PA: Christian Literature Crusade, 1971.

McElheran, Clifton K. *Let the Oppressed Go Free*. North Platte, NB: Outreach for Christ, 1970.

Mercado, Dick. *Don't Dare Today's Demons!* Boston: Stuart, 1964.

Meyer, Joyce. *Battlefield of the Mind: Winning the Battle in Your Mind*. Revised edition. New York: Warner, 2002.

Worry, doubt, confusion, depression, anger and feelings of condemnation: all these are attacks on the mind. If readers suffer from negative thoughts, they can take heart! Joyce Meyer has helped millions win these all-important battles. The author shows readers how to change their lives by changing their minds. She teaches how to deal with thousands of thoughts that people think every day and how to focus the mind the way God thinks. And she shares the trials, tragedies, and ultimate victories from her own marriage, family, and ministry that led her to wondrous, life-transforming truth--and reveals her thoughts and feelings every step of the way. This special updated edition includes an additional introduction and updated content throughout the book.

Mounce, Robert. "Do Demons Possess People Today?" *Eternity* (1973).

Murphy, Ed. *The Handbook for Spiritual Warfare*. Revised & updated ed. Nashville: T. Nelson, 2003.

Your guide to understanding all dimensions of spiritual warfare!

Nevius, John L. *Demon Possession and Allied Themes*. New York: F. H. Revell, 1893.

———. *Demon Possession*. Grand Rapids, MI: Kregel, 1968.

Whatever the world at large may think the native Christians of Shantung are as fully convinced both of the reality of demoniacal possessions, and of the available power of Jesus to remedy them, as were the disciples in the apostolic church. And the number of coincidences which Dr. Nevius has pointed out between these cases and those described in the Gospels and the Acts of the Apostles is certainly remarkable. In regard to them each reader of the book must form his own conclusions. The author does not insist upon any particular interpretation, or any final conclusion. He is evidently impressed with the gravity of his subject and the possibility of erroneous speculations. But in his extended researches he has found such speculations already rife, and he has considered them briefly in some of the later chapters of his book. A belief in demoniacal possession has existed in many lands and throughout the ages, and many and conflicting theories of explanation have been advanced by anthropologists and writers on psychology, hypnotism, etc. Some of these Dr. Nevius has answered, and on the whole his mind seems inclined to the view that as yet no theory has been advanced which so well accords with the facts as the simple and unquestioning conclusion so universally held by the Christians of Shantung, that evil spirits do in many instances possess or control the mind and will of human beings.

Nee, Watchman. *The Spiritual Man*. New York: Christian Fellowship, 1968.

The book aims at delivering people from the tyranny of self life with its carnality and from the domination of the passions and lusts of the flesh. It attempts to lead them to the full salvation of Christ. It is not to be taken as a manual but as a guide to true spirituality. It is recommended that this three volume work be read quickly through

once. Then, lay it aside and wait until the Holy Spirit leads one into a certain stage of spiritual life when knowledge and understanding are needed. Turn, then, to the special section of the book dealing with that particular experience for enlightenment. Thus, it will be realized that in Thy light, shall we see light (Ps 36:9). May God use this book to help people in their journeying towards the spiritual.

Okoro, Pedro. *Crushing the Devil: Your Guide to Spiritual Warfare and Victory in Christ*. Sisters, OR: Deep River Books, 2012.

A guide to spiritual warfare that helps you discover your purpose. Purpose, which gives rise to discipline, restraint, and self-control, is one of the most fundamental and crucial tools in the journey of life. Pastor Pedro Okoro, (New Covenant Church, Wallington, UK) defines spiritual warfare and helps you to be equipped with the weapons needed to fight in the battle. Using several examples, Pastor Pedro shows how God allowed His people to defeat the enemy throughout the Bible over and over again. With a challenge to examine where the devil has a stronghold in your life, *Crushing the Devil* helps you uncover battles you may be attempting to fight today in your own power. By understanding spiritual warfare, you learn to stand on the Word of God and use the authority given to you as a child of God to command the enemy to flee using the name of Jesus.

Orr, J. Edwin. *Campus Aflame*. Glendale, CA: Gospel Light, 1971.

Orr, William W. *Are Demons for Real?* Fifth ed. Wheaton, IL: Scripture Press, 1974.

Payne, Karl I. *Spiritual Warfare: Christians, Demonization and Deliverance*. Medford, OR: WND, 2011.

The Bible is explicit: We live in a world of distinct opponents; our very lives are a battle. Yet too many Christians lose more battles than they win and endure their walk with God rather than enjoy it because they don't recognize the enemy when they see it. More importantly, they have no idea how to respond. While society tells us we can react simply, the truth is that a wish, a hope, and a prayer are not the best responses to attacks from those who stand between us and the Father. Christians must be strategic in their reactions to these clearly defined enemies, learning how to fight biblically and effectively rather than just sincerely. The author has written a guidebook for defense that is simple, biblical, and transferable. Through his teaching on how to recognize and resolve attacks from the world, we learn that we are more than conquerors in Christ.

Pedigo, Jess. *Satanism—Diabolical Religion of Darkness*. Tulsa, OK: Christian Crusade, 1971.

The mind is taxed to recall a time in history in which so many millions of souls have involved themselves in study of the occult. These even include professing Christians, ministers and religious leaders. They are certainly deluded about the occult, both as to its diabolical character and the resultant psychic and spiritual destruction threatening those who are foolish enough to participate.

Penn-Lewis, Jessie. *War on the Saints*. Ninth ed. Nashville: E. T. Lowe, 1973.

A brilliant, highly accurate description of specific ways by which the powers of darkness work to confuse, deceive, oppose, afflict, mislead or bind believers—and how to detect, oppose and overcome them. An advanced text, not for quick or easy reading. Requires study—yields keen, sure understanding.

Peterson, Robert. *Are Demons for Real?* Chicago, IL: Moody, 1968.

Small, but powerful in its ability to open one's eyes to more of the truth of the reality we live in. Excellent accounts that dispute any claims of those who disbelieve in demonic spirits as part of the spirit realm of Reality.

Phillips, McCandlish. *The Spirit World*. Wheaton, IL: Victor, 1970.

This book links Satan and his demons with clairvoyance, psychicism, occultism, astrology, out of body travel and various forms of mysticism and spiritism.

Prince, Derek. *Spiritual Warfare*. New Kensington, PA: Whitaker House, 2001.

Explains the battle that is happening now between the forces of God and the forces of evil.

Rankin, Jerry. *Spiritual Warfare: The Battle for God's Glory*. Nashville: B & H, 2009.

Christians already have victory over the world through Jesus, but Satan picks a fight with believers nonetheless, tempting them with the influences of the world in an effort to steal God's glory. Indeed, the battle rages on, but the nature of the enemy is baldly exposed in *Spiritual Warfare*, helping readers better understand feelings of resentment, anger, doubt, pride, and adversity for what they really are: fiery darts of deception. The book is an inspiring guide to the Spirit-filled life, illuminating spiritual disciplines that equip us for victory including prayer, Bible study, fasting, Sabbath observance, active church membership, and praising God in all things.

Sanders, J. Oswald. *Satan Is No Myth*. Chicago, IL: Moody, 1975.

A good read.

Spurgeon, Charles. *Spurgeon on Prayer and Spiritual Warfare*. New Kensington, PA: Whitaker House, 1998.

Prayer is the Christian's lifeline to God, and with it lives are changed for eternity! Charles Spurgeon knew the secrets of prayer and that God has established divine principles and promises for our every need. He reveals these principles and shares how God has answered the prayers of men and women since the beginning of Bible times. He also shows how you can gain freedom over sin, enjoy peace in troubled times, and protect yourself from Satan. Because God keeps His promises, every Christian can have a prayer life that produces lasting results both personally and in the kingdom of God. Discover how you, too, can develop essential characteristics required for power-packed prayer!

Unger, Merrill F. *Biblical Demonology: A Study of Spiritual Forces at Work Today*. Grand Rapids, MI: Kregel, 2011.

A classic work on the subject of demons and the spirit world, it explores the scriptural teaching on satanic forces in a systematic fashion. After a thorough introduction on the origin of biblical demonology and a discussion on the reality and identity of demons, Merrill F. Unger tackles several specific practices of demonology, including demon possession, magic, divination, and deliverance from demonic oppression. Recognized as one of the twentieth century's most influential evangelical Bible scholars, Unger provides a study of the invisible spiritual forces behind the scenes of contemporary history that is scholarly yet accessible to both Christian leaders and Christian readers.

———. *Demons in the World Today*. Wheaton, IL: Tyndale, 1971.

The book does a good job of explaining, in biblical context, the spirit world and the agents that are acting in it.

———. *What Demons Can Do to Saints*. New ed. Chicago, IL: Moody, 1991.

Written to wake up a largely sleeping church. We can't hope to win the spiritual war against fallen angels if we don't know it's being fought or are ignorant of the resources every saint has *in Christ* to guarantee personal protection and victory. With scholarly wisdom and pastoral urgency, Dr. Unger challenges apathy and misunderstanding with concrete biblical answers—facts, not sensationalism.

Usher, Charles H. *Satan a Defeated Foe*. Ft. Washington, PA: Christian Literature Crusade, 1964.

"The Church of God is in its last battle, and this means a final conflict with Satan. To approach this conflict from any other viewpoint than Calvary is to court disaster. Hence the need of the clearest possible understanding of the extent to which Satan has been stripped of his power at the Cross, and of the extent to which the child of God can wield that victory over Satanic invasion, as is manifested today."

White, Thomas B. *The Believer's Guide to Spiritual Warfare*. Ventura, CA: Regal, 1990.

Are you under spiritual attack? You feel discouraged. That strong temptation to sin keeps nagging you. Your prayer life is dull. You wonder whether your teenager is taking drugs. Disagreements in your church are splitting it down the middle. If you feel like you're in a losing battle with yourself, others, or circumstances, you may be the target of spiritual attack. But there's good news for you. You can fight back...and win! As an expert in the field of spiritual warfare, Tom White has equipped thousands of men and women to discern and combat demonic forces in their world. The Believer's Guide to Spiritual Warfare offers biblically sound, accurate, and balanced teaching on the unseen war being waged around us. This practical guide will teach you how to: Decide whether a particular problem is caused by an evil spirit. Pray effectively for your family friends, and church. Free yourself and others from spiritual bondage. Protect your home, business, and ministry from enemy attack. Complete with many real-life illustrations, sample prayers, helpful techniques, and answers to the most commonly asked questions about warfare, this book will help you fulfill a central call of the gospel—to resist evil through the power and authority of the Cross.

Whyte, H. A. Maxwell. *Hidden Spirits*. Scarborough, Ont., Canada: Whyte, 1971.

Wiersbe, Warren W. *Be Real: Turning from Hypocrisy to Truth (1 John)*. Wheaton, IL: Victor, 1972.

His humor is witty, his research is extensive, his historical context is deep, and his commentary is solidly based on the Word of God.

Wright, J. Stafford. *Christianity and the Occult*. Chicago, IL: Moody, 1972.

A well-balanced Christian view.

Appendix A

Spiritual Warfare in Missions³

By Derek and Dorothy Washington

Believing as we do in the spiritual realm, it seems clear to us that there is opposition to the life Jesus offers. He offers freely, but He tells of an adversary—a thief - to be wary of, who comes to steal, kill and destroy. Peter, Paul and John speak clearly about the personification of that opposition—a prince of darkness. On top of that there is the ever present human brokenness that seeks power and is willing to exploit others for pleasure and profit. We have encountered such personification on the mission field, and we deem it a reality and a sober reality at that to be dealt with.

Consider this: Revelation 12 speaks in epic and apocalyptic language as it warns that there will be a life and death struggle for those who hold fast to the testimony of Jesus; all out war on them has been declared and the enemy to the life Jesus brings, and that is dead set on thwarting all who love Him.

Because of this, we feel that missionary work is particularly fraught with spiritual conflict. Let alone all the normal bumps and dings of hardship that pepper the lives of cross—cultural workers and their relationships. Those who serve and love God in hopes that his heart will be seen and known by those who are served, we believe are particularly singled out by the kingdom of darkness. Because of this, like marriage, missionary work should not be entered into lightly. Ill prepared workers can find themselves distraught, sick, depressed, beat down or worse by the assault of the enemy of our souls and his spiritual forces of darkness. Hence, we strongly advise and encourage missionaries to be experienced and engaged in spiritual warfare. Very few find themselves unmolested by the kingdom of darkness. In fact, most find it the struggle of their lifetimes up to this point.

What To Believe About Spiritual Warfare

Here are some important questions to ask as you consider such a sober thing as spiritual warfare: What did Jesus believe about it? What did the Apostles believe about it? What did the early church believe about it? What has the Church as a whole continued to believe about it? What does Holy Scripture teach about it?

Having asked these questions ourselves, we believe an understanding of spiritual warfare is critical for all Christians, and most notably, all missionaries. A belief that there is more going on than meets the physical eye is crucial in the missionary realm. A working understanding of one's role and place of authority in the spiritual realm is crucial. Understanding the importance and role of the Crucifixion, Resurrection, and Ascension of Jesus, can provide a grounding and understanding that will provide the basis for confident engagement against the evil one and his forces of darkness, who are hell-bent on thwarting and destroying all the works of God and those who love him.

Let us add here that we are aware of a number of denominations in Christendom that do not have a working understanding of, or belief in, spiritual warfare or a working theology of an evil entity such as Satan. Having said this, we have encountered a number of missionaries who did not have a working understanding of realities in the spiritual realm, who were spiritually flayed on the mission field. They

³ Derek, and Dorothy Washington, "Spiritual Warfare in Missions." *Pastoral Care for Missionaries*. N.p., n.d. Web. 24 Feb. 2016. <<http://www.pastoralcareformissionaries.org/spiritual-warfare-in-missions.html>>. Though this article was written for "missionaries," because chaplaincy is often times like missionary work, we think what is written here also applies to you and your ministry.

encountered demonic possession and acts of spiritual power and did not have a category to file it in due to their theology and beliefs. Some of these missionaries are still traumatized by what they encountered. Many of them now have seen the reality of these things and are being equipped to encounter them again.

If you are a part of a denomination that does not have a clear and strong understanding of spiritual warfare, let us exhort and admonish you to do your own work to learn about it. We will attempt here to give an overview of spiritual warfare, and some resources that you can access or research more fully. Please do not consider going to the mission field without some kind of understanding of the realities of spiritual darkness and spiritual warfare against that darkness and its stated purposes (see Rev. 12, John 10, I Peter 5, Eph 6, Col 2, II Kings 6: 13-17).

The Role of the Crucifixion, Resurrection and Ascension of Jesus in Spiritual Warfare

We have found it to be core to our understanding of being a Christian that we understand the role of Jesus' Crucifixion, Resurrection and Ascension. In and through Christ's Crucifixion, in Christendom we believe that Jesus defeated both death and Satan by his death on the cross. We believe that on the cross His sinless blood was shed, and by that blood He overcame death and the grave. Not only was the ultimate price paid to redeem the hearts of sinful and broken humanity, a victory was won over the prince of darkness.

Through the Resurrection, Christ's power was displayed for men to see firsthand, giving them proof of the victory that transpired in the spiritual realm through the death of Jesus on the cross. Because He was alive again, He broke the power of death and the grave, and He gave that victory to all who believe in His name. That victory was the life of Christ, and His power over the spiritual forces of darkness.

Jesus Christ's Ascension into heaven where He is seated at the right hand of the Father is one of the greatest acts of authority that we have known. He defeated death and the Devil, and then He was seated above all things, with authority over all things. His Ascension to the right hand of the Father is significant to us because He vested His followers with His authority when He sent them out and gave them the Great Commission. The Apostle Paul records that we have been seated with Jesus, in the heavenly realm, with power over the dark forces at work in this life. Paul speaks directly to this in his pastoral letters, particularly Ephesians and Colossians.

To What End?

By virtue of believing in Christ, we believe his followers are made ambassadors for his Kingdom (II Cor. 5), and as ambassadors we are told to act in His name with His authority over the one who stands against Him. Authority and power against the dark forces of Satan who are hell bent on destroying all things of God and the followers of Christ. And in that authority, we are to act confidently and boldly to break the chains of those held in darkness; the souls of all mankind. It seems clear to us that there is a war against the hearts of men (mankind). Looking at the brokenness and pain all around us in this world as people are exploited and abused, we believe brings credence to this belief.

To this end we believe that He that is in us is greater than he who is in the world (I John 4), and that we take up Christ's mission as "missionaries" and live into His heart for the world, very clearly stated in Christ's identification with Isaiah 61 at the start of His public ministry.

Appendix B

13 Truths about Spiritual Warfare for Leaders⁴

By Chuck Lawless

Over the past twenty years, I have studied, written, and taught about spiritual warfare. Based on that work, here are some warfare reminders for church leaders:

1. **The Bible is not a book about the devil.** The Bible is about God. This truth matters, as many people interested in spiritual warfare give the devil more attention than the Bible does. That approach simply distorts the biblical picture of warfare.

2. **The enemy is real.** Paul was clear that we wrestle against principalities and powers (Eph. 6:12). Peter knew an enemy seeks to devour us like a roaring lion (1 Pet 5:8). No hermeneutical gymnastics can legitimately erase this spiritual reality.

3. **The battle is not ours.** David recognized that when he fought Goliath (1 Sam. 17:47). Jehaziel reminded Jehoshaphat of that truth (2 Chron. 20:15). God is our warrior (Exo. 15:3). He always has been and always will be.

4. **People are not the enemy.** Paul was equally clear that we do not wrestle against flesh and blood. Even when people frustrate and anger us, they are not the enemy. When we remember this truth, we will love, shepherd, and pray for people differently.

5. **Leaders are a primary target for the enemy.** That truth shouldn't surprise us. The enemy knows that when leaders fall, followers are wounded in the process. I doubt I need to spend time listing the prominent Christian leaders who have fallen in the last few years.

6. **The enemy strikes at marriages.** Satan sought to divide Adam and Eve (Adam turned on Eve and blamed her after their sin in Gen. 3), and he has attacked marriages since then. When marriages are destroyed, their witness to the gospel (Eph. 5:25) gets distorted – and, future generations are harmed in the process.

7. **Self-dependence is evidence of the enemy's work.** Satan is not alarmed by church leaders who operate in their own ability. All of our training and experience is no match for the subtle schemes of the enemy.

8. **Hiddenness is a warning signal.** The enemy often operates in the darkness. He delights when we sin and choose to keep our sin in the secret places of our lives. In no way does he want us to confess our sin.

9. **Leaders often fight their battles alone.** Sometimes leaders must stand alone, but too often they have no close team around them to help them win spiritual battles. Loners are by nature vulnerable to attack and defeat.

10. **Sometimes leaders take on the enemy with too little prayer.** Self-confident leaders are like Jesus' disciples who tried to cast out a demon without praying (Mark 9:14-29). They do not pray, pray only superficially, or pray only after the battle has been lost.

⁴ Chuck Lawless, "13 Truths about Spiritual Warfare for Leaders." *Care for Pastors*. Originally Published at TomRainer.com 02 July 2015. Posted 02 Sept 2015 by Ron Cook Web. 24 Feb. 2016. <<http://careforpastors.org/13-truths-about-spiritual-warfare-for-leaders/>>. Though written for "church leaders," this information also applies to Chaplains.

11. **Even the best leaders may find themselves in non-stop warfare by God's design.** The Apostle Paul was God's uniquely called apostle, but still he dealt with an ongoing thorn in the flesh (2 Cor. 12:7-10). God left Paul in the battle so he would always recognize God as his strength

12. **Spiritual defeat need not be final.** Simon Peter failed miserably when he denied knowing Jesus (Luke 22:54-61), but the story was not over. Jesus welcomed him back into His band of disciples and then used him to preach the gospel to Jerusalem (Acts 2).

13. **The enemy will not ultimately win.** He will spend eternity in the lake of fire (Rev. 20:10). Whether planting churches or revitalizing established congregations, church leaders can know they are ultimately on the winning side. Hell will not defeat the church.

Take time now to thank the Lord for victory in the battle.

Appendix C

Spiritual Warfare for Chaplains

By Jeffrey Funk⁵

To be involved in chaplaincy care is to be exposed to unrelenting spiritual warfare.

There was a time in Protestant history when an emphasis on spiritual warfare in the Christian life and in pastoral ministry was standard fare. Such works as Richard Gilpin's *Daemonologia Sacra*, Thomas Brooks' *Precious Remedies Against Satan's Devices*, William Gurnall's *The Christian in Complete Armor*, John Bunyan's *Pilgrim's Progress* and Christopher Love's *The Christian's Combat* reveal that the Puritans were no strangers to deep study on, long meditation upon, and conversation about Satan, demons and spiritual warfare. The depth of insight they articulated in their writings shows how prevalent this subject was in the thinking of so many of the Reformed forefathers. Many of the Puritans were objects of great opposition—religious and political—and were, therefore, more tuned into the experiential nature of spiritual warfare.

Sadly, with few exceptions, the Church in our day has largely dismissed this massively important element of the Christian life. An abuse of the subject of spiritual warfare in some Charismatic and Pentecostal circles has often fueled an overreaction to speaking about spiritual warfare. Some Cessationists are particularly vulnerable to this danger. As such, we need to be careful to distinguish between the cessation of the revelatory gifts of the Apostolic age and the ongoing spiritual warfare in which we are constantly engaged. We must not allow ourselves to fall into a functional supernatural cessationism—namely, a functional belief that nothing supernatural occurs in the Christian life.

Without reservation, we must accept the idea that chaplains are among those who tend to experience the most virulent and unrelenting attacks of the evil one (Revelation 12:13). The Apostle Peter explained that believers are to always “be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour” (1 Peter 5:8). The worst thing that we can do is let our guard down. We must recognize that this is the case. In the context of the church being called to forgive a repentant and returning brother and to receive him again into the fellowship, the Apostle Paul wrote, “Lest Satan should take advantage of us...for we are not ignorant of his devices” (2 Corinthians 2:11). The church is called, not only to acknowledge the reality of Satanic attacks—but to be skillful in understanding the devices of the evil one.

Of all people, chaplains should give themselves to a careful study of and meditation upon this subject. We are, by virtue of our calling, susceptible to the attacks of the evil one. We see this in Jesus' statement to Simon Peter, “Simon, Simon, Satan has asked for you...” The “you” is plural indicating that it was all of the disciples for whom Satan had asked to sift like wheat. The Apostle Paul was extremely sensitive to the attacks of the evil one. He told the church in Thessalonica, “We wanted to come to you—even I, Paul, time and again—but Satan hindered us” (1 Thessalonians 2:18); and, he told Timothy, “The Lord stood with me and strengthened me, so that the message might be preached fully through me, and that all the Gentiles might hear. Also I was delivered out of the mouth of the lion” (2 Timothy 4:17). Paul was keyed in to the spiritual warfare in which he was constantly engaged.

Though there are hundreds of ways by which Satan seeks to carry out his malice against chaplains, consider the following strategies:

⁵ Jeffrey Funk is the executive director of HCMA and included this reflection on spiritual warfare in the February 2017 e-Newsletter to the members of HCMA.

Satan Tempts Chaplains to Pride

In the list of qualifications for elders in the church, the Apostle Paul says that the man desiring the office cannot be “a novice (*i.e.* a new convert), lest being puffed up with pride he fall into the *same* condemnation as the devil” (1 Timothy 3:6). This is a perennial danger for chaplains. Satan loves to prey on gifted chaplains. A novice—a new convert to chaplaincy—is more susceptible because s/he has not had a time of trial and maturation. S/he has not faced the challenges of pastoral ministry long enough to learn the grace of humility.

Of course, seasoned saints are susceptible to this attack as well. Age and experience are not necessarily commensurate with wisdom and humility. The more influence a chaplain gains—and the more people listen to us week in and week out—the more likely we will be to becoming the object of this attack. Pride is always ready to well up within the heart of those involved in pastoral care. The Lord had given the Apostle Paul so much in the way of gifts and graces that he was conscious of the fact that he actually needed a thorn in his side—a messenger of Satan—to buffet him lest he be exalted above measure (2 Corinthians 12:7). Chaplains must guard their hearts and minds against this common attack of the evil one.

Satan Tempts Chaplains to Discouragement

Our great enemy has a thousand different ways of doing this. Of course, one of the foremost is to use setbacks, schisms and discontentment in the ministry to tempt chaplains to discouragement. Often, chaplains succumb to this particular attack without being conscious of the fact that supernatural forces are at work against us in this ministry.

When the Apostle Paul said to the church in Thessalonica that “Satan hindered” him from coming to them, he was explaining that setbacks in ministry are often spiritual attacks of the evil one. Satan is always tempting chaplains to think that they are ineffective because of the setbacks that they face. The Lord never promised that a man who was called, gifted and equipped for ministry would have a lifelong “successful” (unhindered) ministry. Too many chaplains forget that while we are seeking to exalt the crucified Lord in our ministry, the one whom our Lord conquered on the cross is constantly putting obstacles in the life of chaplains to tempt us to discouragement. A discouraged chaplain is a spiritually paralyzed minister. The Apostle Paul often felt these discouragements (2 Corinthians 2:13; 2 Timothy 4:16), but pressed through them, knowing that the Lord stood with Him (2 Timothy 4:17).

Satan only needs to work through one individual in the facility or organization to bring schism and discontentment in order to tempt the chaplain to discouragement. Satan filled the hearts of Ananias and Sapphira (Acts 5:3) to lie to the Holy Spirit about how much of the proceeds of their land they were giving to the Lord and the church. The Lord struck them dead lest this great act of hypocrisy permeate the entire body and cause much harm to the purity and sincerity of the church in the world. It only took one of Jesus’ disciples to betray him (Matthew 26:14-15). Satan had filled the mind and heart of Judas to sell out the Savior (John 13:27) for a measly thirty pieces of silver. When an individual in a facility is being used by Satan to stir up discontentment, this is a spiritual attack of the evil one against the ministry of the Gospel. It is his goal to discourage the ministry. Chaplains must watch and pray against such satanic attacks as would seek to set back the work of ministry through divisive and discontented people. Like good shepherds, we must also be willing to get the rod and staff out to protect the ministry.

Satan Tempts Chaplains to Fear

The persecuting malice of Satan is one of the foremost ways that he attacks ministers of the Gospel. We see the fear that Simon Peter felt when he was outside of the High Priest’s house (Luke 22:54-62). We see how much we hate persecution in our flesh from the fact that even the opinion of a little slave girl (22:56) proved to be a potent attack against Peter’s confession of faith in Jesus. This is also seen in the Apostle Paul’s admonition to Timothy, who seems to struggle with the fear of man (2 Timothy 1:7-8). The Apostle constantly charged his son in the faith to be vigilant in fighting against the spiritual hosts of wickedness who were tempting him to succumb to this fear. One of the things he does to help him fight

against Satan is to remind him of the divine calling by which Timothy had been set apart for the ministry of the Gospel (1 Timothy 1:18; 2 Timothy 2:1-7).

Satan Tempts Chaplains to Stray from the Gospel

When Peter responded to Jesus' prediction about His forthcoming death, he said, "Far be it from you Lord; this will never happen to You," This desire to avoid the offense of the cross was met by Jesus with: "Get behind me Satan." Satan was tempting Peter to move away from the cross—to embrace an easier path and a less offensive message than the message of Christ crucified for the forgiveness of sin. Satan tempts chaplains to present an easier, more positive and more "practical" message. Chaplains must brace themselves with the same commitment as that of the Apostle Paul who said, "God forbid that I should boast, except in the cross of our Lord Jesus Christ," and "I determined not to know anything among you except Jesus Christ and Him crucified," and "We do not preach ourselves, but Christ Jesus—the Lord." Faithful chaplains must make war against the evil one by staying the course with the message of the cross.

What Chaplains need more than almost anything else today is a robust understanding of spiritual warfare. We need to be attuned to our own weaknesses and sinful proclivities; we need to be skillful in recognizing our enemy's devices; and we need to be watchful and prayerful against them. We have the promise of the Lord Jesus that He is building His church and that "the gates" (*i.e.* the place of strategy and planning) of Hell will not prevail against it.

May God give us grace to meditate on these things and to guard our hearts, minds and places of ministry against the attacks of the evil one.