

Spiritual
Warfare
by
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WORKSHOP ON SPIRITUAL WARFARE

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A. Opening remarks.

1. I want to thank each of you for your prayers since our arrival here.
2. Limited experience in the field.
 - a. Would feel much more comfortable if ask to do a workshop on TEE since I have had over 15 years of active experience.
 - b. But will do the best I can.
3. Glad of this opportunity even with only a limited amount of experience.
 - a. Will welcome your feedback.
 - b. Personal evaluation of where we are in the subject.
 - c. This summary will be sent to our core group in U.S.

B. My personal pilgrimage.

1. I was not prepared for the mission field. My situation was very much like that of Dr. Tim Warner who says, I went to West Africa to minister in an animistic context with almost no functional knowledge of Satan and the demonic world, or of how Christian theology related to what I was encountering there. In reality, I was a victim of deception-- the deception that as a Christian I had nothing to worry about from Satan and demons and that most of the African beliefs in such things were just **superstition** (Emphasis mine). It was only after I returned from Africa that I learned otherwise (Warner 1990, 102).
 - a. LCC/LCS did not teach classes on subject.
 - b. My church did not talk about it.
 - c. My Restoration Heritage did not deal with it.
 - 1) Milligan, The Scheme of Redemption,
 - 2) Campbell, The Christian System.
 - d. My Mission did not prepare me.
2. Was exposed to it outside of our movement.
 - a. Dr. Tim Warner at Trinity.
 - b. Reading.
 - c. Dialogue with other missionaries and nationals.
 - d. Prayer and Bible study.
 - e. Seeing the situation and having no answers.

C. Wished I could share some fantastic experiences or major breakthroughs that have exploded in my work. [Sorry I can't.] I feel that I have experienced some very significant personal breakthroughs but they came more in the form of a gradual sunrise rather than a loud thunder bolt.

1. Still searching.
2. Still observing.
3. Still waiting.
4. But not discouraged, God will move in His own time.
5. The following material explains more or less where I am currently in my understanding and preparation for Spiritual Warfare.

D. Outline for the workshop.

1. Must be in the context of real need, the Babali, and their collective captive.

2. Biblical Concepts of Collective Captivity.
3. Features of collective Captivity in Babali Culture.
4. Preparing a Strategy for Releasing The Babali from their Collective Captivity.
5. Conclusion.

E. Our purpose.

1. Not to have a power encounter as an end in itself.
 - a. Dean Sherman in his video on "Spiritual Warfare: "Must not minister from an ego need."
 - b. Our objective is not to zap them for Jesus.
 - c. Something to put in a news letter.
 - d. Curiosity. "Remember the 7 sons of Sceva."
2. Our goal is to prepare a strategy for liberating the Babali people from their collective captivity.
3. The material I would like to share is given for the purpose of stimulating your thinking and encourage your help that we might share as fellow soldiers in the battle that we are now fighting. I have tried to make the situation as real as possible by putting in the context of the Babali tribal group in Zaire, but I feel the same principles explained here can be used wherever animism is found.
 - a. I realize that the frame work of our workshop is pretty specific.
 - 1) But I don't want to think in general terms but would like to establish a specific situation.
 - 2) While this is a personal opinion, I am convinced there is not a ministry represented in this room, in the U.S. or in Africa where at least some of those who are the object of that ministry are not in some form of collective captivity.

F. Definitions and Propositions.

1. Definitions.
 - a. Demonization: This is a personal relationship where there is an imposition of an evil spirit into the life of a human being. (Do not use words such as obsession, possession etc.)
2. Propositions.
 - a. It is my contention that the Babali tribe is being held in collective captivity by satanic forces in spite of a long history of Christian witness, a well organized church structure, and a strong personal faith on the part of some of the Babali Christians.
 - b. It will require a bold united effort on the part of a number of church and mission leaders to release the Babali church from this captivity .
 - c. The following are only some suggestions to be considered in the preparation of an effective strategy. When there is a Spirit led strategy, (as this one must be to accomplish our goal) a predetermined strategy as such cannot be prepared with certitude, especially since I have not as yet manifested the gift of prophecy.

I. THE BABALI

- A. The Environment **The Babali tribal lands are located in the heart of the Ituri forest in the north-eastern part of Zaire.** Their tribal borders start about 25 miles east of the city of Kisangani (ex Stanleyville) on the Zaire river and extend eastward about 175 miles. They have a population in excess of 50,000 people but because their area is so large they average less than 3 people per square mile.

- B. The Political structure. **They have no central political structure.** There are five clan groups called *collectivités* with an elected chief over each clan. They live in small villages often with no more than 100/200 people per village. They plant gardens and live by hunting in the jungle.
- C. Suffering **The Babali have suffered much.** As is often the case those that have suffered much are often susceptible to demonic influence. In the late 1800's the Arab slavers ravaged their territory. Then came the colonial period under the Belgians. Since independence in 1960 they have had two major civil wars in which they were passive but occupied and brutalized. Their environment is harsh and survival is a constant struggle against the jungle and the animals found there. Since independence the road system and other social services have broken down completely so only one road crosses their territory. There is little medical help of any kind and the educational system is almost non-existent. Their economy is in ruins, they can't sell what they raise in their fields, there is no industry of any kind to provide jobs and the only commercial activity is illegal gold digging which has had a ruinous effect on their society.
- D. Christianity **There has been a Christian witness for at least 80 years with the first missionaries arriving in the area some time after the turn of the century.** The first Christian Church missionary arrived at Bomili in the heart of Babali land in 1948. Since that time there have been over 100 Christian churches established with an approximate membership of about 7000 Christians. Combined with the work of Protestant and Catholic groups, the majority of the tribe would consider themselves Christians.
- E. Animism **The Babali have been and still are predominately animistic.** The ancestral spirits play a major role in the lives of all of the Babali. Following the 1964 rebellion the traditional tribal organizations such as "Mambela: (Circumcision rites), "Aniota" (The Leopard men who form a criminal organization to control the population.) have surfaced again. Witchcraft in one form or another is practice and feared by the entire population. Because Bomili is located at the union of two major rivers and their livelihood depends on the river, "the Mamba-Mutu," or "the Crocodile men" is a much feared reality for them.
- F. Emotional Condition. **As a result of the current conditions in which they live there are a number of tribal characteristics that are quite evident to anyone who knows the Babali. (Carolyn and I started our work among the Babali in 1961, evacuated in 1964, but have made regular visits every since. Mark and Martha Huddleston lived among them at Bomili from 1980 until their return to the States. There are three families in the process of moving to Bomili and two families now living at Bafwasende the chief village among the Babali.)**
1. The first characteristics expressed by the Babali is fear. *On a recent trip a crocodile attacked a canoe and the entire area was thrown into panic not only because of the immediate danger but because of all the surrounding side effects.*
 2. The second characteristic is mistrust. There is often a break down of trust at all levels. *Several years ago during an especially active period of crocodile attacks a grandfather who was also one of our preachers was accused by his son of being a Mamba-mutu and having killed his grandson with a crocodile.*
 3. A third characteristic is insecurity. Survival is the name of the game and when your life and that of your family depend on harvesting a good crop from your fields and you have to guard those fields 24 hours a day from planting to harvest against the birds, animals and jungle you are tempted to try just about anything. Or you are a five day walk from even the simplest of medical help and your child is burning up with a fever, again you are tempted to get help where you can.
- G. Spiritual Condition. What is the spiritual condition of the Babali church today? Is there Satanic power at all levels of their society? Has the church after 80 years of preaching the gospel finished its task? Is there still a desperate need for liberation?

The answers to these questions are pretty self evident. The really important question is what are we going to do about it? It is time to put our faith where our teaching is that we might help the Babali to really experience the freedom in Christ that we have been preaching about for so long.

[Perhaps I should clear up on question that you may or may not have ask yourself. What do I believe about the claimed supernatural manifestations of power that have been reported among the Babali? Granted it doesn't make a lot of difference what I believe, since all the Babali, Christian and non-Christian alike, accept these, but just to settle the question, yes I do believe that Satan has done some pretty remarkable things among the Babali. Tim Warner says, "Deception in the realm of power is somewhat more difficult for us to deal with because we are not in the habit of identifying spirits as the cause of phenomena here on earth. Because he is a powerful angel, however Satan has the ability to manipulate things in the physical world. He uses this power to impress us and to get us to fear him" (Wagner 1990, 108). Do I believe that men can control crocodiles or turn themselves into crocodiles is another thing since I have not experienced or seen these activities among the Babali, only heard about them. However I have heard some things from some pretty reliable witnesses. Thought Satan can and has had a strong influence in shaping their interpretation of what they have seen and heard there is still enough evidence to indicate that some pretty remarkable things have and are still happening among the Babali and the only explication for this phenomena is some form of supernatural demonic power source. As Pennoyer says, "I would learn later that such displys of power or mastery over nature simply signified that the individual could also control people and *animals* through potent curses" (1990, 252-253). To reject this last statement would be to reject reality and thus render in ineffective if not impossible our efforts to release the Babali from their captivity.

II. BIBLICAL CONCEPTS OF COLLECTIVE CAPTIVITY

A. Introduction.

1. Need for a sound theology based on the Word of God. "Satan's fundamental attack is on the character of God. Good theology is therefore an absolute essential in talking about power evangelism or power encounter or any other concern with power" (Warner, 1990, 113) Warner defines theology as a knowledge of God not a systematic study (Warner, 1990, 113). He continues by saying, "If we depend on demonstrations of power for our theology, we are especially prone to deception. This again is why we must stay in the Word" (Wagner, 1990,113)
 - 1) Not a theology based on demonstration of power.
 - 2) Our power must come based on our theology, knowing who God is and what he is willing to do.
 - 3) Sound theology then will be a balanced program of. . .
 - a) Proclamation of Christian truth,
 - b) Demonstration of Christian power.
2. Our sound theology must be confirmed by the family of God. This is especially true of an ego-centric missionary on an isolated mission post where he and he alone is the absolute authority. "We need each other. We need lines of accountability. We need others to help us see where we have blinders on. I fear being a "lone ranger" in this area. Satan loves to tell us that we are so spiritual that we only need to listen to God. He doesn't tell us that God often chooses to speak to us through other members of the body--and they are not always those members of the Body that we would like to listen to" (Warner 1990, 105).

- a. This confirmation can come from our fellow missionaries and supporting churches. (They are more open than we often think.)

B. Basic assumptions from the Word of God. (Our time is limited and we can't really reinvent the wheel.)

- 1. We must reject two false concepts about God and Satan.
 - a. Dualism, God and Satan are two equal and opposing forces.
 - b. Deism, Satan isn't really a factor and God after creating the world had left it pretty much on its own to work out its own problems.

2. **Attributes of God.** (Can't assume this attributes)

- a. God is everywhere.
- b. God is eternal.
- c. Holy, just and absolute loving.
- d. All authority.
- e. Spirit.
- g. All knowing.
- h. God is all powerful

This is a very important point. Exodus 20:3-5 *"You shall have no other gods before Me. You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. You shall not worship them or serve them; for I, the Lord your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate me."*

God will not share his power with anyone. You cannot expect God, a very jealous God, to share his power with a demon or with Satan in the life of one of his children.

- 1) The Demons know God is a God of power.
- 2) The witch doctors know (Kilembwe witch doctors)
- 3) "Simon the magician in Acts 8 knew.
- 4) Do we really know?
- 5) Obviously we haven't taught the Babali Christians.

Illustration The Babali want to add power to power by praying to God and at the same time buy a magic potion. Christianity becomes an additional power source rather than the only power source.

3. **The attributes of Satan** Some would say, let's don't even talk about Satan, we don't want to give him undo attention. (There is a danger if that attention is from curiosity or fear.) Dean Sherman (Last days Ministries Video on Spiritual Warfare) 1/3 of all the recorded things that Jesus did dealt with demons or Satan.

- a. Satan does exist. (à la Mark Twain, his death has been greatly exaggerated)
- b. Demons exist.
- c. Satan is out to get each one of us.
- d. He is absolute wickedness.
- e. He is a deceiver and the father of lies.

- f. But he always tries to imitate truth.
- g. Demons are everywhere and they act under the direction of Satan. (They are organized and they coordinate their activities. I would assume that they are as well organized as God and his angels and more or less in the same way.)
- h. Satan is powerful.
- i. His power though limited is still more powerful than any one individual on his own, or any group of individuals on their own.
- j. But the individual who stands in the power and might of the Lord had more power than Satan and can resist any and all attacks from Satan or his demons.

4. **There are two opposing kingdoms.**

- a. Kingdom of light and the kingdom of darkness.
- b. They both are spiritual kingdoms though visible in the material world.
- c. They both seek to occupy the same territory. "Thy kingdom come they will be done on earth as it is in heaven."
- d. They are completely incompatible.
- e. The battle between them will not end until one or the other is completely destroyed. There can be no compromise

5. **Satan seeks to control individual and through them entire social groups.** The control he holds over individuals or social groups is called demonization and the degree of his control is the degree to which individuals or groups are demonized.

- a. He seeks to gain a hold on individuals. His objective is to enslave all people in his kingdom of darkness. Thus he works in and through individuals.
 - 1) All sin originates with Satan.
 - 2) All sin finds root in the individual
 - 3) All sin through the influence of Satan.
 - 4) All have sinned.
 - 5) All are not born sinners, but born into sin, and thus become sinners through their own lust and desires.

Summary

All have sinned, all have been and to some degree are still demonized, influenced on a daily basis by Satan. The battle is a personal one. All of us are in the spiritual battle at this minute.

- b. He seeks to maintain collective control over groups of peoples.
 - 1) Territorial demons. (I have not been able to get a hold on this. Wagner, White and others have tried to deal with this in a definite way, but I am not comfortable with their development.)
"Definition of Territorial spirits: Satan delegates high ranking members of the hierarchy of evil spirit to control nations, regions, cities, tribes people groups, neighborhoods and other significant social networks of human beings throughout the world. Their major assignment is to prevent God from being glorified in their territory, which they do through directing the activity of lower ranking demons" (Wagner 1990, 77)

"It goes without saying that if this hypothesis concerning territorial spirits is correct, and if we could learn how to break their control through the power of God, positions on the resistance-receptivity axis could change virtually overnight" (Wagner 1990, 77)

- 2) Collective Captivity. I do find the position taken by Douglas Pennoyer in his article "In Dark Dungeons of Collective Captivity," (1990, 249-270) to be more logical and Scriptural. Perhaps I should say that I find this position to be more comfortable and fits my understanding better. All of the following quotations are taken from his article listed above.

Collective Captivity: Collective captivity is the idea that demons working through individuals can control the society to some extent and actively use the system to prevent the gospel light from penetrating into members lives. (250)

The idea presented by Pennoyer basically says that culture thought not evil in itself has been dominated by key individuals in that culture and thus provides the structure through which demonic powers can control all those found in that culture.

"In some societies. . .all social, political, economic, religious and even artistic subsystems of culture are actively manipulated and controlled by demons acting through individuals. Individuals within these societies live in a kind of collective captivity in which all transitions in the life cycle are surrounded with evil spirit rituals" (256).

"Cultural systems are not inherently evil, but the combined activity of demonized individuals leading others in traditionally demonic focused activities, creates collective captivity" (257). 3) Some Scriptural evidence for the two kingdoms and collective captivity

"Speaking of a method to deal with the animist he says, In this step it is important to make the hearers aware of the fact that there are two kingdoms, not of equal strength, nevertheless desirous of directing man's destiny. This the level on which biblical teaching concerning the powers of darkness are dealt with and passages like Ezekiel 28 and Isaiah 14 are drawn to the audience's attention. A clear distinction must be made between the two kingdoms and what is involved in submitting to either" (Stejne 1989, 250).

Isa. 42:6,7: I am the Lord, I have called you in righteousness, I will also hold you by the hand and watch over you, And I will appoint you as a covenant to the people, As a light to the nations, To open blind eyes, To bring out prisoners from the dungeon, and Those who dwell in darkness from the prison.

Eph. 6:12: For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.

2 Cor 10:3-5: For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ.

1 Peter 2:9 and 11: But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light.

Beloved, I urge you as aliens and strangers to abstain from fleshly lusts, which wage war against the soul.

Acts 26:17b,18: to whom I am sending you, to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, in order that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

Daniel 10:13, 20,21: But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, Michael, one of the chiefprinces, came to help me, for I had been left there with the kings of Persia.

Then he said, "Do you understand why I came to you? But I shall now return to fight against the prince of Persia; so I am going forth, and behold, the prince of Greece is about to come. However, I will tell you what is inscribed in the writing of truth. (Yet there is no one who stands firmly with me against these forces except Michael your prince.)"

III. FEATURES OF COLLECTIVE CAPTIVITY IN BABALI CULTURE

(cf Pennoyer page 256 for his discussion on the following outline.)

A. Elements to indicate collective captivity.

1. **Demonization of the leadership.** (cf Mendonsa, Politics of divination. 1989).
ill: Chief of the Collectivity accused of killing the wife of the pastor at Bomili through the Baniota. ill: President consulting with the ancestors in Goma and naming his cabinet positions only after consulting his personal diviner.
2. **Demonic bonding**
 - a. Ancestors Bashi and their 35 deities (former ancestors), especially the one dealing with their cows. There is nothing redemptive about animism, it is completely evil, an imitation of the truth that is from Satan and holds all who follow in captivity.
 - b. Totem animals.
 - 1) The Baniota (the Leopard men)
 - 2) The mamba-mutu (Crocodile men) When the crocodile of a mamba-mute was killed by the soldiers he cried that they were shooting one of his children.
3. **Cognitive captivity**
 - a. Kraft says it is a battle of the emotions rather than the mind (1990, 272). Neil Anderson has this to say about the issue, "The implication is that this is not a power encounter, but a truth encounter."

"It is not what the counselor does that results in freedom, it is what the counselee believes, confesses and renounces. The counselor acts as a facilitator. I have not attempted to "cast out a demon" in several years, but, I have seen hundreds find freedom in Christ."

"The procedure is to help the counselee understand the battle for the mind (1990, 133 ff).
4. **Demonic counteraction.** Active violence or counter measures taken through demonic activity.

Prayer meeting at Bomili where the mother of a young man was present. He had disappeared, believed he was thrown in the river as a sacrifice to break the curse on the fishing.

5. **Dominant societal characteristics** Pennoyer says, "I want to cautiously open the possibility that demons may tighten collective captivity by initiating or reinforcing certain societal characteristics. Fear, stealing, lying, sex etc. (Become dominate characteristics of a particular group of people. Church leaders among the Babali have often been in trouble over sexual sins.
- B. The captivity cycle.** There are four stages in the captivity cycle; distraction, deception, dependency and domination. This cycle can and often is repeated over and over again and each time the captive becomes more deeply captivated.
- " The individual who moves from stage to stage and level to level in the cycle is merely transferring dungeons as the societal prison scene keeps changing." (Pennoyer 1990, 268)

Babali: From pure animism to syncretism to religiosity in a church system that denies the power of the Holy Spirit to free them. It is a vicious cycle which keeps changing as the situation changes. As Pennoyer notes, "I Propose a captivity cycle as a working hypothesis to illustrate that demons respond to cultural dynamics and shift their strategies as a culture changes" (266).

IV. PREPARING A STRATEGY FOR RELEASING THE BABALI FROM THEIR COLLECTIVE CAPTIVITY

A. Introduction

1. Pennoyer: There are three ways to change collective captivity:
 - a. first death, the termination of the individual's earthly existence;
 - b. second transferring kingdoms, or moving from darkness to light through salvation in Christ;
 - c. third transferring dungeons, or simply modifying or exchanging one belief system for another.
This often happens because of a naive missionary who realizes that the people with whom he is working are in some form of captivity but who hasn't really done his home work and thus implements a strategy that does not address the real issues.
2. Three fundamental steps in the preparation of a strategy.
 - a. Determine if those who are the object of your ministry are under demonic influence, to what degree, and if it is a collective captivity.
 - b. As much as you can determine what your goal will be. What will happen when they have been released from the captivity.
 - c. Make sure that you are willing to pay the price. Do you really love them enough to give what it takes or are you just glory seeking or writing a newsletter.
3. Two basic assumptions.
 - a. Assuming that the Babali are demonized and thus being held in a form of collective captivity, Our objective is to release them from this demonic influence as a group so that individuals are then allowed to be free. It is both a collective and individual effort and response. Must be vary careful that we don't just change dungeons. Keep the needs of both the group as a whole and each individual clearly in view at all times.
 - b. Don't try it on your own or on single individuals. The other underlining

concept is to release a given group of people from collective captivity it will be necessary to get a group involved. This cannot be a "lone ranger," effort. The effort may start with the awareness of one person and the vision of one person but ultimately a group must be involved in the program.

4. Working model presented by Tom White in his paper, "A Model for Discerning, Penetrating and Overcoming Ruling Principalities and Powers,"

a. This is not a short term project.

I was on the field for twenty years before I really began to understand the situation among the Babali. If the Lord blesses our efforts the Babali will not be liberated over night from a captivity that has taken generations to establish. It will be an intensive fight that will require a great deal of effort on the part of a lot of people.

White say, "The perspective advanced in this paper discourages an approach to power encounter that "takes on" the principalities of evil with a view to staging a knockout punch that will drive them out of a territory. Rather, it is my view that a proper interpretation of "struggling" means entrance into a deeper, prolonged form of prayer, a laying hold of God that pleases Him and prompts Him to act. It means a commitment to practice the witness of oneness with fellow believers, and a commitment to bold incarnational truth, living those values of the kingdom that weaken and render ineffective the influences of evil. This takes both spiritual courage, and a radical commitment to live according to kingdom values" (1989, 14-15).

b. His suggested methodology covers a three year period.

- 1) He has divided the program into four phases.
 - a) Preparation (six months)
 - b) The Shaping of Strategy (one year)
 - c) Mobilization (one year)
 - d) Evaluation and Replication (six months)

B. Preparing a strategy for liberating the Babali.

1. Form working communities.

- a. I have a group of 8 in the States.
 - 1) I write them about once a month.
 - 2) I bought most of the books to share with them.
 - 3) They respond to what I write and read.
 - 4) We are pretty open on these issues.
 - 5) Diverse Group.
 - a) 2 College professors.
 - b) 2 Preachers
 - c) A couple in campus ministry.
 - d) An elder and his wife.
- b. A mission couple with whom we meet about once a month.
- c. Need to form a mission group who will be working in the geographical area. There are currently five families either in the Haut-Zaire or on their way. These five families will have to be responsible for the implementation of the program needed to liberate the Babali.
- d. Need to form a joint Zairian/missionary group with whom we can share.

2. Pursue Normative Ministries.
 - a. We are still here to preach the gospel.
 - b. To help mature the church.
 - c. Spiritual warfare will help but isn't the entire answer.

3. Daily personal preparation.
 - a. Seek maturity.
 - b. Appropriate the Lord's protection.
 - 1) Dress for battle each day. Ephesians 6.
Ex. I have a bush hat that when new had a very pretty feather in the side of the hat band. Right after I got it I was teaching a TEE class in a church about 15 miles from Bukavu. On the way home I was giving some of the students a ride and as they were getting out one of them ask me if I was wearing the feather in my hat to protect myself from witchcraft. I removed the feather and the next week pointed this out to them and thanked them for bringing this to my attention since I did not want to present an occasion to Satan to communicate the wrong message.
 - 2) Help protect family and others of team.

4. Develop Spiritual Resources.
 - a. Biblical understanding.
 - b. Dialogue and prayer with others.
 - c. Other groups fighting the same battles.

5. Begin Research.
 - a. Cultural studies.
There is a tremendous amount of material available. U. of I. 400 volumes just on Zaire.
 - b. Research and contact among the people.
Word of warning. Do this with those who trust you and then as you expand your research do it with desecration. Don't encourage opposition at this stage.
 - 1) Do your home work.
Reading and talking so you ask the right questions
 - 2) Build a vocabulary. (Know the right words.) Requires some knowledge of the tribal language.
 - 3) Travel the back roads.
ex. It wasn't until Mike Nichols and I went on a ten day walking safari and we were able to literally get into the lives of those with whom we were traveling that we began to really understand the intensity of the problem. Now each time that Bob Baird and I travel out into the jungle we are able to add to our understanding as we gain the confidence of those with whom we travel.
 - 4) Identify with the people.
 - 5) DO NOT BE JUDGMENTAL OR CONDESCENDING. Must be able to establish confidence.

6. Develop a team strategy with both missionaries and nationals. This has to be a group effort from the very beginning.
 - a. If you work on this alone until you feel that you are well into it don't expect others to join you at the level where you happen to be.

- b. Must develop this together or else you will create all kinds of division and tension.

What is needed among the Babali is a collective deliverance therefore the decision to resist Satan and his demons in a given area must be made by a large group of Christians all at a same time.

- c. Deal with motivation on the part of those in captivity. Establish common goals that all can agree to.
- d. In summary what will be needed in the Babali situation is the following;
 - 1) There will be within six months a total of five families living among the Babali, three families at Bomili in the very heart of Babali land and two families in the Zone headquarters at Bafwasende. The two families are already at Bafwasende, two new families are even now moving to Bomili and a third family is in France finishing up their French language study. All five of these families will have to be involved in this program to one degree or another.
 - 2) We who live outside of the Babali tribal lands will have to serve as both resource people and as support groups to those who are leading in the battle on a daily basis.
 - 3) A third group and perhaps this will be the most important group will be a joint group of both missionaries and national church leaders, both men and women, who are dedicated to working together on this issue until the power of Satan is broken. They are the ones who will work through the issues of the actual strategy and the implementations of that strategy
 - 4) A fourth group will be those who actually implement the decision made by the group to resist demonic power in a specific situation. Once the Lord has reveal a specific stronghold, for example the method used by the women to plant their fields, then a specific group of Christian women will ultimately have to make the decision, as a group, to change their ways and confront their cultural and traditional ways of doing things in order to demand their freedom.

UNITY IN THE GROUP IS AN ABSOLUTE NECESSITY.

8. Seek the Lord to reveal the strongholds.

- a. Where are the strongholds and who is being used?
- b. What are the various levels of power and who is being used by demonic powers to maintain control.
- c. Try to identify them all for a particular situation.
- d. This can only be done through prayer, fasting and then the work of the Holy Spirit.

Don't try to fight the battle on all fronts at once, especially in the beginning.
We still have to take into consideration our own faith and the faith of those with whom we work.

9. Expect opposition.

10. Encourage Corporate Repentance.

Little will happen until this happens.

ex. CECA/ACM (CECA is the abbreviation given by the government to describe the organization of Christian churches in Zaire, it stands for "Community of Christian Churches in Africa.") meetings in December of last year. When we finally were able

to realize corporate repentance the Spirit moved in our midst.

11. Move ahead with intercession for each other.

C. PHASE II: THE SHAPING OF STRATEGY.

1. Continue to Expand the 11 points in the preparation period.
2. Begin to identify specific power sources that influence collective captivity.
"On a preliminary basis, identify first any individuals, organizations, cultural practices that seem to be the focus of negative spiritual power. Then, second, attempt to gain a general descriptive label for the force that presumably works behind and through these mediums. Match these observations with the impressions gained from the Holy Spirit and from interviews with local church and ministry leaders. Sit on this data awhile--ask the Spirit directly to confirm or discount the information. After personal prayer, come together again to sharpen the accuracy of what you come up with" (White 1989, 19).
3. Define what will be needed. Select one area of need and work with that.

It may be that the Lord would lead the group to address the issue of how the Christian women of the church use witchcraft to protect their fields from the time they plant until they harvest. Then all of the issues must be carefully examined and understood.
 - a. Fields need to be planted since the food harvested from these fields are necessary for survival.
 - b. Birds and animals must be stopped.
 - c. Good harvest is needed.
4. Begin to identify and employ strategies.
 - a. Activate the church leaders, both men and women.
 - b. Prepare teaching at all levels.
 - c. Recruit committed Christians, who as the Spirit moves, will be willing to make a stand when the times is right.
 - d. Do not make a decision until the group is ready to make a move against the spiritual forces in a united effort. This must be a group victory.
In this case it might mean mobilizing the women at the time they plant their fields. They will know the most important time to start the active part of the program.

D. PHASE III: MOBILIZATION

1. Maintain and fine tune the practice of body life.
This program will demand a lot of follow-up.
2. Continual training at all levels.
3. Envision the kingdom.
(Mark 11:22-25) What will the kingdom look like among the Babali and seek for its establishment. Be bold in daring to dream God's dream about his kingdom on earth. If the Christian women refused to allow anyone in their family to used witchcraft in relation to the planting of their fields how will this influence or change the church where they are members? Also be ready to deal with the any opposition that may

arise. Satan will do all in his power so it is important that the whole church be ready to support the women in this decision even to the point of persecution.

4. This will be the moment of truth. Put your faith into action. As the program moves forward target other specific strongholds as well.
5. Watch discerningly for counter-opposition. Watch especially for signs of disunity or division in teaching or doctrine, or pride in what is being done.
6. Don't spend so much time on preparation and strategy that there is no time spent in application. As Simpson says, "I contend that power evangelism does not need proof; it needs practice" (1990, 120).
7. Be prepared for power encounter when it comes. It is my contention that power encounter cannot be programmed into the strategy. We must realize that Satan has and is using supernatural power among the Babali. If we are led by the Spirit then sooner or later God will unleash his power as well. It may not come in the form that we would expect but it will come, in fact it must come.
ex. On one of our walking trips among the Babali I ask the preacher who was walking with me if he had ever seen demonic power in the lives of those in his church. And he said, "Oh yes I have seen healing and cursing and its effects many times." I then ask him if he had ever seen an equal amount of power come out of the church leaders to answer this Satanic power and with a hesitant voice he answered. "No." As we walked on in silence I ask myself, "Lord forgive us for leaving these people in the hands of Satan for so long, help us to bring them out of their captivity."

E. PHASE IV: EVALUATION AND REPLICATION

1. Evaluation.
 - a. Don't be afraid to ask the right questions.
 - b. Measurement of the ministry.
 - c. Examine carefully the leadership.
2. Replication.
 - a. Target other powers. The job is not done until the Babali are released from all captivity.
 - b. Seek for other areas where there is collective captivity in CECA and seek to do the same thing.
 - c. Share with other church groups.

Conclusion

Two weeks ago I was in a village of Kazuza holding a TEE seminar for a group of leaders from the south western areas of our evangelistic out reach. While sitting around after supper we were discussing various issues when one shared a personal illustration of a power encounter in their village of Kilembwe.

In 1952, two missionaries from the Brethren mission came into their village to preach the gospel for the first time. As a result of their preaching, (the length of time was not specified), the majority of the villagers accepted the message of the gospel and were baptized. They encountered strong opposition from three witch doctors in the village. When the missionaries started preaching the witch doctors threatened the villagers with all sorts of things if they accepted the gospel. When the majority did accept the gospel they then became very active with curses and efforts at poisoning

certain leaders. All with no positive results for the witch doctors.

The men of the village went on a united hunting effort. What they do since it is on the planes and there are a lot of big animals is to start fires to surround the animals and kill them as they try to escape or are burned. Unfortunately two of the Christians were also encircled by the flames. There was no where to go so they got on their knees and prayed. As they prayed the flames passed by without burning them. All the village took this as a great miracle of God. They equated this miracle with that of the three Hebrew children in the Old Testament.

When ask what happened to the three witch doctors he responded, they had already started to admit defeat even before the fire incident in that they had recognized a superior power even before the Christian had. After the event with the fire they started turning in their implements of witchcraft to be burnt. His closing comment was that to this day there is very little sorcery and witchcraft in the area.

Why was the power of Satan broken in Kilembwe?

- 1) Other than the fact that the missionaries preached the gospel in the village we have very little information on their methodology.
- 2) They were able to convert a majority of the people of the village and baptize them all at one time.
- 3) The Christians were united in opposition to the efforts by the sorcerers to defeat them in their new faith.
- 4) The witch doctors, who formed the core of the opposition to the gospel admitted defeat.
- 5) There was a major power encounter in which the Christians were saved.
- 5) The opposition in the form of the witch doctors admitted defeat.

Can the type of victory that was realized in Kilembwe be realized among the Babali? Yes it can.

Will it be done among the Babali? The Turkana? The Maasai? The Pokot?

Yes when those in position of spiritual leadership in the church are willing to pay the price to see that it is done.

ANNEX A

ADDITIONAL EXAMPLES OF DEMONIC ACTIVITY AND COLLECTIVE CAPTIVITY AMONG THE BABALI

The following illustrations are not meant to be an exhaustive list of what is going on among the Babali but rather additional information to give you some idea of what they believe and what they do. Many more illustrations can be found but these are given to give an idea of how their every day lives are affected.

1. Early in my ministry among the Babali a man had been killed by a leopard in a village up the Nepoko river. It was not enough to know how he had died but they sent a group of government officials up the river to determine who was responsible. Their job was to determine who had sent the leopard.

2. Several years ago an old woman by the name of Mama Mosa live at the mission at Bomili.

She was a widow and had worked for the missionaries for a number of years in the past. There was a leopard in the neighborhood killing dogs etc., and she made the statement that she had control over the leopard and that it stayed at her house at night. Her statement got out and she was thrown in jail by the local chief and finally she was chased out of Bomili and forced to return to her home village.

3. In the Kivu area near Bukavu there were a number of rumors about a preacher in one of the village churches who was in deep trouble because he had been keeping snakes in his house.

4. On one of the last walking trips that Bob Baird and I made into the Bafwandaka we were walking along with a young man who was helping me carry my things. We were walking through his area and as we approached his home village he showed me the empty lot where a house had stood close to the river but outside of the village itself. He said that an old man had lived there who was one of the mamba-mutu. He not only controlled a crocodile but could turn himself into a crocodile. He had a special shirt that he could put on and then walk down to the water and as he entered the water he became a crocodile or at least part crocodile. He also said that the man had killed one of the fishermen of the village in that the man went to the river to fish and did not come back and that this man had killed him. There was a path from the empty lot that went down to the river and the young man told me that at night the crocodile would come up to the house and he was treated like a pet dog. I finally ask what happened to the man? The village people were afraid of him and when he killed the fisherman they killed him with poison. I ask him when this happened and he said two years ago in 1988.

5. On an early trip one of the preachers with whom I was walking told me about one of the men who were killed in the river. He was fishing along the bank with a throw net. His ten year old daughter was along the bank but could not see him because of the bushes. He began screaming, "It has me, it has me but it isn't a crocodile it's a man." She never saw him again or his body.

6. In one of the villages called Bafwasagba where we have a church there has been much opposition to the gospel. The church has always been very weak. The preacher told me why. When the church was ready to select elders, the village elders who were in control of the traditions of the tribe told the church that they would kill any elder that was chosen because they knew that an elder of the church could not participate in the traditions. One of the men refused to listen to them, consented to be an elder in the church and they did kill him through their witchcraft. We could not get a TEE class started there because these same elders of the village refused to allow any young men to be involved in any kind of leadership training for fear they would loose control over them.

Bukavu, Zaire
August 7, 1991

(warfare 2)

SPIRITUAL WARFARE HARARE MISSIONARY CONFERENCE
SCHEDULE FOR THE WEEK OF JULY 5-9, 1993

1) Workshop on Spiritual Warfare:

Outline

- 1) Summary of 1991 workshop.
- 2) What has happened to the program proposed?
- 3) What we have been doing.
- 4) What have we learned.
- 5) Where we want to go.
- 6) The need is still very much here.

I. Summary of what I presented in 1991.

A. Introduction.

1. Spiritual warfare as such was foreign to my traditions and training.
2. For twenty years hesitated to do anything.

B. The Babali needed to be liberated through the gospel.

1. Tribe in north-eastern part of Zaire.
2. Work started in 1948.

C. It is my contention that the Babali are held in collective captivity to demonic forces.

1. Definitions:

- a. Collective Captivity: **Collective captivity is the idea that demons working through individuals can control the society to some extent and actively use the system to prevent the gospel light from penetrating into members lives. (250)**
- b. Demonization: **This is a personal relationship where there is an imposition of an evil spirit into the life of a human being. (Do not use words such as obsession, possession etc.)**

2. Propositions.

- a. It is my contention that the Babali tribe is being held in collective captivity by satanic forces in spite of a long history of Christian witness, a well organized church structure, and a strong personal faith on the part of some of the Babali Christians.

D. Biblical concepts examined.

1. Concept of God.
2. Concept of Satan.
3. Concept of the two kingdoms.

E. Features of collective captivity among the Babali.

1. Demonization of the leadership.

2. Demonic bonding.
 3. Cognitive captivity. (Minds being controlled by demonic forces.)
 4. Dominant Societal characteristics.
 - a. Fear.
 - b. Mistrust.
 - c. Insecurity.
 - d. Sexual immorality.
 - e. Excessive dependency (passive nature).
- F. Preparing a strategy.
- What is needed among the Babali is a collective deliverance therefore the decision to resist Satan and his demons in a given area must be made by a large group of Christians all at a same time.**
1. A Three year strategy.
 - a. Individually' collectively.
 - b. Research
 - c. Methodology.
 - d. Application.
 - e. Evaluation and reapplication.

II. WHAT HAS HAPPENED AMONG THE BABALI?

- A. There has been very little change in light of the project proposed.
1. The Babali are still in their collective captivity.
 2. Little significant progress has been made in their spiritual liberation.
- B. Why has there been so little progress.
1. This is not a short term project.
 - a. "Two years is not enough time."
 - b. Some progress has been made.
 2. In 1991 report I stated that we should expect opposition. **Understatement.**
 - a. Evacuated all ACM missionaries in September 1991.
Every major city looted except Bukavu.
Tribal fighting in eastern Zaire (5000 killed)
Two opposing governments.
 - b. Evacuated again in October. (Ten minutes to border.)
 - c. Have been living at level 2 almost the whole time. "Limited travel etc."
 - d. This has served as a major distraction. Carolyn and I left Bukavu July 1. The Friday before there was fighting in Bukavu.
 - e. Situation with Stevens family and Nathan.
 - f. Difficult to maintain a regular schedule.
 - g. Had major back surgery in South Africa.

3. **We weren't living in the area. "We learned that you can't carry on the program (fight the battle) from long range.**
 - a. Not a criticism of others.
 - b. They were just getting settled.
 - c. Had to move around as much as we did.

III. What we have been doing.

A. Our work is in a very large area.

1. Size of the State of Illinois 300 X 500 miles.
2. Four major tribal groups.
3. Bukavu, where we live, is the administrative center of our work.

B. Worked in local churches in our area around Bukavu (Grass Roots.)

1. Seminars.
 - a. Carolyn and June in women's seminars.
 - b. At the selection of local leadership, (Ron).
 - c. Family groups within the churches, H&C, C&R.
2. Purpose.
 - a. Biblical teaching on the issues. (91 workshop)
 - b. Cultural issues touched.
 - 1) Physical healing using traditional medicine.
 - 2) Economical issues.
 - 3) Power issues between leaders.
 - 4) Security issues.

Summary: Our efforts were to help the Christians close the doors their culture had left open to Satan to dominate their lives and to open more widely their personal doors to God's presence so that they might live securely in His presence.

C. Continued to enlarge our network of contacts.

1. ACM missionaries.
2. Protestant groups.
3. Committed nationals both from within and without our church movement.

D. Continued personal preparation and commitment.

1. Personal research.
2. Personal retreats.
3. Prayer and fasting.
4. Small core groups.

IV. RESULT OF THIS ASPECT OF MINISTRY TO DATE.

A. Mixed reviews from spiritual warfare seminars.

1. Positive side of the issue.
 - a. Have more invitations than we can accept.
 - b. Many have made the requested open commitment.
 - c. Many have clearly seen the issues for the first time.
 - d. Many are sincerely wrestling with the issues for the first time.
ill of Mayogha's wife: didn't understand but now do.
2. Negative side of the program.
 - a. Getting people to really understand the issues. Ex. Agnes and here "dawa ya siri."
 - b. Getting us to understand the issues.
 - 1) ex. Church at Chirogoli: The women were really hesitant because they saw no other alternative.
 - 2) ex. Getting to know them so well that we can give them living examples of what we mean.
Kikobyia working at Shabunda talked for three hours giving illustrations of what was being given.
 - 3) The first women's seminar at Ibanda-Poste. Created an uproar. Howard, Jeff Buhendwa and I came to pray. It went all over the city that those who signed the card were repentant witches. **Some of them were but were not repenting just signing.**
 - 4) Signing without the intention of following through.
3. Getting the leadership behind the program.

B. Current activities by others in the church.

1. Muganza, director of BI at Bomili recognized the sexual issue and marriage and addressed it.
 - a. Preached and taught about the issues.
 - b. Engaged some of the local leaders, not necessarily the traditionally accepted preachers.
 - c. Met resistance from the recognized leaders of area.
 - d. We discussed a common strategy.
 - e. Printed up marriage forms.
 - g. He is now back at Bomili working on the problem.
2. Cast a demon or demons out of the wife of a student preacher.
 - a. Classic description of casting out demons i.e. Dr. Scott Peck and "People of the Lie."
 - b. The demon was named Hawk.
 - c. Including how she got the demon in the first place.
3. Story of Gideon and his conversion.
 - a. 15 years with a contract with Satan.
 - b. Power given by Catholic priests.
 - c. Now wants to get married and live normal life.

- d. Day before we left he came and prayed with me.
- C. Bukavu not looted. (This is a spiritual issue.)
 - 1. September/October 1991 every city in Zaire looted except Bukavu.
 - 2. Have lived at either 2 or 1 ½ on evacuation scale since.
 - 3. Street fighting June 25, one house looted below us but with several hours of shooting down town, not one window broken.
 - 4. One soldier killed in center of town, blood on sidewalk.
 - 5. Why?
 - a. Recognized it as a spiritual battle.
 - b. Largest collection of evangelicals in Zaire.
 - c. Christian Commandant over military.
 - d. Constant prayer for city.
- D. Personal growth.
 - 1. 20 years dominated by fear. Evacuated 6/7 times, it doesn't get any easier.
 - 2. In October 91, came to grips with it.
 - 3. If I hear unexplained noises I check them out.
 - 4. Last evacuation, Carolyn and I remained.
 - 5. June 25th, after a period of silence when shooting stopped I went to bed and slept well.
 - 6. I have been able to experience some of God's power and the limit of Satan's power.

IV. WHAT HAVE WE LEARNED?

- A. There are no easy answers nor quick fixes.
 - 1. Criticism of trying to take short cuts in spiritual warfare rather than a more academic approach through anthropological studies.
 - a. I must be more qualified than any secular anthropologist every thought of being.
 - ex. One reason for finishing my doctorate.
 - b. Must also be the best theologian possible.
 - 1) I can make a mistake about anthropology, I can't about my theology.
 - 2) My Theology puts my anthropology into perspective.
 - ex. of Collin Turnbull in Uganda. The tribe with no redeeming features.
 - 2. I must know the people with whom I work almost better than they know themselves.
 - 3. I make mistakes and will continue to make mistakes but I pray that it will never be

based on ignorance or lack of effort and preparation.

- B. It cannot be done long distance or in a short period of time.
1. Theological, anthropological and linguistic preparation are a must.
 2. Carolyn and I have been working here since 1961 (32 years).
 3. May be a slow learner, but my learning curve is accelerating drastically upward.
 - a. I have learned more in the last five years than in the previous 27.
 4. Helping the Babali in Bomili can't be done effectively from Bukavu.
 - b. I hope it doubles every five years again.
- C. This is not a battle for the timid.
1. This is war not a game.
 2. No holds barred.
 3. Partial commitment means destruction.
- D. Personal victory for the one who is the object of the ministry is based on choosing the superior power.
- a. Everyone has certain basic needs.
 - b. They have traditional ways of meeting these needs that has been perverted by Satan.
 - ex. AIDS victim confessing that his most traumatic moment was when his lover abandoned him having learned that he had aids.
 - c. Replace the source of power with a superior source of power and people will choose the better way.
 - d. When people see clearly a superior way they will accept it.
 - 1) Key here is, "See clearly."
 - 2) It is a battle of the mind through the door of the eyes.
 - 3) Satan is out to blind the eyes.
 - 4) Neil Anderson: Not so much a power encounter as a truth encounter.
 - 5) It will take power to break Satan's hold on the mind, to open blinded eyes.
 - ex. Gideon's conversion was based on a truth encounter. He saw that Satan could not raise his mother.
 - 6) 1991 report: Not just change dungeons. "From their traditional dungeon to our traditional dungeon with out once tasting freedom in Christ.
- E. Must start with the decision makers.
1. Basic missiological concepts.
 - a. If you want change you start either;
 - 1) At the grass roots
 - 2) Or with the decision makers. My opinion, grass roots only if leaders resist.

Why we were working with whole families.

F. Can't do it Lone Ranger style, must be as a group.

1. Fellow missionaries.
2. Other mission groups.
3. Fellow national workers.

G. Always expect opposition and be ready for defeats.

1. Satan never gives up to defeat us.
2. God will never give up to help us claim the victory.
3. So we should never give up either.
ex. Agnes: I just didn't even think about it.
Gideon: What is in it for me?
Honore: Couldn't make a living.
R-C HZ: Would have to change.

V. **WHAT WILL OUR STRATEGY BE?**
The need is still as urgent as ever.

A. Work within the parameters of our ministry and calling.

1. Carolyn and I work primarily in leadership training.
2. In every level of our program this will be a part of the study.
Education in itself should never be the goal, but education to do something is an absolute necessity.
3. Leaders should be able to free people through the gospel, that is what it is all about.

B. Prepare material.

1. Prepare TEE material related to the spiritual needs of the people.
Arnold, Clinton, Ephesians, Power and Magic, the Concept of Power in Ephesians in Light of its Historical Setting. Arnold says, " The Epistle to the Ephesians is therefore not a response to cosmic speculation. It is a response to the felt needs of the common people within the churches of western Asia Minor, who perceived themselves as oppressed by the demonic realm. The power of God enables the church to fulfill its mission of proclaiming the gospel in spite of the opposition of the devil and his host of "powers." (page 171)

Based on this book and his second book, which I have not yet read, Powers of Darkness: Principalities and Powers in Paul's Letters. I would like to prepare a TEE book and related material in which one the felt needs, of the Bantu people of Zaire are researched and discussed along with a Biblical answer of what God says about their needs.

2. At all levels, TEE, BI, and ALT prepare a curriculum that is directly related to their needs.

Theological Education in Context, ed. Hogarth, Gatimu and Barrett.

- a. A theological study related to felt needs;
 - 1) Creation and Created Things
 - 2) Sickness and Health
 - 3) Ladder of Life and person in Community.
 - 4) Sacrifice and Reconciliation
 - 5) Curses and Blessings

- b. In relation to these 5 areas of life;
 - 1) What to the tribal traditions say?
 - 2) What does God say through His word and His church.

Each lesson then begins with a discussion of one of these themes in traditional African religion and continues into sections that relate this material to the Biblical historical faith which had been taught in two prior courses. From this basis, most of the usual themes in systematic theology are dealt with, thought they arise out of dialogue with the African setting and relate to an aspect of traditional African religion and philosophy.

The relevance of this course for those to whom it is directed, namely church workers who preach, teach and counsel in the local churches can hardly be over stressed. (pp 71-72)

- C. Direct our attention towards the leaders and their families.

1. I have tried the grass roots, have had some results.

2. Now we are going to target the leaders and families.

ex. We work with the African church in Zaire and are there at their invitation. In our furlough interview, I explained that if we receive an invitation to return we would be working with the leaders. If they, the leaders who would be inviting us didn't want this then they shouldn't invite us back.

- D. Expand our network of coworkers seeking to develop more of a team to use the different gifts of those around us.

Conclusion:

- A. There isn't one, the battle goes on.

- B. With God's help we can say with Christ Isa:61;1-2
The Spirit of the Lord God is upon me,
Because the Lord has anointed me
To bring good news to the afflicted;
He has sent me to bind up the brokenhearted,
To proclaim liberty to captives,
And freedom to prisoners;
To proclaim the favorable year of the Lord.