

The exorcisms presented are not what we expect. We envision scenes from movies or novels that we read. We need not be afraid. The power and certainty of any exorcism rests on God and the victory he announces as ours through Jesus the crucified and risen Savior.

Three world views:

1. Spiritualism – an open system filled with various spiritual entities that can interact with humanity. (a.k.a. *mysticism* and *animism*) Animism seeks to control the spiritual powers of the world for its own good. The “higher power” does not interact with humanity. “An animist believes that proper management of the spirit world can bring benefits, whereas improper management can bring calamity.” P.61 “Interaction with the spiritual world is an addictive behavior.” P.62
2. Naturalism – views the world as a closed system without the possibility of miracles. The denial of spiritual realities often leads to nihilism. “Nihilism denies the possibility of truth and ultimately find’s one’s own existence to be senseless. This leads many...into personal despair, which, left unbridled, leads to negation of personal morals and in many instances to suicide.” P.64 Ultimate confidence is placed in humanity, which fails. Naturalism does not provide any worth to the individual. “Is this all there is?” Some find their way back to animistic or spiritual worldview.
3. Biblical worldview – uses the revealed Word of God as the lens through which it views the world. It accepts demonstrational aspects of the sciences. It is also based on the reality of miracles and the spiritual realities of life after death. God is the Creator and also remains connected to His creation in a special way...the incarnation of Jesus the Christ. The Bible acknowledges an intermediary state between death and the resurrection but focuses on the resurrection. A belief in the spirits of the dead or ghosts is not within the Biblical worldview. See Hebrews 9:27, Philippians 1:23. Biblically there are only two categories of spirits: holy angels and the fallen angels. Colossians 2:8

### **Exorcism of the evil spirits (demons)**

The word exorcism comes from the Greek word *ekballō*, which means “to cast out.” The Rite of Confession and Absolution does just that. Satan and sin are cast out with the words of the Gospel.

What does 1 John 3:8 say to whom can we turn for help and why?

The works of the devil are cast away in the work of Jesus. Holy Absolution is the work of Jesus, and where the light of Jesus stands, evil must flee.

What does an exorcism look like? Pgs. 134f.

- The Rite of Absolution is just the beginning.
- Invocation of God’s name
- Baptismal remembrance and the assurance God has spoken

What different views are there concerning Baptism? Ie. From whom does Baptism derive its power?

“To someone undergoing great spiritual doubt, such a gift is a great defense against the lies of Satan.” P.135

- Prayers of protection and promise
- Singing exorcistic hymns (see addendum in book)
- Scripture and sermonettes
  - What do the following texts declare to the person experiencing the exorcism as well as to the demons?
  - John 14:12-17
  
  - Mark 16:15-20
  
  - Matthew 18:18-20
    - “...an exorcism should not be performed in isolation. At least one or more other Christians should be supporting the exorcist with their prayers. Hence, “Where two or three are gathered in My name, there am I among them.” P.138
  
  - John 12:31-32
  
- The Lord’s Prayer
- The individual can speak a prayer to Jesus for deliverance from sin, death and the devil using his/her own words.
- End with an exorcistic hymn
- “Depart in the name of Jesus Christ.” Jesus has defeated sin, death and the devil. There is no reason for a Christian to fear or doubt the faithfulness of Jesus.

Continued release and peace comes from ongoing pastoral care and catechesis in the Word of God, reception of the Sacraments, and participation in the fellowship of the Church, including a life of ongoing confession and absolution. “Our only freedom from the devil and his demons is found in Jesus and the place where He has promised to be, the Church.” P.141