

**DEMON-POSSESSION AND DELIVERANCE:
A STUDY OF THE ATTITUDES OF SOME BAPTIST PASTORS.**

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ABSTRACT

This research is a study of attitudes of some Baptist Pastors toward Demon Possession and deliverance. The researcher considers deliverance ministry as one of the indispensable ministries in the Church. The study therefore aims to examine not only the attitudes but also the role of Baptist Pastors in the deliverance ministry of their churches in view of the wide spread of demonic activities in our present day. The study will arouse the interest of the Baptist Pastors and theological institutions to the need of this ministry through challenges and recommendations.

The work is divided into six chapters: Chapter One is introductory chapter. The chapter deals with the research problem, the necessity of the study, the method employed to achieve the aims of the study, the delimitation of the study, and definition of some important operative terms.

Chapter Two is a study of Old and New Testaments perspective concerning demon-possession and deliverance. The theological conception of demons among the Israelites is studied. Demonism and demon possession and deliverance in the Old Testament are also examined. The chapter concludes with a study of demonism, demon possession and deliverance in the New Testament.

Chapter Three of the work focuses on what books, unpublished articles, and journals say on demonism, demon possession and deliverance. Other relevant ^{sub-topics} sub-topics examined are symptoms and evil of demonic possession, the meaning and the need of deliverance ministry in our contemporary society.

Chapter Four contains the result of the field study. The result shows that many Baptist Pastors believe in demon possession. Many also believe that demonic victims should seek deliverance from the church only. However, the involvement of Pastors in practical ministration of deliverance is found discouraging.

Chapter Five deals with examination of Pastor's role in deliverance ministry of the Church.

The theological background of role is examined, while Christ's dealing with demon possessed people is considered ^{as} a basis for a pastor's role in dealing with demonic victims in deliverance ministration. The role of the Pastor in preaching, teaching, counselling, restoration and nurturing of the liberated person are also examined.

Chapter six of the study gives conclusion and recommendations.

B. Recommendations

This research on "Demon Possession and Deliverance: A Study of the Attitudes of some Baptist Pastors" serves as a foundational work for further study on the topic. This research is neither a thorough nor a comprehensive study of the attitudes of Baptist Pastors on Demon Possession and Deliverance. This is because many Pastors who ought to receive the questionnaire could not be reached. Out of 30 Pastors served with questionnaires, only 17 Pastors returned their questionnaires.

Another problem discovered on the course of this work was that no question was asked to find out how many pastors have indeed involved in practical ministration to a demon possessed victim. This question if asked would have assisted the researcher to better assess the practical involvement of the Pastors questioned. Based on this and some other challenges from the research, the researcher wish to recommend the following:

Why did you not find out?

Why not asked?

1. That a more thorough and more comprehensive research be undertaken by other spirit-led researchers. The researcher believes that there is a need of a more thorough and comprehensive research that will help in better assessment of the Nigerian Baptist Pastors' attitudes on demon possession and deliverance. This very study and the subsequent ones should help us as a denomination to assist our pastors on the field in whatever way, that they may know that deliverance ministry is a needed ministry in our churches.
2. In view of our present day demonic phenomena, it is now over-ripe for our Baptist Theological Institutions to make a study in demonology and deliverance part of the curriculum. This course should be both theoretical and practical in design and should not be made elective. The course should also be taught by competent lecturers with theoretical knowledge and practical experience in deliverance ministration.

3. Considering the Biblical warning in 1 Timothy 4:1-2 and the prevalence of religious cults, occultic groups, and general demonic activities in our homes, Churches, schools, and society today, it is very imperative and expedient for every local Baptist Church to incorporate deliverance ministration into her already existing ministries. This ministry will take care of people with demonic problems through counselling, practical deliverance ministration and discipleship of liberated victims.
4. No Church with a pastoral authority can have a meaningful and effective deliverance ministry if the pastor is not supportive. As a result, deliverance ministry should be consider part of the pastoral ministry by the Church. Pastors on their own part should not repel the ministry due to crude way some other ministers engage in it. Pastors should understand that the "miraculous expulsion of demons in Jesus name is the birthright of every child of God."⁴
Pastor should humbly learn about the operation of this ministry through books or through fellow Christians. They should organize it and make it work through their involvement.
5. Deliverance ministration is a powerful ministry. It can be very tedious and burdensome. In view of this, it is advisable for every pastor to have deliverance team. The team should meet each week to fast and pray. The team should exist and operate under pastoral authority.
6. Deliverance ministry is not a new ministry. It is as old as New Testament. However, the ministry is new to many Baptist churches. It is on this note that it is recommended that teaching about this ministry be properly done so as to sell the ministry to the churches.

⁴ Gross, Miracles, Demons, and Spiritual Warfare, p.121.

7. Finally, it is as a matter of importance recommended that files should be kept for every victim of demonic possession or affliction. This is important because it will help the church to keep records of all her clients with demonic problems. It will help the church also to assess her success or failure in this ministry. Moreover, it will help the deliverance team to monitor the recovery and the spiritual growth of the victim. Finally, it will serve as a reference for future use.