

Exorcism And Deliverance

Rev. Dr. Martin Israel

Exorcism and deliverance involves two distinct processes, the breaking of a link between a discarnate entity and the individual and the lifting up of the entity, which is in fact an unquiet spirit of someone who is dead, to God the universal creator, who loves everyone he has made no matter how evil they were when still alive in the flesh. This obviously entails a belief in survival of a part of the person, which is called the soul.

Not everyone has this belief, for instance atheists and agnostics who have no doubt that the body is all there is to one. Some sort of religious belief is necessary and no one religion is more preferable than another. Of course, fundamentalists know that they alone are right and all the others are wrong! They hold that these doomed people are destined to go to hell, a place of complete emptiness because the souls there cannot make contact with one another. The loneliness is unbearable.

It is not surprising that such a spirit clings to the soul of someone with a living body. There at least it can find a home. If a person is of good character they would never reach this state because the natural onward movement of the soul would ensure that it was unattainable by unquiet spirits.

I have no doubt that all of us here are very unlikely to be available to spirit attachment because our souls, the characteristic part of the personality that makes each individual unique, are in good order. We have to do our best in all situations and show love to those whom we meet in a day's work. I have little doubt that our after-life state is governed by our actions in the present moment. This brings us to the second consideration, deliverance. Once the entity has been raised to God's love it is directed forth to that place which God desires. I doubt whether it becomes an angel, and I believe it continues its journey in human form.

This is undoubtedly a controversial subject but I personally believe that the soul is reborn on this planet. This is called reincarnation. Of course, it may continue its way elsewhere in the universe but in our own solar system the earth is alone habitable.

It must be admitted that the three Semitic religions, Judaism, Christianity and Islam, reject reincarnation outright. They tend to believe that we have one life only and the believer may end up in heaven if they are good enough, but the infidel is destined for hell. The other two religions, Hinduism and Buddhism, accept it as part of their faith. Without attempting to canvass the issue, I personally accept reincarnation with a sense of relief. I believe that I am outside the bounds of hell but hardly fit for heaven and the same applies to the people whom I know. Fortunately there is an intermediate zone, which is called purgatory. This is defined by the Roman Catholic Church as a state or place in which the souls of those who have died in a state of grace are believed to undergo a limited amount of suffering to expiate their venial sins.

I see purgatory as a zone of soul growth. All life is suffering, as the Buddha taught. He diagnosed this as being a result of selfish desire and prescribed the treatment as renunciation of craving by living a noble life of decency, honesty and care for others. Interestingly, he did not mention God at all in the 'four noble truths' but in fact had a mystical experience when he sat under the Bo tree in a village in North East India. He experienced God in his transpersonal mode, in my opinion preferable to the personal

God of the Semitic religions. There has been no major war in Buddhist countries, which is more than can be said of Europe over the centuries of regional wars and two terrible world wars in 1914-18 and 1939-45.

Speaking nevertheless as a retired Christian priest, I see Jesus as the human face of God. Incidentally He was an excellent exorcist. There are quite a number of accounts of Him simply casting out demonic spirits from affected sufferers. An example of particular prominence is recorded in St. Matthew's Gospel¹ when He encountered two men possessed by demons and so violent that no one dared pass that way. 'Son of God' they shouted, 'what do you want with us, have you come here to torment us before our time?' In the distance a large herd of pigs were feeding and the demons begged Him 'if you drive us out, send us into that herd of pigs'. 'Go' He said. Then they came out and went into the pigs and the whole herd rushed over the edge and into the lake and perished in the water. The men in charge of them took to their heels and went for the town where they told the whole story and what had happened to the madmen. Then the whole town came out to meet Jesus; and when they saw Him they begged Him to leave the district. This account of the infestation of 'Gadarene swine', the incident having taken place in Gadara a town in Palestine, is a particularly spectacular example of Jesus' method of exorcism.

I need a more detailed method of approach, but I believe the ultimate result is similar because the essential agent is God, I being merely a servant who brings the infested person into His presence, breaking the link between the discarnate entity and themselves. No doubt Jesus' direct approach is concomitant with His special relationship with the Deity, but I believe that God is freely available to all who pray with all their heart and soul and mind and strength to God with a love that extends to their neighbour as to themselves.²

References:

1. The Gospel According To Matthew. Chapter 8. Verses 28-34.
2. The Gospel According To Mark. Chapter 12. Verses 28-30