

# The “Three Questions”

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*Wherever we go and whenever we speak, especially to our brothers and sisters who may have a bit more conservative approach we are asked three key and important questions. Thanks God that those three questions ARE asked because they help us keep our eye on the ball and firmly anchored in reality. Long ago the term “inner healing” was coined...too bad. We need a handle, but maybe it is time for a new one without some of the baggage. In any case – here is a quick look at a response to the three questions.*

### **1. Is "Sozo" found in the New Covenant – I thought I got all this when I was saved?**

There are many verses in the New Testament that we find ways to express in our culture. For example, the whole concept of a Sunday church "service" is our way of expressing gathering together and worshipping. "Getting saved" has evolved over time into the concept we have today. Sunday school is simply a way of teaching on a regular basis. All are reflections of our culture applied to biblical truth and commands.

Sozo is simply a reflection of how we might choose to walk out New Testament commands and mandates such as:

- ✓ Those whom He foreknew, He also predestined to become conformed to the image of His Son (Rom 8:29)
- ✓ He who began a good work in you will perfect it until the day of Christ Jesus (Phil 1:6)
- ✓ Work out your salvation with fear and trembling for it is God who is at work in you, both to will and to work for His good pleasure (Phil 2:12)
- ✓ Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect. (Rom 12:1-2)
- ✓ Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness (Gal 6:1-2)
- ✓ God gave us the ministry of reconciliation...and He has committed to us the word of reconciliation. (2 Cor 5:17-19)
- ✓ And concerning you, my brethren, you yourselves are full of goodness, filled with all knowledge and able also to admonish one another. (Rom 15:14)

We are commanded to grow with respect to grace, to grow up in all things into Christ and to help others to do so. Part of the growing is to get things out of our lives that stand contrary to the work of God through us. You go from glory to glory and, with each step, often deal with putting to death the deeds of the flesh and the strongholds within the soul. We are transformed by the renewing of our minds.

### **2. Is there evidence of this ministry in the bible? Didn't Jesus just do things instantly?**

First of all, let me give a general response from the thrust of scripture. This ministry has to do with bringing people into wholeness and fullness in Christ (see above). So we should appeal to the multitude of scriptures where Paul both admonishes us to do that and help others to do that.

Secondly there are a lot of examples where dealing with demonic influence is a Christian experience. See number 3 below. Expelling demons is instant and can be lasting. However, the reasons the demons were there in the first place often have to do with strongholds in the soul that need to be dismantled because they provide convenient habitation for the demonic. This is done in accordance with what Paul teaches about his ministry:

✓ For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of 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, and we are ready to punish all disobedience, whenever your obedience is complete. (2 Cor 10:3-6)

Third, Jesus both did these things and taught us how to do them. Rather than write a long explanation I refer you to the web site [www.sozo.me](http://www.sozo.me) on the opening page left hand side where the questions is posed "So...did Jesus do 'inner healing'"? Just like Jesus taught about the kinds of people you encounter when you preach the good news, in Luke 15 when He is confronted by the scribes about His ministry style He teaches them about how He ministers in a similar set of matching parables. Only He does not explain these. Here is a quote from Freedom Tools.

In Luke 15 God lays out the four principal ways we get in trouble, His part in it and especially the different techniques that are at the heart of each issue type. Luke 15 contains four parables: The Lost Coin, The Lost Sheep, the Prodigal Son and The Older Brother. When you think of these being different kinds of issues in a person's life, they come to nuanced life with layers of applications and understandings, of equal parts prisoner and captive based problems. If you read them you will see a set of actors, amazing parallels and subtle differences. You will see each member of the Trinity portrayed.

When we add the fact that we need to deal with demons on occasion we find that about every issue we encounter can be placed in one of these categories. I use the acronym WESUD: *W*ounding, *E*ntanglement, *S*in, *U*ngodly beliefs and *D*emons.

Watch this.

#### ***The Lost Coin (Luke 15:8–10)—Wounding***

The coin was lost through no fault of its own. In life coins might be lost for many reasons. Maybe it was considered as worthless—dropped and never picked up again or missed; maybe it was neglected; maybe it was the victim of purposeful abuse. The act of being lost is traumatic to a lost coin and normally leaves a wound, memories, resulting scars and a warped interpretation of what happened that builds in the basic lies listed in Chapter 4. Where the coin ends up when it is lost is a place that is dark, hidden and probably filthy or unclean. People just walk past, unwilling to stoop and pick it up. Maybe you can see yourself in this parable and bring your own description to what it means to be a Lost Coin. God, as a woman (gentle nurture characteristic of the Holy Spirit), lights a lamp (brings revelation of truth), sweeps the house clean (removes the filth and pain), finds the coin and rejoices over it with friends and neighbors (restoration).

The primary ministry approach for a lost coin (wounding) is to *release* wound-based lies, to: (1) help the person define their pain and the lies they believe; (2) hear truth and release the lies; (3) to grant forgiveness as appropriate; and, (4) then to bless.

#### ***The Lost Sheep (Luke 15:4–7)—Entanglement***

The sheep wandered from the flock, perhaps through a combination of ignorance, naïve rebellion or enticed curiosity. It gets lost and for some reason cannot make its way back, perhaps entangled and ensnared as the old classic picture portrays. It is lost and confused, maybe it does not even know the danger that is prowling, "searching for someone to devour". It is easy prey for a passing wolf. God, as Good Shepherd (Jesus), knows the sheep is missing and places very great value on it. He leaves the rest and searches for the sheep, places it on His shoulders (takes the weight or guilt Himself without recrimination), and rejoices over it with friends and neighbors (restoration). Notice He does not blame or chastise the sheep, the entanglement itself did the teaching and warning.

Emotional-spiritual entanglements include: ungodly soul ties, binding self-vows, false covenants and agreements with darkness, self and external curses, generational iniquity, unforgiveness and its consequences, dabbling in the dark side, etc. The primary ministry

approach for a lost sheep (entanglement) is to: (1) recognize the nature and source of the entanglement(s); (2) *renounce* or confess it; (3) let Jesus take or bear it; (4) replace it with truth and a right agreement with God; (5) and then to bless.

### ***The Prodigal Son (Luke 15:11–24)—Sin***

The Prodigal Son openly rebelled, lived in sin and suffered torment. He lost his perspective, his “senses.” He went further than he planned, stayed longer than he wanted, and it cost him more than he could afford. It ruined him. When he came to his senses, repented on the inside, and took steps back home, his Father (God the Father) ran to him, kissed him, covered him (took away his shame), gave him a ring (restored position as son), and rejoiced over him with friends and neighbors (restoration).

The primary ministry approach for a prodigal son is to *repent* of sin: (1) to recognize the sin and come to an awareness about what it really is; (2) repent of it; (3) receive forgiveness and restoration; (4) and then to bless.

### ***The Older Brother (Luke 15:25–32)—Ungodly Beliefs***

The Older Brother story did not get a parable of its own, perhaps because the ungodly beliefs he represents are a part of every story. But, the Older Brother was unable to come into both intimate relationship with his Father and enjoyment of his inheritance because of his performance orientation. He did not know the Father and believed things about him that were false. The Father comes out to him, addressing the three main issues of ungodly belief: his false beliefs about his relationship to Papa God (“son”), his own lack of intimate relationship (“you have always been with me”), and his inability to enjoy the inheritance (“all that I have is yours”).<sup>[i]</sup> Then He invites him into the celebration (restoration) and loving fellowship within the family.

When we heal wounding, undo entanglements and repent of sin but still feel distant and unsatisfied, ungodly belief is almost always the reason. Our foundational sense of who Papa God is has been warped, of what Jesus has done is incomplete, and of the moment-by-moment uplifting presence of the Holy Spirit is missing. The primary ministry approach for the false and ungodly beliefs of the older brother is to *reveal* truth, to: (1) recognize the ungodly beliefs that interfere with relationship with God and ability to receive from Him; (2) get revelation about the truth; (3) repent; (4) declare the truth; (5) and then to bless.

That is Doing Kingdom Business in Sozo. The other tools can be seen as accelerated ways to get us to the point of doing such business combining biblical truths and modern understanding of psychology and brain science: Father Ladder, Presenting Jesus, Four Doors, The Wall, etc.

### **3. Can a Christian “have” a demon?**

Jesus and His disciples dealt with demons as a matter of course. We have it on the authority of all early writers who refer to the subject at all that in the first centuries all Christians were able by the power of Christ to deliver demoniacs (or energumens), and their success was appealed to by the early apologists as a strong argument for the divine origin of Christianity. For example, church father Tertullian (AD 155–230) illustrates the early church’s prevailing conviction and practice. Speaking of demons masquerading as gods, he addresses the pagans of his time:

Let a person be brought before your tribunals who is plainly under demoniacal possession. The wicked spirit, bidden speak by the followers of Christ will as readily make the truthful confession that he is a demon as elsewhere he has falsely asserted that he is a god.<sup>[ii]</sup>

This is a touchy subject. The first question we are always asked is, “So, is the movie the Exorcist true?” Which we ignore. But the second question is the telling one. “Can someone (or “I”) really be ‘demon possessed?’”

Much of the Christian confusion in answering “the question” stems from an unfortunate translation in the King James, where some were said to be “possessed” by a demon. “So,” the argument goes, “if I belong to Christ then how can I be possessed by another?” The Greek word translated “possessed,” as numerous better spoken authors have explained, is either *daimonizomai*, which carries a meaning of “demonized” without the ownership overtone, or *echo*, meaning several

different things, notably “with, accompanied by, or gripped by.” So we can be influenced without being owned, nudged without being overwhelmed, controlled without knowing it.

So let us keep that one in mind: “influenced without being owned.” Maybe I just rent out a room or grant an easement. This is everywhere in the New Testament. Paul and others tell us to overcome the snares, traps, lures, etc. of the devil (for example see: Some more examples include: 2 Tim 2:22-24, 1 Tim 4:1, Eph 4:26-27, Ps. 101:3; Luke 9:54; 22:31; John 8:43; 13:2; Acts 5:3; 1 Cor. 10:20; 2 Cor. 4:3; 11:3, 13; Eph. 2:1; 1 Tim. 3:6; 5:14; Heb. 2:14; James 3:14; 1 John 5:19).

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<sup>(i)</sup> Heb. 11:6; James 1:6–7.

<sup>(iii)</sup> Tertullian, *The Apology*, S. Thelwall, trans. (Whitefish, MT: Kessinger Publishing), Ch. 23.