

CHARLES H. KRAFT

I  
GIVE YOU  
AUTHORITY



MILES J. STANFORD

**I GIVE YOU AUTHORITY**, by Charles H. Kraft (Chosen Books [a division of Baker Book House Company], 1997, 349 pages).

Dr. Kraft is professor of Anthropology and Intercultural communication, at Fuller Theological Seminary. He was disciplined by the recently deceased demonist, John Wimber.

It is a sad indictment of Baker Books and Chosen Books, to have published a book such as this. The editor of Chosen Books, one Jane Campbell, must certainly be as rabid a charismatic as Dr. Kraft himself, who says of her in his Introduction, "Extra special thanks to Jane Campbell, faithful, conscientious and encouraging editor of Chosen Books."

On the back cover of the book the publisher quotes Kraft:

"Are you using Jesus' credit card? When Jesus came to earth, it was as if He carried a credit card from His Father with God's name at the top. As One under authority yet exercising the authority of God, Jesus did the most amazing thing after His resurrection: He passed on the authority in which He worked to His followers."

This book shows how to properly exercise authority we have been given through the Holy Spirit. When we awaken to our spiritual authority, every aspect of our lives will be transformed and freed from the oppressive but limited power of Satan. It is simply a matter of recognizing and using the great gift of authority we have from God in Christ, and opening ourselves to the power of the Holy Spirit.

As if that were not bad enough, Dr. James I. Packer has compounded the problem with his opinion.

Dr. Kraft's exposition of delegated divine power may seem simplistic to some, but all will find here much reality, much wisdom, much encouragement, and much to praise God for.

Inasmuch as this material fails to be in harmony with the rightly-divided Word of truth, it is not really Christian. It is based upon Jesus' pre-Cross ministry to Israel, His Kingdom Gospel.

A new phase of my life commenced in January, 1982. I began to see what it was like to assume that Jesus meant it when He said, "Whosoever believes in Me will do what I do..." (John 14:12).

I saw many people healed before my eyes because John Wimber and his ministry team members asserted the authority of Jesus over whatever problem people came with.

And in due time I began to claim the same authority, and to experience similar results. It became clear to me that for years I had been longing for the kind of authority and power we see in the pages of the N. T.

For 12 years I have been involved in what I call deep-level or inner healing. This ministry frequently brings me face-to-face with demons. Meanwhile Satan--who has less authority than we have--goes about his business of disrupting God's plans and tormenting God's people.

This book is dedicated to our being tools in God's hands to alert and instruct His people concerning the truths of this part of His Kingdom (pp. 13,14).

Dr. Kraft is ignorant of the fact that Satan is and always has been under the complete control of the sovereign God and Father of our Lord Jesus Christ; the servant often used in carrying out His eternal purposes.

The sad task of this Paper is to reveal the charismatic craziness of which this book consists, in toto.

In reality, Satan has little, if any, power or authority other than that granted to him by those who obey him, or their ancestors.

It is dangerous to misunderstand the presence and power of Satan by ignoring or denying his existence. This is the fallacy millions of Western Christians have fallen into. By ignoring him, they have allowed the enemy to do his work unchecked (pp. 30, 31). We know this really is our Father's world, even though Satan has control of it for the present (p. 42).

Again Dr. Kraft has Satan working unchecked, putting the blame primarily on Western believers, hence denying the sovereignty of God and the slavery of Satan.

My aim is to get believers cleaned up from their emotional problems and any demons they may be carrying, and bring them to a new understanding of who God made them to be. What a joy it is to watch people come to know who they are! (pp. 40, 41).

God has adopted us, chosen us, much as a childless couple chooses and adopts a child into their family. By His choice we are part of God's family.

So we stand in the universe as the adopted children of God Himself, given all the rights and privileges of family members (pp. 42, 44).

Dr. Kraft is not qualified to teach believers of their relationship to the Father, as he limits it to adoption. He should learn his own relationship correctly, before he can teach others. But his nefarious influence upon believers is even more extensive than this.

Suppose that after I have asked my secretary to run an errand and have given her the money to do it, I find out the next day that she has not carried out my request. If she continues to ignore what I have requested, I will have to do it myself.

That is what happened in the boat the day when the disciples and Jesus encountered the storm. I have suggested that I believe Jesus expected His followers to calm the storm themselves. He did not appreciate it when they woke Him up.

And later He expected them to feed the five thousand. How disappointed He must have been to have to do it Himself. How many people does Jesus heal directly because we do not participate? Or worse yet, how many go unhealed because we who have been commissioned to operate in Jesus' authority and power have neglected our responsibility? (pp. 105, 106).

Dr. Kraft is laying guilt upon believers for failing to perform Jesus' miracles!

I have experimented a lot in dealing with demons, and found that most of the experiments work. I have learned, for example, that during a deliverance session it helps, in keeping track of the demons, to lock each group in a spiritual "box" until all are collected and it is time to send them to Jesus.

This practice started as an experiment several years ago when we were in the middle of a deliverance session at the end of a class one day. The members of the class had to go home, and I wanted to pick up at the same place the next morning when class reconvened.

So without knowing how (or if) it would work, I commanded the demons into a box overnight. From this I learned of our authority to lock them up--an authority I have been able to use to good advantage over the years. Similarly I learned by experimenting that we can cut off the demonic communication system (pp. 109, 110).

One wonders if Dr. Kraft got the demon-boxing scheme from the late Dr. John Lawrence, who operated likewise at Multnomah.

I receive telephone calls regularly from a woman I will call Virginia. She lives at some distance from me and is engaged in spiritual warfare constantly. Though Virginia is in her forties, she has adopted me as her father, giving me legal rights in the spirit realm to protect and free her from demonic harassment.

It surprises me that when her husband uses his authority to attempt to free her, it often does not work. The demons respond quickly, however, when I assert the authority Jesus has given me.

In another case, I was working one day to free a young woman I will call Cathy (who has also adopted me as her father) from a demon. The demon had an especially strong grip on Cathy since her mother, who was in witchcraft, had dedicated Cathy to this spirit before or soon after she was born.

We were unable to break the demon's power until I said something to the demon like, "She calls me Daddy. So I assert my authority as her father to take away all your right given by her mother." This broke the demon's power, and we were soon able to banish him (p.122).

What became of the authority and power he claims Jesus gave him?

Through human allegiance and obedience to one or the other, God or Satan gain greater authority than otherwise to work in human affairs. If certain people, especially those with status, stand for God and against Satan, Satan will have a difficult time carrying out his will in the sphere of influence of those people. Likewise, if certain people stand for Satan against God, God will have difficulty doing what He wants to do within their sphere.

The ramifications of obedience affect the strategies of both God and Satan. The exercises of their authority in any given situation can be thwarted by a lack of human cooperation. God's plan for His people to enter the Promised Land had to be revised when they refused at Kadesh to obey Him.

Satan's working is frequently frustrated by God's. But even God does not get His own way all the time. He does not, for example, want anyone to go to hell, but apparently many will.

God wants great things to be done in the areas of evangelism, healing, deliverance and church-planting, but much of it does not happen because God's people do not cooperate adequately.

Jesus prayed that we, His people, would be one, as He and His Father are one. But this has not happened yet either. Apparently Satan, through the obedience of humans to his designs, has been able to frustrate many of God's plans (pp. 129, 130).

It is sadly evident that Dr. Kraft does not know our sovereign Father very well. As Samuel Chadwick said:

The smith holds the glowing metal, turning it lest the stroke fall too often on the same spot, directing the blows that they may descend at the right moment; turning, tempering, regulating till the metal is fashioned to the shape required.

So the Father holds the soul and regulates the stroke. Sometimes He makes the devil His hammer man. Satan strikes to smash. Our sovereign Father regulates the stroke, and turns his malice to our perfecting, and the devil sweats at the task of fashioning saints into the likeness of Christ.

Now Dr. Kraft takes us into the realm of cursing.

More common is "informal" cursing. This may happen through careless or angry words. Such negative statements as "I wish you [or I] were dead"; or "I hate you [or myself]"; or "You will never amount to anything"; or "you're worthless," especially if uttered by someone in authority over the person cursed, can convey enemy power into anyone who accepts the statement or prediction.

I was told by one of our ministry team members recently that he had to break a curse on a young woman put on her by her pastor! The pastor had happened to say something like, "Spiritually, you are a midget." Somehow

this statement, made by one in authority, dug its way into her to such an extent that Satan could use it significantly in her life.

In ministry my colleague treated those words as a curse and asked a fellow team member to stand in for the pastor, asking forgiveness on his behalf and renouncing the curse. At that time its power was broken and she became free.

The curse may go back to pre-birth, if the pregnancy was not wanted or if the parents wanted a child of the other sex. During pregnancy either parent may put a curse on the child by saying or thinking things like, "I wish I weren't pregnant," or "I hope there will be a miscarriage." It is amazing how much power the enemy is able to wield throughout a person's life when such words or wishes are uttered (pp. 230, 231).

Since we as Christians have the authority to speak empowered words, we need to be very careful how we talk, especially when we are angry, lest we curse others or ourselves.

But it is appropriate to curse germs, viruses, and whole diseases when praying for healing. I have done this on several occasions, especially with "big ones," such as diabetes, arthritis or cancer (p. 235).

There is no limit to the lying wonders that flow from the inflamed imagination of the charismatic "deliverer." It is like listening to little boys, playing "cops and robbers"

It is plain from history, and from the fact that many people today are being healed of physical maladies, that the authority to heal is still present. Marvelously gifted people like Benny Hinn, Pat Robertson and his associates on The 700 Club, my colleague Peter Wagner, and many others are active in physical healing.

Several years ago Paul Yongi Cho, pastor of the world's largest church in Seoul, Korea, sent a woman suffering from degenerating hip bones to Peter Wagner for prayer.

He took authority over the physical problem and brought healing to the woman. She announced it by giving us her crutches, which she needed badly when she came, and walking out of our office without a limp (p. 239).

Those of us with gifting in deep-level healing see many physical healings in the process of doing inner healing. In dealing with deep-level hurts, the Holy Spirit gives us authority to go back deep into people's past and bring healing.

Usually through picturing led by the Holy Spirit, we can help people revisit the hurtful event and picture Jesus in it. It is true that Jesus was there at the time they were hurt, even though they were not aware of it. This experience of Jesus' presence in the event is usually very healing.

As the person pictures the event, allowing himself or herself to feel the emotional pain, Jesus usually leads the person right through the pain, taking the problem and pain on Himself and bringing about a radical change of attitude. Jesus died for our wounds as well as for our sins (p. 242).

Imagination comes in very handy in the matter of charismatic visualization. As the little girl said as she was asked to define a lie, "A lie is an abomination to God, and a very present help in time of need."

In getting demons out of the believer, it is best to command the head demons to line up with their helpers behind them. Bind all helper demons to the head demons.

When they have no further rights, I like to ask Jesus or the angels to create a spiritual box to lock each group in. If any of the demons will not go into the boxes, this tells us they still have some right to stay. So we have to do more deep-level healing.

When they are all in their boxes, I send the boxes to the feet of Jesus and ask Him to separate the demons from the client as far as the East is from the West (pp. 247, 248).

Baker Book House, via Chosen Books, is responsible for publishing this type of senseless trash, and making it available to the Church. Remember Dr. Kraft's introductory statement:

This book is dedicated to our being tools in God's hands to alert and instruct His people concerning the truths of this part of His Kingdom (p. 18).

When these "healers" go this far into the land of lies, it isn't long before they go all the way.

The seventh area of authority is over death. If we get to do what Jesus did, as He promised, raising people from the dead is included. Indeed, Jesus commanded His disciples to do so as He sent them out into ministry: "Heal the sick, bring the dead back to life, heal those who suffer from dreaded skin diseases, and drive out demons" (Matt. 10:8).

I have not had this privilege yet [!], but I know at least two people who have. And David Pytches records more than a dozen contemporary examples in his book *Spiritual Gifts in the Local Church* (Bethany, 1985), culled from various sources, of people who had been raised from the dead. One story, taken from Albert Hibbert's 1982 biography of Smith Wigglesworth, reports "fourteen occasions when the dead were raised during Wigglesworth's ministry (pp. 253, 254).

Now for the church demons!

Church buildings are primary targets for demons, since by infecting them, demons can cause disruption in God's camp. Church buildings should be cleansed regularly in case people have carried demons on their persons, or if demons have gained the right to enter by some other means.

When demons get into churches, there are certain places they seem to congregate more than other places. A friend with the gift of discernment, who has been involved in cleaning several churches, finds that the three greatest concentrations of demons are in the nursery, in the part of the church office where the records and offerings are processed, and in the musical instruments.

Demons are also frequently present in the library and around the pulpit. At one church powerful demons of depression were found working at every entrance of the building. In attempting to rid at least one church of these demons, my friend found they would not budge when he commanded them to leave. They would leave only when the pastor asserted his authority over them.

In addition to the ability of demons to contaminate church buildings, they can infest the furnishing of the church. In churches where families have purchased pews or windows, enemy agents can be given rights to those items by virtue of their rights in the families--unless, of course, the authority of Jesus has been used to cleanse them.

I have already suggested the possibility of a carpet being infested. And we have noted that musical instruments are a likely place for demons to hang out. So are the seats of disgruntled choir members--or, for that matter, discontented members of the congregation.

At one of my seminars, the leader of a Christian musical group reported a dramatic change in the results of their concerts when they blessed the instruments. The blessings probably broke any enemy power that was there, and added God's power (pp. 291, 292).

This charismatic madness is by no means confined to store-front folk--much of it is spawned by highly-placed seminary doctors.

Scripture does not answer all our questions as we assert the authority Jesus has trusted us with. So we experiment, praying all the while that we are not going beyond what pleases God, and we develop practices that are not explicit in Scripture but that work consistently to set captives free.

Often we are critiqued by those who feel we go too far. Usually these people have little or no experience, and would never launch out themselves to use the authority and power Jesus gives us.

A typical critique was leveled at me and several others recently by some well-meaning, thoughtful people who accused us of being unbiblical in our use of God's authority.

It is all right to critique ministries like ours for, as I said, that is how we learn, and how a science of the spirit realm will be developed. But these people had zero experience in most of the areas in which they found our approaches off-base. And, as nearly as I can tell, they do not plan to tackle these areas in practice, only in theory.

In meeting with one of these critics, I suggested that it was difficult to take his criticism seriously, given the fact that he had never faced most of the problems we deal with regularly in the ministry.

As we do, we soon run out of biblical information concerning what Jesus or the apostles did in such situations. So we are forced to use our own creativity under the guidelines of the Holy Spirit, and we do.

"When you have worked with 25 demonized people," I said to the critic, "and discover that you, too, must go beyond approaches specifically indicated in the Bible, let's talk again."

I continue to take criticisms like his seriously, but I will not stop working in Jesus' authority merely because people do not like what I am doing. If I must choose between helping a person to freedom by using approaches not found in Scripture (though not anti-scriptural), or else allowing that person to remain in bondage, I choose to help (pp. 310, 311).

Dr. Kraft does not only go beyond Scripture, but he does not even hold to what is according to the rightly-divided Word of truth!

Building on our awareness and the claiming of our rights, we can move to asserting our authority to change things. I have spoken of the authority God has given us to bless, bring healing, deliver from demons, and forgive.

I have also mentioned the canceling of enemy rights to places, property, artifacts, music and other things that have been dedicated to Satan. We have also discussed the authority to cancel rights obtained by curses, vows, sin, and in other ways. All these are charges brought about as we assert our authority.

Jesus used His authority at least once to change the weather. Maybe we can, too. I have experimented with this use of our authority. On two occasions the weather changed soon (one immediately, one later) after I commanded it to. I do not know if my command did it or not. On numerous other occasions, I have commanded the weather to change, and it has not!

Jesus also used His authority to multiply food. I have heard of at least three instances in recent years of the multiplication of food. One occasion in Colombia when some missionaries had prepared food in individual portions for a gathering of low-income people. If I remember correctly, about twice as many as they had planned for showed up, but each received an individual portion (p. 214).

Paul had a word for all of these dangerous "deliverance" ministries:

"Now I beseech you, brethren, mark them who cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ but their own body ['Heal me, deliver me, bless me, thrill me, empower me!'], and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17,18).

[Feb. '99.]

FAITH ACCEPTS QUIET GUIDANCE; ONLY  
UNBELIEF DEMANDS A MIRACLE.

*"Without faith it is impossible to please Him" (Heb. 11:6).*

