




JOHN LOREN  
SANDFORD

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**THE**  
**TRANSFORMATION**  
**OF THE INNER MAN**

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**Deliverance**  
**and**  
**Inner Healing**

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MILES J. STANFORD

# JOHN LOREN SANDFORD

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**JOHN LOREN SANDFORD** -- As noted in our previous Paper, "Demoniac Dementia," John Sandford, with his wife Paula and his son Mark (Denver Seminary grad), have a demon-deliverance and memory-healing Center in Port Falls, Idaho, called Elijah House. It was also noted that John is a disciple of the late Agnes Sanford, mother of "inner healing."

Of the seven books the Sandfords have thus far written, we will consider John's writing in two: The Transformation of the Inner Man (Bridge, Plainfield, N.J., 1982, 412 pages), and Deliverance and Inner Healing (Chosen books [Baker], 1992, 382 pages).

**THE TRANSFORMATION OF THE INNER MAN** -- This volume has sold over one-half million copies, and John says it "is used by many Christian colleges as a basic textbook for counseling and prayer." I trust these are all Charismatic schools; otherwise, so much the worse for the Church.

As the title would indicate, this material has primarily to do with inner, or memory, healing--and comparatively little to do with demon deliverance. It is not until page 300 that John says:

*We have not spoken of demons or deliverance anywhere else in this book, or in our previous two. So though we occasionally do exorcise (one Christian psychiatrist used to send patients regularly to us whenever he diagnosed them as inhabited, and the Lord would set them free), we very seldom say anything about Satan.*

**COMMANDMENT-BASED COUNSELING** -- All of the Sandford counseling, for whatever personal problem, is law-centered in general, and Fifth Commandment-centered in particular:

*God gives us the single basic key to life in the Ten Commandments and the Sermon on the Mount. They are God's description of how reality works (p. 86).*

*The fundamental, simple and single key to all Christian counseling is found in the Fifth Commandment: "Honor your father and your mother, as the Lord God has commanded you, that your days may be prolonged, and that it may go well with you in the land which the Lord your God gives you" (Deut. 5:16).*

*That single principle, that life will go well with those who honor their parents, and that life will not go well with those who do not, is sufficient to explain the root of every marital problem, every child-raising dilemma, every moral and immoral inclination (p. 88).*

**PARENTS ARE ALL** -- The totality of life is predicated upon how parents are treated, right from one's birth, if not before:

*Our life with our parents, or whoever raises us, is the root and trunk of our life. Whatever manifests in the present derives from the roots (p. 91).*

**REACTION-REGULATED** -- Any negative reaction toward one's parents inevitably and ultimately produces bad results in the life:

It is not the parents who are to blame...what is important is the child's reactions. In every way we have acted sinfully against our parents, we have set in motion forces that must be reaped, unless mercy prevents. We do not blame parents by seeing that root and trunk of all life is formed with them. There is always the counselee who must bear his own guilt (p. 92).

**RESPONSIBILITY IN TOTO** -- There is no limit to John's application:

Frequently, resentments lie totally beneath both the heart and mind, having originated either in the spirit in the womb or at birth (p. 102).

**INNER VOWS** -- Beware of the vengeance of the vow!

A woman came to us who could not give birth to a male child. Gynecologists could find no physical cause. We asked her concerning her life with her father. He failed to protect her from the vicious treatment of her brother. She remembered then her crying out, at age ten, "I'll never carry a boy child."

That was an inner vow, a directive sent through the heart and mind to the body. Though the conscious mind had long forgotten, the inner being had not. Though she now wanted to give birth to a boy, the earlier programming was still intact and functioning.

We took authority in Christ, knowing that whatever we loose is loosed (Matt. 16:19; 18:18). We commanded the body to forget that hateful order and to return to the original command of God, to subdue and fill the earth (Gen. 1:28). In prayer, we visualized [!] her being able to produce a healthy, normal baby boy. She did conceive and carry to full term a normal healthy son (p. 192).

**WOMB-WATER WOES** -- The perfect pre-birth environment was evidently not acceptable to pre-birth Paula:

Inner vows are as multifarious as people are. Some are complex, like the girl who refuses to put her head under water in swimming, but counsel discovers it has nothing to do with early swimming experiences and everything to do with a vow never to be at risk beyond her control.

In wife Paula's case, that vow had started in the water in the womb and had been strengthened by performance demands before she was able to answer them. Only now, years after the infilling of the Holy Spirit, and more years of seeing and praying over root causes, is she beginning to be free in the water! (p. 202).

**AGNES SANFORD** -- (Sanford and Sandford are too close to my name for comfort!) After ministering with her for some time, John Sandford continues to carry on her type of memory healing. A glimpse of the great faith healer:

Counselors must not abdicate their responsibility. The person's budding life is for that time dependent on our steadfastness in loving. We must not hand the person back solely to Jesus.

Agnes Sanford, the greatest faith healer of her time, came to us needing love to come out of her walls of depression and live again (after the death

of her husband). We couldn't believe this great saint needed us. We handed her back to the Lord in prayer. She went away crushed. She could move mountains by faith to give healing to countless others, and had no faith at all to receive from God for herself! (p. 221).

**TAKING THE FIFTH** -- Here is the law-bound retribution John spells out for the breaking of his favorite one-and-only Commandment--the Fifth:

Since Burt had judged his mother for obesity, he was bound to reap obesity. Who would be a more likely person through whom to reap than his wife? His judgment of his mother helped him first to draw to himself a woman who was likely to have a weight problem; then he pushed his wife to gain weight. His necessity to reap what he had previously sown was therefore returning to him like a mighty wind (p. 241).

**WOMB DOOM** -- Was there ever an all-knowing one such as this John Sandford?

By now the reader must understand [not I] that in our spirits we know and comprehend whatever is happening around us while in the womb, as John the Baptist in Elizabeth's womb knew Mary was pregnant and leaped for joy (Lu. 1:41-44). In her spirit in the womb Ann had judged her father and her mother for fornicating, and her father for drinking and adultery, and for rejecting her mother and her.

That doomed her to: a) reject someone (her husband) as she was rejected; b) drink; c) commit adultery. As she had hated becoming a person, so years later her girl-child within her triggered into her hatred for herself, and she subconsciously projected her self-hatred onto her unborn baby (p. 257).

**ARCHETYPE** -- According to the ever imaginative John Sandford, an archetype is a tradition or culture form by which "principalities and powers" can control people:

An archetype is simply a habit or practice not inside an individual but is the flesh of mankind. It is any developed way of thinking--a tradition, a cultural form, an empty philosophy, an habitual way of emoting and rationalizing--which can be clamped upon individuals (p. 302).

**HOMOSEXUALITY** -- Hence homosexuality is a "cultural form," an "habitual way of emoting":

We cannot teach concerning homosexuality without first presenting a basic teaching concerning not merely local demons, but principalities. For it is principalities and "world rulers of this present darkness" (Eph. 6:12) who used devices to entrap, blind and hold captive all homosexuals. We are speaking of world rulers of darkness who use empty philosophies and deceit (Col. 2:8) to overcome the minds and control the wills of homosexuals and lesbians (p. 301).

**DISPENSATIONALISM** -- And the same goes for poor old Dispensationalists!

Dispensationalism (an approach to theology that holds that miracles, tongues, signs and wonders ceased [robbed of all their fleshly fantasies!] about the time the biblical canon was established) has behind it another debasing archetype. Throughout history, whenever men have hardened their hearts

and refused to hear God, rationalizations, false loyalties, idolatries, and fleshly theologies have been built to justify rather than to receive (p. 305).

**DELIVERANCE AND INNER HEALING** -- When we come to this second book we notice something about the title: Deliverance [Demon] comes first. There is an interesting Charismatic fair trade act, or Charismatic cross-pollination involved here.

In 1989, Fuller's Dr. Charles H. Kraft published his Christianity With Power, having exclusively to do with demon deliverance. Several years later, having "discovered" John Sandford's 1982 book on inner healing (The Transformation of the Inner Man), Dr. Kraft published two almost identical books, both of which combined his demon deliverance with Sandford's inner healing: Defeating Dark Angels (1992), and Deep Wounds, Deep Healing (1993).

As sort of an exchange, John Sandford published Deliverance and Inner Healing in 1992. This book, which we are now to consider, consists almost totally of demon deliverance, with memory healing practically an unhealed memory! As we shall see (shudder), John Sandford and family now have wall-to-wall demons, right down to the door knobs! Everybody, everything: demons! He is now out-demoning the demonizers!

**JOHN'S PERSONAL DEMON** -- With John in character-control:

*Along the way I became inhabited by a demon. I possessed enough moral character and strength of spirit to fight the thing down [but not out], and encase it so that it had very little access to my thoughts and emotions. But there it was living inside me.*

*Within a week after I received the baptism of the Spirit, the demon surfaced and had to be cast out. The Holy Spirit could not tolerate that unclean thing so close to His domicile, and so forced it out of hiding where it would be cast away. When I was delivered of the demon it was Alice Fogg, the rector's wife, who took the lead in delivering me. Some of the finest demon deliverers I have known have been women (. 46).*

**THE TRANSFORMATION OF ADAM** -- Many of the demonists use some of the identification terms, such as position, crucifixion, resurrection, etc. But none of them understand the doctrine--all of them are blinded and disqualified by their anti-dispensationalism, and subjective "demonism."

*The Holy Spirit wants to baptize us more and more fully with the fire of the Lord until all our dross has been consumed and nothing demonic remains within our nature (p. 35).*

*Our sin nature is not to be cast away; it is to be transformed into the likeness of Christ (p. 41).*

**THE FRAGMENTATION OF THE CROSS** -- The Charismatics never comprehend the comprehensiveness of the Cross of Calvary!

*Inner healing is actually evangelism, a ministry to bring the Gospel to the parts of the believer's heart that have not yet believed and received salvation (p. 50).*

**INFANT PECCADILLO: ADULT TRAGEDY** -- If John Sandford and company don't heal and forgive your naughty child-person, you are in real trouble:

*Adults reap awesome results from sins sown against their parents when they were but infants and children (p. 58).*

**FIDDLING WITH ONE STRING** -- One (wrong) way: one (wrong) result:

*Whenever a person comes to us for counseling, for whatever problem, our route to healing is always the same. We listen to the details of the present problem, then look to see in what corresponding area the person failed to honor his mother and father (p. 56).*

**"IMAGINATIONISM"** -- John Sandford's imagination is limited only to the extent of his mental illness:

*We are not to let the mistakes of others deter us from the right use of the blessed gift of imagination [gift of the Spirit?]. The Holy Spirit uses imagination wonderfully, whether in inner healing or deliverance or any other endeavor. We do well to purify our hearts so that His employment of our imagination may result solely for His holy purposes. My son Mark is very effective as a counselor because he remains humble and open to the Lord's guidance by pictures he is given through imagination (pp. 80,81).*

**MARK'S SANCTIFIED IMAGINATION** -- For example, Mark writes:

*When a demon is present, I sometimes feel a sudden pressure or discomfort around me. Sometimes I see a vision (though not usually with my physical eyes). Sometimes that vision relates to something in the counselee's memory.*

*As I was praying for one woman, I "saw" a demon cracking eggs over her head. This seemed too silly to mention, but in obedience to the Holy Spirit I did. She responded that in her childhood, her sister would often tease her by cracking eggs over her head--a small reminder of the much larger picture of abuse and molestation she had suffered from others. The demon did not break literal eggs, of course, but it was a metaphor for the shame it continued to heap upon her as an adult.*

*Sometimes I feel in my body the same psychosomatic symptoms the demon has produced in its host. With one woman, I felt a mild pain in my stomach, which she confirmed as her own [they never fail to cooperate], and which I discerned as a demon of hostility. When I cast the demon out of her, my pain--and hers--ceased immediately (p. 146).*

Like father, like son. Now back to John.

**STEVE'S DEMON POWER** -- John believes Steve; do we believe John?!

*In Steve's family, power came through surpassing achievement. Without that, he might as well give up. Steve had to find power no one else had. He found it in the occult. Through the secret sciences [not very secret or scientific, for this Little Leaguer] he could learn what none of his siblings or friends had ever dreamed of.*

*So he asked demons to enter him and give him their power. Through them he could cast spells and make things happen that no one else could. He*

could even make his competitors ill or cause his Little League opponents to strike out or drop his fly balls. He could levitate objects or listen in on conversations three miles away (p. 96).

As either a psychotic liar, or just plain psychotic, I think this lad Steve is on a par with John!

**ELIJAH POWER-HOUSE** -- The Sandfords and staff of Elijah House are all very finely-tuned demonists:

At Elijah House we probably see fewer and milder demon "manifestations" during deliverance than more ministries, for the following reason: Disconnected from their energy source, they often come out with a whimper instead of a bang. By not insisting on manifestations, we provide them no megaphone by which to amplify their dying cries (p. 133).

Loren [son] says he often feels the hair on his body stand on end and a righteous anger rising in him toward the demon. Carol Brown, staff member, says that in the presence of demons she feels defiled and unclean and dizzy. Sandra Skinner-Young, one of our counselors, feels a force rush against her face, or a dizziness. Others say they feel a whirling sensation (p. 145).

**STATUESQUE DEMONS** -- John and all of his Charismatic compatriots are in over-demonic-drive: demons, demons, everywhere--and not a one is real:

A Christian psychiatrist friend Lee Griffin, and his wife, Cynthia, purchased a house on top of a mountain near Spokane. We lived at that time in Wallace, Idaho, about eighty miles away. One night soon after they moved in Lee called me, frantic, about 2 a.m. "Cynthia just ran down the hall screaming and leaped into my arms. Demons are after us. Come and help us!"

There was nothing for me to do but roll out of bed and drive up there. The Holy Spirit caused me to look at a long shelf high on the dining room wall. The Griffins had recently returned from a missionary stay in Ethiopia and, it turned out, brought with them souvenirs as gifts natives had given them. Unknown to them [but known to him!] these had come from witch doctors and occult uses and were serving as open invitations to the powers of darkness. "I'm not coming over here again," I said, "unless you burn all these statues and fetishes." They did, and the Griffins had no more demon invasions (p. 220).

**BELFRY DEMONS** -- John will find them, wherever and whoever they are!

Churches can be inhabited by local demons and ruling spirits. Near a small town where Paula and I served, a Pentecostal church was suffering a repeated pattern. The wife of every pastor who came to serve there died suddenly, some by disease [no healing?], one by tragic accident.

When we prayed, the Holy Spirit revealed to us a history of vituperation, jealousy and attack upon pastor's wives, which allowed a ruling demon to inhabit the church itself, thus to rule people's hearts. We prayed for that history to be healed, repenting of Christians' jealousies and malicious tongues. We exorcised the church and cleansed the place. The pattern ended (p. 222).

**THE WAR OF THE WARLOCKS** -- John tells of being "speared" by a warlock, during spiritual warfare on Vancouver Island:

Marilyn, who had a keen gift of discernment, prayed quietly for a few minutes. Then she grabbed forcefully at a spot on my back, jerking something out and away from me and letting out a scream in the process. Instantly I felt relief from pressure and pain. "What was it?" we asked. "It was a spear," she said when she had regained her composure, "an evil thing of Satan, sticking right there in John's back" (p. 260).

A friend was teaching in England. A pastor came to her with the word that three warlocks [male witches] had combined forces to try to hate him to death [What will these Charismatics think up next?!]. He was feeling the attack physically every day.

She asked the Lord what to do, and He [not my Lord!] said to her, Pray that the forces be reversed. So she did and, under the anointing of the Holy Spirit [not God the Spirit], "saw" their streams of attack being turned upon themselves. The very next day, all three warlocks were actually found dead. The Lord [of the flies] had let them reap their own hate (p. 322).

**HOLY WATER** -- Gird yourself--it can only get worse:

Holy water is an ordinary substance, plain water over which prayers of cleansing and consecration have been offered. (Some Christians add a pinch of salt.) [Be sure and take all of what John says with a pinch of salt.] Tom Stipe, pastor of Wheatridge Vineyard in Denver, invited me to visit his newly-purchased home. He had not yet felt comfortable there, especially in certain rooms.

As we walked through the house, the Lord revealed certain things to me about its previous occupants in the history of the place. [John's imagination is always more than adequate for any demand.] We took water, prayed over it and went through all the rooms sprinkling the entire place. This was a new experience for Tom. But we reveled in joy as we found the atmosphere of the house perceptibly lightened as we went from room to room (p. 223).

**HOLY COW!** -- Now we know, Harry!

When I was pastoring a small church in Kansas, I called on one of the farmers in my parish. I found him worrying over one of his best cows. She had been in the field when lightning struck close by. Though she was not actually hit, it had so terrified her that she refused or was unable to get up.

The farmer went to do some chores and left me with the cow. By the prompting of the Holy Spirit [John always blames these things on the Spirit], I squatted in front of her, looking steadfastly into her eyes and prayed aloud. I asked the Lord to heal her memories of the storm's terrors, and then I cast away a demon of fear. Then I went to help the farmer with his chores.

About a half hour later we returned to find the cow standing up and chewing her cud contentedly. The farmer slapped his hand on his forehead and

exclaimed, "Holy cow!" That cow remained normal, producing a healthy calf every spring. And from then on the farmer called her Holy Cow (p. 232).

**BEASTLY MEMORIES** -- What about elephants, John?

Another of my parishioners in the Kansas church had a pet beagle. The dog was friendly and approachable by an adult, even a stranger. But if a child came near, she was instantly hostile and became so frightened she would urinate on the carpet.

With the woman's permission, I took the dog onto my lap [took a chance there, all right] and asked the Lord to enter her history and heal her fear of children [how about her bladder?]. Then I cast away a demon of fear. Animals know and experience far more than we give them credit for. At times inner healing and deliverance are both needed and should work together. Memories need to be healed in animals as well as people (p. 235).

**HOBART FREEMAN** -- Evidently Hobart did not believe in animal rights. Onetime faculty member at Grace Theological Seminary, the late Dr. Freeman (refused medical treatment for his illness) had his Glory Barn in Indiana, where fellow Charismatics flocked from all over the country to have him cast out their "demons," "transferring" them into the pigs, cattle and horses installed in the Barn.

**I OBJECT!** -- Think of the mental condition of those who write books such as these, expecting readers to believe their contents. And yet, half a million or more Charismatics do--and all too many non-charismatics!

Objects also can be inhabited by demon powers. In late 1984 Paula and I were racing our editor's deadline to finish the book, Healing the Wounded Spirit. As we were trying to type up the final copy of the chapters on occult involvement, spiritism and exorcism, neither typewriter would work properly! We examined them and found nothing at all the matter with them. They were new, yet they would break down and refuse to type. Or they wouldn't start at all. Or they would not print what we typed [mighty unbrotherly].

Satan didn't want those chapters in print. So, feeling foolish but desperate enough to try anything, we laid hands on the typewriters and exorcised them! Immediately both machines worked without a hitch, and we finished typing the rest of the book in time for our deadline.

**CURSED COMPUTER CURSES** -- What are we to think of the editors of respected, Covenant, Baker Book House, infecting the Body by publishing, and profiting from, books such as these?!

Later Paula and I obtained two new computers, and were once again up against a deadline, each of us on a different book. Wouldn't you know [No], both brand-new computers refused to work correctly! While I worked on a chapter revealing the deceits of the flesh and Satan's entrapment of unwary Christians into fornication and adultery, my printer actually spat out two pages of curses at me! It wouldn't quit even when I entered the command, Stop Printing. Finally I had to unplug it (pp. 238, 239).

**ANDREA'S OWN DEMON** -- When it comes to child abuse, consider the plight of children in a demon-oriented family such as this:

A man came to our home on a Saturday morning. Paula and I had been counseling his wife, trying to convince her to return to him. But he was furious at us and sat on the end of our couch for three hours, berating us and threatening to sue us for alienation of affection.

We never thought of the possibility that anything demonic had been dislodged, else we would have immediately cleaned our home by prayer. But shortly thereafter I carried my daughter Andrea, then three years old, past the couch. She screamed in fear and pointed at the spot where he had been sitting. "That's bad. That's bad!" Thinking she sensed only an emanation [!] of his presence, we comforted her--and didn't think to pray and discern whether anything might be occupying our house.

Late that night our eldest son, Loren, then about twenty, came home and discovered his little sister paralyzed and gagging, being suffocated by a demon! He burst into our bedroom with Andrea in his arms, sobbing with fury and love and anger, and shouting, "No demon is going to get my little sister!"

We cast the demon off Andrea but could get no sense of peace that we had banished it from the house. The next day we went to a brother pastor, who joined his faith with ours and cast the thing away entirely (pp. 224, 225).

**JASON'S OWN DEMON** -- In his Acknowledgements (p. 11) John writes: "And our thanks to Jane Campbell and Ann McMath at Chosen Books [Baker] for their patience and encouragement [what about discernment?] as we have struggled to complete the writing and editing...."

A similar instance occurred one evening when I was ministering to the last counselee of the day. She said she thought she had a demon. I had not discerned anything and knew her to be somewhat dramatic. Nevertheless, to humor her, I wearily said words of exorcism. There were no signs of a demon leaving. But the woman said she felt better [that's what they all say] and left.

If I had believed she had been demonized, I would have carefully cleaned my office and home. (My counseling office at that time was down the hall from our living room.) [He's setting us up for something!] I did not. That night after supper, our then son-in-law Ron brought our grandson Jason, about two-and-a-half, for a visit.

Jason ran down the hall, and started screaming with fear, and came flying back shouting, "Bad. Bad!" The Lord opened Ron's eyes and he saw a demon standing in my office door. We bound it [duct tape?] and handed it into the care of the Lord's angels, and comforted Jason (p. 225). [I'm afraid Jason is going to require a little more than comfort.]

**CHOKERS AND JUMPERS** -- The Andersons, Dickasons, Wagners, Warners, Krafts, and all the rest of the Charismatic conglomerate, look pretty tame in comparison to the Sandfords. It is all Charismatic dementia, nevertheless.

Children sometimes cry out in the night, "Daddy, Mommy, there is a man in my room." Or, "There's a big dog." Many parents call back, "It's just your imagination. Go back to sleep." Even when there are no demons

present [!], this is a mistake. Unbelief, ridicule, or sarcastic scoffing tell a child that his or her imagination is not to be respected. This can hamper and destroy proper use of the imaginative faculties later on.

If a demon is present, such a response from parents leaves the child defenseless. Missionaries from African posts have told us it is not uncommon there for children and even adults to be choked to death by what they call "black wraith."

Paula and I have been jumped on in the night by demonic powers, paralyzing us so instantly that we could not move a muscle. [The cataleptics!] Knowing what to do, we said a silent prayer, "Jesus is my Lord, stronger than any demonic force." Eventually we could speak words and command aloud and force the demon off. But what of a child who does not yet know how to pray? (p. 226).

Be encouraged, Church. I believe the Lord allowed demons to jump on Paula and me many times that we might learn in the depths of our minds and hearts that He is stronger than any demon forces.

Dear brother John, the strength of the Lord Jesus Christ is known by the Word of God, not by means of jumping, or even green-eyed, demons:

"That through death [of the Cross] He might destroy [nullify] him that had the power of death, that is the devil. And deliver them who, through fear of death, were all their lifetime subject to bondage" (Heb. 2:14,15).

The Lord Jesus entered Satan's domain and destroyed his power forever, for faith, and for God. The Enemy cannot bar the exit of the people out of the house of bondage; nor, therefore, can he hinder the entrance of the people into the land of freedom. If the Lord Jesus died and rose for us and delivered us out of the one, we have died and risen with Him by faith, and entered with Him into the other. "For ye died, and your life is hid with Christ in God" (Col. 3:3). --F.G. Patterson

#### **INCUBUS DEMONS -- The final blow:**

An incubus demon poses as the Lord or as a benign and loving spirit in order to seduce women sexually. It may come to a Christian [Charismatic] woman and tell her that it is her right and joy as the bride of Christ to please Him by making love to Him physically!

The incubus demon then manifests itself to her so fully, disguised as a beautiful and desirable man, that it actually can make her feel its touch. It can arouse her and take her completely through a climax. She thinks she has enjoyed intercourse with the Lord Himself (p. 247).

We apologize for John, and refrain from sharing what he has related concerning a succuba demon, posing as a "lovely woman."

Dear friend, IT IS TIME FOR THE CHURCH TO HAVE HER EYES OPENED TO SEE ALL THIS CHARISMATIC CRAZINESS FOR WHAT IT IS!

[April '94.]