

有害邪灵：从恐惧到自由

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引言

大众对于有害邪灵的恐惧，既为普世基督教提供了契机，也带来了挑战。本文以圣经为基础，追溯西方基督徒长期忽视属灵世界的历史原因。相较之下，基督教在全球南方地区的传播，往往是透过驱除那些引发恐惧的邪灵。通过考察五旬节派对此议题所持的矛盾态度，本文主张：鉴于相关问题攸关生死，更应重视将基督徒从邪灵中释放出来的事工。在探讨相关困难之后，本文阐述了一种值得效法的事工模式。其目标旨在鼓励新加坡教会服事全球教会，抵挡效法西方物质主义与“方法崇拜”（methodolatry）的诱惑，转而带领教会回归福音的基本原则。

圣经基础

驱逐有害邪灵构成了耶稣事工的重要核心。当耶稣受洗时，神的灵降临在祂身上，并引导祂进入旷野，胜过撒但的试探。¹ 随后，耶稣开始宣讲：“天国近了，你们应当悔改。”² 每当耶稣宣讲天国的福音时，祂也医治各样的疾病，并赶出（希腊文 *ekballō*）那些带来伤害的鬼魔（*daimonia*，即次级灵体）。³ 耶稣教导时带着如此的“权柄”，以致众人都惊讶说：“他用权柄吩咐污鬼，连污鬼也听从了他。”⁴ 当法利赛人指控耶稣是靠鬼王赶鬼时，耶稣回应说：“若撒但能赶逐撒但……他的国怎能站立得住呢？……我若靠着神的灵赶鬼，这就是神的国临到你们了。”⁵

¹ 马太福音 3:16–17, 4:1–11; all biblical quotations are from the New International Version.

² 马太福音 4:17.

³ 马太福音 4:23–24.

⁴ 马可福音 1:27.

⁵ 马太福音 12:24–28.

耶稣也将这权柄授予门徒。祂设立十二门徒，“要他们常和自己同在，也要差他们去传道，并给他们权柄赶鬼。”⁶ 此外，另外七十二个人“欢欢喜喜地回来，说：‘主啊！因你的名，就是鬼也服了我们。’耶稣对他们说：‘我曾看见撒但从天上坠落，像闪电一样。我已经给你们权柄……又胜过仇敌一切的能力。’”⁷ 五旬节之后，教会持续增长，群众把“有病的人和被污鬼缠磨的人”带来，而他们全都得了医治。⁸ 彼得、保罗，以及福音布道家腓利（虽然并非使徒）也都曾赶鬼。⁹

初代教会应用了圣经的模式。特土良（Tertullian；约 165–220 年）指出，任何基督徒都能够驱魔（希腊文 *exorkizō*，意为以誓言约束）。¹⁰ 游斯丁殉道者（Justin Martyr；约 90–165 年）记载，鬼魔因听见有关耶稣的宣告而被制伏——祂是“神的儿子，是一切受造物中首生的那位；祂透过童贞女成为人，在本丢·彼拉多手下受苦并被钉十字架；祂受死，从死里复活，并升上天。”¹¹ 俄利根（Origen；约 185–254 年）则指出：“执行这项工作的大多数是未受教育的人。”这显明了“鬼魔可鄙的软弱；因为要胜过并将鬼魔从人的身体和灵魂中赶出去，并不需要那些善于辩论、并在信仰事务上极其渊博之人的能力和智慧。”¹² 历史学家拉姆齐·麦克马伦（Ramsay MacMullen）认为，基督教之所以能够传播至整个罗

⁶ 马可福音 3:14–15.

⁷ 路加福音 10:17–19.

⁸ 使徒行传 5:16.

⁹ 使徒行传 5:15; 8:6–7; 16:16–18; 19:11–12.

¹⁰ Andrew Daunt-Fear, “Deliverance and Exorcism in the Early Church,” in *Exorcism & Deliverance: Multi-Disciplinary Studies*, edited by William K. Kay and Robin Parry (London: Paternoster, 2011), 83.

¹¹ Justin, *Dialogue* 85.1–3, quoted in Oskar Skarsaune and Tormod Engelsen, “Possession and Exorcism in the History of the Church,” in *Deliver Us from Evil: An Uneasy Frontier in Christian Mission*, edited by A. Scott Moreau, Tokunboh Adeyemo, David G. Burnett, Bryant L. Myers, and Hwa Yung (Monrovia, CA: MARC, 2002), 67.

¹² Origen, *Contra Celsum* 7.4, quoted in Skarsaune and Engelsen, “Possession and Exorcism,” 68.

马帝国，乃是因为医治与驱魔使人对耶稣产生信心，并摧毁了人们对于希腊罗马诸神明能力的信仰。¹³

制度的退步

到了第四世纪，教会已从一个受迫害的教派发展为国家资助的机构，其领袖通过将医治和驱邪活动限制在专业人员手中，并对相关实践进行规范，以巩固自身权威。与此同时，精英阶层吸收了柏拉图式的身心二元论和禁欲主义，与此同时，有大量的挂名基督徒涌入教会，却仍沿用各种魔法咒语、以消灾避祸。¹⁴

到了十六世纪，如法国神学家约翰·加尔文（John Calvin, 1509–1564）的新教改革家主张神迹已经终止，并将罗马天主教有关神迹的宣称归因于迷信。¹⁵ 天主教当局则通过收紧认定标准予以回应。¹⁶ 一般信徒虽感到教会对他们的保护减弱了，却仍然惧怕邪灵。¹⁷ 这些因素交织在一起，助长了欧洲的猎巫运动（witch hunt），导致数以千计被指控为女巫的人遭到处决，并引发了对魔法信仰的反弹，使人们将其视为危险之事。¹⁸

¹³ Ramsay MacMullen, *Christianizing the Roman Empire (A.D. 100–400)* (New Haven, CT: Yale University Press, 1984), 108.

¹⁴ MacMullen, *Christianizing the Roman Empire*, 77, 114, 118; Philip Schaff, “Exorcism,” in *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, IV: Draeseke–Goa, edited by Samuel Macauley Jackson, Christian Classics Ethereal Library (Grand Rapids, MI: Baker, 1909), <https://www.ccel.org/s/schaff/encyc/encyc04/htm/ii.vii.htm#ii.vii>; Francis MacNutt, *The Healing Reawakening: Reclaiming Our Lost Inheritance* (Grand Rapids, MI: Chosen Books, 2005), 103.

¹⁵ Euan Cameron, *Enchanted Europe: Superstition, Reason, and Religion, 1250–1750* (Oxford: Oxford University Press, 2010), 207.

¹⁶ Jacalyn Duffin, *Medical Miracles: Doctors, Saints, and Healing in the Modern World* (Oxford: Oxford University Press, 2009), 12.

¹⁷ Skarsaune and Engelsviken, “Possession and Exorcism,” 76.

¹⁸ Cameron, *Enchanted Europe*, 288.

十八世纪启蒙运动期间，西方对自然规律的探索推动了人们对灵界的怀疑。精英阶层逐渐以物质主义解释取代了过去将疾病和精神失常归因于邪灵活动的观念。¹⁹

敬虔主义的余民

西方教会并未完全放弃驱魔。德国宗教改革家马丁·路德（Martin Luther, 1483–1546）在其《洗礼礼仪（Order of Baptism）》（1523、1526）中纳入了驱魔礼仪。²⁰ 路德于 1529 年创作的圣诗《主为坚固保障（A Mighty Fortress Is Our God）》反映了他的宇宙观：“纵使这世界充满魔鬼，威胁要将我们毁灭，我们也不惧怕……圣灵与恩赐属于我们……祂的国度永远长存。”²¹ 路德在德国的敬虔主义继承者，后来影响了英国循道宗创始人约翰·卫斯理（John Wesley, 1703–1791）。卫斯理不仅为病人祷告医治，也曾赶逐邪灵。²²

随着民间巫术持续存在，人们对于得释放的需求也始终存在。1841 年，曾受姨母影响接触巫术的戈特莉宾·狄图丝（Gottliebin Dittus），在奉耶稣之名祷告时失去知觉而倒下。路德宗牧师约翰·克里斯托夫·布伦哈特（Johann Christoph Blumhardt, 1805–1880）

¹⁹ Andrew Delbanco, *The Death of Satan: How Americans Have Lost the Sense of Evil* (New York: Farrar Straus and Giroux, 1995), 14.

²⁰ *The Order of Baptism* (1523), 197–206, and *The Order of Baptism Newly Revised* (1526), 207–211, in *Works of Martin Luther: The Philadelphia Edition*, vol. 6, by Martin Luther, edited by Paul Zeller Strodsch (Philadelphia, PA: Muhlenberg, 1932); Jussi Koivisto, “Is Evil Inevitable for Creation and Human Life? Studies on Martin Luther’s Biblical Interpretation” (Ph.D. diss., University of Helsinki, 2012), 13, 172.

²¹ Martin Luther, “A Mighty Fortress Is Our God” (1529), translated by Frederic Henry Hedge, Hymnary.org, https://hymnary.org/text/a_mighty_fortress_is_our_god_a_bulwark.

²² Jonathan Strom, “Problems and Promises of Pietism Research,” *Church History* 71, no. 3 (2002): 540, <https://doi.org/10.1017/S0009640700130264>; Brian Stanley, “The Evangelical Christian Mind in History and Global Context,” in *Every Leaf, Line, and Letter: Evangelicals and the Bible from the 1730s to the Present*, edited by Timothy Larsen (Downers Grove, IL: IVP Academic, 2021), 301; Donald W. Dayton, *Theological Roots of Pentecostalism* (Grand Rapids, MI: Francis Asbury, 1987), 118.

后来回忆说：“过去一切被视为最荒诞民间迷信的事物，竟从童话世界跨入了现实。”²³ 经过长达十八个月、借着祷告、禁食和研读圣经展开的“争战”之后，那些鬼魔最终“咆哮着”宣告：“耶稣是得胜者！”村民们听见“投入深渊去吧！”的“凄厉呼喊”后，弃绝了巫术，而随之而来的复兴更吸引了来自世界各地的访客。布伦哈特祷告说：“我渴望另一场圣灵的浇灌，另一次的五旬节……初代教会的恩赐与能力啊，我何等盼望它们再次归来！”²⁴ 布伦哈特后来启发了许多人，包括十九世纪前往加纳的敬虔主义宣教士，以及二十世纪的荷兰布道家彭柯丽（Corrie Ten Boom）、美国天主教灵恩运动领袖法兰西斯·麦格纳（Francis MacNutt），以及美国葡萄园运动创始人温约翰（John Wimber）。²⁵

圣经作为指引手册

这些前往加纳的敬虔主义宣教士展现出一种模式。由于敬虔主义者将世界视为一场宇宙性的属灵争战，他们并未简单将非洲人的信仰视为迷信；然而，他们既没有驱逐那些令人恐惧的邪灵，也未能辨认加纳文化中所蕴含的“上帝踪迹”（*vestigia Dei*）。²⁶ 自 1850 年代起，宣教士们一开始将圣经翻译为当地语言，加纳信徒开始效法圣经中的模式，以此

²³ Blumhardt, quoted in and translated by Birgit Meyer, *Translating the Devil: Religion and Modernity among the Ewe in Ghana* (Trenton, NJ: Africa World Press, 1999), 48.

²⁴ Friedrich Zündel, *The Awakening: One Man's Battle with Darkness* (Farmington, PA: Plough, 1999), 42, 50, 160; Christian T. Collins Winn, “Seeing What Jesus Can Do: The Blumhardts and the Healing of Creation,” *Christian History* 142 (2022): 26–27.

²⁵ Corrie Ten Boom, *Defeated Enemies* (Fort Washington, PA: CLC Publications, 2008), 10; Meyer, *Translating the Devil*, 46; Stanley, “Evangelical Christian Mind,” 301; MacNutt, *Healing Reawakening*, 167–70; Francis MacNutt, “The Struggle to Recover Healing,” *The Healing Line*, no. April/May (2008): 3–4; Michael W. Cuneo, *American Exorcism: Expelling Demons in the Land of Plenty* (New York: Doubleday, 2001), 95.

²⁶ Meyer, *Translating the Devil*, 9, 83, 109, 138; Simon Chan, “Whither Pentecostalism?” in *Asian and Pentecostal: The Charismatic Face of Christianity in Asia*, edited by Allan Heaton Anderson and Edmond Tang, rev. 2nd ed. (Oxford: Regnum Books, 2011), 473.

来寻求保护，并随后将那些灵体归类为可以被驱逐的邪灵。²⁷ 由本地信徒领导、属于不同宗派的教会，纷纷将赶鬼释放事工（deliverance；源自拉丁文 *de*，意为“离开”，以及 *liberare*，意为“释放”）纳入教会。²⁸ 到了二十世纪，赶鬼释放事工甚至透过非洲移民教会回流至德国。²⁹

即使那些以加尔文主义、恩赐终止论（cessationist）以及启蒙运动思想为透镜来阅读圣经的宣教士，也未能阻止非西方归信者察觉圣经世界观与本土宇宙观之间的相似之处。冈比亚裔天主教神学家拉明·珊拿（Lamin Sanneh）区分了“经过启蒙运动塑造后被消毒、被简化的基督教世界”，以及非洲人所处的“更广阔的世界”——“人们被一个活跃而危险的灵界所包围，因此必须持续而警觉地加以干预，才能得享平安与完整。”³⁰ 在埃塞俄比亚，基督徒透过诵读圣经、唱赞美与得胜歌曲，并奉耶稣的名斥责邪灵来驱赶邪灵。³¹

类似的故事也发生在亚洲。在中国，倪柝声（Watchman Nee）与宋尚节（John Sung）虽然都是透过循道宗接触基督信仰，却选择效法福音书与使徒行传中的模式。³² 美国长老会宣教士倪维思（John Nevius, 1829–1893）在目睹中国信徒成功赶鬼之后，重新审视自己的世界观。倪维思指出，中国与美国导致邪灵附身的因素存在相似之处，而当时

²⁷ Philip Jenkins, *The New Faces of Christianity: Believing the Bible in the Global South* (Oxford: Oxford University Press, 2006), 4.

²⁸ Cephas Narh Omenyo, *Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana* (Zoetermeer: Boekencentrum, 2002), 255; Opoku Onyinah, *Pentecostal Exorcism: Witchcraft and Demonology in Ghana* (Blandford Forum: Deo, 2012), 2.

²⁹ Claudia Wahrlich-Oblau, “Material Salvation: Healing, Deliverance, and ‘Breakthrough’ in African Migrant Churches in Germany,” in *Global Pentecostal and Charismatic Healing*, edited by Candy Gunther Brown (Oxford: Oxford University Press, 2011), 61–80.

³⁰ Lamin O. Sanneh and Joel A. Carpenter, *The Changing Face of Christianity: Africa, the West, and the World* (Oxford: Oxford University Press, 2005), 7–8.

³¹ Amsalu Tadesse Geleta, “Demonisation and Exorcism in Ethiopian Churches,” in Moreau et al., *Deliver Us from Evil*, 100.

³² Hwa Yung, “Pentecostalism and the Asian Church,” in Anderson and Tang, *Asian and Pentecostal*, 40; Robert Menzies, “Pentecostals in China,” in *Global Renewal Christianity*, vol. I, Asia and Oceania, edited by Vinson Synan and Amos Yong (Lake Mary, FL: Charisma House, 2016), 69, 81, 89.

通灵术在美国也相当盛行。虽然倪维思对宣教学产生影响，但西方人却一直忽视他的鬼魔论（demonology），直到如彼得·魏格纳（C. Peter Wagner）与查尔斯·克拉夫特（Charles Kraft）的“第三波”五旬节派信徒重新发掘倪维思的著作。³³

在韩国，十九世纪的长老会与循道宗信徒将当地的灵体重新诠释为邪灵。宣教士妇女以及韩国的“圣经妇女”（Bible women）——其中有些人曾是民间宗教仪式的专家——透过读经、祷告和唱诗——如《我灵务要堤防（My Soul, Be on Thy Guard）》和《我时刻需要祢（I Need Thee Every Hour）》——来驱逐邪灵。³⁴ 医治与赶鬼事工变得如此普遍，以致韩国长老会于1923年正式弃绝恩赐终止论。³⁵

类似例证比比皆是。在印度，许多不识字的基督徒透过教会中所讲述与歌唱的来学习福音故事；他们在经历耶稣是医治者、驱魔者、供应者、保护者和救主时，承认了祂“凌驾于一切神明之上”所拥有的主权。³⁶ 在菲律宾，人们亲眼见证耶稣胜过那些曾令他们惧怕的邪灵，因此放弃过去所效忠的对象，转而效忠于这位新近认识、能够保护他们的神。

37

³³ John Nevius, *Demon Possession and Allied Themes: Being an Inductive Study of Phenomena of Our Own Times* (New York: Revell, 1896); Andrew Monteith, “The Ghosts of the Past: Reflexivity in Missionary-Missionized Relationships and John Livingston Nevius’ Influence on 20th Century Demonology,” unpublished essay, Indiana University, December 14, 2013, 4; John Halsey Wood, “John Livingston Nevius and the New Missions History,” *Journal of Presbyterian History* 83, no. 1 (2005): 23–40.

³⁴ Sung-Deuk Oak, “Healing and Exorcism: Christian Encounters with Shamanism in Early Modern Korea,” *Asian Ethnology* 69, no. 1 (2010): 95, 100, 104, 116.

³⁵ Sean C. Kim, “Reenchanted: Divine Healing in Korean Protestantism,” in Brown, *Global Pentecostal and Charismatic Healing*, 268, 270, 274.

³⁶ Finny Philip, “Christological Nuances in Bhil Pentecostal Theology,” in Synan and Yong, *Global Renewal Christianity*, 12–13.

³⁷ Julie C. Ma, *When the Spirit Meets the Spirits: Pentecostal Ministry among the Kankana-Ey Tribe in the Philippines* (New York: Peter Lang, 2000), 244–47; Julie Ma, “A Comparison of Two Worldviews: Kankana-Ey and Pentecostal,” in *Pentecostalism in Context: Essays in Honor of William W. Menzies*, edited by Wonsuk Ma and Robert P. Menzies (Sheffield: Sheffield Academic Press, 1997), 290.

五旬节派的矛盾态度

尽管圣经和宣教禾场中充满了驱魔与释放的见证，五旬节派对此始终抱持着矛盾态度。作为坚持按字面意思理解圣经的群体，五旬节派信徒无法将圣经中的邪灵视为精神疾病的象征。然而，他们却难以接受耶稣将人比喻为房屋的教导。这个故事显示，若一个人里面没有被圣灵充满，贸然将邪灵赶出可能存在风险；因为那邪灵可能会回来，并带着“另外七个比自己更恶的灵”一同回来。³⁸ 五旬节派因此运用空间性的思维模式，推论圣灵的充满能够保护信徒免受邪灵的侵入。³⁹ 然而，这种理解似乎同时排除了对非基督徒和已受圣灵洗之基督徒施行赶鬼释放事工的可能性。按照这样的逻辑，驱魔虽然完全适用于宣教禾场，却在五旬节派教会生活中几乎没有实际位置。

这种混淆部分源于将希腊文 *daimonizomai* 翻译为“被鬼附”（demon-possessed）。这一译法容易让人认为，既然基督徒属于耶稣，这个词就不适用于他们。然而，《武加大译本（Vulgate）》却将 *daimonizomai* 翻译为 *qui daemonia habebant*，即“那些有邪灵的人”。换言之，一个人可能拥有邪灵——并受其影响、压制、折磨或疾病侵扰——当却不必然代表这人被邪灵附身。⁴⁰

与《武加大译本》的记载相符，耶稣从一个神志清醒、足以进入会堂的人身上赶出了一个邪灵。⁴¹ 耶稣在会堂里释放一位受疾病之“灵”（spirit of infirmity）捆绑的妇女时，

³⁸ 马太福音 12:43–45.

³⁹ Stephen Hunt, “Deliverance: The Evolution of a Doctrine,” *Themelios* 21, no. 1 (1995): 11.

⁴⁰ Doug Lowenberg, “Demonization and the Christian Life: How the Devil Influences Believers,” *Enrichment* 18, no. 3 (2013): 89; George Paul Wood, “Discerning Best Practices in Spiritual Warfare,” *Enrichment* 18, no. 3 (2013): 104; J. Kwabena Asamoah-Gyadu, “Signs, Wonders, and Ministry: The Gospel in the Power of the Spirit,” *Evangelical Review of Theology* 33, no. 1 (2009): 41; Francis MacNutt, *Deliverance from Evil Spirits: A Practical Manual* (Grand Rapids, MI: Chosen Books, 2009), 74.

⁴¹ 马可福音 1:23–25.

称她为“亚伯拉罕的女儿”。⁴² 当一名叙利腓尼基妇人恳求耶稣使她的女儿脱离邪灵时，耶稣起初虽未答允，但却将这种释放称为“儿女的饼”。⁴³

新约表明，信靠耶稣并不意味着基督徒就能完全免受魔鬼的攻击。耶稣曾以天国作比喻：一位国王赦免了仆人所欠的债，但当那仆人不肯饶恕别人时，国王便把这“恶仆”交给掌刑的人受折磨。⁴⁴ 写给基督徒的书信也不断提出警戒：“不可给魔鬼留地步”⁴⁵、“要抵挡魔鬼的诡计”、⁴⁶ “务要抵挡魔鬼，魔鬼就必离开你们逃跑了”⁴⁷、“务要谨守、警醒，因为你们的仇敌魔鬼，如同吼叫的狮子，遍地游行，寻找可吞吃的人。”⁴⁸ 特土良还记载过这样一件事：一位基督徒妇女去看戏剧演出，回来后竟被鬼附。当人责备那鬼时，鬼辩称说：“我这样做完全合理……因为我是在自己的地盘上找到她的。”⁴⁹ 这些针对基督徒发出的警告，并没有明确说明圣灵的洗是否会提供额外保护。

虽然这表面上似乎只是一个语言学或释经学问题，但有关“被圣灵充满的基督徒是否可能受到鬼魔影响”的争论，其实源于特定的社会历史处境。二十世纪初期的五旬节派信徒大多缺乏教育和经济资源，因而在社会缺乏安全感。当其他基督徒批评他们的狂喜经验是受邪灵驱使时，五旬节派领袖便采取防御姿态，一方面坚持自己拥有从非基督徒身上赶鬼的权柄，另一方面坚持圣灵洗能够保护信徒免受鬼魔侵扰。⁵⁰ 1912 年，威尔士复兴

⁴² 路加福音 13:10–16.

⁴³ 马可福音 7:25–27.

⁴⁴ 马太福音 18:23–35.

⁴⁵ 以弗所书 4:27.

⁴⁶ 以弗所书 6:11.

⁴⁷ 雅各书 4:7.

⁴⁸ 彼得前书 5:8.

⁴⁹ Tertullian, *Shows* 26.1–2, Loeb, quoted in Dauntton-Fear, “Deliverance and Exorcism in the Early Church,” 78.

⁵⁰ Kimberly Ervin Alexander, *Pentecostal Healing: Models in Theology and Practice*, Journal of Pentecostal Theology. Supplement Series (Blandford Forum: Deo, 2006), 165.

家伊凡·罗伯斯 (Evan Roberts) 与洁西·宾-路易 (Jessie Penn-Lewis) 合著《圣徒争战：论欺骗之灵在上帝儿女中工作的教科书与得释放之道 (War on the Saints: A Text Book on the Work of Deceiving Spirits among the Children of God, and the Way of Deliverance)》。该书生动描绘邪灵如何侵入基督徒的身体，并主张某些被归因于圣灵的“彰显” (manifestations; 源自拉丁文 *manifestare*, 意为“显明出来”) 其实可能是邪灵的仿冒。五旬节派领袖则强烈谴责此书具有危险性，并进一步坚持圣灵的洗足以保护基督徒免受鬼魔侵扰。⁵¹

在二十世纪的大部分时间里，赶鬼释放事工在西方五旬节运动中始终处于一种尴尬的位置。到了 1940 年代，美国独立五旬节派人士如艾伦 (A. A. Allen, 1910–1970) 采用诸如播放“鬼魔尖叫录音”等煽情手法，使得宗派性的五旬节派信徒更加疏远赶鬼释放事工。后来，当奥罗尔·罗伯茨 (Oral Roberts, 1918–2009) 于 1960 年代尝试吸引中产阶级听众时，他以有关心理健康与财务兴盛的积极信息取代了驱魔事工。⁵²

最终，是一位拥有无与伦比学术资历的五旬节派人士——曾就读于剑桥大学、精通希腊文和拉丁文的学者叶光明 (Derek Prince, 1915–2003) ——打破了五旬节派对“受过圣灵之洗的基督徒也可能需要释放”这一观念的抗拒。这并非巧合：叶光明成长于驻印度的英国家庭，曾由一名印度教保姆照料⁵³，因而接触到充满灵体观念的世界观。在肯尼亚担任传教士期间，叶光明曾听当地人讲述驱魔的经历，却将这些故事暂时放入自己的“待

⁵¹ James Collins, “Deliverance and Exorcism in the Twentieth Century,” in Kay and Parry, *Exorcism & Deliverance*, 88.

⁵² David Edwin Harrell, Jr., *All Things Are Possible: The Healing and Charismatic Revivals in Modern America* (Bloomington, IN: Indiana University Press, 1975), 7, 50, 157.

⁵³ Brian Stanley, “From Plato to Pentecostalism: Sickness and Deliverance in the Theology of Derek Prince,” in *Studies in Church History*, 58: *The Church in Sickness and in Health*, ed. Charlotte Methuen (Cambridge: Cambridge University Press, 2022), 408.

定档案”；直到 1960 年代亲眼看见美国五旬节派信徒显露出邪灵的表现，他才重新加以正视。叶光明将“魂”与“灵”区分开来，并据此推论：尽管基督徒的灵属于耶稣，邪灵仍可能通过人的魂——即意志、理智和情感——进入并占据身体。⁵⁴ 他又运用法律隐喻，主张按照上帝的律法，邪灵可以借着罪取得权利，例如不饶恕，或接触巫术（**occult**；源自拉丁文 **occultare**，指隐秘的魔法）以获取知识或能力。⁵⁵

然而，许多五旬节派信徒至今仍对此议题抱持矛盾态度。1985 年针对美国神召会牧师的一项调查显示，85%的受访者认同基督徒可能受到鬼魔影响，但其中 37%从未在教会聚会中进行赶鬼释放事工。⁵⁶ 另一项 2006 年的调查则发现，62%的美国五旬节派信徒曾亲眼见证属天医治，但只有 34%的人见证过释放事工。⁵⁷ 2019 年，美国神召会发表的一份官方声明承认，基督徒可能受到鬼魔“压制”，但不会被鬼魔“附身”。该声明进一步指出：“若一个人悔改、离弃罪恶和属肉体的行为，抵挡试探，并呼求圣灵洁净和释放，那么他将获得得胜与自由。”然而，这份声明对于赶鬼释放事工本身在帮助信徒获得这种自由方面所具有的价值，却保持沉默。⁵⁸

⁵⁴ 帖撒罗尼迦前书 5:23；希伯来书 4:12.

⁵⁵ Derek Prince, *They Shall Expel Demons: What You Need to Know about Demons—Your Invisible Enemies* (Grand Rapids, MI: Chosen Books, 1998), 9, 38, 43.

⁵⁶ Margaret M. Poloma, *The Assemblies of God at the Crossroads: Charisma and Institutional Dilemmas* (Knoxville: University of Tennessee Press, 1989), 200.

⁵⁷ Pew Forum on Religion & Public Life, *Spirit and Power: A 10-Country Survey of Pentecostals* (Pew Research Center, October 2006), 5, <https://www.pewresearch.org/wp-content/uploads/sites/7/2006/10/pentecostals-08.pdf>.

⁵⁸ Assemblies of God, *Position Paper on Spiritual Warfare and the Believer* (2019), <https://ag.org/Beliefs/Position-Papers/Spiritual-Warfare-and-the-Believer>.

生死攸关

无论相关理论争论如何发展，许多全球南方的五旬节派信徒都与华勇（Hwa Yung）持相同看法：“牧养经验表明，基督徒确实有可能受到鬼魔影响。”⁵⁹ 一些西方基督徒也得出了类似结论，而他们往往是在跨文化经历中逐渐形成这一认识。

与叶光明一样，北美的法兰西斯·麦格纳（Francis MacNutt, 1925–2020）也拥有卓越的学术背景。他以优异成绩毕业于哈佛大学，获得神学博士学位，并被按立为道明会神父。在新教背景中经历圣灵洗之后，麦格纳于 1970 年代期间奔走于拉丁美洲、非洲和亚洲各地，积极推动并促进天主教灵恩更新运动在全球的发展。⁶⁰ 1974 年，道明会宣教士邀请麦格纳前往尼日利亚，希望他帮助当地神学生摆脱对“巫医”咒诅的“原始而迷信”的恐惧。然而，麦格纳最终得出的结论却恰恰相反：尼日利亚人拥有更符合圣经的世界观，也更准确地认识现实。麦格纳发现，当教会未能提供属灵保护时，基督徒往往会转向巫术寻求帮助。这些途径虽然可能带来暂时缓解，却实际上加剧疾病与痛苦。随着他发现即便是神父和修女也可能受到鬼魔侵扰，麦格纳呼吁教会停止将驱魔事工仅限于那些完全被鬼附的人，也不要期待基督徒单靠更努力地抵挡试探和操练属灵纪律便能获得自由。⁶¹ 有时候，

⁵⁹ Hwa Yung, “Case Studies in Spiritual Warfare from East Asia,” in Moreau et al., *Deliver Us from Evil*, 144; V. Ezekia Francis, “Spiritual Conflict in the Indian Context,” in Moreau et al., *Deliver Us from Evil*, 158; Geleta, “Demonisation and Exorcism,” in Moreau et al., *Deliver Us from Evil*, 102; Tertullian, *Shows* 26.1–2, Loeb, in Dauntton-Fear, “Deliverance and Exorcism in the Early Church,” 78.

⁶⁰ R. Andrew Chesnut, *Competitive Spirits: Latin America's New Religious Economy* (Oxford: Oxford University Press, 2003), 67, 72; Edward L. Cleary, *The Rise of Charismatic Catholicism in Latin America* (Gainesville: University Press of Florida, 2011), 30–39; Ogbu Kalu, *African Pentecostalism: An Introduction* (Oxford: Oxford University Press, 2008), 93.

⁶¹ MacNutt, *Deliverance from Evil Spirits*, 24, 31.

基督徒需要透过充满爱心的赶鬼释放事工——既带着权柄，又带着温柔——帮助他们获得自由。（麦格纳如何得出这些洞见的过程极具启发性，以至我撰写了他的传记。）⁶²

随着 1970 年代灵恩更新运动席卷主流宗派，以及 1980 年代所谓的“第三波运动”（这一名称并不准确，因为它忽略了阿苏撒街复兴之前已遍布全球的五旬节运动浪潮）进入福音派教会，赶鬼释放事工逐渐获得更多认可，甚至成为一种潮流。然而，这股复兴也引发了新一轮反弹。批评者指责灵恩派“每棵灌木后面都看见邪灵”，或借着“都是魔鬼叫我这样做的”来逃避个人责任。⁶³ 事实上，很少有灵恩领袖将赶鬼释放事工视为悔改与门徒训练的替代方案；反而将其视为促进悔改和门徒训练的重要辅助。

虽然属天医治与赶鬼释放都建立在属灵与物质彼此交织，以及两个国度之间存在宇宙性冲突的前提之上，但赶鬼释放事工往往引发更多疑虑。大多数医治在外观上并不显著，过程也较为平静和愉快。相较之下，释放事工常伴随着令人不适的彰显现象，并打破社会礼仪规范。人的身体可能颤抖、扭曲、蠕动或抓挠；声音可能发出嘶嘶声、咆哮声、威胁声，或说出污秽言语。命令邪灵离开的过程可能伴随着尖叫或作呕反应，而且并不总能解决身体或心理健康问题。⁶⁴ 一些缺乏安全感的赶鬼释放服事者甚至会采取极端手段，例如大声吼叫、用锁链捆绑或鞭打受鬼魔影响的人，强迫他们禁食，甚至将滚烫的蜡液浇在他

⁶² Candy Gunther Brown, *Father Francis: A Biography of Francis S. MacNutt (1925–2020)*, manuscript under review.

⁶³ MacNutt, *Deliverance from Evil Spirits*, 16; Bob Larson, *Dealing with Demons: An Introductory Guide to Exorcism & Discerning Evil Spirits* (Shippensburg, PA: Destiny Image, 2016), 21; Neil T. Anderson, *The Bondage Breaker: Overcoming Negative Thoughts, Irrational Feelings, Habitual Sins* (Eugene, OR: Harvest House, 1990), 218.

⁶⁴ Frank Hammond, *Pigs in the Parlor: The Practical Guide to Deliverance* (Kirkwood, MO: Impact Christian Books, 2008), 57–62; MacNutt, *Deliverance from Evil Spirits*, 24.

们身上。⁶⁵ 公开驱魔可能令当事人蒙羞；若驱魔失败，也可能令施行者难堪。极少数情况下，更曾发生因饥饿、脱水或窒息而死亡的悲剧。⁶⁶ 媒体对驱魔的描绘进一步强化了这种负面印象。最著名的例子莫过于《驱魔人》（The Exorcist, 1973）。该电影不仅将附魔现象漫画化，也夸大了驱魔的危险性。电影中的两位神父最终死亡；然而，在启发该电影的真实驱魔案例中，却没有任何人死亡。⁶⁷ 对于寻求社会认可的基督徒而言，驱魔与赶鬼释故事工极易招致负面的舆论。

然而，不愿面对鬼魔的问题，其代价可能更高。福音书显示，有些医治实际上需要透过赶鬼来完成。当耶稣的门徒无法医治一个患有癫痫发作的男孩时，经文记载：“耶稣斥责那鬼，鬼就出来；从此孩子就痊愈了。”⁶⁸ 这个故事在 2003 年对我而言变得格外切身而真实。我的丈夫约书亚·布朗博士（Joshua W. Brown, Ph.D.）是基督徒，并也是位受过圣灵的洗、会说方言的神经科学家。他曾癫痫发作，被诊断出患上无法治疗且致命的脑瘤；随后出现邪灵彰显的现象。他在来自阿根廷、印度和肯尼亚基督徒弟兄姐妹的帮助下经历释放，最终奇迹般地痊愈。这段经历后来被他收录于《证明神迹：开启祷告医治的大能（Proving a Miracle: Unlocking the Power of Prayer to Heal）》一书中。⁶⁹

如果某些医治必须透过驱魔才能实现，那么某些医治祷告之所以未见果效，或许正是因为忽略了赶鬼释故事工。当基督徒认为医治祷告无效时，他们更不容易带着期待与坚

⁶⁵ Onyinah, *Pentecostal Exorcism*, 191; Opoku Onyinah, *Spiritual Warfare: A Centre for Pentecostal Theology Short Introduction* (Cleveland, TN: CPT Press, 2012), 162; MacNutt, *Deliverance from Evil Spirits*, 295–96; Geleta, “Demonisation and Exorcism,” in Moreau et al., *Deliver Us from Evil*, 102.

⁶⁶ Felicitas D. Goodman, *The Exorcism of Anneliese Michel* (New York: Doubleday, 1981); Cuneo, *American Exorcism*, 279.

⁶⁷ *The Exorcist*, produced by William Peter Blatty, directed by William Friedkin (Burbank, CA: Warner Brothers, 1973); MacNutt, *Deliverance from Evil Spirits*, 133; Cuneo, *American Exorcism*, 7.

⁶⁸ 马太福音 17:18.

⁶⁹ Joshua W. Brown, *Proving a Miracle: Unlocking the Power of Prayer to Heal* (New York: Harper, 2026).

持继续祷告，反而更容易转向那些会招致鬼魔的巫术途径，从而形成恶性循环。⁷⁰ 将鬼魔折磨简单归类为“鬼附”，会让人误以为驱魔极少需要进行——而被圣灵充满的基督徒更不可能需要。另一方面，即便承认基督徒可能需要释放，也可能使人误以为只要努力追求圣洁，便应当能够自行获得自由。因此，那些长期无法经历自由的基督徒，往往因羞耻感而不愿主动寻求帮助。⁷¹ 当陷入挣扎的是牧者或领袖时，羞耻与恐惧更容易促使他们选择掩盖问题。这不仅使个人持续活在捆绑之中，也可能伤害他人，并损害教会声誉。⁷² 而那些无法从本地教会获得帮助，或因羞愧而不敢向教会求助的基督徒，往往会转向 YouTube 或 TikTok 上宣传自己的非主流驱魔师。这些人可能缺乏问责机制，采用令人质疑的手段，或收取高昂费用，而且无法提供释放之后的跟进与关怀。⁷³

契机与挑战

大众对于灵体的普遍信念与恐惧，既为教会带来机遇，也带来挑战。皮尤研究中心 (Pew Research Center) 于 2023 至 2024 年在六大洲 36 个国家进行的一项调查发现，大多数人——无论其宗教身份为何——都相信看不见的灵体真实存在，并且可能附着于动物、

⁷⁰ Candy Gunther Brown, *Testing Prayer: Science and Healing* (Cambridge, MA: Harvard University Press, 2012); Candy Gunther Brown, *The Healing Gods: Complementary and Alternative Medicine in Christian America* (Oxford: Oxford University Press, 2013); Candy Gunther Brown, *Debating Yoga and Mindfulness in Public Schools: Reforming Secular Education or Reestablishing Religion?* (Chapel Hill: University of North Carolina Press, 2019).

⁷¹ Jörg Haustein, “Embodying the Spirit(s): Pentecostal Demonology and Deliverance Discourse in Ethiopia,” *Ethnos* 76, no. 4 (2011): 539.

⁷² Jaharionson Saragih and Parulihan Sipayung, “Deliverance, Mental Health, and Prosperity: A Holistic Diaconial Perspective from Indonesian Context,” in *International Handbook on Ecumenical Diakonia: Contextual Theologies and Practices of Diakonia and Christian Social Services*, edited by Godwin Ampony, Martin Büscher, Beate Hofmann, Félicité Ngnintedem, Dennis Solon, and Dietrich Werner (Oxford: Regnum Books, 2021), 492–494.

⁷³ Rodney Hogue, *Liberated: Set Free & Staying Free from Demonic Strongholds* (Shippensburg, PA: Destiny Image, 2019), 22.

自然界中的某些部分（如山脉）或物体（如水晶）之中。⁷⁴ 在亚洲，较年轻且受教育程度较高的人更倾向于相信灵体的存在。⁷⁵ 在新加坡，55%的成年人认为咒语、诅咒或法术会影响人的生活。⁷⁶ 正如华勇所表达的契机：“当人们看见基督的能力胜过巫术、伏都（又称巫毒）教、巫医的咒诅与祝福，以及邪灵的恶意，并认识到祂的救恩是真正将人从邪恶与死亡权势中释放出来时，他们便会将忠诚归向基督。”⁷⁷ 与此相对应的挑战，则由马源锡（Wonsuk Ma）、赵贞子（Julie Ma）以及曾广海（Simon Chan）提出：亚洲神学家必须分辨如何处理圣灵与传统文化中普遍存在的灵体或能量观念之间的关系，例如气，以及气功或针灸中的相关观念。⁷⁸ 在我自身的文化处境中，诸如“基督徒瑜伽”、“基督徒武术”或“基督徒正念”（Christian mindfulness）等替代性尝试——透过替换术语或加入圣经经文——也引发了不少复杂问题。⁷⁹

生活在新加坡这类多元宗教社会中的基督徒，必须分辨如何帮助人从对灵体的恐惧中得自由，同时又促进宗教和谐。对此，耶稣提供了指引：最大的两条诫命乃是爱神和爱

⁷⁴ Jonathan Evans, Kirsten Lesage, William Miner, Kelsey Jo Starr, and Manolo Corichi, *Believing in Spirits and Life After Death Is Common Around the World* (Pew Research Center, May 6, 2025), https://www.pewresearch.org/wp-content/uploads/sites/20/2025/05/PR_2025.05.06_spirituality-around-the-world_report.pdf.

⁷⁵ Jonathan Evans, Alan Cooperman, Kelsey Jo Starr, Manolo Corichi, William Miner, and Kirsten Lesage, *Religion and Spirituality in East Asian Societies* (Pew Research Center, June 17, 2024), <https://www.pewresearch.org/religion/2024/06/17/religion-and-spirituality-in-east-asian-societies/>.

⁷⁶ Jonathan Evans, Kelsey Jo Starr, Manolo Corichi, and William Miner, *Buddhism, Islam and Religious Pluralism in South and Southeast Asia* (Pew Research Center, September 12, 2023), https://www.pewresearch.org/religion/wp-content/uploads/sites/7/2023/09/pr_2023.09.12_se-asia_report.pdf.

⁷⁷ Hwa Yung, *Mangoes or Bananas? The Quest for an Authentic Asian Christian Theology*, 2nd ed., American Society of Missiology Series 52 (Maryknoll, NY: Orbis Books, 2014), 35.

⁷⁸ Julie C. Ma and Wonsuk Ma, *Mission in the Spirit: Towards a Pentecostal/Charismatic Missiology* (Oxford: Regnum Books, 2010), 64; Wonsuk Ma, “Asian (Classical) Pentecostal Theology in Context,” in Anderson and Tang, *Asian and Pentecostal*, 58, 71; Simon Chan, “Pentecostalism at the Crossroads,” in Synan and Yong, *Global Renewal Christianity*, 388.

⁷⁹ Brown, *Healing Gods*; Brown, *Debating Yoga*; Candy Gunther Brown, “Spiritual Property Rights to Bodily Practices: Pentecostal Views of Yoga and Meditation as Inviting Demonization,” in *Annual Review of the Sociology of Religion*, 8: Pentecostals and the Body, edited by Michael Wilkinson and Peter Althouse (Leiden: Brill, 2017).

邻舍。⁸⁰ 使徒保罗也提醒信徒：“因我们并不是与属血气的争战，乃是与那些执政的、掌权的、管辖这幽暗世界的，以及天空属灵气的恶魔争战。”⁸¹ 从一些迹象来看，新加坡教会在这方面已经做得相当好：他们爱邻舍，而不是把人妖魔化。⁸² 只要基督徒继续以怜悯和尊重来接触邻舍，对灵界的共同信念就能成为彼此对话的共同基础，使人能够以同理心交流，并回应他们对自由与释放的真实需要。⁸³

尽管近年来“策略层面的属灵争战”广受欢迎，但以军事化框架来理解属灵争战，可能适得其反。⁸⁴ 这一方法最具影响力的倡导者彼得·魏格纳（Peter Wagner, 1930–2016）曾任玻利维亚宣教士，并在美国福乐神学院（Fuller Theological Seminary）任教。他选择性借鉴了阿根廷复兴家卡洛斯·安纳康迪亚（Carlos Annacondia, 1944–）等人的经验。批评者指出，属灵绘图（spiritual mapping）、拆毁坚固营垒以及对抗区域性邪灵等做法缺乏坚实的圣经基础，容易混淆属灵国度与政治国度，冒犯人类邻舍，并因超越基督徒“由神所赋予的权柄范围”而招致属灵反击。⁸⁵ 美国人对方法的执着，曾被形容为“方法崇拜”。

⁸⁰ 马太福音 22:36–40.

⁸¹ 以弗所书 6:12.

⁸² Jean DeBernardi, “Global Christian Culture and the Antioch of Asia,” in *Religious Diversity in Singapore*, edited by Lai Ah Eng (Singapore: Institute of Southeast Asian Studies, 2008), 137; Robert M. Solomon, *Living in Two Worlds: Pastoral Responses to Possession in Singapore* (Oxford: Peter Lang, 1994).

⁸³ Amos Yong, “The Demonic in Pentecostal/Charismatic Christianity and in the Religious Consciousness of Asia,” in Anderson and Tang, *Asian and Pentecostal*, 92.

⁸⁴ Chan, “Whither Pentecostalism?” 474.

⁸⁵ Assemblies of God, *Position Paper*; Hwa Yung, “Endued with Power: The Pentecostal-Charismatic Renewal and the Asian Church in the Twenty-First Century,” *AJPS* 6, no. 1 (2003): 77; Onyinah, *Spiritual Warfare*, 16; Hwa Yung, “A Systematic Theology that Recognises the Demonic,” in Moreau et al., *Deliver Us from Evil*, 14; A. Scott Moreau, “A Survey of North American Spiritual Warfare Thinking,” in Moreau et al., *Deliver Us from Evil*, 123; Juliet Thomas, “Issues from the Indian Perspective,” in Moreau et al., *Deliver Us from Evil*, 147; Working Group Report, “Statement on Spiritual Warfare,” in Moreau et al., *Deliver Us from Evil*, 312; A. Scott Moreau, “Religious Borrowing as a Two-Way Street: An Introduction to Animistic Tendencies in the Euro-North American Context,” in *Christianity and the Religions: A Biblical Theology of World Religions*, Number 2, edited by Edward Rommen and Harold Netland, Evangelical Missiological Society Series (Pasadena, CA: William Carey Library, 1995), 174; John Paul Jackson, *Needless Casualties of War* (Fort Worth, TX: Streams Publishing, 1999), 34, 53, 70; Wonsuk Ma, “‘In Jesus’ Name...’: Power Encounter from an Asian Pentecostal Perspective,” in *Principalities and*

⁸⁶ 马源锡与赵贞子提醒说：“在一个完全忽视属灵存在的西方社会里，宣讲【鬼魔像细菌一样无处不在】是一回事；但将同样的信息带入一个原本就充满无数善灵与恶灵观念的文化处境，则完全是另一回事。⁸⁷”这种做法最终可能激发恐惧，而非建立对圣灵无可匹敌之能力的信心。

某些心理学取向的方法同样存在可疑的基础。瑞士精神科先驱卡尔·荣格（Carl Jung, 1875–1961）曾参与降神会（séances），并与一位名为“菲利蒙”（Philemon）的灵体导师进行长期对话。透过这些经历，荣格得出结论：心理上的完整并非来自将邪恶从人格中驱逐出去，而是来自将内在邪恶整合进人格之中。⁸⁸

荣格学派理论后来成为某些“内在医治”方法的基础，特别是在“解离性身份障碍”（DID）以及相关但定义模糊的“撒但仪式虐待”（Satanic ritual abuse）诊断与治疗领域。⁸⁹ 杰里·芒加泽博士（Dr. Jerry Mungadze，约 1950 年代）是出生于津巴布韦、后在美国受教育的心理辅导员。芒加泽将许多自认为被鬼附的人诊断为解离性身份障碍。那些自称是鬼魔的声音，在他看来“其实”只是人思想中的一部分，或称“替代人格”，这些部分“需要被接纳，而不是被赶出去”。芒加泽不会在没有“被造人格部分的接纳”下尝试驱魔，以免驱魔“激怒”这些人格，使其变得“愤怒且具有破坏性”。⁹⁰ 若人假设西方教育背景所造成的偏

Powers: Biblical Reflections in the Asian Context, edited by Forum on Theology (Mandaluyong City: OMF Literature, 2007), 35.

⁸⁶ V. J. Janesick, “Chapter 12: The Dance of Qualitative Research Design: Metaphor, Methodolatry, and Meaning,” in *The SAGE Handbook of Qualitative Research*, edited by N. K. Denzin and Y. S. Lincoln (Thousand Oaks: Sage Publications, 1994).

⁸⁷ Ma and Ma, *Mission in the Spirit*, 192; Wonsuk Ma, “A ‘First Waver’ Looks at the ‘Third Wave’: A Pentecostal Reflection on Charles Kraft’s Power Encounter Terminology,” *Pneuma* 19, no. 2 (1997): 194.

⁸⁸ William K. Kay, “Deliverance and Exorcism in Psychological Perspective,” in Kay and Parry, *Exorcism & Deliverance*, 145–147.

⁸⁹ Cuneo, *American Exorcism*, 200.

⁹⁰ Jerry Mungadze, “Spiritual Conflict in Light of Psychology and Medicine,” in Moreau et al., *Deliver Us from Evil*, 206.

见，在某些情况下可能导致人们将受到鬼魔影响的人误诊为解离性身份障碍，那么也就可以推论，鬼魔可能借着欺骗辅导员，使他们将鬼魔定义为不存在，从而逃避驱魔。⁹¹

圣经关于鬼魔的教导表明，任何超越“奉耶稣之名命令邪灵离开”的互动，都有受骗的风险，甚至可能构成占卜。⁹² 查尔斯·克拉夫特（Charles Kraft, 1932–）曾任尼日利亚宣教士，也是魏格纳在福乐神学院的同事。他承认，自己对邪灵的大部分认识，其实来自释放过程中与邪灵的个人访谈。⁹³ 克拉夫特发展出许多独特做法，包括要求天使用属灵宝剑砍断邪灵的手脚、逐步增加邪灵所承受的痛苦、命令邪灵跳进一个箱子里再请耶稣处理那个箱子，以及让同一个人的四岁和八岁“内在小孩”与耶稣展开对话。⁹⁴ 正如马源锡与赵贞子指出：“圣经中的‘空洞’，如今有时被不那么符合圣经的观念填补。”⁹⁵

这些听起来高深且专业的心理学方法之所以具有吸引力，是因为它们与现代医学有所关联。五旬节派并不希望重蹈前人的反医学误判，例如一些热心宣教士为了证明自己对属天医治的信心，宁可死于疟疾，也不服用奎宁。⁹⁶ 驱魔中的过度行为也使人更加谨慎，避免将疾病误诊为鬼魔影响。因此，神召会明确表示：“必须极其谨慎，不可将情绪问题或精神疾病与鬼魔活动混为一谈。”⁹⁷ 芒加泽也主张：“最安全的做法，是先排除精神疾病

⁹¹ Larson, *Dealing with Demons*, 96; Hwa, “Endued with Power,” 70.

⁹² 申命记 18:10–14; 撒母耳记上 28:3–25; 提摩太前书 4:1; Robert J. Priest, “Missiologial Syncretism: The New Animistic Paradigm,” in *Spiritual Power and Missions: Raising the Issues*, edited by Edward Rommen (Pasadena, CA: William Carey Library, 1995), 30–31.

⁹³ Charles H. Kraft, “Contemporary Trends in the Treatment of Spiritual Conflict,” in Moreau et al., *Deliver Us from Evil*, 197.

⁹⁴ Anthony Casey, “A New Reality: Charles Kraft’s View of Spiritual Warfare,” unpublished paper, 2011, <https://culturnicity.wordpress.com/wp-content/uploads/2011/04/kraft-on-spiritual-warfare.pdf>, 19, 21; Ma, “A ‘First Waver,’” 191–92.

⁹⁵ Ma and Ma, *Mission in the Spirit*, 188.

⁹⁶ Gary B. McGee, “‘Power from on High’: A Historical Perspective on the Radical Strategy in Missions,” in Ma and Menzies, *Pentecostalism in Context*, 325.

⁹⁷ Assemblies of God, *Position Paper*.

或心理问题，然后才假设这是属灵冲突。⁹⁸ 然而，若将赶鬼释放事工视为最后手段，无形中便使西方“二层式”的物质主义世界观优先于全球多数文化中“三层式”的整体世界观。⁹⁹ 从后者的角度来看，延迟属灵照顾与延迟心理关怀同样危险。问题既可能是心理性的，也可能是属灵性的；而有些人或许会从同时采用多种方法中受益。

在基督里得自由

尽管赶鬼释放事工本身存在各种挑战，也存在以一种“方法崇拜”取代另一种“方法崇拜”的风险，但一些经过验证的事工模式仍可能适用于亚洲语境。¹⁰⁰ 阿根廷赶鬼释放事工复兴家卡洛斯·安纳康迪亚（Carlos Annacondia）的事工总监巴勃罗·博塔里（Pablo Bottari），据称曾亲自服事约八万人（其中包括我的丈夫），并监督超过一百万人经历释放，其中约九成为基督徒。¹⁰¹ 博塔里在其著作《Libres en Cristo》（1999；英译本《Free in Christ（在基督里得自由）》，2000年）中提出了一套十步骤释放模式。这套模式旨在减少邪灵彰显、快速驱逐邪灵，并帮助当事人在释放后持续活出自由。博塔里所强调的核心原则是：“释放事工必须以神的爱为引导，并在每一步都倚靠圣灵。要记住，你最重要

⁹⁸ Mungadze, “Spiritual Conflict,” in Moreau et al., *Deliver Us from Evil*, 205.

⁹⁹ Paul G. Hiebert, “The Flaw of the Excluded Middle,” *Missiology: An International Review* 10, no. 1 (1982): 43; Ma and Ma, *Mission in the Spirit*, 181.

¹⁰⁰ Ma, “Asian (Classical) Pentecostal Theology,” in Anderson and Tang, *Asian and Pentecostal*, 60–61; Lausanne Committee for World Evangelization, “Deliver Us from Evil Consultation Statement,” in Moreau et al., *Deliver Us from Evil*, xx.

¹⁰¹ Pablo Bottari, *Free in Christ: Your Complete Handbook on the Ministry of Deliverance* (Lake Mary, FL: Creation House, 2000), 60.

的工作不是赶出邪灵，而是帮助一个主所深爱、并不愿其受到伤害的灵魂……绝不要把接受服事的人当成邪灵来对待！”¹⁰²

博塔里的模式相当简单。第一步：以爱心，而不是激进的方式服事。第二步：若邪灵彰显，立刻奉耶稣的名命令其停止。避免权柄分散，因此应请旁人不要对当事人说话或触碰对方。以口头命令捆绑邪灵，而非以身体方式控制当事人。不要提及耶稣的宝血，以免已被捆绑的邪灵变得暴力。第三步：与当事人建立沟通。保持眼睛睁开。第四步：确认当事人真心愿意得自由，同时确认其愿意悔改、饶恕他人、放弃错误行为和态度所带来的利益，并愿意改变生活方式。第五步：确认当事人已经接受耶稣为救主和生命的主。第六步：透过交谈找出“敞开的门”（依据耶稣关于“房屋”的比喻）。留意是否存在不饶恕、毒品、邪术、婚外性行为、创伤经历、罪恶或咒诅。第七步：关闭这些门户。带领当事人跟随祷告：饶恕他人、认罪悔改、拒绝邪灵，并弃绝所获得的利益。过程中保持眼神接触，并打破已被弃绝之邪灵的权势和一切捆绑的轭。第八步：在所有门户关闭之后，奉耶稣的名赶逐邪灵。不必担心邪灵要往哪里去、它们叫什么名字，或究竟有多少个。如果经过一两次命令之后，当事人仍未感觉获得自由，则重新回到第六步。第九步：带领感恩。第十步：带领当事人寻求圣灵的充满。为医治祷告，并提供持续活在自由中的建议。

¹⁰² Bottari, *Free in Christ*; Pablo Deiros and Pablo Bottari, “Deliverance from Dark Strongholds,” in *Power, Holiness, and Evangelism: Rediscovering God’s Purity, Power, and Passion for the Lost*, edited by Randy Clark (Shippensburg, PA: Destiny Image, 1999), 112.

结论

作为“亚洲的安提阿”，新加坡教会处于独特的位置，能够在释放事工领域为全球教会提供领导。¹⁰³ 人们普遍对于灵界的恐惧，实际上为教会提供了见证的契机——彰显圣灵的能力远远超过其他灵体，而释放正如耶稣所说，是“儿女的饼”。本文的劝勉是：不要效法西方的物质主义或“方法崇拜”。摆在我们面前的选择，并非轻信与现代化之间的抉择，而是在恐惧与在基督里的自由之间作出选择。让我们回归福音最基本的信息：爱神，爱人，宣讲天国近了的好消息，医治病人，赶逐邪灵。

¹⁰³ Kong Hee, “Singapore: The Antioch of Asia?” in *Voices Loud and Clear*, edited by Kong Hee, Byron D. Klaus, and Douglas Petersen (Oxford: Regnum Books, 2024), 181–203; DeBernardi, “Global Christian Culture and the Antioch of Asia.”

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