

## ***The Bondage Breaker (2000)***

Anderson uses his second but most popularly sold book, *The Bondage Breaker*, to build a deeper understanding to spiritual warfare. He places less emphasis on Christian identity as he did in *Victory Over the Darkness*, instead choosing to focus on a right understanding of the enemy and his tactics. Out of this foundation Anderson encourages action in repentance and belief in order to help the believer realize freedom from the powers of darkness through faith.

**Chapter 1: “You Don’t Have to Live in the Shadows.”** In this chapter, Anderson explains God’s plans for growth in the lives of Christians, first helping them to understand what life was like before receiving Christ as their Lord and how Satan seeks to attack them now.<sup>1</sup> He believes it foundational for Christians to understand who they are before working on what to do.<sup>2</sup>

Anderson then confronts some of the common misconceptions about spiritual warfare, first asserting that demonic activity still continues today.<sup>3</sup> He then counters the notion that the modern understanding of mental illness serves as a replacement of the historical notion of demonic activity.<sup>4</sup> He further argues against a two-pronged approach of separating the psychological and spiritual.<sup>5</sup> He proclaims that Christians can be

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<sup>1</sup>“The father of lies can block your effectiveness as a Christian if he can deceive you into believing that you are nothing but a product of your past—subject to sin, prone to failure, and controlled by your habits.” Anderson, *The Bondage Breaker*, 11.

<sup>2</sup>“Being alive and free in Christ is part of positional sanctification, which is the basis for progressive sanctification. In other words, we are not trying to *become* children of God, we *are* children of God who are becoming like Christ.” Ibid., 12.

<sup>3</sup>“*Misconception: Demons were active when Christ was on earth, but their activity has subsided.* . . . The kingdom of darkness is still present, and the devil still ‘prowls around like a roaring lion, seeking someone to devour (I Peter 5:8).’ [emphasis original]” Ibid., 19-20.

<sup>4</sup>“*Misconception: What the early church called demonic activity we now understand to be mental illness.* . . . To be effective Christian counselors, we have to learn to distinguish between organic or psychological mental illness and a spiritual battle for the mind.” Ibid., 20-21.

<sup>5</sup>“*Misconception: Some problems are psychological and some are spiritual.* . . . as long as

affected by demons and that sometimes the impact is not as extreme as one might think.<sup>6</sup> Anderson concludes the chapter by explaining that freedom is not found through power encounters, but through a personal encounter with Christ and His truth.<sup>7</sup>

**Chapter 2: “Finding Your Way in the World.”** In this chapter Anderson explains the reality of Satan and his demons, arguing that the spiritual realm must not be ignored.<sup>8</sup> He communicates that Satan’s motive is to turn people’s attention away from following God and towards a self-rule and self-interest.<sup>9</sup> Someone’s peace and freedom in life is discovered, Anderson emphasizes, once they deny “the role of being God in our lives.”<sup>10</sup> Anderson describes the effects of salvation being forgiveness, deliverance, and

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believers accept ‘a two-tier worldview with God confined to the supernatural and the natural world operating for all practical purposes according to autonomous scientific laws, Christianity will continue to be a secularizing force in the world.’” Ibid., 21-22.

<sup>6</sup>“*Misconception: Christians cannot be affected by demons . . . If Satan can’t touch the church, why are we instructed to put on the armor of God, to resist the devil, to stand firm, and to be alert? If we aren’t susceptible to being wounded or trapped by Satan, why does Paul describe our relationship to the powers of darkness as a wrestling match? . . . Misconception: Demonic influence is only evident in extreme or violent behavior and gross sin . . . It is not the few raving demoniacs who are causing the church to be ineffective, but Satan’s subtle deception and intrusion into the lives of ‘normal’ believers.*” Anderson, *The Bondage Breaker*, 22-23.

<sup>7</sup>“*Misconception: Freedom from spiritual bondage is the result of a power encounter with demonic forces. Freedom from spiritual conflicts and bondage is not a power encounter; it’s a truth encounter. . . . Power for the believer comes in knowing and choosing the truth. . . . Jesus’ death and resurrection triumphed over and disarmed the rulers and authorities of the kingdom of darkness (Col 2:15). . . . Since you are alive in Christ and seated with Him in the heavenlies, you no longer need an outside agent to effect authority for you. You now reside ‘in Christ,’ who has all authority.*” Ibid., 23-27.

<sup>8</sup>“Most attempts at integrating theology and psychology include only God and humanity (fallen and redeemed) and exclude the activity of Satan and demons. . . . When Paul talks about the spiritual battle in the heavenlies . . . he is referring to the spiritual realm, the kingdom of darkness that is all around us and governed by the ruler of this world.” Ibid., 30-31.

<sup>9</sup>“Satan’s primary aim is to promote self-interest as the chief end of man. Satan is called the prince of this world because self-interest rules this world. . . . The diabolical idea that people are their own gods is the heartbeat of this fallen world and the primary link in the chain of spiritual bondage to the kingdom of darkness.” Ibid., 36-37.

<sup>10</sup>“Until we deny ourselves that which was never meant to be ours—the role of being God in our lives—we will never be at peace with ourselves or with God, and we will never be free.” Ibid., 39.

justification, with victory over self occurring “when we have learned to love God and others.”<sup>11</sup>

**Chapter 3: “You Have Every Right to Be Free.”** Anderson expounds on the concept of freedom, holding that Christians must be rooted in their identity as saints and children of God.<sup>12</sup> He reinforces this identity by explaining that eternal life in Christ starts at salvation and that being a saint “doesn’t mean that you are sinless (I Jn 1:8). But since your old self has been crucified and buried with Christ, you no longer *have* to sin (I Jn 2:1).”<sup>13</sup> He explains that Christians have a “responsibility to not let sin reign in your mortal body.”<sup>14</sup>

**Chapter 4: “You Can Win the Battle for Your Mind.”** Anderson believes the spiritual battleground occurs primarily in our mind as “Satan’s perpetual aim is to infiltrate your thoughts with his thoughts and to promote his lie in the face of God’s truth. He knows that if he can control your thoughts, he can control your life.”<sup>15</sup> He articulates that Satan attacks our thoughts so that “these deceptive thoughts come first person

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<sup>11</sup>“We are forgiven because He died in our place; we are delivered because we died with Him. We are both justified and positionally sanctified as a result of the cross. . . . We have won a degree of victory over self when we have learned to love God and others.” Ibid., 40-41.

<sup>12</sup>“Your attitudes, actions, responses, and reactions to life’s circumstances are greatly affected by what you believe about yourself . . . if you see yourself as a dearly loved and accepted child of God, you will have a better chance of living like one.” Anderson, *The Bondage Breaker*, 46.

<sup>13</sup>“Eternal life is not something you get when you physically die; it is something you get the moment you are born again! . . . Being a saint or a child of God doesn’t mean that you are sinless (I Jn 1:8). But since your old self has been crucified and buried with Christ, you no longer *have* to sin (I Jn 2:1). You sin when you choose to believe a lie or act independently of God.” Ibid., 48-49.

<sup>14</sup>“Sin is a sovereign master that demands service from its subjects. You are dead to sin, but you still have the capacity to serve it by putting your body at sin’s disposal. It’s up to you to choose whether you’re going to let your body be used for sin or for righteousness. . . . Because of Christ’s victory over sin, you are free to choose not to sin. It is your responsibility not to let sin reign in your mortal body.” Ibid., 52.

<sup>15</sup>“Fortresses (or strongholds in the King James Version) are fleshly thought patterns that were programmed into your mind when you learned to live your life independently of God. . . . We can be transformed because we have the mind of Christ within us and because the Holy Spirit will lead us into all truth.” Anderson, *The Bondage Breaker*, 61.

singular in such a way that we think they're our own thoughts."<sup>16</sup> He reminds his readers that the immaterial nature of demons makes them naturally unseen and unheard.<sup>17</sup>

Anderson reminds Christians that their beliefs will drive their behaviors, so they must be sure to renew their minds with God's truths.<sup>18</sup>

**Chapter 5: "Confronting the Rebel Prince."** The spiritual battle that is ongoing can be intimidating and overwhelming, and Christians must recognize that they "cannot accomplish anything apart from Christ."<sup>19</sup> Anderson distinguishes authority as "the right to rule" and power as the "ability to rule," holding that "believers have both the authority to do God's will because of their position in Christ, and the power to do God's will as long as they walk by the Spirit."<sup>20</sup> He explains that Satan is "a disarmed and defeated foe" but that "if he can deceive you into believing that he has more power and authority than you do, you will live as if he does."<sup>21</sup> Victorious and free Christian living

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<sup>16</sup>"The spiritual battle for our minds does not operate according to the laws of nature, which we can comprehend. There are no physical barriers that can confine or restrict the movements of Satan." Ibid., 63, 69.

<sup>17</sup>"Satan and his demons are spiritual beings; they do not have material substance, so we cannot see them or any spiritual being with our natural eyes, nor hear them with our ears." Anderson, *The Bondage Breaker*, 66.

<sup>18</sup>"You don't do anything without first thinking it. All behavior is the product of what we choose to think or believe . . . Trying to change behavior, without changing what we believe and therefore think, will never produce any lasting results. . . . Flesh patterns don't just leave. They are slowly replaced or overcome as we renew our minds." Ibid., 69-72.

<sup>19</sup>"We have no spiritual power or authority apart from our identity and position in Christ. *Who we are* must always take precedence over *what we do*: and we cannot accomplish anything apart from Christ." Ibid., 77.

<sup>20</sup>"In the flesh you don't have the ability to resist Satan and his demons, but *in Christ you do*. Jesus Christ has all authority in heaven and on earth (Matt 28:18); He's at the top of the chain of command. He has given His authority and power to His servants to be exercised in His name (Lk 10:17); we're under His authority, but we share it for the purpose of doing His will." Ibid., 77-79.

<sup>21</sup>"Why, then, does the kingdom of darkness exert such negative influence in the world and in the lives of Christians? . . . Satan is not an equal power with God; he is a disarmed and defeated foe (Col 2:15). But if he can deceive you into believing that he has more power and authority than you do, you will live as if he does. You have been given authority over the kingdom of darkness, but if you don't believe it and exercise it, it's as if you didn't have it. . . . Fear of anything (other than the fear of God) is mutually exclusive to faith in God. When Satan tries to incite fear, we are to maintain our position in Christ and

occurs when someone realizes their authority in Christ over the kingdom of darkness and confidently places their trust in His accomplished work.<sup>22</sup>

**Chapter 6: “Jesus Has You Covered.”** Anderson highlights the process of putting on the full armor of God, emphasizing the “belt of truth is our defense against Satan’s primary weapon which is deception.”<sup>23</sup> He connects the confession of sin as clearing “the way for the fruitful expression of righteousness in your daily life.”<sup>24</sup> He continues with the armor analogy from Ephesians 6:10-20 by speaking of being a peacemaker, rooting faith in knowledge of God, and being confident of your eternal victory in salvation.<sup>25</sup> He then advises Christians of the necessity of exercising “your authority in Christ by speaking out loud, since the evil one does not have the power to completely know your thoughts.”<sup>26</sup> He concludes the chapter by accentuating the importance of prayer as “the activity of joining God in His ministry.”<sup>27</sup>

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exhibit the fruit of the Spirit, which includes self-control (Gal 5:23). . . . As long as we fail to perceive our position in Christ and our authority over the kingdom of darkness and authority to do His will, we will fail to carry out our delegated responsibility. . . . Behind the resurrection of the Lord Jesus Christ lies the mightiest work of power recorded in the Word of God. And the same power that raised Christ from the dead and defeated Satan is the power available to us as believers.” Ibid., 80-82.

<sup>22</sup>“You are a spiritually alive child of God *right now*. You are seated in the heavenlies with Christ *right now*. . . . You have the power and authority over the kingdom of darkness and to do His will *right now*. . . . If you don’t believe you have Christ’s authority over the kingdom of darkness, you’re not likely to exercise it. . . . In exercising our authority, humility is placing confidence in Christ, the source of our authority, instead of in ourselves. . . . It is the mark of a Spirit-filled Christian to be strong and courageous . . . Spirit-inspired boldness is behind every successful advance in the church. . . . When we boldly and humbly exercise the authority that Christ has conferred upon us over the spiritual realm, we experience the freedom we all have in Christ.” Anderson, *The Bondage Breaker*, 84-88. Some related verses are found in Ephesians 2:6-7, 1 John 4:4, and James 4:7.

<sup>23</sup>“When we put on the armor of God, we are putting on the armor of light, which is the Lord Jesus Christ (Rom 13:12). When we put on Christ, we take ourselves out of the realm of the flesh, where we are vulnerable to attack.” Ibid., 95-96.

<sup>24</sup>Ibid., 98.

<sup>25</sup>“The shoes of peace become protection against the divisive schemes of the devil when you act as a peacemaker among believers (Rom 14:19). . . . The object of our faith is God and His Word. The more you know about God and His Word, the more faith you will have. . . . the helmet of salvation guarantees your eternal victory.” Ibid., 98-99.

<sup>26</sup>“Should you come under a direct attack from Satan you will need to exercise your authority in Christ by speaking out loud, since the evil one does not have the power to completely know your

**Chapter 7: “Manipulating Spirits.”** After speaking of Christ’s covering protection of believers, Anderson switches to a more detailed treatment of Satan’s role.<sup>28</sup> He encourages believers with the reminder that “we belong to God, and Satan can’t touch who we are in Christ.”<sup>29</sup> He describes the reality of Satan and his demons and how their efforts are focused on getting “you to listen to the thoughts he plants in your mind” so that he can influence you and stop your progress in your “walk toward Christ.”<sup>30</sup> The Christian’s path towards victory over the world, the flesh, and the devil is by choosing “the truth in the face of every lie.”<sup>31</sup>

**Chapter 8: “The Lure of Knowledge and Power.”** Anderson argues in this chapter that the root attraction to the occult is “almost always on the basis of acquitting knowledge and power.”<sup>32</sup> He believes that “every cult or occult practice that Moses warned the Israelites to avoid in Canaan . . . is in place and operating in our culture

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thoughts. . . . The moment you call upon the name of the Lord, you will be free to resist the devil.” Ibid., 101-2.

<sup>27</sup>“Prayer is a primary weapon in combating spiritual blindness . . . we need to pray, as Paul did in Ephesians 1:18-19 that the eyes of believers may be enlightened to understand the spiritual power, authority, and protection which is our inheritance in Christ.” Anderson, *The Bondage Breaker*, 103-4.

<sup>28</sup>“Satan ruled from the fall of Adam until the cross. The death, resurrection, and ascension of Christ secured forever the final authority for Jesus (Matt 28:18). That authority was extended to all believers in the Great Commission so that we may continue His work of destroying the works of the devil (I Jn 3:8). . . . We need protection from this evil tyrant. Christ has not only provided protection, but in Christ we have authority over the kingdom of darkness. We also have the indwelling Holy Spirit who is the Spirit of truth (Jn 14:17), and He will guide us into all truth (Jn 16:13).” Ibid., 112-13.

<sup>29</sup>Ibid., 114.

<sup>30</sup>“It is clear from the context of Ephesians 6:12 that the rulers, powers, and forces which oppose us are spiritual entities in the heavenlies, that is, the spiritual world. . . . He has absolutely no power or authority to keep you from steadily progressing in your walk toward Christ . . . . But if he can get you to listen to the thoughts he plants in your mind, he can influence you. And if you allow him to influence you long enough through temptation, accusation, and deception, he can stop your progress.” Ibid., 115, 120.

<sup>31</sup>“We overcome the world, the flesh, and the devil by choosing the truth . . . with every arrow of temptation, accusation, or deception they shoot at us, we simply raise the shield of faith, deflect the attack, and walk on. We choose truth in the face of every lie.” Ibid., 121.

<sup>32</sup>Ibid., 124.

today.”<sup>33</sup> These practitioners of the dark side access real power and knowledge that interferes “with the work of God, deceiving many by the counterfeit forces they employ.”<sup>34</sup> He warns that although Christians “are secure in Christ and indwelt by His Spirit” they are still “vulnerable to being lured away from the knowledge and power of God by our enemy, who exaggerates our sense of independence and importance apart from God.”<sup>35</sup>

**Chapter 9: “Tempted to Do It Your Way.”** Anderson explains that one of the primary temptation avenues is towards self-reliance and self-satisfaction.<sup>36</sup> Satan lures and entices particularly through the lust of the flesh, the lust of the eyes, and the pride of life.<sup>37</sup> Anderson explains the birthing of sin as “every temptation is first a thought introduced to your mind by your own carnality or the tempter himself. If you ruminate on that thought and consider it an option, you will eventually act on it, and that’s sin.”<sup>38</sup> The escape from temptation that God provides is to “learn to respond to tempting thoughts by stopping them at the door of your mind, evaluating them on the

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<sup>33</sup>Ibid., 127.

<sup>34</sup>Anderson, *The Bondage Breaker*, 133.

<sup>35</sup>“We are secure in Christ and indwelt by His Spirit through faith in the work of Christ on the cross.” Ibid., 131-34.

<sup>36</sup>“When we were born again we became spiritually alive, but our self-centered flesh patterns and mental strongholds remained opposed to the leading of the Holy Spirit. Consequently, we are still tempted to look to the world, the flesh, and the devil to meet our basic needs and carnal desires instead of looking to Christ, who promises to meet all our needs according to His riches in glory (Phil 4:19). . . . The power of temptation is directly related to the strength of the mental strongholds and the carnal desires which were developed when we learned to live independently of God.” Ibid., 136.

<sup>37</sup>“His [Satan’s] tactic is to entice us to push something good beyond the boundary of the will of God until it becomes sin. . . . Temptation is greatest when hunger, fatigue, and loneliness are acute . . . If you give in to the temptation to meet your own physical needs or carnal desires independent of God, you are yielding to the lust of the flesh. . . . The lust of the eyes subtly draws us away from the Word of God and eats away at our confidence in God. We see what the world has to offer and desire it above our relationship with God. . . . By appealing to the pride of life, Satan intends to steer us away from the worship of God and destroy our obedience to God.” Ibid., 137-44. Corresponding verse is 1 John 2:16.

<sup>38</sup>Ibid., 148.

basis of God's Word, and dismissing those which fail the test."<sup>39</sup> He concludes the chapter by teaching that genuine repentance "means a change of mind and way of life."<sup>40</sup>

**Chapter 10: "Accused by the Father of Lies."** Anderson warns of the danger of "listening to and believing" Satan's accusative lies.<sup>41</sup> Believers in Christ must be reminded that Satan's accusations cannot "stick because Jesus Christ has justified us and lives to intercede for us (Rom 8:33-4)."<sup>42</sup> Jesus' work "has removed our filthy garments of unrighteousness and clothed us with His righteousness."<sup>43</sup> Anderson remarks that "when your feelings of remorse pound you into the ground and drive you from God, you are being accused by Satan" and should resist.<sup>44</sup> The opposite of remorse is conviction from the Spirit that produces a sorrow that "draws you to confront Christ and confess your wrong" in repentance.<sup>45</sup>

**Chapter 11: "The Danger of Deception."** Anderson points to the dangers of deceiving ourselves in denying our sin or failing to obey God's Word.<sup>46</sup> He reinforces truths to counter deception such as "never take credit for what God has provided" and to

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<sup>39</sup>Anderson, *The Bondage Breaker*, 149.

<sup>40</sup>"Submitting to God involves more than confession. It requires genuine repentance which means a change of mind and way of life." *Ibid.*, 150.

<sup>41</sup>"Satan can do absolutely nothing to alter our position in Christ and our worth to God. But he can render us virtually inoperative if he can deceive us into listening to and believing his insidious lies accusing us of being of little value to God or other people." *Ibid.*, 151.

<sup>42</sup>"Satan is not your judge; he is merely your accuser. Yet if you listen to him and believe him, you will begin to live out these accusations as if they were a sentence you must serve." *Ibid.*, 153-54.

<sup>43</sup>"Notice that the change of wardrobe is something that God does, not we ourselves-- he must change us in response to our submission to Him in faith." *Ibid.*, 154-55.

<sup>44</sup>*Ibid.*, 158.

<sup>45</sup>*Ibid.*

<sup>46</sup>"We deceive ourselves when we hear the Word but don't do it (James 1:22; I Pet 1:13) . . . . We deceive ourselves when we say we have no sin (I Jn 1:8). . . . When we become aware of a discrepancy between our identity in Christ and our behavior, we must confess it and deal with it." *Ibid.*, 167-68.



“not lean on our own understanding.”<sup>47</sup> He continues to illustrate areas of self-deception such as a hypocritical self-perception of righteousness and lack of personal responsibility for our actions and associations.<sup>48</sup> Anderson concludes the chapter with exhortations of how to avoid and identify Satan’s deceptive teachings and teachers.<sup>49</sup>

**Chapter 12: “The Danger of Losing Control.”** Anderson then shifts from the danger of deception to the danger of “yielding control of your life in any way” that allows Satan to “impede your growth and destroy your witness for Christ.”<sup>50</sup> Anger, bitterness, and unforgiveness are areas of “open invitation to demonic control (II Cor 2:10-11).”<sup>51</sup> Anderson also references First Peter 5:6-9 as a warning to avoid pride and anxiety, two areas which may yield control and “make ourselves easy prey for Satan.”<sup>52</sup> He again encourages “choosing truth, living a righteous life, and donning the armor of God” as essential individual responsibilities of the believer.<sup>53</sup>

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<sup>47</sup>“The life you live, the talents you possess, and the gifts you have received are not personal accomplishments; they are expressions of God’s grace. Never take credit for what God has provided. . . . It is important for us not to lean on our own understanding, but to employ the mind of Christ and acknowledge Him in all our ways (Prov 3:5-6; I Cor 2:16).” Anderson, *The Bondage Breaker*, 169.

<sup>48</sup>“We deceive ourselves when we think we are religious but do not bridle our tongue (James 1:26). . . . We deceive ourselves when we think the unrighteous will inherit the kingdom of God (I Cor 6:9-10). . . . We deceive ourselves when we think we can continually associate with bad company and not be corrupted (I Cor 15:33).” Ibid., 170-71.

<sup>49</sup>“We are to love God, obey His Word, and test all signs, wonders, and dreams. . . . Two ways to identify false prophets and false teachers who operate within the church: they will eventually reveal their immorality. . . and despise authority and are daring, self-willed. They have an independent spirit. . . . You cannot expose Satan’s deception by human reasoning; you can only do it by God’s Spirit and divine revelation. Jesus said, ‘If you abide in My word, then you are truly disciples of Mine; and you shall know the truth, and the truth shall make you free’ (Jn 8:31-2).” Ibid., 175-76, 181.

<sup>50</sup>“Satan knows he can never own you. . . . Since we live in a world whose god is Satan, the possibility of being tempted, deceived, and accused is continuously present. If you allow his schemes to influence you, you can lose control to the degree that you have been deceived.” Ibid., 185, 187.

<sup>51</sup>Ibid., 190.

<sup>52</sup>Ibid., 191.

<sup>53</sup>“If we fail to cover ourselves with the armor God has provided, we are vulnerable in those exposed areas.” Ibid., 193.

**Chapter 13: “Steps to Freedom in Christ.”** This chapter is not only included in *The Bondage Breaker* but also as a separate workbook as *The Steps to Freedom in Christ* and verbatim in many of Anderson’s other books.<sup>54</sup> It is an essential and foundational component of Anderson’s teaching. These steps are focused on seven areas: counterfeit versus real, deception versus truth, bitterness versus forgiveness, rebellion versus submission, pride versus humility, bondage versus freedom, and curses versus blessing.<sup>55</sup> He encourages the reader to understand that these Steps do not affect your “eternal destiny” but do impact your “daily victory.”<sup>56</sup> Each Step includes an emphasis on renouncing (verbally rejecting) Satan and praying aloud because “Satan is under no obligation to obey your thoughts.”<sup>57</sup> He summarizes the steps as “just a comprehensive process of submitting to God and resisting the devil (James 4:7).”<sup>58</sup> He believes that many believers can “process them [*The Steps to Freedom in Christ*] on your own because Jesus is the Wonderful Counselor” but that some may need to request the help of a pastor, counselor, or a trained lay person.<sup>59</sup> He concludes the chapter with guidance on how to “maintain your freedom,” pray situation-specific prayers, understand your identity in Christ, and how to seek out forgiveness.<sup>60</sup> Anderson uses other books such as *Restored* to expand and illustrate the Steps and provide “inquirers an opportunity to reinforce the

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<sup>54</sup>Anderson, *The Bondage Breaker*, 199; Neil T. Anderson, *The Steps to Freedom in Christ* (Ventura, CA: Gospel Light, 2004). *The Steps to Freedom in Christ* can also be found within the following titles: *Purity under Pressure*, *The Christ Centered Marriage*, *Winning the Battle Within*, *Freedom from Addiction*, *Getting Anger under Control*, *Spiritual Protection for Your Children*, *Freedom from Fear*, *Rivers of Revival*, *Living Free in Christ*, *Christ Centered Therapy*, *The Freedom in Christ Discipleship Course*, *The Grace Course* as well as in expanded and abridged forms in other works.

<sup>55</sup>Ibid., 199-252.

<sup>56</sup>Ibid., 199.

<sup>57</sup>Ibid.

<sup>58</sup>Ibid., 200.

<sup>59</sup>Ibid., 199-200.

<sup>60</sup>Ibid., 242-52.

decisions they have made.”<sup>61</sup> He explains that *Discipleship Counseling* serves as a tool for instructing encouragers how to guide someone “through the process and help them to maintain their objectivity.”<sup>62</sup> Anderson always encourages those who have completed *The Steps to Freedom in Christ* to use a 21-day devotional, *Walking in Freedom*, as a tool for maintaining their freedom.<sup>63</sup>

**Chapter 14: “Helping Others Find Freedom in Christ.”** Anderson’s hope in ministry is for the message of his works to expand beyond the self-application of the truth encounter into Christians intentional investing themselves into the lives of others.<sup>64</sup> He emphasizes how he derives his “methodology for dealing with the kingdom of darkness primarily from the Epistles rather than the Gospels and the book of Acts” because “our approach to evangelism changed after Pentecost and so has our approach to resolving spiritual conflicts.”<sup>65</sup> He argues that the absence of “instructions in the Epistles to cast out demons” places “responsibility for living free in Christ” on the individual believer.<sup>66</sup> He reinforces the truth encounter as the primary way of dealing with the demonic with the “primary requisites for helping others find freedom are godly character and the ability to teach.”<sup>67</sup> Anderson focuses on the importance of identifying false

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<sup>61</sup>Anderson, *Winning the Battle Within* (Eugene, OR: Harvest House, 2008), 212.

<sup>62</sup>Ibid.

<sup>63</sup>“Every third day they repeat one of the steps. This helps reinforce what they have done.” Anderson, *The Bondage Breaker*, 269.

<sup>64</sup>“Helping others find their freedom in Christ does not require the exercise of a special gift; it requires the loving application of truth.” Ibid., 253.

<sup>65</sup>Ibid., 255-56.

<sup>66</sup>“Because there are no instructions in the Epistles to cast out demons does not mean that Christians cannot have spiritual problems. It means that the responsibility for living free in Christ has shifted from the specially endowed agent of authority to the individual believer. . . . Freedom for believers is based on what Christ has already done and on how they individually respond to Him in repentance and faith.” Ibid., 256.

<sup>67</sup>“Dealing with the demonic should be seen as a truth encounter rather than a power encounter. . . . Satan’s scare tactics are intended to provoke a response of fear. When fear is controlling a believer, the

beliefs and replacing them with God's truths.<sup>68</sup> He holds that his books and *The Steps to Freedom in Christ* are only tools and do not set a person free, that "what sets you free is your response to Christ in repentance and faith."<sup>69</sup> Anderson concludes with encouragement and specific instructions on how to go about seeking forgiveness and restoration.<sup>70</sup>

**Summary.** Understanding Anderson's *The Bondage Breaker* is essential to critiquing and analyzing his understanding of spiritual warfare. It is his best-selling work and the claims he makes within its pages are repeated and foundational to his other writings and ministry. Later in the dissertation, the claims that emerge from this work will be evaluated to better consider his practices for discipleship and evangelism as well as his spiritual warfare claims and approach.

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Spirit of God is not, and Satan has the upper hand. Fear of the enemy and faith in God are mutually exclusive. . . . The truth encounter requires . . . that you be compassionate, nonjudgmental, and understanding." Anderson, *The Bondage Breaker*, 258-60.

<sup>68</sup>"People are not in bondage because of past traumas—they are in bondage to the lies they believed as a result of past traumas. . . . You are not trying to resolve anything by hearing personal and family histories. The purpose is to understand what happened to them and what may have caused them to have certain beliefs. . . . People in conflict also very commonly have false beliefs about themselves. Most don't know who they are in Christ, nor do they understand what it means to be a child of God. Consequently, they question their salvation. . . . People in conflict often have a distorted concept of the two kingdoms. They think they are caught between two equal but opposite powers: 'bad old Satan' on one side, 'good old God' on the other, and 'poor me' caught in the middle. The truth is, God is omnipresent, omnipotent, and omniscient. Satan is a defeated foe—and we are in Christ, seated with Him in the heavenlies." Ibid., 259-64.

<sup>69</sup>Ibid., 267.

<sup>70</sup>"If we can't help a person forgive from the heart, we can't help that person be free from the past. . . . Forgiving of others is primarily an issue between them and their heavenly Father. Reconciliation with the people they have forgiven may or may not follow." Ibid., 268.