

Spiritual Abuse

Kerby Anderson provides an overview of what makes churches and organizations spiritually and emotionally unhealthy and hurtful.

In some ways, this article on spiritual abuse is an update on [a previous article on Abusive Churches](#). However, this article also provides a biblical perspective on the broader issue of spiritual abuse occurring in our country today.

Many church leaders became aware of the prevalence of abusive churches more than four decades ago when Professor Ronald Enroth wrote his best-selling book, *Churches That Abuse*. A few years later he followed up with a book on *Recovering from Churches that Abuse*.



More than three decades ago, Dr. Pat Zukeran wrote a week of Probe radio programs based on the first book by Ronald Enroth. The transcript of that program is still one of the top ten most popular articles based on the number of Internet searches that land on them each year.

That response to this important subject isn't unique. For example, thousands have also purchased the book by Stephen Arterburn *Toxic Faith*. The same is true of Ken Blue's book *Spiritual Abuse* and Philip Keller's book *Predators in Our Pulpits*. June Hunt with Hope for the Heart has also written a helpful booklet on *Spiritual Abuse*.

Jesus addressed the issue of spiritual abuse many times when he confronted the Pharisees. In Matthew 23, he proclaims seven woes to the Scribes and Pharisees. He concludes with: "You serpents, you brood of vipers, how are you to escape being sentenced to hell?" He describes them this way in John 8:44, "You are of your father the devil, and your will is to do your

father's desires.”

Paul also addresses various aspects of spiritual abuse and legalism within the church. He warns us about legalism by teaching that no works of the law can justify us (Romans 3:20). Instead, the “law of the Spirit of life has set you free in Christ Jesus from the law of sin and death” (Romans 8:2).

Spiritual abuse can occur when someone is in a position of spiritual authority misuses that authority to control or manipulate another Christian. It may take the form of using religious works to control. It may involve misusing Scripture or twisting biblical concepts. Churches or Christian organizations may be guilty of teaching false doctrine. Even churches that teach sound doctrine may be guilty allowing worship leaders to bring music into the church with bad theology.

Spiritual abuse can also occur when someone in a position of spiritual authority fails to act. Many of the recent church scandals took place because church leaders or denominational leaders failed to act on or report incidents of sexual harassment or sexual abuse.

Characteristics of Abusive Churches

The book, *Churches That Abuse*, lists eight characteristics of abusive churches. You might compare that list to your own church and to other churches you know.

1. Abusive churches have a control-oriented style of leadership. The leader may be arrogant and dogmatic. The leader often is portrayed as more in tune spiritually with God. Thus, these leaders often are not accountable to anyone.

2. Second, the leader of an abusive church often uses manipulation to gain complete submission from their members.

These tactics may involve guilt, peer pressure, and intimidation. The leader may even suggest that divine judgment from God will result if you question them.

3. There is a rigid, legalistic lifestyle involving numerous requirements and minute details for daily life. Members are pressured to give a certain amount of time and money to the church. Often members drop out of school, quit working, or neglect their families to meet a church-designated quota.

4. Abusive churches tend to change their names, especially once they are exposed by the media. Often this is done because the church received bad publicity or was involved in a significant scandal.

5. Abusive churches are often denouncing other churches because they see themselves as superior to all other churches. The church leadership sees itself as the spiritual elite and the "faithful remnant." They are the only ones "faithful to the true gospel."

6. Abusive churches have a persecution complex and view themselves as being persecuted by the world, the media, and other Christian churches. Because they see themselves as a spiritual elite, they also expect persecution from the world and even feed on it.

7. Abusive churches specifically target young adults between eighteen and twenty-five years of age. Often, they target youth who are less experienced but looking for a cause. Sometimes an abusive church becomes surrogate parents to these young adults.

8. Members of abusive churches have a great difficulty leaving and often involves social, psychological, or emotional pain. Church members are often afraid to leave because of intimidation and social pressure. If they leave, they may be stalked and harassed by members of the abusive church.

Leaving an Abusive Church

For many of the reasons previously discussed, it is difficult for members to [leave an abusive church](#). There is significant emotional and spiritual damage that results. Often, former members of an abusive church not only leave the church, but they leave God.

The emotional damage is significant. One author suggested that victims of church abuse or other forms of spiritual abuse suffer PTSD (post-traumatic stress disorder). They find it difficult to trust others, whether leaders in a church or other leaders in their life.

Victims of abusive churches also find it difficult to find the right church. That is why Ronald Enroth in his second book and Ken Blue in his book talk about discerning good from abusive. Here are a few questions worth considering.

1. Does the church leadership invite dialogue and solicit advice from others in the church who are not part of the elite group of leaders? Dogmatic and authoritarian pastors are threatened by diverse opinions whether from members or from people outside the church.
2. Is there a system of accountability or is all the power located in one person? Dogmatic and authoritarian pastors are not accountable to anyone. They may have a board of elders who merely “rubber stamp” any decisions.
3. Does the church encourage independent thinking and encourage members to develop discernment? Abusive church leaders attempt to get all its members to conform. There is a very low tolerance (sometimes no tolerance) for alternative perspectives even about insignificant programs and minor policies about how to run the church.
4. Is family commitment strengthened? Many churches (not just abusive churches) often demand so much of members that they

begin to neglect their families. If parents are made to feel guilty for going to their children's school events when it might conflict with a routine church meeting or activity, something is wrong.

5. Is the individual church member growing spiritually or on the edge of burnout? If you have to constantly attend a myriad of church meetings and meet a quota (time, talent, treasure) in order to be given church approval, something is wrong.

When someone leaves an abusive situation, it becomes difficult to trust others. That is also true when leaving an abusive church. Going to a different church or study group can be difficult and even frightening. But these questions help in choosing a church or organization that will help you grow spiritually.

Enabling Behavior and a Biblical Response – Part 1

There are no perfect churches because there are no perfect people. Sometimes I will hear someone say they are looking for the perfect church. A good response I have heard is: "If you find the perfect church, don't join it because you will ruin it. You aren't perfect."

Every church has its problems, and pastors have a sin nature. But it does seem that we are also guilty of enabling behavior inside the church that isn't healthy. Here are just a few statements I have gleaned from various sources.

Christians today often enable spiritual abuse from leaders because we value charisma over character. A pastor or leader is often given a platform not because of character but because he is a dynamic preacher.

Jesus warned His disciples (Matthew 20:25-28) that leaders should not exercise authority over people. Instead, whoever

wants to become great must lower himself to be a servant. Paul even warns (2 Timothy 4:3) there will be a time when followers "will not endure sound doctrine." Instead, they will want "to have their ears tickled" by eloquent speakers, who may not even have sound doctrine.

Paul reminds Timothy (1 Timothy 3:2-3) that a leader in the church should be "must be above reproach . . . sober-minded, self-controlled, respectable, hospitable, able to teach, not a drunkard, not violent but gentle, not quarrelsome, not a lover of money."

Peter (1 Peter 5:2-3) instructs the church that leadership should "shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; not domineering over those in your charge, but being examples to the flock."

Christians today also enable spiritual abuse when they value the institution over individuals. We have seen this in our numerous radio programs involving church sexual abuse. Churches and denominations have been too quick to cover up sexual abuse scandals and intimidate victims. Time and again we hear them worrying about their reputations or the reputation of the church or denomination.

Christians today enable spiritual abuse when they value division over unity. Pastors and Christian leaders who are denouncing other churches or denominations can make us feel good about our church and denomination. But it doesn't bring unity. Paul teaches in Ephesians 4:3-6 to "Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit, just as you were called to one hope when you were called; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all."

Enabling Behavior and a Biblical Response – Part 2

Christians today enable spiritual abuse when they value performance over character. Churches are often quicker to remove a pastor teaching heresy than to remove a pastor with character deficits. We should address heresy. Peter warns (2 Peter 2:1) that there will be “false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them, bringing swift destruction on themselves.”

But some churches or denominations may have pastors or church leaders who have good theology but poor character. One example in the New Testament can be found in a man named Diotrephes (3 John 9-12). John plans to confront him because he is self-willed (likes to put himself first) and rebellious (does not acknowledge authority) and a slanderer (talking wicked gossip). Some commentators have called him the first “church boss” because he uses power for ungodly ends within the church.

But notice that John says nothing about him having bad theology. In his previous letters (1 John and 2 John), he does call out the unbiblical teaching of the false teachers. The problem with Diotrephes was not theology but psychology. For all we know, he might have been a good Bible teacher, but his behavior is the problem. How many churches have turned a blind eye to character problems with a pastor because he was a good preacher and brought people into the church?

Christians today enable spiritual abuse when they value anger and outrage over grace and meekness. Too often we reward candidates who raise their voice and point their fingers by electing them to office. We may enjoy a pastor who pounds the pulpit and condemns society, but is that what is required of a

church leader?

Christians should not be enabling this behavior, they should be confronting this behavior and even condemning this behavior. This first step should be to follow the instructions of Jesus (Matthew 18:15-17) to go directly to a person engaging in spiritual abuse (after prayer and reflection). If he listens to you, “you have won your brother over. But if he will not listen, take one or two others along.” If this is happening in society, we should speak out against spiritual abuse and abusive churches.

An important response to spiritual abuse is biblical truth. As believers we should proclaim the truth. Truth means freedom, not bondage. Jesus said, “You shall know the truth and the truth shall make you free” (John 8:32).

Additional Resources

Stephen Arterburn, *Toxic Faith*, Nashville, Tenn.: Oliver Nelson Publishing, 1991.

Ken Blue, *Healing Spiritual Abuse*, Downers Grove, Ill.: InterVarsity Press, 1993.

Ronald Enroth, *Churches that Abuse*, Grand Rapids, Mich.: Zondervan Publishing, 1992.

Ronald Enroth, *Recovering from Churches that Abuse*, Grand Rapids, Mich.: Zondervan Publishing, 1994.

June Hunt, *Spiritual Abuse: Religion at Its Worst*, Dallas: Hope for the Heart, 2015.

©2024 Probe Ministries

Shame-Based Families, Grace-Based Families

The messages of a shame-based family:

“Don’t talk, don’t trust, don’t feel.”

“Everybody has to put their needs aside so we can tiptoe around _____ and not make them mad.”

“Why did you do that, you dumb b*tt?”

“If you disappoint me this much, how much more are you disappointing God?”

“Oh please, you’re not wearing that, are you?”

“Loser . . . stupid . . . such an embarrassment . . . I hope nobody knows you’re my daughter . . . You’ll never amount to anything . . . I wish I’d never had you . . . You’re so fat. And ugly.”

Every message of a shame-based family is an arrow into someone’s heart. Left there unacknowledged and not pulled out with truth, it starts generating lies and pain that can last a lifetime.

Lots of people grew up in this kind of family, but we are not sentenced to repeating it into the next generation. We can put on the brakes and steer our families in another direction altogether-the direction of grace.



Grace-based families also have messages:

“You are loved and valued, no matter what you do.”

“When we disagree, you never have to worry that I will stop loving you.”

“I was wrong and I am sorry. Will you forgive me?”

“Did you do your best? You’re the only one who can know.”

“Let’s talk about why you did that. What other choices did you have? What can you learn from this?”

“Can you help me understand what happened, what you were thinking or saying when you ____?”

The underlying message of a shame-based family is, “You are not acceptable and you risk being rejected and abandoned.” The underlying message of a grace-based family is, “You are an important and cherished part of this family and you will always be loved and accepted, even if we need to discipline you for wrong choices.”

Shame-based families shame out loud through name-calling, deadly comparisons (“Why can’t you be like ____?”), and anything that indicates the person is not good enough. Grace-based families affirm out loud with uplifting expressions of belief in each other, appreciation for each other, and affectionate use of each other’s names. Each person feels that their name is safe in everyone else’s mouths—but most especially mom and dad’s.

The focus of shame-based families is on performance, looking good and being good on the outside. It’s all external. Not embarrassing the family is huge. The focus of grace-based families is on the heart, remembering that character is shaped and developed in the family. The child’s value—which never changes—is separated from his or her behavior, which is eminently changeable. These families remember that God is not real pleased with our choices sometimes, but He never stops loving us.

Shame-based families specialize in unspoken rules and expectations. They are discovered when one gets broken. Often, one of the unspoken rules is that no one is supposed to notice or mention problems; if you bring a problem into the light by asking, “Hey, what about this?”—YOU become the problem. When one of my friends told her parents that her brother had been molesting her, her father threatened, “Don’t you ever talk

about this again. It is over.” When the abuse continued and she told her youth pastor, her father responded that his daughter was mentally ill, a pathological liar, and not to believe her.

There is often a “can’t-win” rule in effect: children are taught never to lie, but they are also not allowed to tell Grandma her cooking tastes awful. Or children are taught that smoking is bad, but if they point out that mom or dad smoke, they are shamed and shut down.

In grace-based families, rules and expectations are clearly spelled out. If an unspoken rule comes to light because someone broke it, it gets talked about without shaming the one who broke a rule they didn’t know was in place. If someone notices or mentions a problem, the problem is addressed instead of attacking the one who brought it up. In grace-based families, the *problem* is the problem, rather than the person who identified it.

Shame-based families often use coded messages to communicate, saying one thing while intending that their audience read their minds and respond to the actual message they wanted to give without coming right out and speaking it. Someone might say, “I have such a headache” and the second person replies, “That’s too bad” or “Sorry” and then continues to do whatever they were doing. The first gets upset that the other person didn’t offer to get them a pain reliever. The one with the headache used to be me, until a wise mentor responded with, “Would you like an Advil? Healthy people ask for what they need and want. Just ask me if I have one.” Whoa. That was a game-changer for me!

The communication in grace-based families tends to be clear and straight. It’s about saying what is true and what is actually meant. Scripture calls that “speaking the truth in love” (Ephesians 4:15). And healthy communication does not involve an unnecessary third person, a term called

“triangulating.” If someone complains about another person, or gives a message for another family member, a wise person redirects them to the one they actually need to communicate with, refusing to be the third person in a two-person communication. Another wise person has said, “If you don’t have a dog in that fight, stay out of it.” That works!

Shame-based families are preoccupied with fault or blame. They are always looking for where to place—or shift—the blame when something goes wrong. Then the culprit can be shamed, humiliated, and made to feel so bad they don’t do it again.

In grace-based families, the emphasis is on responsibility and accountability. People are responsible for their choices and held accountable for their behavior. Grace-based parents try to remember that all of life is training for a child, and it takes many, many times to learn wise and healthy behavior. So while a child may be disciplined, they are not punished for not getting something right. Instead of being shamed for slamming the door, they may be instructed, “OK, I guess you need practice in closing the door without slamming it. So you’ll be practicing 25 times in a row, starting right now.” Another way that grace-based families can build responsibility and accountability is by using natural consequences without anger: “Since you left your bicycle in the driveway again, you will lose the privilege of enjoying it for a week.” And sometimes, discipline without punishment means talking about what happened without shaming, by asking good questions: “So what can you learn from this?” “What can you do differently next time?”

Family is meant to be God’s safety net underneath is, the safe place to fall when we make mistakes and learn painful life lessons. By His grace and through being intentional, shame-based families can become grace-based families as we reflect on how God, the perfect Parent, loves us perfectly and unconditionally-yet teaches us to be responsible as we grow up to maturity.

Note: the grace-based family in the picture are my friends Rick and Abbie Smith with their sons Noah and Jaxten. If you want a blessing, check out their story of grace at noahsdad.com/story.

This blog post originally appeared at blogs.bible.org/engage/sue_bohlin/shame-based_families_grace-based_families on March 8, 2016.

Spiritual Exoskeleton

March 27, 2013



I was crippled by polio at six months old, paralyzed from the waist down on my left side. In order to stand or walk at all, I was fitted with a steel-and-leather brace from hip to shoe. This brace provided the external support I needed to stay upright and to walk. I was blessed to regain some use of my leg, and my muscles slowly grew

stronger. I was able to go to a half brace; then, when I learned to lock my knee, they took away the brace altogether because the strength and support became internal rather than external.

I am grateful for the way my brace gives me a picture of grace-filled accountability. One of the reasons God wants us to live in community is because sometimes we need an external support system that provides structure and support while we learn new ways of thinking and living. That external support system, a "spiritual exoskeleton," can take many forms.

It's friends who ask how they can pray for you and then follow up with shame-free, no-condemnation questions about how you're doing.

It's giving a trusted friend your car keys and debit card for safe keeping when you are struggling with the temptation to go off by yourself to indulge in destructive choices.

It's knowing you need software to block your computer access to pornography, and asking someone else to choose the password.

It's asking a friend to check up on you and ask how you're doing at keeping a particular promise or fulfilling an obligation.

It's inviting someone to text or call when you're being tempted. Even at 2 a.m.

It's being transparent, such as showing an accountability partner your bank records or cell phone records.

It's the wisdom of AA and other recovery groups who strongly suggest that an addict seeking to become an overcomer attend ninety meetings in ninety days.

It's discovering that seeking God through participating in a liturgical church's daily worship and prayer services can

produce the spiritual fruit of greater intimacy with Him.

It's encouraging others in choices and habits that will help them grow spiritually, mentally, and emotionally. Asking, "What book(s) are you reading right now?" "What are you wrestling with or learning from God right now?" "What one thing would you like to be different a month (or three) from now, that I can pray for you about?" It's living out the truth of Proverbs 27:17, "As iron sharpens iron, so one person sharpens another."

All these means of external support can become the beauty of internal strength as we "grow up into Christ, who is the head. From him the whole body grows, fitted and held together through every supporting ligament. As each one does its part, the body grows in love" (Eph. 4:15-16). The "spiritual exoskeleton" can become the internal "supporting ligament," not to mention core strength, of self-controlled people.

Here's to being able to take off the braces of our lives—but first, we give thanks for them!

This blog post originally appeared at
blogs.bible.org/tapestry/sue_bohlin/spiritual_exoskeleton

“What Sins Disqualify Me For Ministry?”

I'm a guy in my mid twenties and a few months ago, I resigned from my work as director of a local ministry because I just can't get over my struggle with pornography. I've been "clean" for weeks and sometimes months, but it seems that inevitably I

fall again. I really want to break this cycle of sin and live a life of sexual purity, both inwardly and outwardly. To do that I am seeking the Lord in His Word and through prayer (though not as consistently as I should). I have people that keep me accountable. I meet weekly with a few older men for a study on sexual purity. At the same time, I want to serve the Lord in anyway he wants me to serve. But there is some confusion...I have been presented with many opportunities to serve God (leading worship, camp counselor, teaching Bible study, and doing part-time youth ministry at a local church), but I don't know if I should serve in these ways since I haven't been able to break free of this sin. So my questions: Which sins disqualify me from Christian service and/or leadership? And for which roles would those sins disqualify me?

It breaks my heart to read your question (though I am SO glad you wrote!). Not because of your actual question, but because of the mentality that indeed permeates so many churches and ministries that one has to be perfect (especially in the area of sexuality) in order to serve God. We can't be perfect, so either we allow the enemy to persuade us to disqualify ourselves, or we can find ourselves immersed in an atmosphere of impossible expectations and standards that results in secret sin and resulting hypocrisy.

I prayed about my response and talked to a number of men in leadership at my church ([Watermark Community Church](#) in Dallas), where transparency, honesty and accountability are bedrock values.

First, let me affirm you in your decision to step down from ministry for the purpose of focusing on your relationship with Christ. It's also essential to listen to your accountability group to determine whether and when you are ready to resume a leadership position like the ones you list in your email.

From what you describe, it sounds like you may already have

components in place for successfully achieving sexual purity, which is a process and not an event:

1) It's essential to actively pursue intimacy with Christ through prayer, the Word, and developing the habit of daily surrender and dependence on Him. Meditate on the truth of 2 Corinthians 12:9-10 until it soaks down into your soul and you "own" it:

And He has said to me, "My grace is sufficient for you, for **power is perfected in weakness.**" Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me. Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for **when I am weak, then I am strong.**

(This is the part that differentiates trustful empowerment from "white-knuckling" it.)

The fact that you admit inconsistency in your time in the Word and in prayer is really key. Allow me to strongly encourage you to make these disciplines your highest priority in this time of learning to become an overcomer. Otherwise, it would be the equivalent of trying to train for a marathon without eating or drinking regularly!

2) It's also essential to build an accountability support system as you live in community with other Christ-followers. Naturally, there are different understandings of what constitutes accountability, but what works very well at Watermark is a network of people with whom we can be honest, on whom we can depend to show us grace at the same time that they speak the truth to us, and who are safe people to whom we can confess our sins immediately before getting caught in a downward spiral of secrecy and dread that allows sin to continue, unrepented, for a period of time. Even people in leadership, when they confess immediately and ask for help,

prayer and continued accountability, do not lose their jobs or, for volunteer leaders, their opportunity to serve through leading, if they are proactive in confessing and repenting to their accountability “safety net.” One of my pastors wrote, “There are times when we need to step back from leadership positions to devote all our energies to focusing on Jesus so that we can deal with the sin that sometimes entangles us. That has happened to a number of our staff who are back in leadership positions today.”

Watermark has the largest Celebrate Recovery ministry in the U.S., so some of the recovery vocabulary spills over into the rest of the church culture. We are all familiar with the phrase “struggling well,” which means actively denying our flesh’s tendencies and desires to stumble and sin, and when we do fall into sin, we immediately confess and repent, receive forgiveness and cleansing from the Lord (1 John 1:9), and get back up again. And we get that struggling is just an expected part of living in a fallen world, and we all struggle against various temptations. One of the pastors I talked to in preparation to answer your email stressed that what disqualifies someone from serving in leadership is not “struggling well,” which is good, but engaging in continuing, unrepented sin—which also includes a rebellious, increasingly hard heart. That doesn’t sound like it describes you, but that’s something you and your accountability team would determine.

The CR Men’s director wrote, “His struggle with pornography sounds like it has been ongoing with consistent defeat. I am saddened that he felt the need to resign, instead of “sitting the bench” for a season. This indicates to me that he couldn’t be honest with his employer (my assumption, of course). In the future, I hope and pray that _____ will see his struggle with porn as a platform of authenticity that God can use in his life to relate to and minister to others. As he relates to and ministers to others, he will experience freedom and fellowship

like never before (1 John 1, 2 Cor. 1). He just needs the opportunity to begin sharing. I would highly recommend CR or some other Christ-centered recovery program.”

You asked for a list of disqualifying sins and “off-limits” places of service and leadership. I don’t know that such a list exists, although I do think it’s important to keep in mind Paul’s command and statement in 1 Cor 6:18–“Flee immorality. Every other sin that a man commits is outside the body, but the immoral man sins against his own body.” Sexual sin (defined as “illicit intercourse,” the meaning of *porneia*, translated “immorality”) is in a different category than other sins. For example, if a man or woman in church leadership has an ongoing sin problem with having sex with anyone they’re not married to, they need to direct their energies into learning chastity and purity, learning to keep their passions under control (1 Thess. 4:3-5), rather than continuing to minister to others in the name of Jesus while practicing the hypocrisy that Jesus condemned.

One of the themes that runs throughout the gospels is the importance of the heart as opposed to outward appearance. What grieved the Lord Jesus was not sinners who came to Him with a broken, contrite spirit (Ps. 51:17), but religious leaders with a hard, rebellious heart. In the Sermon on the Mount, He revealed the way God sees the sinfulness of the heart, even if it doesn’t manifest in outwardly apparent sin. So I would respectfully suggest that what disqualifies someone for a position of responsibility is a hard, rebellious heart.

This may have been more than you expected when you wrote, but I do hope you find it helpful.

Warmly,
Sue Bohlin

Update 2018: Watermark is no longer using the Celebrate Recovery curriculum, though we parted from the CR folks on

very good terms. We have written our own program called “re:generation,” which a growing number of other churches have brought to their congregations: www.regenerationrecovery.org/.

© 2010 Probe Ministries