

Deliverance Training

Purpose of Training

To gain a fuller understanding of the nature of demons and their functions and the equipping believers in receiving and administering deliverance

Training Agenda / Outline

- *Our Experience with the ministry of Deliverance and Healing: Brief Overview of Kingdom Awakening International*
 - Facebook Group Login
- The Ministry of Jesus and the commissioning of all believers
- The Reality of Demons and the Kingdom of Darkness
- The Authority of Satan Today
- Demon Possession / Demonization
- The Difference Between Temptation and Demonization (Flesh or Demons)
- Demonic Inroads - How do they get in?
- Casting Out Demons
 - Jesus' approach
 - Forgiveness
 - E's of Deliverance
- Ministry Prayer Guides
- Maintaining Freedom
- Further Study:
 - Objections of Can a Christian Have a Demons
 - Maintaining Freedom

The Ministry of Jesus and the Commissioning of Believers

“Nearly two thousand years ago Jesus came to the help of suffering humanity, working miracles by healing the sick and casting out demons. Throughout the three and a half years of His earthly ministry, this never changed. In the intervening centuries Christian men and women have been called from time to time with miraculous ministries to the sick and afflicted. Yet, as far as I know, there are few, if any, records of people with a ministry of casting out demons comparable to that of Jesus’. As a result, most victims of demonic oppression have been left to suffer without any offer of practical help from the Church. **The time has come, I believe, to clear away the rubble of religious tradition, and to reestablish the Church’s ministry on the bedrock of Jesus and the gospels.**”

- Derek Prince

Deliverance: A Significant Ministry of Jesus

- Jesus mentioned the unique significance of the ministry of expelling demons when He said, “But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you.” (Matthew 12:28)
- We find that a large portion of Jesus’ ministry was expelling demons out of individuals who were afflicted and I find it baffling that this ministry has been largely ignored by the contemporary Church especially in the West.
- In the ministry of Jesus we see evangelism paired with deliverance. We find healing paired with deliverance.

Introductory Reading of Jesus’ Ministry of Deliverance

Mark 1:39: “So he continued preaching in their synagogues and expelling evil spirits throughout the whole of Galilee.”

Important Points To Observe

- Mark 1:27–28—The way that Jesus dealt with demons was the most original and striking feature of His whole ministry

- He also performed miracles of healing, provision, control over the forces of nature, raising the dead, etc. But all these had occurred in the ministry of Old Testament believers, such as Moses, Joshua, Elijah, and Elisha.
 - Demons are referred to in the Old Testament (see Lev. 17:7; Deut. 32:17; Ps. 106:36–37).
 - The people of Jesus' day recognized the reality of demons, and practiced some form of exorcism (see Matt. 12:27; Acts 19:13–14). But the authority with which Jesus cast out demons was completely new.
- Matt 12:28—Jesus Himself described this as the open clash of two spiritual kingdoms: the kingdom of God and the kingdom of Satan
- Mark 1:26—There were powerful physical manifestations when Jesus cast out demons. Compare:
 - Mark 3:11—They fell down before Him crying out.
 - Mark 9:20, 26–27—The boy wallowed frothing at the mouth. The demon cried out and tore him. After deliverance he looked like a dead person.
 - Acts 8:7—Similar manifestations in the ministry of Philip in Samaria.
- Mark 1:21–26, 39
 - Jesus combined His casting out of demons with His normal ministry of preaching and teaching in the public place of worship.
 - Luke 13:32—Together with healing, this continued throughout His whole ministry.
- Matt. 8:16; Mark 1:39—Most of those who Jesus delivered from demons were religious Jews, forbidden ever to practice witchcraft or idolatry. They were “normal” people, neither criminal nor insane, following the Mosaic Law. Yet Jesus cast many demons out of them.
- Mark 5:18–21; Luke 8:1–3—Jesus encouraged those who were delivered from demons to testify of their deliverance, and they were not ashamed to do so (compare Mark 16:9).
- Matt. 10:1–8; Luke 10:17; Mark 3:14–15: 6:12–13: 16:15–18—Jesus never sent anyone out to preach the gospel without commissioning them to cast out demons (compare John 14:12).

Christians are Called to be in deliverance ministry as part of proclaiming the gospel

- 1 John 3:8: ...the reason the Son of God appeared was to **destroy the devil's work**.
- Luke 4:18: The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight to the blind, to **release the oppressed** to proclaim the year of the Lord's favor.
- Matt. 28:18-20 Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and the Son and of the Holy Spirit and **teaching them to obey everything I have commanded you**. And surely I am with you always, to the very end of the age."
- Matt. 10:1, 7-8 He called his twelve disciples to him and gave them authority to drive out evil spirits and to heal every disease and sickness... As you go, preach this message. "The Kingdom of Heaven is near." Heal the sick, raise the dead, cleanse those who have leprosy, **drive out demons**. Free what you have received, freely give.
- **Mark 16:17-18** And these signs will accompany those who believe: In my name they will **drive out demons**; they speak in new tongues; they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick people, and they will get well.
- Luke 9:1-2 When Jesus called the Twelve together, **he gave them power and authority to drive out all demons** and cure diseases, and he sent them out to preach the kingdom of God and to heal the sick

Where do We Fit in this Cosmic Battle

- *Through Christ, we are seated above angels and demons.*
 - *Hebrews 1:4 - So he became as much superior to the angels as the name he has inherited is superior to theirs.*
 - *Eph 1:20b-22a; 2:6.*
Demons are Subject through the name of Jesus
 - *Luke 10:17 -*
We have been given authority over demons

- 1 Peter 5:8-9
 - *Image of a Lamb in the Mouth of a lion – “stop”*
- Luke 4:18 *“The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor.
He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free*
- Matthew 10:1 *Jesus called his twelve disciples to him and gave them authority to drive out impure spirits and to heal every disease and sickness.*
- LUKE 10:1, 17-20:: OBSERVATIONS
 - v. 1 - "Others" = other than the 12, i.e., non-apostolic disciples or followers of Jesus (contrast this with 9:1-5). They are sent out "two by two"
 - v. 17 - "Even the demons!" In other words, "Wow!" Note that the 72 do not say they are "subject to us" but rather "subject to us in your name." Christ's authority had been invested in them.

The Reality of Demons and the Kingdom of Darkness

The reality and activity of demons is clearly stated in the Scriptures. We cannot profess to believe the Bible and deny the reality of demons either in the day of Scripture or now. ***Demons are REAL spirit beings that oppose God and His creation.***

- OT Usage: There are 5 Hebrew words used in the OT for “demon”
 1. *Shedhim* (Deut. 32:17; Ps. 106:37); *Seirim* (Lev 17:7); *‘Elilim* (Ps. 96:5); *Gad* (Isa. 65:11); and *Qeter* (Ps. 91:6)
- NT Usage: There are more than one hundred references to demons in the NT. Four Greek terms definitely refer to demons: *Diamon* occurs once (Matt 8:31); *Diamonion* occurs 63 times, and *pneumata* (spirits) occurs 43 times. The general term for angels, *angelos*, describes demons in several contexts. (Matt 25:41; Rev 12:7, 9)
- It is significant to mention that every writer (although not in EVERY book) of the NT mentions demons or evil angels except the author of Hebrews although he does directly mention Satan (Heb. 2:14).

- There is no suggestion in Scripture that demons are temporary entities that ceased to exist after the time of Christ and the apostles. In the Bible, it is quite the contrary. A few examples are as follows:
- Paul and John warn of future deception by demons (1 Tim 4:1; 1 John 4:1-3)
- Demons will be extremely active in the Great Tribulation period (Rev. 9:3-11; 12:7; 16:13-14)
- They continue their work until Christ comes to place them into the abyss (Rev. 20:1-3; Isa. 24:21-23)

The Origin of Demons:

There is a problem in identifying where demons originated, for there is no *explicit* discussion of it in the Bible. However, there are a few considerations all without indisputable evidence that use Scripture to defend their argument

- The disembodied spirits of the offspring of angelic cohabitation with women before the flood (Gen 6:1-4)
 - *Support for this opinion is primarily discussed in the book of Enoch. Individuals who support this idea suggest the apostles approved of the book of Enoch. A short section of Enoch is quoted in the NT (Jude 1:14–15), and is attributed to "Enoch the Seventh from Adam" (1 En 60:8). It is argued that all the writers of the New Testament were familiar with it and were influenced by it in thought and diction.*
 - *Enoch 7:2 "And when the angels, the sons of heaven, beheld them, they became enamoured of them, saying to each other, Come, let us select for ourselves wives from the progeny of men, and let us beget children"*
- How should we treat the book of Enoch?
 - Like any other source that is not in the Bible, we need to read it carefully and thoughtfully.
 - What things seem to connect with Scripture? What things do not connect?
 - "Sons of God" in the OT – Every reference to the phrase "sons of God" refer to angels

- Fallen Angels
 - There are a lot of similarities between angels and demons:
 - In Satan’s original rebellion, he drew with him a great number of angels, perhaps a third of all created (Ezek. 28:18; Rev. 12:4)
 - There is a similar relationship to Satan and his angels and Satan and his demons. Parallel Expressions:
 - “the devil and his angels” (Matt 25:41)
 - “the dragon and his angels” (Rev. 12:7)
 - “Beelzebul the ruler of the demons” (Matt. 12:24, 26)
 - Demons and Angels have similar essence: Both angels and demons are termed “spirits” in the Bible (Ps. 104:4); (Matt. 8:16, Luke 10:17, 20)
 - They carry out similar activities: demons seek to enter and control men (Matt 17:14-18; Luke 11:14-15), so do many evil angels
- Demons Desperate for Embodiment
 - There is a distinction we find between angels and demons: Demons are spirits without bodies.
 - Angels have wings (see Daniel 9:21). Demons do not have wings (see Matt. 12:43).
 - Angels normally inhabit the “heavenlies” (see Eph. 6:12; Jude 6; Rev. 12:7–8). Demons are earthbound.
 - Angels have bodies of their own, and do not normally desire to occupy another body.

The Authority of Satan Today: How much authority does Satan over the earth today

How much authority does Satan have now?

- While Jesus and his followers of course believed that God was the ultimate Lord over all creation, they clearly viewed Satan as the functional Lord of earth at the present time. Satan is depicted as possessing “all the kingdoms of the world”—to the point that he is able to give authority to rule these kingdoms to anyone he pleases (Luke 4:5-6).

- *Even now, we live in a world under the authority of the enemy, “the whole world is under the rule of the Evil One (1 John 5:19)*
- *Paul doesn’t shy away from labeling Satan “the God of the world” (2 Cor 4:4) and “the ruler of the power of the air” (Eph 2:2). He depicts this entire present world system as fundamentally evil (Gal 1:4, Eph 5:6).*
- Because of Jesus’ death and resurrection, Satan has very little, if any, power or authority other than **what is granted him by those who obey him or by their ancestors.**
- The vitality of the devil is parasitic, and his strength is substantially drawn from humanity...the power that the devil has in himself is far less than we might image and far more dependent on that which mankind give him (Wright 1990, 48)
 - v. 19 - The key is the statement: "I have given you authority." Authority = delegated power, i.e., not only the responsibility, not only the prerogative, but also *the spiritual power to enforce compliance.*

Spiritual Warfare is Won or Lost in What we Believe

- Principalities and power have dominion over regions because of what is believed in that region.
- Satan can have various levels of influence of both non-Christians and Christians through believing lies
- **Satan’s number one strategy against Christians is getting them to believe lies about God, themselves, and others.**

Demonic Possession / Demonization

To What Extent Can a Christian Be Influenced by a Demon?

Defining Demonization

- In the original language we find the word *daimonizomai*, which often shows up as “demon possessed” in the English translations.
- The word *daimonizomai* means “to be under the power of a demon”. Most translations of this word do not bring about the proper meaning of the verb. When we see “demon possessed” in the Scriptures, we immediately think of Emily Rose from the movie “The Exorcism of Emily Rose” or we think of the demoniac that had legions of demons in him.
 - In breaking down the verb, we see a clearer definition: The participle of the same root: *daimonizomenos*. It is used twelve times in the Greek NT. It is used ONLY in the present tense suggesting a continued state of one being inhabited.

daimonizomenos

- *When you put this all together, the participle in its root form means “a demon caused passivity.” **Demonization involves a demon controlling a somewhat passive human.***

Biblical Examples (*daimonizomenos*)

Matt 8:28 – there are two demonized individuals. Their behavior points to supernatural control – supernatural knowledge, strength and the use of the voice, which is a demon caused control with passivity on individuals part.

Matt 9:32 – a dumb (mute) man was brought to Christ. In this case, the demon had caused passivity of speech. He was unable to use his voice NOT because of a medical condition, but because the demon was controlling his speech process.

Matt 12:22 – both his sight and speech was hindered by a demon. Both of these conditions were caused by the control of a demon. When Jesus cast the demon out, the man was able to use his sight and speech normally.

- *Comparable Terms*

1. “to have a spirit” – Luke 4:33. *Echon pneuma daimoniou akathartou* – having the spirit of an unclean demon
2. “having a spirit of divination” – Acts 16:16 *echousan pneuma puthona* – having a python spirit.
3. *Mark 1:23 and Luke 6:18* – *Similar Expressions in the Greek NT*

En pneumatic akatharto

Enochloumenoi apo pneumatou akatharton

Both have a similar meaning: “those who are troubled with unclean spirits”

Demonization is always presented as spirits inhabiting a human. Consider Jesus’ illustration of demonization found in Matt 12:43-45:

“Now when the unclean spirit goes out of a man, it passes through waterless places seeking rest, and does not find it. Then it says, ‘I will return to my house from which I came’; and when it comes, it finds it unoccupied, swept, and put in order. Then it goes and takes along with it seven other spirits more wicked than itself, and they go in and live there; and the last state of that man becomes worse than the first. That is the way it will also be with this evil generation.”

The Lord describes the demonic activity as residing in the man as its home

It seems clear in scripture that we may define demonization or being demonized as demon caused passivity or control due to demon(s) residing within a person, which manifests its effects in various physical and mental (emotional) conditions in varying degrees/influence.

The Difference Between Temptation and Demonization (Flesh or Demons) [*They Shall Expel Demons - Prince*]

- From the beginning, ever since man turned from God in rebellion, he has been subjected to two main spiritual evils: sin and demons.
 - The effect of sin is universal and total: “All have sinned and fall short of the glory of God.”
 - The personality thus corrupted by sin is called “our sold man” in the NT (Romans 6:6) or “the flesh” (Galatians 5:24)
 - *The Old Man* describes the rebellious nature each of us has inherited from our first parent, Adam. Every descendant of Adam there is a sinful nature.
 - Note: the term *flesh* does not refer, in this context, to our physical bodies, but to our corrupt nature inherited.
- Although the problem of sin is universal, the problem with demons is not. Many members of our fallen human race have come under the power of demons, but not all.
- **There is a close connection , however, between sin and demons**
 - Vulture on dead animal example
- The remedy for the flesh is crucifixion. But each of us must make a personal application of the cross to our fleshy nature.
- The remedy for demons is to expel them
- *It is not possible to crucify a demon or cast our your fleshly nature*

Are the Demons in or On A Person?

- In the Bible we find examples and or teaching concerning individuals being attacked externally and internally. The external attacks are described as temptation
- With temptation, we are advised to “resist the devil and he will flee”(James 4:7), but in demonization we find Jesus and his disciples “drive(ing) them out” (Matt 10:8; Matt 12:28)
- Temptation is not control. The level of resistance needs to be noted. To what extent is it difficult to resist demonic activity?

Symptoms

- In demonization the personality of the demon eclipses the personality of the person afflicted. The demon displays his personality through the human's body to a greater or lesser degree. The control may be overt or covert. In fact, there is no indication that the human must be aware of demonization in order to be so classified. The control *of the thought processes and emotions seems to be the primary characteristic.*

Degrees of Demonization

- **Degrees of Influence**
 - Temptation
 - Oppression
 - Infestation
 - Possession

Unger, *What Demons Can Do to Saints*, p.87.

It is evident, then, all demonic invasion is demonization, of whatever degree of mildness or severity. To call it "demon possession" rather than demonization is biblically permissible, but only insofar as the usage does not attempt to differentiate it from demonization in general or limit it to some cases (the milder forms) rather than all cases (including the more severe forms)...while cases of severe demonization are indeed a far cry from very mild forms, they are nevertheless mere variations in degree of the same supernatural phenomenon. Both involve demonic invasion, and both involve a degree of satanic control

Degrees of wickedness of the character of the spirits

Jesus spoke of a spirit returning to its house (man's body) from which it came; it "takes along with it seven other spirits more wicked than itself..." (Matt. 12:44-45)

- *The more demons, the greater the hold the spirits have on a person*

The case of the demonized man who had a spirit called "Legion. For there are many."

- *Angels and Demons have ranks. The higher-ranking demons exercise more power and use the organization of the armies under them to greater effect.*

Throughout Scripture angels are mentioned with organizational terms: archangel, council or assembly of angels...etc. Also, Eph 6:12 describes an order to fallen angels:

For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.

Demonic Inroads

Voluntary and Involuntary Demonization

- *Voluntary Demonization*
 1. *Neglect: to persistently and unrepentantly dismiss what the Bible says to do for protection may open a door to inhabitation*
 - *Failure or refusal to resist the devil (Js. 4; 1 Pt. 5)*
 - *Failure or refusal to wear the armor of God (Eph. 6)*
 - *Failure or refusal to put on Jesus (Rom. 13:14)*
 - *Failure or refusal to pray for protection from the power of temptation (Mt. 6:13)*
 1. *Deliberation: to persistently, unrepentantly, and willfully choose to be involved in situations that remove us from God's protection*
 - *Occultic activity (Deut. 18:9-14)*
 - *Idolatry (Deut. 7:25; Acts 19:18-19; Lev. 17:7; Deut. 32:17; Ps. 106:34-39; 1 Cor. 10:19-21).*
 - *Willful, unrepentant, unresolved sin (1 Tim. 3:7; 1 Pt. 5:8; 2 Cor. 2:11; Eph. 4:26-27).*
 - *Embracing demonic lies or heresy (1 Tim. 4:1; Rev. 2:24).*
 - *Inner vows or oaths.*
- *Involuntary Demonization*
 1. *Ancestral Sin: (Exodus 20:5-6; Mark 9:17-29)*

- 2. *Curses (Prov 26:2)*
- *Explicitly Stated Demonic Inroads in the Bible*
 - 1. *Anger and Unforgiveness (Eph. 4:26-27; 2 Cor 2:9-11; Mat. 18:21-35)*
 - 2. *Lust, Sexual Immorality, or Perversion (1 Cor 5:1-5; Pro 5:7-9)*
 - 3. *Hatred and Violence (Luke 9:54-56; John 8:44)*
 - 4. *Envy, Jealousy, and Selfish Ambition (James 3:13-18; 1 Samuel 18:6-11)*
 - 5. *Occult Practices (Lev 19:31;20:6; Acts 16:17-18; Deut. 18:9-14)*
 - 6. *Idolatry (1 Cor. 10:20; Rev. 9:20; 1 Tim 6:9)*
 - 1. *Greed as a form of idolatry (Col 3:5-6)*
 - 7. *Blasphemy (1 Tim. 1:20)*
 - 8. *Drugs – I do not know of any direct scriptural support for this point, but there is a good deal of practical experience to support it*
- *The Evidences of Demonization (Derek Prince)*
 - 1. *Actions of Demons*
 - Entice
 - Harass
 - Torment
 - Compel
 - 5. Enslave
 - 6. (4-5 Combined) Addition
 - 7. Defile
 - 8. Deceive
 - 2. *All of these actions can be described with one word: restless*
- *Areas of Personality Affected by Demons*
 - 1. *Emotions and Attitudes*
 - 2. *The Mind*
 - 3. *The Tongue*
 - 4. *Sex*
 - 5. *Physical Appetites*
- *Demons of Sickness and Infirmity*
 - 1. *Healing through Deliverance: Not all sickness are from demons. We need discernment*

Casting Out Demons

The Holy Spirit will use your gifts and your personality

- *Be led by the Holy Spirit. This Holy Spirit will give you revelation and insight into the situation*

Inner Healing as a Precursor to Deliverance Ministry (Forgiveness)

You FEEL what you BELIEVE and what you BELIEVE is what you PERCEIVE (and perception is what moves us to action)

- *Our emotions reveal what we really believe.*
- *We need to identify the CAUSE of the emotional wound, and it will be an event (negative experience), where the individual believes a lie about themselves, God, or others.*
- *This is where the “ideal relationships” come into action. God intends for us to view ourselves, Him, and others as He has intended from creation. When our perceptions do not line up with TRUTH as a result of a negative experience, an emotional wound occurs.*

Sources of our Hurts:

- Result of offense brought to us from others.(People say and do things to hurt us) Proverbs 18:8.
- Result from our own sinful behavior. Psalms 25:18, Proverbs 17:19, II Samuel 24:10.
- Result from a calamity where one is overcome by the experience. Job 3:25-26.
- Result of the sins of the forefathers. Exodus 34:6-7.
- Result from drug and alcohol use. Proverbs 23:29-35.
- Result from occult involvement. Leviticus 20:6.

Symptoms:

- Physical
- emotional
- spiritual

Forgiveness as the Umbrella Principal for Inner Healing

A fundamental aspect of inner healing is forgiveness. Jesus forgave sins and He taught His followers that they must forgive. We cannot change the past, but we can change our **relationship to the past!** This is what forgiveness does. Forgiveness deals with our own sin and what was done to us.

- *The classic passage of Scripture about Forgiveness is **Matthew 18:23-35**. Jesus used this parable to illustrate the need to forgive. A man who had been forgiven a huge debt later refused to forgive some else who owed him a small debt. The meaning of the parable is that God forgave us an enormous debt (our sin against Him) and therefore we must forgive people who “owe” us. The Lord’s prayer involves a commitment to this type of forgiveness. Many stumble over this because they erroneously think that forgiveness is a feeling or an erasure of the past.*

Forgiveness is an act of the will (enabled by God's grace) that releases another person from debt. It is like a financial transaction. The forgiveness of a financial debt involves a commitment never to seek to collect on the note again - it becomes history

- *Unforgiveness locks down the negative emotion and prevents healing to take place. Additionally, it opens up a door for a stronghold or demonic influence in our life.*
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- There is a reason for the influence of the demonic spirits. Demonic spirits are not permitted to move about as they please.
- Demons have to have a "right" to have levels of influence over a person's life
- In most instances, Demons heighten or exacerbate a lie or emotional wound that already exists. They are not the reason for the issue; they worsen the issue that already is in place.
 - Facilitating healing of emotional wounds becomes essential to long lasting freedom.

Jesus Approach to Deliverance

(1) He secures the name of the demon or seeks to identify the spirit. "And he [Jesus] was asking him, 'What is your name?' And he [the demon] said to him, 'My name is Legion, for we are many'" (Mark 5:9).

- Why did Jesus do this? (a) Perhaps to gain control over it? (b) Perhaps to let all know the full extent of demonic power he was confronting? (c) Perhaps to reveal to the man himself how serious his condition was?

(2) He binds the spirit, i.e., he prohibits it from some activity and thus curbs or breaks its power. See Mt. 12:29.

- Mark 1:24–25—At times Jesus spoke directly to demons, and they to Him (compare Mark 3:11–12; 5:6–13). But there is no New Testament pattern for holding lengthy conversations with them.

(3) He rebukes the spirit, i.e., he censures or warns or denounces the demon. See Mark 1:25 ("and Jesus rebuked him [the demon], saying, 'Be quiet and come out of him'"). See also Mt. 17:18; Mark 9:25; Luke 9:42.

(4) He silences the demon. In Mark 1:34 we read that "he healed many who were ill with various diseases, and cast out many demons; and *he was not permitting the demons to speak*, because they knew who he was

(5) He would cast them out.

(6) He refused to let the spirit return.

- "And when Jesus saw that a crowd was rapidly gathering, he rebuked the unclean spirit, saying to it, 'You deaf and dumb spirit, I command you, come out of him and *do not enter him again*'" (Mk. 9:25).

First, it is important to note that Jesus did not always consign exorcised demons to the abyss or in some place of permanent detention. As seen above in the account of the demonized young boy in Mark 9, Jesus simply said, "I command you, come out of him and *do not enter him again*" (v. 25). This implies that the recurrence of demonization after deliverance was a possibility and steps had to be taken to prevent such from happening. Evidently, often after being cast out from a person, a demon was free to return to the person or to enter someone else.

Mark 9:: this kind only comes out with much prayer and fasting

- One can only conclude that in particular cases where an especially powerful demon is involved, prayer may be needed. "Mark focuses on the need for prayer because it clearly demonstrates that divine power is not under human control; it must always be asked for. Manifestations of the power of God, such as are needed when dealing with the forces of evil, come only in response to the attitude of trust and reliance upon God that is expressed in humble prayer"

Third, even for Jesus, the deliverance was not always instantaneous or without considerable resistance. See [Mark 1:26](#); [5:8](#) ([Lk. 8:29](#)); 9:26.

- Our approach should not be, "Speak the word of command in Jesus' name and it is done," which usually leads to frustration and disillusionment. Our approach should be, "*Speak the word of command in Jesus' name UNTIL it is done.*"

The E's of Exorcisms (Deliverance)

- Exercising our Authority and Power: Remember your place in the authority structure
- Expose (discern and document that demonic activity is present), then
- Engage (identify, name, function, point or ground of entry), and then
- Expel (in the name and authority of Jesus).

Functioning as a Facilitator NOT an Exorcist

- Without the involvement of the person, without the responsible activity and mental participation of the victim, the problem may disappear for a while only later to re-emerge.
- Prophetic Revelation: "How did they get in...what is the assignment"?
 1. Diagnostic
 2. Discernment
 3. Encouragement
- Break Down Demonic Rights:: FORGIVENESS AS THE UMBRELLA
 1. Forgiveness: It will sometimes be helpful to lead someone in a forgiveness prayer.
 2. Confession of Truth: There is power in our audible confessions.
- Help with Gaining Correct Perceptions
 - Truthing

Ministry Prayer Guides - (*They Shall Expel Demons- Derek Prince p.253*)

1. Personally Affirm your Faith in Christ:

"Lord Jesus Christ, I believe You are the Son of God and the only way to God - that you died on the cross for my sins and rose again so that I might be forgiven and receive eternal life

2. Humble Yourself

"I renounce all pride and religious self-righteousness and any dignity that does not come from You. I have no claim on Your mercy except that You died in my place."

3. *Confess any know sin*

"I confess all my sins before You and hold nothing back. Specifically I confess...."

4. *Repent of all Sins*

"I repent of all my sins. I turn away from them and I turn to You, Lord, for mercy and forgiveness"

5. *Forgive all other people*

"By a decision of my will, I freely forgive all who have ever harmed or wronged me. I lay down all bitterness, all resentment and all hatred. Specifically, I forgive..."

6. *Break with the occult and all false religion*

"I sever all contact I have ever had with the occult or will all false religion -- particularly..."

7. *Prepare to be released from every curse over your life*

"Lord Jesus, I thank You that on the cross You were made a curse, that I might be redeemed from every curse and inherit God's blessing. On that basis I ask You to release me and set me free to receive the deliverance I need"

8. *Take you stand with God*

"I take my stand with You, Lord, against all Satan's demons. I submit to You, Lord, and I resist the devil. Amen!"

9. *Expel*

"Now I speak to any demons that have control over me. [Speak directly to them.] I command you to go from me now. In the name of Jesus, I expel you! COME OUT!"

Each time you experience a release, praise and thank God for it. And when you feel your deliverance is complete, or that you have come as far as you can at this time, be sure to kneel down and make Jesus Lord of every area of your life.

Ask Holy Spirit to FILL YOU UP!

If you feel your deliverance is not yet complete, wait until your strength returns or you feel prompted by Holy Spirit. Then continue with the process of getting the demons out.

Now you are responsible to deal with them in the same way where ever and whenever you encounter them!”

You never need to be ashamed of having been delivered from demons.

Maintaining Freedom

1. Live by God's Word
2. Be Filled with the Holy Spirit
3. Walk in the Spirit
4. Put on the garment of praise
5. Come under discipline
6. Cultivate fellowship (Godly friendships_
7. Be baptised with water and commit to a local church
8. Put on the whole armor of God

Further Study: Objections to Christians Having Demons

The Christian and Demons: Can a Christian be demonized?

A Christian can have whatever they want to have. It is a matter of what level of influence one allows in his/her life.

Arguments Against the Demonization of Christians

The defeat of Satan: The argument is that if Satan has been judged, stripped, and his work "destroyed" (1 John 3:8), how can he or his demons indwell a believer?

- *John 12:31; 16:11; Col. 2:14-15; Heb. 2:14-15; 1 John 3:8.*

Contrasting Verses

- *Mt. 12:25-29 "versus" Mt. 16:23; Acts 5:3; 1 Pt. 5:*
- *John 12:31; 16:11 "versus" John 17:15*
- *Eph. 1:19-22 "versus" Eph. 6:10-13*
- *Col. 1:13; 2:14-15 "versus" 1 Thess. 2:18*

The Promise of Divine Protection

- *Matthew 6:13 - Deliverance from the evil one is dependent (not automatic) on our prayer for it. What happens if we do not pray?*
- *John 10:22-29 - The question is asked: "If a demon could indwell a Christian, wouldn't that mean he/she had been snatched from the Father's hand?" No. This text simply asserts the same truth we find in Rom. 8:35-39, namely, that nothing, not even a demon, can separate us from the love and life we have in God.*
- *John 17:15 - But: (1) This text cannot mean that Jesus wanted the Father to make us utterly invulnerable to demonic attack (indeed, it was after this prayer that Jesus told Peter of Satan's request to "sift" him like wheat). (2) It may be a prayer for our eternal preservation. (3) It may be that the fulfillment or answer to this prayer is dependent on our availing ourselves of the Father's protection (Eph. 6).*
 - *2 Thessalonians 3:3 - Again, we must ask: "Kept or protected from what regarding the enemy, and on what, if any, conditions that we are responsible to meet?" This promise of protection does not rule out attack or temptation from the enemy (see 1 Thess. 2:18; 2 Cor. 12:7; 1 Pt. 5:8; etc.).*
 - *Clearly, no Christian can be swallowed up by Satan or robbed of the salvation, life and love of the Father. He/she cannot be owned by Satan, nor separated from the love of God in Christ. But none of these texts explicitly rules out the possibility of demonization. The promises of protection are of two sorts: either (1) a promise pertaining to the security of the believer's salvation, or (2) a promise*

dependent on the believer's taking advantage of the resources supplied by the Spirit.

Christians Have the Indwelling Presence of the Holy Spirit

- *The argument is this: A demon cannot enter and dwell within a believer because the HS lives there. Since the HS is greater and more powerful than any demon, there is no possibility that He would grant access into a Christian's heart.*
 1. *Is this protection against demonic invasion automatic? What if the believer grieves the HS through repeated and unrepentant sin? What if the believer fails to faithfully and prayerfully adorn himself/herself with the armor of God (Eph. 6)?*
 2. *Psalm 5:4 - Does this text really mean to suggest that God cannot dwell alongside an evil spirit inside a person? Observe that the two lines of v. 4 are in synonymous parallelism, i.e., "no evil dwells with Thee" = "God does not take pleasure in wickedness." The point is not that God cannot be in close spatial proximity with evil [Note: the omnipresent God is in close spatial proximity with everything], but that God detests evil and has no fellowship with it.*
 3. *Matthew 12:43-45 - The argument is that if the house is occupied (presumably by Jesus or the HS), demons can't enter. But does this mean the person himself/herself cannot "open the door" to intrusion by a demon through willful, unrepentant sin or idolatry? Also, the text does not say what the demon would have done had he found his previous home occupied. It does not say that that in itself would have prevented his re-entry. It may well have made re-entry more difficult, but not necessarily impossible.*
 4. *1 Cor. 10:21 – A Christian cannot partake of the cup of the Lord and the cup of demons. But the "can't" in Paul's language refers to a moral, not a metaphysical, impossibility. If I say to a Christian who is contemplating committing adultery: "But you can't do that!", I don't mean that it is physically impossible for him to commit adultery but that it is morally or spiritually incompatible with his being a Christian. In other words, you can't expect to enjoy close intimacy with Christ and simultaneously give yourself to the influence of demons. It is a moral and spiritual contradiction to affirm your love for God while you simultaneously expose yourself to the influence of demons by participating in activities which they energize.*
 - *1 Corinthians 3:16-17; 2 Corinthians 6:14-16 - The argument from these texts at first glance seems persuasive: "Surely a Christian cannot simultaneously be both the temple of God and the temple of a demon!"*
- 1. *But Paul is not referring (in 2 Cor. 6) to the physical impossibility of a Christian being "yoked" in "fellowship" with evil or with an unbeliever. The fact is, we know*

it happens all the time (unfortunately). Rather, he is denouncing the moral or spiritual incongruity of such fellowship. The temple of God has no moral or spiritual harmony with idols. Therefore, avoid all such entangling alliances.

It's a spatial impossibility

- *It is argued that there is "not enough room" for both the HS and a demonic being to co-exist in the same human body. It would be too crowded! Response:*
 1. *But this is to think of spiritual beings in physical terms; I could as easily ask, "how can the Holy Spirit and the human spirit both indwell the same body? Wouldn't that be just as 'crowded'?"*
 2. *Mary Magdalene at one time had "seven demons" inhabiting her (Luke 8:2).*
 3. *The Gadarene demoniac (Mk. 5) was inhabited by a "legion" (@6,000) of demons; enough, at any rate, to enter and destroy 2,000 pigs.*
 4. *If the presence of the HS "crowds out" demons, then demons couldn't exist anywhere because the HS exists everywhere.*

It is spiritually impossible

- *The argument is this: "How can the Holy Spirit inhabit the same body with an unholy demon?" Response:*
 1. *The HS in a certain sense "inhabits" everything and everyone in the universe, even unbelievers. The HS is omnipresent.*
 2. *Satan had access to the presence of God in the book of Job (chps. 1-2), indicating that the issue is not one of spatial proximity but personal relationship.*
 - *The HS and demons are in close proximity when outside the human body, so why could they not be in close proximity while inside one?*
 - *The HS indwells the Christian even though the latter still has a sinful nature or sinful flesh. In other words, if the Holy Spirit can inhabit the same body with unholy human sin, why could He not inhabit the same body with an unholy demon?*

Further Study: Maintaining Freedom

Maintaining Our Freedom

- I. In order to maintain freedom, we must be strengthened in the Lord
 - A. Relying on our own strength in life will result in defeat (1 Cor. 10:5-12)
 1. (1Cr 10:5-12 ESV) - "Nevertheless, with most of them God was not pleased, for they were overthrown in the wilderness. Now these things took place as examples for us, that we might not desire evil as they did. Do not be idolaters as some of them were; as it is written, "The people sat down to eat and drink and rose up to play." We must not indulge in sexual immorality as some of them did,

and twenty-three thousand fell in a single day. We must not put Christ to the test, as some of them did and were destroyed by serpents, nor grumble, as some of them did and were destroyed by the Destroyer. Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come. Therefore let anyone who thinks that he stands take heed lest he fall."

B. Examples from Scripture of Individuals relying on the strength of the Lord (1 Sam 30:6; Ps 118:14; 144:1-2; Zech 4:6)

1. David knew that the source of strength is God

a) David strengthened himself in the Lord (1 Sam. 30:6)

(1) 1 Sam. 30:6 "Moreover David was greatly distressed because the people spoke of stoning him, for all the people were embittered, each one because of his sons and his daughters. But David strengthened himself in the Lord his God"

b) David trusted that the Lord was his strength (Ps. 118:14; 144:1-2)

(1) Ps. 118:14 "The Lord is my strength and song, and He has become my salvation"

(2) Ps. 144:1-2 "Blessed be the Lord, my rock, who trains my hands for war, and my fingers; my lovingkindness and my fortress, my stronghold and my deliverer; my shield and He in whom I take refuge; who subdues peoples under me"

c) Zechariah receives a word from an angel for Zerubbabel (Zec 4:6)

(1) (Zech 4:6) "Then he said to me, "This is the word of the LORD to Zerubbabel: Not by might, nor by power, but by my Spirit, says the LORD of hosts."

C. The strength that Paul describes here is the same strength that raised Jesus from the dead (Eph 1:19-20)

II. In order to be strengthened in the Lord and stand firm, we must put on the full armor of God

A. Notice that the armor is to be "put on." We are not born (born again – regeneration) with the armor of God.

B. The goal of wearing the armor is to be able to stand firm.

1. Clearly Paul wants us to be immovable and steadfast and unshaken by the attacks of the enemy. Cf. Eph. 4:14. He means that we are to hold our position, to resist, to refuse to surrender ground to the enemy, to preserve and maintain what has already been won.

C. The Armor of God (How do we put on the Armor, and what does it look like?)

1. The Belt of Truth (v. 14a)

a) One of the enemy's common strategies is to make us believe lies about God, others, and ourselves. We must see and walk in truth.

(1) John 8:31-32 "So Jesus said to the Jews who had believed him, "If you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free.""

(2) Ephesians 4:11-14 "And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes."

(3) Romans 12:3 "For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned."

(4)

2. The Breastplate of Righteousness (v. 14b)

"Victory begins with the name of Jesus on our lips. It is consummated by the nature of Jesus in our heart" (Francis Frangipane).

a) Positional Righteousness: Justification (Rom. 5:1)

(1) (Rom 5:1 ESV) - "Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ."

b) Experiential Righteousness: Sanctification (Rom 6:22)

(1) (Rom 6:22 ESV) - "But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life."

3. Shoes of the Gospel (v. 15)

a) (Eph 6:15 ESV) - "and, as shoes for your feet, having put on the readiness given by the gospel of peace."

b) The peace which the gospel produces is to prepare us for Satan's attacks. In the midst of spiritual attack, we are to declare and proclaim the peace given to us through Jesus Christ.

(1) God's desire for us to peace and rest. In any area that we cannot find rest, we must consider the potential of a spiritual attack

4. The Shield of Faith (v. 16)

a) Faith, in and of itself, does not protect us against Satan. Rather, it is the object/focus of our faith: God and his powerful presence in our lives (Prov. 30:5; Ps. 5:12; 2 Sam. 22:3).

b) The shield of faith functions each time we hold up the truth of the Scriptures under the onslaught of Satan's lies.

- (1) Examples:
 - (a) God may have cared about you once before, long ago, but His interest in who you are is gone," you lift up the shield of faith and say, "That is impossible. God is immutable. He cannot change. His concern for me is eternal. What He has promised me He will fulfill."
 - (b) "God doesn't love you anymore; not after you've failed him so many times," you lift up the shield of faith and say, "That is impossible. God's love for me can't cease to exist, for He demonstrated it when He gave his Son to suffer in my place."

5. The Helmet of Salvation (v. 17a)

- a) This is a reference to our assurance of salvation. To put on the "helmet of salvation," therefore, means to live in the knowledge and assurance of the truth expressed in the Scriptures concerning our Salvation (Rom 8:1; 31-38; Heb 13:5-6)

6. The Sword of the Spirit (v. 17b)

- a) Paul is referring to the spoken word of God here. We are to wage war and resist the Enemy as Jesus did in Mt. 4, by speaking it aloud (the "word" which Jesus spoke [the rhema which proceeds out of God] was Scripture.
- b) There will also be times with the Holy Spirit will give us utterance when necessary (Mt. 10:19-20).
- c) There are three primary ways in which we wield the sword of the Spirit:
 - (1) We PROCLAIM the Word (as Jesus did); cf. Rev. 12
 - (2) We PRAY the Word (Eph. 6:18-19; Acts 6:4; John 15:7)
 - (3) We PRAISE with the Word (i.e., sing the Scriptures)

1. Warfare Prayer (v. 18)

- a) Prayer is the power behind the armor!

"Restraining prayer, we cease to fight; Prayer keeps the Christian's armor bright; And Satan trembles when he sees The weakest saint upon his knees." (William Cowper)

- b) God chooses to use you asking Him and Saints intercession to intervene against Satan's attacks

- (1) If Paul believed that God would give him strength, clarity and courage to preach apart from the intercessory prayers of the Ephesian church, he would never have penned vv. 18-20!
- (2) Grammatically, both "praying" and "keeping alert" (v. 18) are connected with the verb "stand" (v. 14). In other words, prayer is that which characterizes and permeates the whole of the Christian soldier's activity: "Take your stand, praying, . . . Put on

the belt of truth, praying . . . Put on the breastplate of righteousness, as you pray . . ." etc.