

CHAPTER 4

PREPARATION STAGE ONE - REPENTANCE

¹ Now in those days John the Baptist came, preaching in the wilderness of Judea, saying, ²“Repent, for the kingdom of heaven is at hand.”

Matthew 3:1-2 (NASB)

¹⁷ From that time Jesus began to preach and say, “Repent, for the kingdom of heaven is at hand.”

Matthew 4:17 (NASB)

³⁰ The times of ignorance God overlooked, but now he commands all people everywhere to repent,

Acts 17:30 (ESV)

If you are satisfied the person is genuinely saved, begin by getting them to repent of all major sins that could have given demons access to their life.

When dealing with a person whom you are *satisfied is saved*, but who *needs deliverance*, i.e. someone in whom you can discern clear evidence that they have a demon *on the inside*, not operating from the outside, you need to be patient. Don't go rushing in trying to move to the casting out stage immediately. They need to be prepared properly and you will do them no favours by hurrying it, even if they want you to speed it up, as they often will.

The first task, *even if they are genuinely converted*, is to get them to repent earnestly of any major sins that could have given the demon(s) access to enter them. It is essential that you spend some time getting them ready for deliverance in this way, even if you believe they are already truly saved. They still need to be prepared for having the demons cast out. Otherwise it will all be a waste of time and a huge disappointment to them and to you.

You might ask why Jesus didn't wait in this way before moving to the casting out stage. The first answer would be to say, of course, that He is the Son of God and we aren't. That is an important point because we need to be brutally realistic about ourselves, have no delusions of grandeur, and not be under any illusions about how easy deliverance will be for us to do just because He found it easy.

However, I would also point out that, in a sense, Jesus did begin with a preparation stage, indeed a very long and thorough one, albeit that He did it at a *national level*, not one by one with each individual. I refer to the fact that before Jesus even began His public ministry He sent John the Baptist ahead of Him with a nationwide ministry of calling all people everywhere to repentance.

It has been estimated that out of a population of about four million, over a million Jews responded to John's repentance message and engaged in John's baptism of repentance, to deal with their sins. So, repentance was a very major focus in the period of preparation which may have gone on for some years before Jesus began His own public ministry. In fact, John's ministry of calling the nation to repentance literally began with the very word '*repent*':

¹Now in those days John the Baptist came, preaching in the wilderness of Judea, saying, ² “Repent, for the kingdom of heaven is at hand.”

Matthew 3:1-2 (NASB)

But it wasn't just John the Baptist who began his ministry with the word 'repent'. Jesus also began in exactly the same way, with "repent" as the first word He ever said in public. And that too is no mere coincidence. It shows repentance was also central to everything that was to follow in His ministry, not only in John's:

17 From that time Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand."
Matthew 4:17 (NASB)

So, I am not alone in emphasising the vital importance of repentance, not only in order for people to be saved, but also for them to be delivered from demons. It is hugely important and it would be impossible to over emphasise it. Therefore, when you begin to instruct a (saved) person who needs deliverance I would still always begin by reminding them of what repentance is, why it matters, and how it is done.

It is no use assuming people already know all that, because the fact is most of them don't. Indeed, that is the main reason our generation is in such a mess – because so many people, including those who attend churches, *have never truly repented at all*, let alone carefully gone through a list of key sins and strategic events and turning points in their lives for which they need to repent. But the point is if they want deliverance that is what is almost always needed. It can't be done glibly or as a mere box ticking formality. On the contrary, it must be done earnestly, sincerely, intensely and thoroughly.

One question you might ask is *why* do we need to deal with repentance again now, for the purpose of getting the person ready to be delivered? In other words, *why isn't the repentance they did originally at the time of their conversion, sufficient for this purpose?* Didn't their conversion, when they were forgiven and "justified" or "made righteous", wipe away the guilt of all their sins "as far as the East is from the West"?

If so, why address the need to repent of their most serious sins again now? Am I being "pedantic" as a young man whom I will call "Ben" once accused me of being when I challenged him about his level of honesty and about corners he was willing to cut when dealing with money? I told Ben I could see he was sometimes telling lies but he argued with me and claimed they were small.

He even justified them because the companies he was lying to were "dodgy" themselves and "didn't deserve to be told the truth". That was why I was pressing this issue of real, deep, genuine, heartfelt repentance with Ben. I didn't see any evidence of authentic repentance in him, *at least in regard to honesty*, which was an issue to which I believe the Holy Spirit had drawn my attention and caused me to believe was a key issue for Ben.

I believe the Holy Spirit put His finger firmly on the issue of honesty, even though Ben hadn't included this in the list of key sins I had asked him to prepare. Moreover, the very fact that he was *arguing* with me and denying that he had acted wrongly by lying to those companies seemed to corroborate my assessment of his real position spiritually.

So, repentance was a live issue for Ben, but rather than focus on his particular repentance issues here, I have included a "case study" about Ben in chapter 8. That case study deals in detail with the lies the demon was telling him to prevent him repenting properly over the issue of dishonesty, even though he was willing to repent genuinely for other sins, which you might think were bigger.

Basically, the demon(s) wanted to keep at least one area of sin unrepented of so that it would not be dealt with. They no doubt hoped that would “keep a door open” to enable them to stay or to return quickly even if they were cast out.

Moreover, the repentance we are speaking of here in terms of preparing for deliverance is different from the general repentance we make at our conversion because it is done here:

- a) in a different *context*
- b) for a different *reason*
- c) with a different purpose or *objective*

At our conversion we repent of *all our sins as a whole* and we do so for the purpose of having all our *guilt wiped away* so that we can be forgiven, and made righteous, by having all Jesus’ righteousness transferred to us. Then we cease to be “objects of wrath” and God no longer needs to condemn us or send us to Hell when we die. That is what that our original, overall repentance was about. That is why we did it and that was its result.

However, the repentance we are speaking of here, by way of preparation for deliverance, is different. Firstly it presupposes the person has already received general forgiveness for their sins as a whole and is no longer going to be punished for their sins by being sent to Hell. The reason we are seeking to repent of key sins now is *not in order to be forgiven for them or to have our guilt taken away*. That has already been done at their conversion.

The objective here is very different. It is *to take away the consequences of those sins in our lives*, in particular the fact that they opened up doors to allow demons to enter us *and to remain – even after our conversion*. The point is that even though our salvation, i.e. our justification, takes away the *guilt* of our sins, it does not take away their *consequences* or their *effects* in our lives.

Those consequences continue, even after we become a Christian, and any demon which entered us in reliance upon the right conferred upon it by that sin will remain, despite our salvation, until and unless it is cast out. And it will not be cast out until the legal basis upon which it entered is taken away, whether that be by “repenting, forgiving or renouncing”. So, I hope that explains why repentance needs to be tackled again here.

Rather than me going through the whole subject of repentance here and explaining it all properly, I would strongly urge you to look at the early chapters of my Book 1 “*How to Become a Christian*”, in which I explain it almost exhaustively. I went into a lot of detail there rather than just summarise it briefly, because there is a widespread failure today to understand what repentance is, or how to do it properly, quite apart from an intense unwillingness to do it.

When I say that, I am referring also to established long term ‘churchgoers’ and even church leaders, not just would-be converts. Therefore, when it comes to churches teaching about repentance, we now often have the blind leading the blind. Therefore, practically speaking, I would urge you to start from scratch and get the person to think carefully about their lives and to *make a list of their key sins*.

They should go right back for many years, even to childhood because, as we saw, it is often through one or more of those early sins that demons first gained the ‘right of entry’ into the person’s life. As

they make that list, advise them to pray for guidance from the Holy Spirit so He will bring back to their memory all the key sins.

By that I mean the bigger ones or the earlier ones, or the most strategic, that were ‘game changers’ or turning points in their life and *opened the door to a demon to come in* and take up residence within them. Even if the person does not know which sins were the most strategic or were turning points, they may find that certain sins “spring to mind”, especially if they pray for guidance.

When that happens take them seriously and do not ignore those promptings. The Holy Spirit is telling them which sins were the key ones, even if the person can’t see why they mattered so much. None of us can remember all our sins but, with God’s help, we can recall *the ones that matter most* and which most need to be dealt with now.

You are likely to find the person will “forget” certain key sins. This is no coincidence. The demons will seek to block their memories so they don’t recall the most important incidents, turning points and strategic sins which most need to be addressed. That is why seeking the Holy Spirit’s help is so important.

Also, some people will deny that a certain thing was sinful or they will have a mental blockage, like Ben, preventing them seeing the wrongness of it so they can’t therefore repent of it. Moreover, there will also be certain sins the person is reluctant to talk about, even if he does remember them, partly due to shame and partly due to not grasping how important it is to deal with these sins.

The biggest example of this is abortion, which has affected a staggering number of women directly given that it is being done on an industrial scale that makes the Jewish Holocaust seem small by comparison. In the UK alone over ten million babies have been murdered and in the USA it is well over sixty million!

But don’t make the mistake of thinking that the guilt for this only applies to the women who had the abortions, numerous though they are. Indeed, in any bus or railway carriage where you are sitting there are likely to be several women who have had abortions. But the point is it isn’t only they who have committed this terrible crime of murdering a child.

The same applies to the husband, boyfriend, mother, father, sister, friend, nurse, doctor etc who were also *involved in making it happen or persuading her to do it*. So, if you add all of them as well, it means that about half of the entire adult population of the UK and USA have been involved either directly or indirectly in abortion.

You might perhaps think I am making too much of this sin of abortion or even being hysterical by calling it “child murder”. I don’t think so. Indeed, what else could we call it? I speak not as a lay person but as a lawyer and former police officer whose job it used to be to frame charges and decide what we thought the person was guilty of. So, I am not bandying words about aimlessly.

What each of those women did was to deliberately kill their own child, with malice aforethought, in a calculated manner and as part of a conspiracy or “joint venture” with everyone else who was involved. So, it is not ‘just’ murder but also ‘conspiracy to murder’. In the eyes of the law that makes it even more serious and increases the jail term at least when dealing with the murder of adults.

Moreover, those who assist in this, or urge it to be done, or pay for it, are also guilty in God's eyes of being part of this conspiracy to murder and of having been accomplices and "accessories", either before or after the fact. In law, if we were talking of the killing of an adult or child, then if a person was an accomplice or accessory it would make them equally guilty of murder. Therefore, they too can be charged with murder, not just the one who "pulled the trigger".

I would also add that, until 1967 in the UK and 1973 in the USA, the law agreed with me and spoke in these terms, classifying abortion as a very serious crime and not camouflaging it behind weasel words like "*termination of pregnancy*". I hate that dishonest, self justifying expression which is designed solely to hide the truth of what was done.

Imagine we used such language for other murders and spoke of "*termination of employment*" to refer to the murder of a bank clerk during a bank robbery. Technically it would be accurate, up to a point, because the murdered bank clerk's employment status was terminated when he was shot dead. But calling his murder "termination of employment" doesn't accurately reflect the gravity of what has occurred. It would be camouflage.

We would all agree that such a phrase would be ludicrous and totally dishonest, and we would insist on calling the shooting of that bank clerk "murder". So why treat abortion any differently? Why allow camouflage there but not with the murder of adults? My point is we should speak in exactly the same way about abortion as we do about any other murder and we do the person to whom we are ministering no favours by helping them to minimise, excuse or even justify, what they did.

Call things by their right names, even if the law no longer does, because otherwise the person will not be able to see the gravity of what they did. But if they can't see the real depravity and wickedness of their sin, they won't be able to repent of it properly or meaningfully. And if they don't repent they won't be delivered. Indeed, they may not even be saved.

Demons are arch legalists and they will not leave (or stay away) if they can see the person has no genuine repentance for what they did or if they are minimising it or calling it by a lesser name because they do not see it for what it really was. Therefore, when counselling people about the need to repent you sometimes have to be cruel (and blunt) to be kind or else you are just helping them to deceive themselves and to pretend they never really did much wrong.

But there will be lots of other sins too of all sorts and types which the person will also "forget", either intentionally or without realising. A little bit of 'prodding' may therefore be needed whereby you ask general questions or raise particular sins one by one to see if those occurred. Very often you will find they did, even where the person never volunteered them when asked to make their list of their most significant sins.

Of course, you must be **absolutely confidential** about everything they say and never disclose any of it to anyone, not even to your spouse or to a fellow leader unless clear permission has been given. You must respect that and take it very seriously and you must also make sure the person knows you take confidentiality seriously or they won't open up to you – or even to themselves.

That said, the person doesn't actually have to tell *you* their sins. That is not essential. They could keep their list private for their own eyes only and I have sometimes suggested that to people when very personal or shame inducing sins are involved. The problem is, however, that our goal here is not only to make a list of key sins, with one or more major examples under each heading. That is needed, as a

starting point, but the person also needs to *actually repent of those sins* in a real, honest, genuine and serious way.

And doing that properly usually requires help, either from you or someone else who knows what they are doing and can help the person to take each sin seriously and to repent properly and earnestly rather than just casually ticking off items on a check list. The reason I emphasise this point about repenting ‘properly’ is that, generally speaking, most people seriously under-estimate the gravity and wickedness of their sins and the effects those sins will have had either on God or other people.

The key point is they do not see their sins *as God sees them*. Where that is so, there will be real difficulty in being able to repent properly because God and the person you are helping will be looking at the same sins that are on the list but seeing very different things, because their basis for the ‘valuation’ or ‘classification’ of each sin will be out of alignment.

It would be as if, where God sees a £20 note or a \$20 bill, the person sees only a 20 pence coin or a ‘quarter’. Imagine how that would cause problems if two bank clerks were trying to add up the money in the tills where one sees a £20 banknote but the other sees it as only a 20 pence coin. The supervisor would say, “*You two need to get into alignment so you each value things at the same level*”.

In our case it is we, not God, who need to alter our system of classification of sins, so that we see them as God does, or at least get as close as we can to that. Otherwise, we will continue to minimise sin and to see it as minor or moderate when God sees it as wicked and terribly serious. Many of us apologise to God for our sins as if we had merely bumped into His trolley or cart at the supermarket.

So, we just say a quick “*Sorry*” and continue down the aisle, having dealt with what we see as a very minor incident. That may suffice in supermarkets where falling on to our knees with an abject, tearful apology would look a little odd. But it does not suffice when we are repenting of sins we have committed, many of which are extremely serious and all of which made it necessary for God’s own Son to have to die on a cross.

When you remember what your sin and my sin led to, and what it made necessary for Jesus to have to suffer, you will start to see it differently. Then you can move into alignment with God’s way of evaluating and classifying the gravity of sins. But the problem isn’t only the way you evaluate sins but also *what names you give them*.

For example, I dealt with a person with a terrible compulsion to gamble, such that he would even lie and steal to get money to gamble with. But he would never call it “*gambling*”. He always referred to it as “*wasting*” the money and he had a very strong aversion to using what I came to call “*the G word*”. When a person won’t call a sin by its right name it is a clear sign they are not repenting of it. Indeed, they aren’t even acknowledging it as sin, let alone turning away from it.

The same applies where a *drunkard* refers to himself as an “*alcoholic*”, which implies he has a mental illness or medical condition rather than being a sinner. Even worse, he might refer to it as a “*drink problem*” as if he was a person struggling to eliminate dandelions from his lawn. Or someone might speak of themselves as having “*anger management issues*” rather than saying they commit the sin of *rage* or are *carnal* or *lack self control*. Give things their proper names, whatever the sin may be.

Real repentance involves far more than saying a quick “*Sorry*” as when you bump into someone’s trolley (cart) at the supermarket. Try reflecting on this situation. Imagine you were taken to court

because, while drunk, you drove your car at high speed, went through a red light and killed a child. What if that was the only child of a couple who were unable to have any more children?

Now picture the scene where you accidentally meet that couple in the corridor at the Court during the trial. How would you speak to them and what tone of voice would you adopt in trying to apologise for what you did? Reflect on that imaginary scene for a moment and allow yourself to explore your own feelings, and theirs. Try to put into words what you would want to say to them to express your own repentance, sorrow and grief at the terrible harm your inexcusable actions caused.

Think of how you would try to express your request for their forgiveness towards you. You will surely agree that any kind of flippancy, glibness or casualness would be out of the question and horrifically inappropriate. So would any attempt to justify or excuse your actions or to minimise the extent of your guilt.

You know very well that your apology and your request for forgiveness would need to be deeply heartfelt, sincere and even tearful. It would be a harrowing experience for you as you face up to the appalling reality of what you did and the harm it caused to others.

I recognise that not all of your sins, or the sins of the person you are helping, will be at that level and they will not all require that intensity of emotional response. However, you certainly need to move nearer to that scenario than to the one where you accidentally nudge someone's trolley/cart in the supermarket. In the main, we probably all need to start seeing our sins as far more serious than we currently do.

I hope, therefore, that I have adequately got the point across that we are not just asking people to make lists of their most significant sins. Neither are we just asking them to say "Sorry" for each sin and then tick them off on their checklist as having been repented of. The point is we need to *repent properly*.

And *we need to mean it*, which requires us to engage our *emotions* so as to *feel* the gravity of our sins, not merely to give intellectual assent in our minds to the abstract proposition that they were sins. We also need to engage our *will* in order to make a firm *decision to turn away* from that sin in future, with genuine *resolve* and determination.

Moreover, we may even need to use our bodies to go and do something to put things right, whether by speaking to someone with our mouth to apologise, or by using our hands to write a cheque in repayment or by using our legs to go and deal with putting things right in some other way. We need to involve every part of ourselves, i.e. our *mind, emotions, will and body* to repent fully – i.e. every member of the "committee". When a person does that you know the repentance is real.

Therefore, generally speaking, unless there are good reasons to do otherwise, the best policy is usually for the person to open up to you so that you can help them to repent properly. But if it is really important to them to keep their sins, or some of them, secret, then explain to them how to go about repenting properly and the need for it to be real and heartfelt, not glib or casual. It all depends on the person and on the circumstances so you will need to be mentally flexible.

Let's return to how repentance as a preparation for deliverance differs from the repentance we made (or hopefully made) at our conversion. Another question might arise but this time it is coming from the opposite direction. Someone might ask:

“Why do we need to enquire as to whether the person is truly saved and whether they properly repented at their conversion? Why not just tackle repentance (and the Gospel) now, for the purpose of preparing for deliverance? Could it be that the person will then be saved now, if he wasn’t already, as a “bi product” of this process of preparation?”

The answer would be that these are such different tasks, done in a different way, and for different purposes, that it would be foolish to treat this preparatory stage for deliverance as a kind of quasi evangelism in the hope that it might indirectly lead to the person’s salvation.

A person’s conversion is far too serious and important an issue to be dealt with in that indirect and haphazard way. The only thing that might motivate you to try such an approach would be fear of offending the person by questioning the validity of their conversion. But that fear does not justify dodging the issue. You would be far better to go ahead and take the risk of offending them.

How our mind, emotions, will, body, spirit and flesh, or ‘old man’, all interact together as if they were a committee

In my Book 7 I give a detailed analogy in which I describe the various component parts of a person as if they were a committee. People have told me they have found that analogy helpful in illustrating how our will, mind, emotions and body and also our old man (flesh) and our new man (spirit) interact with each other as we think, feel, decide, speak, act and react. If you imagine any person as being like a committee then, seated around a table, there are the person’s will, acting as Chairman, plus their mind, emotions, body, old man and new man as ‘committee members’.

Each of these have an input into the ‘discussion’ as to what the person is to think, say or do. There may also be seated around that metaphorical board room table one or more demons who have managed to gain admission and who are operating as illegitimate ‘committee members’. They are therefore on the *inside*, seated at the committee table, and well placed to interfere with its workings.

Alternatively, if a person is not demonised to that extent, such that they are only influenced from the *outside*, it will be as if demons were within the committee room, or nearby, though *not actually seated at the table itself*. One might think of them as shouting or whispering their comments from a kind of ‘public gallery’. From that vantage point, though they are not actually part of the committee, the demon or demons can still influence its decisions by heckling the ‘committee members’ so as to deceive, persuade or intimidate them into compliance.

If you have ever served on any committees, especially ones to which the public are admitted as observers, you will be able to picture this scene and to see how each of the component parts of us operate within ourselves as we arrive at decisions. Consider what might occur on the ‘committee’ of an immature, uninformed, unsanctified Christian and picture each of the ‘members’ or component parts of that person acting as follows:

- a) The *will* may be a weak, indecisive Chairman who fails to get a grip on the conduct of meetings. Thus, he is unable to control the foolish, immature comments of the other ‘members’ and especially of any demons who are seeking to disrupt things, whether from within the person, or from outside of them.

- b) The *mind*, instead of being mature, knowledgeable and well trained in the Bible, is ignorant and disorganised. Thus it is confused and rambling with inadequate understanding of the facts of the situation being addressed, or of the principles set out in God's Word.
- c) The *emotions*, instead of being disciplined and easy for the will to control, are unruly and impulsive. They fail to keep a sense of proportion or to look to the will, or the mind, for guidance. Instead they react instantly of their own accord and are easily provoked without regard to the possible consequences.
- d) The *body* instead of being a fit, healthy vehicle, capable of substantial exertion and endurance when those are needed, is weak and pampered. It wants to be indulged rather than work and does not accept hardship when called upon to do so.
- e) The *old man or flesh*, instead of being continually 'crucified', ignored and denied the things it craves for, is indulged and listened to. It is also allowed to participate actively in 'meetings' instead of being stamped on firmly by the will, as a strong chairman ought to do, to forbid him to speak. So, instead of being sent down to the opposite end of the 'committee table' as far away as possible from the 'microphone' and from the other members, the old man is allowed to sit right alongside the microphone.
- f) The *new man or spirit* (i.e. our own human spirit, not the Holy Spirit) is ignored by the will and thus unable to play a leading part in the discussions of the committee. It is not invited to sit close to the 'microphone' and is rarely invited to speak on the issues being considered.
- g) The *demon or demons* within the committee, i.e. those *inside* of us who are actually sitting at the table instead of being expelled are allowed to remain and to speak. They also try to influence the other members such as the mind or emotions, by deceiving, distracting, demoralising or intimidating them. Their aim is to distort the issues, to confuse and deceive the other 'participants', and thereby to control the meeting.
- h) Other demons may not be inside us but are instead heckling from *outside*, from the 'public gallery'. That is a place where they always have a legal right to be, and from which they cannot be *expelled*. Therefore, they can only be *resisted*, not cast out. Often these demons are not kept in line by the will, as Chairman, but are allowed to run riot, even though they are not seated at the 'table', but are only on the outside. They then keep up a barrage of chatter and misinformation from the public gallery disrupting the meeting and influencing its decisions as much as possible.

Such a committee will inevitably be dysfunctional. How could it not be when it has a weak Chairman and such undisciplined members, plus the demons who ought not to be sitting at the table at all? At the very least, the committee's discussions and decisions will not be what they should have been. However, what if the person decided to change and began to 'take every thought captive', 'crucify the flesh', 'pummel the body' and 'transform the mind'?

Even more radically, what if they were to *expel* any demons who are operating from the *inside*, and also to actively *resist* those who are operating from the *outside*? The eventual outcome would be enormously improved. There are various steps the will might take, as Chairman, to change the membership and 'seating plan' of the committee in particular by expelling the demons who are *not supposed to be on it at all*.

He can also adjust the attitudes, expectations and behaviour of those members who *are* meant to be on the committee namely the mind, emotions and body. And it can decide to build up the spirit so it is able to play a more effective role. The will could also begin to ignore, or even to silence, the old man while, at the same time, requesting the advice of the new man.

Finally, the will could be very strict in his role as Chairman in resisting the demons who are on the *outside*, heckling from the ‘public gallery’. He could ignore their comments and also raise the volume level of the legitimate members to drown out the noise of the hecklers. If all of these measures were taken the effectiveness of that committee would be transformed.

Its discussions and then the decisions made by the will would be dramatically different. However, even if we look at just the mind itself, one can see what huge improvements can be achieved if the mind is transformed by taking every thought captive and by becoming saturated in God’s Word.

The mind will become a more helpful ‘committee member’ not only informing and advising the will but also helping the emotions to see the position more realistically and to stay more controlled. It will do so by pointing out any false beliefs which the emotions may have been reacting to. Eventually the person’s emotions may also become more mature. If so, their reactions will be more capable of being brought under control instead of lashing out at every little provocation.

When we repent or seek deliverance, every member of the ‘committee’ needs to be actively engaged

One of the biggest barriers to people being genuinely converted today is that so many of us lack genuine, deep, heartfelt *repentance*. In many churches people are now merely invited to “*raise their hand*”, to “*make a decision for Christ*” or to “*invite Him into [their] heart*”. None of these are biblical practices or phrases, even if preachers who say such things are well-meaning. The person’s *mind* may be involved, at least superficially, but their *emotions* and their *will* are not. At least they are not adequately involved.

Thus, many people make a purely intellectual decision to repent. They merely acknowledge their sinfulness mentally but they do not *feel* sinful or penitent. Their will is not engaged either, such that they are not genuinely *resolved* to turn around. Or at least they are not sufficiently resolved as to actually turn from their sin. That is why there are now so many shallow, or even false, converts who don’t persist and fall away after a while.

They are the seeds which, in the parable of the sower, fell on the thin soil or amongst thorns. They do not go on to bear fruit but simply give up or even become hostile to the Gospel. This unbiblical situation in today’s churches has arisen in part because so many evangelists are now more interested in numbers and in appearances than in reality. They just want to make it as easy as possible for people to respond to their ‘altar call’ when they preach.

Thus, instead of calling for genuine faith, heartfelt repentance and a steely resolve to turn away from sin and embark on a dramatically changed life, they simply ask people to raise their hand in a meeting, or to sign a card. The whole process of supposed conversion therefore becomes very superficial. What is needed instead if we want to be genuinely saved, to continue as a strong disciple, and to bear fruit, is for *every part of us*, i.e. every ‘member of the committee’, to be fully involved in our conversion.

The aim must be to repent, believe and turn around *as a whole person*, not just as a purely intellectual exercise conducted solely within our mind. On the other hand, neither must it be a purely emotional exercise which takes place solely within our feelings. When sharing the Gospel, I have explained conversion to people in terms of urging them to do *all* of the following things:

- a) *believing* the Gospel with their *mind* because various facts need to be known and understood intellectually concerning our sin, God's judgment, who Jesus is, why He died on the cross, what He achieved by it and how He then rose from the dead and ascended into Heaven. In order for us to meaningfully 'believe' all of these things they must first be known and understood and that has to occur within a properly informed mind.
- b) *repenting*, which must involve *feeling* truly sorry for our sin and being genuinely remorseful and contrite about it within our *emotions*. Our feelings are a valid part of us, and they are meant to be used in many ways including when we repent. Repentance is not a purely intellectual exercise. It has to involve the emotions, at least to some extent, otherwise how can our repentance be real?
- c) making a *decision* using our *will* in order to genuinely *resolve* to turn around, i.e. to actually turn away from our sin and to stop doing it as part of the process of repenting. Although knowledge and feelings are needed in order to truly repent it is, ultimately, a *choice* to turn around and to go in a different direction. That decision is primarily made as an exercise of the will, not solely by the mind or emotions.
- d) using our *body* to actually *implement* our decision to repent and to take practical physical steps to go, do and say those things which are needed to make our repentance real and tangible and also of course we need our body in order to get baptised in water. Otherwise, it is just talk and does not amount to anything. So, if we have been lying our tongue needs to *act differently* by ceasing to lie and by starting to tell the truth. If we have stolen money our hands and feet are needed to go and *pay it back* as a physical act. That is vital in addition to what we think, feel and decide about our sin.

Therefore, when I witness to people now I draw attention to every part of that person, their mind, emotions, will and body. I then urge them to believe and repent *with every part of themselves*. By doing so one achieves a far more genuine and powerful conversion. They are propelled into the Christian life with far more momentum than if they were to make a merely mental conversion which does not extend beyond their mind or a purely emotional one which is just froth and bubbles and does not involve anything other than their feelings.

Likewise, when you are dealing with deliverance, which we will examine more closely in the following chapters, the same principles apply. Therefore, when you are seeking to cast demons out of a person you will be far more successful, especially in preventing the demons from returning, if you urge the person to involve every part of themselves in cooperating with you in casting out the demon(s).

Thus, rather than solely asking them to renounce past involvement with the occult or to repent of their sins as a purely mental exercise, encourage them to *feel* the wrongness of what they did. This needs to be passionate not just some tepid, half-hearted response. Otherwise, how can they possibly claim to have grasped the seriousness and the wrongness of what they did or said?

In part, they must feel that via their *emotions* but even more crucially they must also *resolve*, via their *will*, to genuinely deal with the thing in question. It could be a sin which needs to be repented of or

something they said that needs to be renounced. Or it could be some sin committed against them for which someone else needs to be forgiven.

They must also be genuinely determined to get rid of the demon(s). That may sound an odd thing to say, but in many cases, the person does not really *want* the demon to go. They have grown used to having the demon, which may have been there for years. They may also enjoy the sins which that demon tempts them to commit.

Of course, the demon will also whisper lies to them to persuade them that you are talking nonsense, or that there is no demon there anyway, or that you are not to be trusted. So, for all these reasons the person opts to maintain the status quo. Ultimately, deep down, they don't actually want to stop sinning or for the demon to go.

People get nowhere when they merely *acknowledge* their sins or their occult involvement glibly with no genuine grasp of the seriousness of what they have done or what was done to them. Demons only come out when the person realises the *gravity* of their sins and how strongly God feels about what they did or are still doing.

Then, when the person's emotions and will are properly engaged, in addition to their mind, they experience a breakthrough and get delivered. Previously the demon was staying put because it knew the person's repentance was only superficial or was solely within the mind and did not truly involve their emotions or their will. But once the repentance, forgiveness or renunciation becomes full and real and wholehearted, then the demon goes.