

## **CHAPTER 9**

### **HOW TO CAST A DEMON OUT**

<sup>12</sup> *“Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father.*

*John 14:12 (RSV)*

<sup>14</sup> *And he appointed twelve, to be with him, and to be sent out to preach <sup>15</sup> and have authority to cast out demons:*

*Mark 3:14-15 (RSV)*

#### **How do we conduct the deliverance meeting?**

I'm assuming that in a previous meeting or meetings you have already satisfied yourself the person is *truly saved* and then prepared the person thoroughly for deliverance by getting them to:

- a) *repent* of all the more significant sins, especially abortion, adultery, fornication, blasphemy or theft
- b) *forgive* all people who have wronged them, carefully distinguishing between genuine Christians who must be forgiven to a higher level and the unsaved for whom that higher hurdle is not required
- c) *renounce* all occult activity or false religions they have operated in and any inappropriate oaths taken by them and also to break any curses over their lives
- d) confirm they are willing for you to help them and they do genuinely want the demons to be cast out.

As stated earlier, it cannot be assumed they will want to be rid of the demon. On the contrary, very many people do *not* want them cast out, either because they fear what might happen or what embarrassing things they might say while being delivered, or they enjoy their sins and want to continue in them. Or it could be because they have believed lies the demon has told them, either about themselves or about you or about deliverance. Or it may be the demon has convinced them they don't have a demon.

#### **How long should a deliverance session take? And how many sessions will be needed?**

This is like asking “*How long is a piece of string?*” It entirely depends on the circumstances and the facts of each case and, above all, on the person's level of *motivation* to be delivered. A minority are very determined to be set free and are resolved to cooperate fully. But the majority are not and their own reticence, fear, apprehension, confusion or the lies they have been told may cause them to drag their feet and slow you down.

Also, you don't yet know how many demons there are or whether they still have a right to be there. It could be the preparatory steps have not been properly dealt with, either due to your inexperience or going too fast, or the person's failure to fully cooperate, or to demons deceiving them and hindering

the preparation stage. Therefore, it could all be dealt with in an hour, or it could take much longer and require multiple meetings over several weeks.

You just don't know until you get started. However, generally speaking, if you have gone through the preparatory stages very thoroughly and are satisfied the person is going to cooperate fully, then you should be able to cast out all the demons in one session of perhaps an hour. But if not, and if difficulties occur, as they usually do, you may need to take two or three hours.

Even then, you may feel the job has not been completed, or even started, and so you may need to reconvene the meeting on another day. This is particularly necessary with difficult cases like 'Frank' and 'Ben' whom I discussed in chapter 8, especially if their problems have not been properly dealt with.

With people like them you may well need to meet up several times because they make such slow progress. This should not surprise you, or discourage you, or make you feel you are a failure. You just need to be flexible and ready to deal with whatever happens, at whatever speed.

### **What do we need to say to cast the demon out?**

What then must you say to the demons in order to cast them out? The answer is there is no prescribed or complex form of words to use. It need not be long or fancy or use any sophisticated religious sounding phrases. Indeed, there is no script for this at all.

Just speak in plain, ordinary English and give short, confident, authoritative commands. Above all, always speak *in the name of Jesus*, not in your own name, because that is the only proper source and the only legitimate basis of your authority. So, when the moment comes to cast it out you might say:

*“Demon, in the name of Jesus Christ I command you to go right now. Get out in Jesus' name.”*

It is not the length, complexity or sophistication of the words used in the command which forces the demon to go. There are no special formulas or phrases and you need not use any religious sounding language or speak like the King James Bible.

Just use plain English in the same way as you would give orders to a man whom you are arresting, or whose house you are searching, or from whom you are demanding a breath test. No special words are needed in the police, nor any long legal phrases. Likewise, no religious phrases are needed when you are casting out a demon.

You may find however, that things will be said by the person to whom you are ministering which could either be them speaking as themselves or the demon speaking through them. So, for example, when I was dealing with “Tania” she suddenly began trying to tell our fortunes during the deliverance session. She was perhaps trying to intimidate us by speaking of our futures or to entice us to listen to her.

That was because she had been and, in my view, still was, a medium and fortune teller, even though she had joined a church and had been baptised by the previous leader. So she tried to revert to what she was used to. But I wasn't willing to let her do any of that and said *“In Jesus' name, stop that and be silent.”* And she immediately shut up – as she had to do, because a command had been given to the demon in Jesus' name and they knew I had authority. Therefore, the demon had to obey.

However, if you don't have confidence in your own authority as a Christian, such that you don't really believe the demon will have to obey you, then I think they are entitled to ignore you. That is my personal opinion at any rate. I base it on the fact that our authority to cast out demons is founded on faith.

Deliverance ministry is for *those who have believed* not those who have doubted or felt sceptical or wondered what their authority is. Therefore, be bold. Be courageous. Be confident and give clear, direct orders, expecting to be obeyed. Do so because you know your authority and are not seeking to exceed it.

### **Why can't we just ask God to deliver the person? Why does He want us to cast the demons out?**

Let me now address a few points that arose when I was preparing a young man for deliverance. The first point was he asked me why he himself could not simply ask God to cast out the demon in response to a prayer of "supplication" i.e where we ask God for something. His question was why that would not suffice and why was a person needed to cast the demon out?

I said to him that a prayer of supplication is perfectly valid in all sorts of circumstances and situations but that in the context of deliverance ministry, God has chosen to operate differently. He has basically decided to *delegate* the ministry of deliverance to the Church so that, in the main, it is *to be conducted for us by fellow Christians* rather than done directly by God Himself.

The exception is of course, as mentioned above, where we ask Him for His additional protection, guidance or help while we are engaged in doing the casting out. There is an infinite number of things you can ask God to do for you, or give to you, or protect you from, or rescue you from etc and all those prayers are perfectly valid, even while you are conducting a deliverance session.

But when it comes specifically to casting out demons, God wants us to do that *for each other* by operating in the ministry of deliverance. God could have chosen to do things differently but He didn't. He chose to involve us *acting on his behalf and in His name* rather than Him doing it all Himself. So, I said to this young man "*God did actually answer your prayer, albeit indirectly, by causing you to meet me. I am the answer to your prayer.*"

I asked him that if he had been drowning in a river and cried out to God to help him, would he complain if God answered by causing a strong swimmer to pass by and dive in from the river bank? I said "*Would you send that man away and tell him you asked God to rescue you and expected Him to do it Himself by some miracle?*" He laughed at this and realised his expectation had been wrong.

### **Does the person you are helping need to have a lot of theological knowledge in order to be delivered?**

He then raised another question which was more valid. I had met him a couple of times before to go through things he needed to repent of, forgive and renounce but also to explain some of the theory or the theology underlying deliverance ministry, i.e. how demons operate, how they get in, what our powers are and so on. And because I am a Bible teacher and had the time to spare, I had been quite thorough with him.

But what surprised me was he told me he felt overwhelmed because he had picked up the impression that, to be delivered, he needed to become a Bible scholar and a “walking encyclopaedia” about demons, repentance, forgiveness, the occult etc. I was taken aback by this and realised the demon had cleverly taken advantage of my enthusiasm for teaching in order to deceive this young man into thinking that to be delivered he had to become an expert, as if there was an exam to pass.

I told him he had got the wrong end of the stick and that the demon had deceived him for the very purpose of getting him to delay our meetings and to be daunted by the huge burden of study he imagined he was facing. I said it isn’t about him becoming an expert theologian, or even a well informed amateur. I said all that was needed from him was:

- a) to be **genuinely** saved, i.e. born again
- b) to **genuinely** repent, forgive and renounce, as opposed to being phoney, casual or flippant about it all
- c) to be **genuinely** willing to be delivered, i.e. to actually *want the demons to go*.

So, the key word is *genuinely* because so many people are *not* genuine and don’t really mean what they say or act upon what they claim to believe. Basically, those who are genuine get delivered and those who aren’t don’t, even if they appear, on the face of it, to have said and done all the same things.

The point is some people mean what they say and some don’t. In fact, most don’t. So, that is a discouraging point, overall, because the average person is not sincere. But it is an encouraging point for those rare people who are sincere and genuinely want to be set free and are willing to do what it takes, because those people will be set free.

As for the third condition I specified, about actually wanting to be delivered, it is not as silly as it sounds because, in fact, many people do not want the demons to go. They have all sorts of reasons for wanting to keep things as they are. Indeed, that is where most people stand. Deep down they want to preserve the status quo. Only a minority are truly motivated to be set free. Many even fear the process of being delivered in case the things they say and do could become embarrassing.

### **Where the person is also sick, due to the demons, do they also need to have faith for healing in order to be delivered?**

The final point raised by the man I referred to was that he was suffering from various ailments which did not respond to medical treatment. Moreover, all the doctors he had ever seen were *unable to find anything medically wrong with him*. That is there was nothing organic that showed up in any X rays, scans, blood tests and so on. For that reason, I told him I was convinced his medical problems were demonic in origin, not medical.

However, he had an issue in his mind over the question of being *healed* as a result of any deliverance. This was a stumbling block to him as he had been in this condition for 20 years and had lost all hope of ever being healed. He was just too discouraged to believe it could be possible. So, he said to me “*But how can I be delivered if I don’t have faith for healing?*”

My response to this was to say that, strictly speaking, although it would help if he had faith for healing, it wasn’t actually essential for him, or even me, to have faith for *healing* in order to obtain *deliverance*. Those are two separate issues, albeit highly connected.

In my view there was no doubt at all that provided he was genuinely saved, and provided he met the basic conditions of repenting, forgiving and renouncing, and provided he actually wanted the demons to go, as opposed to secretly wanting them to stay, or fearing to have them cast out, then they would go. I felt absolutely assured of that.

Of course, if the demons are the cause of the medical problems, which they are well capable of being, their departure would almost certainly lead to his healing, if not immediately then at least soon afterwards. I felt sure of that, but I said that strictly speaking, he himself didn't need to have faith for that healing in order for the demons to have to leave when I told them to.

The real issue was whether or not *I had faith for deliverance* and whether I was operating within the proper limits of my authority as a Christian. He was encouraged by my answers and some of the stress and confusion went out of him, which was helpful in itself since an agitated, anxious person is easier for the demons to deceive and harder for me to help.

Having said all that, there is also the concept of being a "prophet without honour" which I have mentioned earlier. That is to say that although the person you are helping doesn't need to have "faith" in you in the way that we need to have faith in God, he does need to "honour" you in the sense of trust you and take your ministry seriously. If not, I don't personally believe you can do much to help him.

I only mention this here in passing and will address it more fully below. However, it is essentially about whether the person is overly familiar with you such that they can't then feel respect for you and take you seriously in your efforts to minister to them.

This problem was experienced by Jesus when He tried to minister in His home town, Nazareth, but found He could not do many mighty works there because He wasn't honoured. That means the people were too familiar with Him, having seen Him grow up and gone to school with Him or seen Him working as a carpenter/builder, to be able to take Him seriously or to believe that God could work through Him.

Therefore, you may find this to be an issue if you are dealing with relatives, friends, work colleagues, people you went to school with or members of your church. All of those people might be overly "familiar" with you and therefore feel unable to believe that God could use you. Beware of this, and anticipate it so you can pick and choose carefully whom you should try to help. Some people are better off being advised to get help from someone else whom they don't know.

### **How will we get the information we need?**

Remember we are NOT going to:

- a) talk to the demon(s)
- b) ask the demon any questions
- c) ask the demon for its name
- d) ask the demon how it came in

None of that is appropriate, useful or reliable *so don't engage the demon(s) in any conversation at all*. You might then wonder how you are going to be able to figure out what to do, or find out how many

demons there are, or indeed whether there are any at all, if you can't converse with them. The answer is you will get all the information you need from the following sources:

- a) your general knowledge of demons from the Bible
- b) your existing knowledge of the person and of his problems and of how demons seem to be affecting him from what you have discovered during your past dealings with him and from things he has said or done or that you have seen in him simply from knowing him – probably from being a member of your church or from things his pastor or church colleagues may have told you
- c) the knowledge and information you will have picked up from the 'preparatory stage' as dealt with in Chapters 4 to 6, where you will have helped the person to deal with repenting, forgiving others and breaking curses arising out of involvement in the occult, false religion, idolatry, encounters with servants of Satan, or from self imposed curses
- d) the information you will pick up from talking to the person (not the demon) during the deliverance meeting and from asking him how he is feeling, what is happening in his body, or his emotions, and what thoughts are coming into his mind as the meeting progresses. The demons' attempts to deceive, confuse, distract or intimidate the person, plus their attempt to drive a wedge between you and him, will be revealing and can provide useful information to you.
- e) things the Holy Spirit will reveal to you (or to the person(s) assisting you) as the meeting progresses. Be alert for this and do not fail to ask the Holy Spirit to give you knowledge and discernment. You need to have confidence in yourself and trust that your prayers for guidance will be answered and the ideas that come to you during the meeting are coming from the Holy Spirit. That will be the case if you are truly sincere and if you ask for the Holy Spirit to guide you. Don't just assume that help as a given or take it for granted. Ask for it earnestly and you will get it. Then as thoughts come to you during the meeting, be willing to take them seriously and to act upon them by being willing to raise a new line of questioning with the person or to take the meeting in some other direction.

### **What if the demon begins to 'manifest' causing the person to speak or act oddly or aggressively?**

You do not want any manifestations to occur as it is not good to allow the demon any scope to do things or any platform to speak to anyone or about anyone. The things they say could be nasty, malicious and, of course, they will almost certainly be untrue.

They may also seek to insult you or others or to tell lies or to even speak curses or make threats hoping to intimidate the person being ministered to, or you, or the people helping you. But you must not give them any such platform.

Therefore, if such things are said, simply command the demon to be quiet by saying: "*Demon, in the name of Jesus, be silent*". By addressing the demon directly, which you should only ever do *when giving it commands*, it helps the person to see that you are not talking to him, as he could get confused otherwise.

So, I might begin the meeting by seeking to put the person at their ease, by explaining what I intend to do. Also, I would tell him that I will ask him questions about what he is feeling and thinking as we go

along and advise him to let me know if he feels, hears or thinks anything unusual, as that could be an indicator as to what the demons are doing/saying/planning.

### **Get started by selecting one key sin or some other strategic event or factor to focus upon first**

I would start by selecting what I think is the key event or the biggest sin repented of, or the main person to forgive, or whatever else seems to be the most significant issue. Or it could be a sin which was not necessarily the ‘biggest’ but which the person was defensive or touchy about when you were dealing with the repentance stage. See the case study of Ben in chapter 8 who was initially resistant to repenting of dishonesty, and excused and justified what he had done.

Then I might say “*I am speaking now to any demon that came in as a result of incident X or sin X and I command you to go in the name of Jesus Christ*”. At this point any number of things could happen. It may be that the demon will depart, or begin to do so. If so, it could be the person will cough or even vomit or retch.

It is often the case that the departure of the demon is accompanied by such physical reactions, perhaps because the demons reside within the person’s belly. As odd as it may sound to you, there are good reasons to believe that is where they are located in the person’s body. Therefore, their departure may well bring about such reactions and it often does, though not always.

Alternatively, the demon could resist or manifest in some way, or say something to indicate that it refuses to go or it might assert its right to remain and so on. Whatever happens, remember you are *not there to have a chat with the demon, but only to cast it out*. And remember that, as Jesus said to the 70, you have “*authority .... over all the power of the enemy*”. So, the demon is NOT stronger than you.

Therefore, just command it again to leave. And if it continues to speak through the person then command it to be silent. And always speak boldly, expecting to be obeyed. Remember, you “wear the uniform” of a Christian, which is a very mighty thing to be, and the Holy Spirit resides in you. Moreover, you are a servant of Jesus, the King of Kings, LORD of Lords, and Name above all names. And He has made you His ambassador, so do not forget any of that or fail to take note of your enormously high status.

Therefore, feel sure of the authority that your position as a Christian gives you, not because you are great, but because the LORD we serve, and whose “uniform we wear” is great. You should never take pride in yourself, but you should always take pride in Him.

Certainly, if Abraham Lincoln or Winston Churchill had appointed me to be an ambassador with authority to act on their behalf, I would have felt very proud. So, how much more proud (in the right sense of that word) should we be to work for Jesus, the King of Israel, and be His representative?

Let me tell you a story, by the way, about the power a police uniform gives and how I saw that illustrated very dramatically one night when dealing with a fight outside a pub when we came across youths fighting in the street. I was very new to the job, I think on my first set of nights, but the sergeant was there and he plus another constable went to deal with the fight.

But he told me instead to stand in the doorway of the pub and not allow anyone else to come out to join the fight. So, I stood in the middle of the wide double doors of the pub, The Blue Posts, and I got there

only just in time because a large crowd of young men came running along the corridor to the door. There were over 20 of them all coming rapidly towards me.

So, I spread out my arms to block the doors and said “*Nobody is coming out*”. That was when I learned about the power of my uniform because they all stopped dead, as if they had run into a glass barrier and didn’t even try to get past me. They were intimidated into instant obedience, not by me, but by my uniform. And the thing you need to realise, and believe, is that is *exactly like the power we have over demons*.

### **What if nothing seems to happen?**

It is possible the demon could choose to do nothing at all. If so, its aim is to unsettle you or to shake your confidence or confuse you by causing you to doubt whether it is really there and/or to doubt your own authority. Don’t fall for any of those tricks. Instead, stay strong, solid, shrewd and resolute.

You could at this point ask the person if they have felt anything in their body or if they have heard any voice or had any thought in their head. Ask them to keep you informed throughout the meeting of anything unusual that they feel or think. If so, that could alert you to something the demon is doing. It will also reassure you that you are having an effect on the demon and that it is ‘rattled’. But you do need to keep asking every so often because people tend not to volunteer the information unless you ask.

### **Things you can do to make the demon uncomfortable so as to make it give up the fight and go**

If silence continues you could begin to recite Revelation 20:10. That verse may agitate the demon by reminding it of its horrific future destination in the Lake of Fire. I think demons hate this verse and do not want to hear it quoted. I imagine they hate even to think of their future and are distressed to be reminded of it:

*<sup>10</sup> And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.*

*Revelation 20:10 (NASB)*

Moreover, speak out Matthew 25:41 as well because that verse makes it explicitly clear that the demons are also going to the Lake of Fire, not just the beast and the false prophet:

*<sup>41</sup> Then he will say to those at his left hand, ‘Depart from me, you cursed, into the eternal fire prepared for the devil and his angels;*

*Matthew 25:41 (RSV)*

Furthermore, if the demon is still not going, you could also ask God to help you by afflicting and tormenting the demon and by heaping “burning coals” upon its head until it departs. God may then intervene by causing the demon such discomfort and torment that it chooses to depart rather than prolong it.

So, although *you* do not have the *authority* to cause a demon pain or discomfort in that way, you do have the right to *ask God to do it for you* and you must not forget that vital extra string to your bow. You might think of it as being like the difference between a police constable’s own powers when he is alone and the additional powers he has available to him if he *gets on to his radio to ask for backup*.



If he does, then the offender is now facing the entire shift of officers, not just one man. And, to extend the analogy, there are extra powers which the law gives to a police superintendent, or to a Chief Constable, which are not possessed by the ordinary constable on his beat. But those additional powers are available if he *asks for help*. So, be ready to ask if need be.

Be flexible and willing to use every weapon, facility and option available to you in order to help the person and remove the demon. Do not make the mistake of thinking that just because we have been given authority to cast out demons God therefore wants us to do it *all by ourselves* without ever involving Him or seeking His help, guidance or intervention.

Use everything you have available, including supplicatory prayer as well as praise, thanksgiving, worship and proclamation in addition to your own direct commands to the demons, made on the basis of your own authority. So, if the meeting gets bogged down or you feel you aren't making progress, you could spend some time in thanksgiving, praise and worship. Not only does that release God's mighty power, as it did when it caused the soldiers of Moab, Ammon and Mount Seir to be defeated, but it also intensely upsets and agitates the demons as they hate to hear any of that.

We see a helpful passage in Matthew 17 which addresses the issue of what to do if we get stuck and the demon isn't departing. A man comes to Jesus because His disciples have failed to cast the demon out of his son or to heal his epilepsy.

But evidently it was the kind of epilepsy which is linked to having a demon because the epilepsy ends the moment Jesus casts out the demon. However, the issue here for our purposes is why couldn't the disciples cast it out? Note Jesus' very interesting answer to that question

***<sup>21</sup> However, this kind does not go out except by prayer and fasting.”***  
***Matthew 17:21 (NKJV)***

Unfortunately, Jesus doesn't go on to explain:

- a) what “kind” of demon this is
- b) why it is different from other demons
- c) why prayer and fasting is needed here

But note also that the prayer and fasting was only necessary for His disciples, not for Himself, because Jesus immediately casts it out without either prayer or fasting and the demon goes and the epilepsy ends. That serves as a reminder that, notwithstanding all our authority, we are not Jesus and can't do everything He could do or do it as quickly or easily. In a sense, that encourages me as it shows I am not alone in struggling to succeed with deliverance at times. Even the 12 sometimes got stuck and needed Jesus' help.

At any rate, the point to take away from this incident is that there will be times when for whatever reason (the Bible doesn't say) the demon won't go, even if we are mature, know our authority, and deal with all the preparatory steps. Instead of letting that get you down or make you feel discouraged or useless, just remember what Jesus said and act upon it. Therefore, pray for the person with *supplicatory prayer, asking God to intervene*. And get others to do so too.

You could fast from food as well and get others to join you in fasting. Don't complain or give up deliverance ministry. Just face the fact that you have come across a situation which requires God's

help. That is not such an amazing thing to happen since it happens virtually every day in other contexts. So, instead of scratching our heads forever and trying to figure out why we failed, just enlist God's support and don't be too proud to "get on your radio" to ask for backup.

**An example of a deliverance meeting where I couldn't get the demons to go because I was a *"prophet without honour"* as Jesus was in Nazareth**

One of the things I am determined to do in this book is to be very frank about occasions where I have struggled or been unsuccessful. I get the impression most authors avoid this, and their failures and mistakes get edited out of the story so it comes across instead as one long series of triumphs.

I feel sure the LORD doesn't want me to do that and that He wants others to benefit from seeing where I went wrong and why, or where I failed even without knowing why. At the very least, such frankness may encourage you not to give up when you encounter battles with demons who fight hard not to be cast out.

This particular session was with a man whom I knew well and had worked with (at my suggestion) to try to address his need to prepare himself by repenting, forgiving and renouncing. Let's call him "Steve". He had written out lists for all three of these categories and had gone through them with me, albeit that I felt at times that he wasn't being fully frank with me, or was choosing not to mention things or was reluctant to take my advice.

Nevertheless, I persevered and we therefore came to the stage of meeting to cast the demons out. We sat down together and my wife and his wife were both present in the house. I wanted them to join the meeting to take notes, give prayer support and also to be available to listen for promptings from the Holy Spirit. However, Steve wasn't comfortable about that. He preferred to meet with me alone partly because some of his sins were embarrassing and he was ashamed to refer to them in front of them.

I told him that we could easily ask for my wife, and even his wife, to leave the meeting if anything private or personal needed to be addressed. But he still wasn't happy with that so, against my better judgement, I consented to go ahead with the meeting on my own. However, there are good reasons not to do deliverance all by yourself, as follows:

- a) You need people praying for you
- b) You need other people to hear the Holy Spirit's promptings or just to notice things or have insights which you miss
- c) You need someone to take notes as the detail may need to be looked at again later and you need to get the facts accurately recorded as to what is said and how the person reacts.
- d) Ideally, you need another man as well who can take over from you from time to time so you can have a rest. That is more necessary than you might realise because deliverance ministry is very tiring for the one conducting the meeting. It gets very intense and you are prone to becoming mentally, physically, emotionally and spiritually tired out, such that you need to step back, rest, watch the other man as he takes over, and reflect on how things are going. But if you have to do the whole job yourself there is no scope for any of that.

I certainly noticed the absence of all those forms of help during the meeting, so much so that I asked Steve to allow the two wives to join us. He agreed, but later asked for them to go out again in case anything private needed to be said. I could understand his concerns but the problem was, from my perspective, it was starting to get like it was Steve running the meeting rather than me.

He even felt frustrated at one point, when I wanted to stop for a rest, and he soon asked me to resume the meeting and even told me to cast a particular demon out with which we had been struggling. I wanted, instead, to look more closely at his preparatory stage tasks and his lists and to consider whether there was something we had overlooked or not handled adequately or correctly, such that it was permitting the demons to stay.

But Steve wasn't keen to do any more preparation and wanted to press ahead. In terms of how the deliverance meeting progressed, or rather failed to progress, the problem was that, although the demons were unmistakably manifesting, such that Steve could feel them, they wouldn't finally go out. Indeed, they got ever closer to his mouth, but didn't actually go.

To summarise a long meeting, the position was that I began by referring to a particular key incident in Steve's life and I spoke to the demon which had come in at that time, or began to manifest then, and I commanded it to go. But it didn't go. Steve felt a strange scratching feeling in his oesophagus, which is actually quite common when a demon is resisting being cast out.

I persisted for a while with this demon and commanded it to go a number of times. I even read out Revelation 20:10 and Matthew 25:41 which speak of the demons' future destiny in the Lake of Fire. I do that to aggravate and unsettle the demon. Just imagine how it would make you feel if you knew for a certain fact that you were going to spend eternity in a Lake of Fire and someone kept pointing it out to you and reminding you of it.

Nevertheless, the demon wouldn't go. So, I switched to another key incident/episode in Steve's life and addressed the demon which came in or became active at that time. I then commanded it to leave. This time the second demon began to cause a physical manifestation in Steve's throat and he said it was like someone had got a "vice like grip" of the front of his throat. But again, it would not go out.

I had given Steve a metal bowl to be sick into, if need be, because it does often happen and it is one of the classic ways to tell when a demon has departed. But Steve did not vomit. Nor did he cough or yawn, both of which are common ways for a demon to leave the body. Instead, Steve seemed clamped up and tense and I sensed that he didn't want to vomit in front of me. I could see he was also clenching his teeth.

So, I suggested to Steve that possibly a part of the problem was that he himself was hindering the process of deliverance by not wanting to open his mouth and let them go. That may have been true. I am not sure. If it had been true it would, in any case, have been due in part to the demons deceiving him and/or physically influencing his jaw and mouth.

So, it wasn't entirely due to Steve's conscious choice not to cooperate. Nevertheless, I did feel that at least an element of it was due to him, whether that was about shyness or embarrassment or fear or some other reason. However, I am also certain that it was partly due to the demons closing his mouth and effectively "closing the exit" so they didn't have to go out.

I say that because, almost always, when a demon goes out it leaves via the mouth, whether with yawns, coughs or vomiting. But Steve didn't do any of these things, other than the odd half hearted cough when I advised him to loosen up and let them go. I then carried on and addressed two other demons which I believed had probably entered at the time of other key incidents.

Each time the physical manifestation got closer to Steve's mouth. One of them made his jaw clench up and another affected the inside of his mouth like pins and needles. I said to Steve that the commands to the demons were driving them closer and closer to his mouth, the 'exit door', but they were still somehow holding on and refusing to go.

We carried on for a long time but never managed to get the demons out. So, I told Steve that, in my opinion, there must be one or more incidents or episodes about which he needed to repent, forgive or renounce/cancel/break curses and that we should revisit all the preparation again and go through it more carefully and also ask God to reveal to us anything which we had overlooked, or forgotten or handled inadequately.

I also advised Steve to go and report back to his own pastor because he was not a member of our church, and to take his advice as well. There were two other interesting manifestations which occurred during the deliverance session.

The first was that Steve said that when I was commanding the demons to go he felt on a number of occasions a smirk or snigger inside himself, as though he wanted to laugh and sneer, although he was adamant it wasn't coming from him. He knew that this mocking, defiant response was coming from the demons and that they were within him.

He also heard two thoughts which suddenly arose in his mind and which he felt sure did not come from himself and were not his own thoughts. The first one was the thought "*It's not going to work*" and the other was the phrase "*There is no supernatural*". Steve said he didn't believe either of those things but the thoughts had popped up in his mind.

In a sense it was educational to him to see so starkly how demons can plant thoughts into our minds. Likewise, feeling the various physical manifestations in his oesophagus, throat, jaw and then mouth, including his actual tongue, which he felt was being "pulled", all helped Steve to see the reality of demonisation. He already believed it, but it was brought vividly home to him by these strange physical manifestations.

So, you might ask whether I was discouraged and frustrated or even felt defeated by these failures to get the demons to go out. The answer is I was. In fact, I had never before had a meeting where no demon at all departed. As I reflected on why things had not gone well, I came to the conclusion that the key problem with Steve was that, in his eyes, I was a "prophet without honour", as I discussed earlier.

That phrase comes from what Jesus said to explain why He could not do many "mighty works" in His home town of Nazareth, because He was too familiar with the people there for them to take Him seriously or to believe that God could use Him.

It is like the very wise rule the Army has produced, based on centuries of experience, that officers should be careful about mixing excessively with the men under their command or respect will be lost.

So, officers are trained to keep their distance, eat separately, and socialise separately in their own officers' mess rather than with the men.

This had some relevance to Steve's position because he knew me well at a personal level and I feel sure he did not honour me in the sense the Bible is speaking of. I do not mean by 'honour' that the person should worship you or bow down to you like an idol. But there needs to be deference and a willingness to be taught and instructed rather than seeing the conversation as a debate in which he is free to contradict you and present his own opinions instead.

Of course, I don't mean that a person you are helping should be required to sit still and say nothing or to ask no questions or express no concerns. Certainly he can and should. What I mean is that Steve went far beyond that and our preparatory meetings were closer to a debate than to a teaching session or ministry time. He felt very free to disagree with me, to tell me what to do and when to do it, and to resist my advice.

Indeed, I think I had started the problem myself by urging Steve to have ministry for deliverance. I put the idea to him about 18 months earlier and we met, but he was not motivated. Plus, the fact that I had initiated it and had persuaded him to meet up diminished me in his eyes. It is hard for a person to respect the advice of anyone who is offering the advice unsolicited and who persists in pressing his case even when lack of interest is signalled.

Sadly, that is what I had done, going against all my own advice to others. But I did it because I knew Steve, and cared about him and wanted him to be set free. But unsolicited advice breeds contempt, just as much as familiarity does. Therefore, I ought not to have been surprised by the difficulties I had in handling Steve.

I would also say that I have never felt so little authority as when I was commanding the demons to leave Steve. They manifested, but didn't go, and I personally believe the smirking or sniggering he felt deep inside himself, which he was sure was not his own, was coming from the demons. I think they were sniggering because they knew I didn't have authority when it came to helping Steve because he didn't honour me.

I have tried to be full and frank about this issue of familiarity breeding contempt and this leading to you being a prophet without honour. I wish it wasn't an issue, but sadly it is. People don't value that which has always been there, close at hand, and which they have seen and heard many times. Perhaps that is the same reason why people tend not to visit historical monuments, or visitor attractions close to their home. But they will drive 100 miles to visit something similar which isn't close to home.

Think it over, therefore, when weighing up whom you are meant to help or whom to send people to for help. Bear in mind all these issues, both for and against, and ask God for guidance as to the specifics of a particular case. But I have at least drawn this issue to your attention, which I think is needed, because I don't hear anyone else discussing it.

### **How do you know whether the demon has gone?**

This can be difficult because, as we must always remember, we are dealing with *expert deceivers* who have had at least 6000 years experience at lying, cheating and manipulating. So, they may try to trick you into thinking they have gone when they haven't. There are signs you can look out for and be guided

by, which are reasonably reliable, but not infallible. So, ask yourself first whether there has been any tangible *evidence* of the demon departing.

This could be coughing or vomiting, as we saw. Or, there could be a physical sensation in the throat as the demon goes out, including scratching the skin inside the throat, which can often produce bleeding. So, look for those kind of signs and always remember to involve the person you are helping by asking them questions about anything they may be experiencing, whether physically, emotionally or mentally, however small or seemingly trivial. Those things can all be useful clues.

But also, keep asking God as you go along to guide you and to give you discernment, words of knowledge and words of wisdom so as to know what is happening. (See my Book 1 for an explanation of the spiritual gifts.) And ask the person helping you to do the same and to let you know anything that occurs to him.

He may have an idea in his own mind, or he could receive a word of knowledge or sense something in his own spirit which you didn't see or didn't know and that will help you. It's important to work as a team and not to take the entire burden on yourself, unless of course you have no option but to work alone. However, doing this solo is far from ideal and should be avoided if you possibly can.

Of course, if you are in any doubt as to whether the demon has gone, there is no harm in repeating the command and telling the demon again to go. As you do that you should, again, watch and listen to the person and see what they have to say, and also ask God for guidance and consult with your colleague. Between all those things you will get the evidence and guidance that you need. But be realistic and accept that you may need to persist.

Have confidence that the evidence you need will be given to you and be willing to listen to any prompting the Holy Spirit may give you for guidance. It could be a word or a thought or just what people call a "gut feeling" which is often what we call it when the Holy Spirit is speaking to us. All of these are valid sources of guidance so take them seriously and be willing to act upon them if you are persuaded you have got it right. The more you respond to the Holy Spirit's promptings the more He will give them to you.

It is also important to keep in mind that it is alright for you to feel unsure of yourself and to lack confidence and feel tongue tied when you start out in this ministry. How could it be otherwise? It is always difficult moving into any new role or job and it stretches you, so there is nothing to be ashamed of in feeling inexperienced, confused or unsure of yourself.

Therefore, give yourself time and be relaxed and realistic about your need to grow in experience. But, in the meantime, just press ahead with this ministry anyway, even though you don't yet feel totally assured, confident, fluent or knowledgeable. That kind of confidence will come later, or perhaps it will never come, but carry on anyway.

### **How do you know whether there are more demons still inside the person? And how do you know when they have all gone?**

Similar considerations and policies apply here to what we were looking at above. You will need to use every form of guidance and all your discernment, plus asking God for words of knowledge and words of wisdom, as per the gifts of the Holy Spirit, and also seeking the advice of your colleague. However,

I would always begin a deliverance session with a starting assumption that there will be more than one demon until the opposite is proved.

That is the most likely position as it is probable that the person will have done more than one thing which has opened the door to let a demon into their life. Indeed, from the day when the first demon entered it will have been trying hard to induce the person to create more such openings so that others can enter and be alongside it. It would be normal for that to be the demons' aim and to have succeeded in that.

Therefore, use the lists the person made of their various major sins, people they need to forgive, and things to renounce and deal with each of these in turn. For each of these I would remind the person, remind yourself, and announce to the spiritual realm that the person has now repented of that sin, or forgiven that wrongdoer, or renounced that activity/word/oath and broken the curse that came with it. Then I would address any demon that may have entered as a result of that incident or episode and command it to go.

Then, in the usual way, as described above, monitor all the evidence to decide whether it has gone. And keep repeating the exercise until you have gone through the whole list of key sins to repent of, people to forgive and things to renounce. You must use your judgment, discernment and common sense, plus the advice of your colleague, and the responses of the person being delivered, to help you to know when the job has been completed. Use all your sources of guidance.

However, a decision to call a halt to the meeting is not irrevocable or final. You can easily arrange a follow up meeting for say a week later, or whenever, to assess the situation, find out how the person feels then, and see what has changed, or not changed. Then resume the meeting if necessary. Don't look upon that as a defeat. It is quite normal, especially for a beginner, and is all part of the process.

It is common sense to keep going until you know the job has been done, but it is also common sense to stop and take a break if you, your colleague, or the person you are helping are exhausted or need a break. There is no law that says these things must be done in one quick meeting. I realise that Jesus always managed that, but I'm not Him, and neither are you. Indeed, as we saw earlier with the epileptic boy, neither were the apostles. So, let's be realistic about ourselves and what we need.

### **Can the person helping you also join in or take over from you to give you a rest during the meeting?**

The answer to this is of course they can. Your colleague is just as qualified as you are to cast out demons, or at least they should be or else you ought not to ask them to accompany you, unless there is literally nobody else available. Therefore, be very willing to let the other man take over for a while so you can rest or just take a brief break.

You will need that because deliverance ministry can take up a lot of energy and tire you out, especially if it goes on for a long time, as it often can. Also, two heads are better than one, as they say. Therefore, share the job and be glad of their help and advice.

Indeed, God may have given them an insight or a word of knowledge that He didn't give to you. Or your colleague may simply have seen or noticed something that you missed. So, make full use of all that and don't regard that as any kind of failure on your part. God wants us to work together and to

rely on each other and that applies just as much to deliverance ministry as to any other aspect of Church life.

**Can a person cast a demon out of themselves, for example where there is nobody else available, or willing and able to do it for them?**

Again, the answer is yes, provided of course the person is genuinely saved, which they would need to be anyway for you to be willing to spend time getting them delivered. Obviously, the ideal solution is for the person to find someone to help them who is competent, mature, knows the Bible and is willing to engage in deliverance ministry.

But that is far from easy in these apostate times when even people in churches, including leaders, don't know the Bible, aren't mature and don't believe in deliverance anyway. Therefore, if you are in a position where you believe you have a demon but cannot find anyone qualified and willing to cast the demons out then there is no reason, *in principle*, why you can't just go ahead and use your own authority as a believer and command the demon to go. I know of at least two people who have done that.

I believe the demon would have to depart in exactly the same way as if someone else did it. The problem is that, *in practice*, the very fact that the person has demons inside them is likely to mean they will not have the knowledge, maturity or confidence to engage in deliverance ministry. The problems they have which prevent them doing deliverance are the very reason they came to you in the first place expressing a need for deliverance.