

# Deliverance ministry – casting out demons

BOOK 9 IN THE REAL CHRISTIANITY SERIES

SEAN KEHOE

(Intermediate draft)

[realchristianity.com](http://realchristianity.com)

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*Deliverance ministry – casting out demons* – Book 9 in the Real Christianity series

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## **DEDICATION**

This book is affectionately dedicated to the late Derek Prince. He was one of my heroes and it was he, more than any other Bible teacher, who gave me the foundational teaching I needed, which enabled me to go on to teach the Bible myself. Derek Prince was also a pioneer in teaching about demons and the part they play in our lives today. He was especially brave in being willing to teach about deliverance, even for Christians, and to persist in teaching about it, even in the face of fierce criticism and derision from many parts of the Church. However, it was Derek Prince's teaching which prepared me to deal with such cases myself.

Like him, my first experience of the ministry of deliverance involved a woman who had been part of a church for years. Yet, she had many demons inside her, such that it took two men to hold her while they were being cast out. She became violent and lashed out with her arms and legs. She also uttered obscene and blood-curdling threats, in voices which were not her own, as the demons manifested themselves. If it hadn't been for Derek Prince's teaching, I would have had no idea what to do that night when that woman came asking for help. That is because demons in general, and deliverance in particular, are not spoken about in the vast majority of churches today.

Having said that, I should add that I don't endorse all of Derek Prince's teaching on demons, or deliverance. He made some mistakes, perhaps because, although he was a mentor to many, he had nobody to mentor him. He therefore had to learn everything for himself, from scratch, with nothing but the Bible as his tutor. In the circumstances I think he did remarkably well to make as few mistakes as he did. For that reason, and many others, I suspect, his reward will be great in Heaven.

# **DELIVERANCE MINISTRY - CASTING OUT DEMONS**

## **BOOK 9 IN THE REAL CHRISTIANITY SERIES**

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## **CHAPTER 1**

### **CAN A CHRISTIAN HAVE A DEMON INSIDE THEM?**

*<sup>16</sup>And these signs will accompany those who believe: in my name they will cast out demons...*

*Mark 16:17(a) (ESV)*

*<sup>7</sup>And he called the twelve and began to send them out two by two, and gave them authority over the unclean spirits.*

*Mark 6:7 (ESV)*

*<sup>12</sup> So they went out and proclaimed that people should repent. <sup>13</sup> And they cast out many demons and anointed with oil many who were sick and healed them.*

*Mark 6:12-13 (ESV)*

*<sup>5</sup> Philip went down to the city of Samaria and proclaimed to them the Christ. <sup>6</sup> And the crowds with one accord paid attention to what was being said by Philip, when they heard him and saw the signs that he did. <sup>7</sup> For unclean spirits, crying out with a loud voice, came out of many who had them, and many who were paralyzed or lame were healed.*

*Acts 8:5-7 (ESV)*

*<sup>11</sup> And God was doing extraordinary miracles by the hands of Paul, <sup>12</sup> so that even handkerchiefs or aprons that had touched his skin were carried away to the sick, and their diseases left them and the evil spirits came out of them.*

*Acts 19:11-12 (ESV)*

*<sup>21</sup> Others said, "These are not the sayings of one who has a demon. Can a demon open the eyes of the blind?"*

*John 10:21 (RSV)*

**Can a genuine born again Christian have a demon inside them, such that it needs to be cast out?**

There is a popular saying which is purely manmade and does not appear anywhere in the Bible. It is that a Christian cannot possibly have a demon inside them, "*because the Holy Spirit would never be willing to 'cohabit' alongside a demon which is within you.*" In support of this inaccurate assertion people refer to how our bodies are the temple of the Holy Spirit and they therefore assert that no demon could possibly remain within us once we have been converted.

By that misguided logic it follows that every Christian must either have never had a demon, even while they were unsaved, or all demons must automatically depart at the moment of conversion. It is a nice theory, and I wish it was true, but there are such major problems with it that I do not believe it, and for several reasons:

Firstly, this complacent assumption is just a popular saying based entirely on human logic and reasoning, not on the Bible, because the Bible never says a Christian cannot have a demon inside them. It never even hints in that direction.

Secondly, it does not accord with our experience in churches and the evidence of our eyes and ears because, as far as I can see, many genuine Christians plainly *do* have a demon inside them. At any rate, their speech and conduct are not only consistent with that, but positively suggest it.

Thirdly, very many Christians, i.e. real ones, have actually had demons cast out of themselves and they, and also the person who cast out the demon, can testify to the fact. I will give some examples of this below. But you should also read Derek Prince's book "*They Shall Expel Demons*" as he gives many other examples from his ministry.

Fourthly, if it was true that the Holy Spirit would never be willing to live within the same person as a demon, why is it that, in the book of Job, we see Satan himself entering into *God's own presence in Heaven* and discussing Job with Him? Moreover, Satan does this more than once. Evidently, God the Father was willing to allow Satan to be in His immediate presence so why would the Holy Spirit adopt a different policy?

Fifthly, if it was true that the Holy Spirit would not be willing to be present within us alongside a demon, why does He consent to be within us while we each continue to have a *sinful flesh nature* or '*old man*'? That sin nature is present within every one of us, and remains until we die, whether we are saved or not. But the continued presence of our sinful flesh nature plainly does not prevent the Holy Spirit from being willing to be inside us.

Sixthly, consider the strange account the Bible gives of the life of King Saul. We see from 1 Samuel chapter 19 that the Bible clearly says two things about him, i.e. that from time to time an evil spirit (a demon) came upon him such that he would throw spears at people and yet, that the Spirit of God also came upon him such that he would prophesy. I will just quote two short passages, but see the whole chapter.

***<sup>9</sup> Then an evil spirit from the Lord came upon Saul, as he sat in his house with his spear in his hand; and David was playing the lyre. <sup>10</sup> And Saul sought to pin David to the wall with the spear; but he eluded Saul, so that he struck the spear into the wall. And David fled, and escaped. <sup>11</sup> That night Saul sent messengers to David's house to watch him, that he might kill him in the morning. But Michal, David's wife, told him, "If you do not save your life tonight, tomorrow you will be killed."***

***1 Samuel 19:9-11 (RSV)***

***<sup>23</sup> And he went from there to Nai'oth in Ramah; and the Spirit of God came upon him also, and as he went he prophesied, until he came to Nai'oth in Ramah. <sup>24</sup> And he too stripped off his clothes, and he too prophesied before Samuel, and lay naked all that day and all that night. Hence it is said, "Is Saul also among the prophets?"***

***1 Samuel 19:23-24 (RSV)***

You might argue that King Saul wasn't saved, but in that case, why did the Spirit of God come upon him and enable him to prophesy? But if you accept that he was saved, then why did God allow the demon to come upon him? By the way, later in this chapter I address the question of King Saul's salvation and prove he was saved by referring to the incident of the witch at Endor and the summoning of the dead prophet Samuel from Sheol. Therefore, see below.

As far as I can see, there is no doubt that King Saul was saved and there is equally no doubt that he had a demon with sufficient power over him to induce him to try to kill David and even his own son, Jonathan. That is heavy duty demonisation by anyone's standards and I feel entitled to conclude the demon must have been inside Saul, not merely influencing him from the outside.

Seventhly, when Jesus and the apostles cast demons out of Jewish people during Jesus' earthly ministry at least some of those demonised people must have been genuine believers, i.e. truly saved Jews. At least there is nothing to indicate they were not. They were the saved people of their day, under that dispensation, just as genuine Christians are the saved people of this dispensation, the Church age. So, if a saved Jew back then could have a demon, why should we assume a saved Christian today can't have one?

Note this verse, for example, which says demons came out of *many* of the Jewish people who came to hear Jesus, not just from a few of them. Why should we assume the only people who ever came to hear Jesus or who needed to be helped were unsaved unbelievers? If anything, it would be safer to assume that most of them were already believing Jews and therefore that many of them were saved:

***<sup>41</sup>And demons also came out of many, crying, "You are the Son of God!" But he rebuked them, and would not allow them to speak, because they knew that he was the Christ.***

***Luke 4:41 (RSV)***

Eighthly, there is also the vexed practical question of identifying who the real Christians are anyway. We cannot be entirely sure what anybody else is. Remember that Judas followed Jesus around and mixed daily with the apostles for three and a half years and yet it emerged in the end that he had, almost certainly, never been saved at any point. Yet nobody other than Jesus knew that. All of the other 11 apostles were unaware that he was phoney. The Bible only offers us assurance about our own salvation, not other people's.

Thus, if someone attends our church, all we can say with any certainty is that they are a "churchgoer". It would be very foolish to assume automatically that they must also be a genuine saved Christian and that they can't therefore have a demon. That assumption would be absurd because many who claim to be saved are not actually saved at all, either because they are not sincere, or don't truly believe, or have never genuinely repented, or were once saved but have fallen away.

I freely concede the Bible gives far less information about demonization and deliverance than I would wish. There are many unanswered questions to which I would like answers. But that is equally true of many other topics and issues, because the Bible is an economical book. It covers a lot of ground in one volume and does not address everything in the level of detail we might want.

Therefore, I accept there is no verse that explicitly says a saved person *can* have a demon inside them, such that they need deliverance. But, equally, there is no verse that says they *can't* have a demon inside them. What we do have is a number of verses in which:

- a) the apostles and many other disciples did actually cast out demons
- b) Jesus tells us that believers in the future will cast out demons

Some will argue that these demons were only ever cast out of unbelievers, either at the time of their conversion or beforehand. Thus, they contend that they see no evidence in the New Testament of demons being cast out of saved believers who are in the Church. But how can that make any sense? Why would any sensible person make it their policy to cast demons out of unsaved, unrepentant, unbelieving people? There would be no point to it. The demons would just return immediately and nothing would be achieved. I certainly wouldn't do it.



Plus, why would unsaved unbelievers bother to come to the disciples seeking for deliverance if they weren't saved? Most unbelievers would have no motivation to do so and no belief in any of it anyway. Therefore, although nothing is said explicitly as to the status of these people, it only makes sense if we assume they are already saved at the point when the demon is cast out, or at least that some of them were. You might argue that that is just a deduction and does not constitute proof. And you would be right.

But surely you would concede it makes far more sense than to assume the opposite which is, equally, based only on deduction and reasoning, not on any explicit statement in the Bible. Thus, whatever position we adopt on this point we have to rely to some extent on logical deduction and inferences. We have no alternative but to do so. However, I believe those inferences far more effectively support the case for a genuine Christian being able to have a demon inside them than the argument that they cannot.

Also, although we cannot base any of our theology on our experience, we can allow our experiences to help us to illustrate, explain and clarify what the Bible does explicitly say. That is equally true of any other point of doctrine, not just whether a Christian can have a demon. So, for example, when we are counselling a person on how to repent of their sin or how to forgive someone else we are entitled to have some regard to our own experience and also the experiences of others.

That is very useful when explaining what repentance and forgiveness consist of, how they operate, and how to do them. That is the case even though the Bible does not contain explicit definitions, or step by step instructions, or at least not comprehensive ones. Indeed, it is precisely in such situations that we most need to make use of our experience.

**The alleged clinching argument against deliverance ministry – “*If God wanted us to cast demons out of Christians then lots of churches would be doing it*”**

This point is made by those who don't think we are meant to be doing deliverance and, above all, that we should not be seeking to cast demons out of Christians. It is that “*If God wanted us to do it then lots of churches would be doing it.*” At first sight, before you give it any thought, that seems like a strong point. But then ask yourself how many other things which the Church is undoubtedly meant to do are not actually being done? Let's make a brief list, though we could make it much longer:

- a) We are commanded to evangelise the lost, but most of us don't.
- b) We are commanded to make disciples but most of us don't.
- c) We are commanded to love, bless and pray for Israel and the Jews, but most of us don't. Indeed, most churches oppose Israel.
- d) We are commanded to love one another but most of us don't.
- e) We are commanded to love, study and memorise the Bible but most of us don't.

As I say, I could make a much longer list, but just based on those, would you concede that it is quite normal for churches and Christians not to do what God commands us to do? And would you then use that widespread failure or disobedience as a basis for arguing “*God therefore doesn't want us to evangelise or study the Bible*” and so on? People are very selective in the logic they employ and the arguments they advance.

Accordingly, the fact that, as I freely concede, most Christians, leaders and churches ignore the issue of deliverance is not a basis for arguing that they are right to ignore it. There are plenty of things which the majority are wrong about. Indeed, the majority is usually wrong. That is the norm. Therefore, anything true and valid and biblical is likely only to be believed and done by a minority of Christians. When you view this debate in those terms you may find you suddenly see it very differently.

### **Some of my own experiences with Christians who have been demonised.**

I can testify, from my own experience of deliverance ministry that people whom I believed to be genuine Christians *can* have a demon and *can* be delivered. In part, therefore, I believe that to be true because of what I have seen and heard with my own eyes and ears. Of course, if such evidence was to contradict the Bible, I would have to reject it as a mistake, or even a deception, and believe the clear teaching of Scripture, regardless of what I have experienced. That is beyond question.

But the point is the things I have seen and heard do not contradict the Bible in any way. On the contrary, they are in accordance with what we see happening in the gospels and in the book of Acts. If they were not, I would immediately reject my own experiences and place no reliance upon them whatsoever.

So, the things I have personally witnessed are no basis for formulating doctrine, but they do help to illustrate and explain what the Bible already tells us and they can therefore increase my understanding of those things. They are not the *basis* for my beliefs, either on this point or any other, but they do help to give added insight and understanding of what the Bible does explicitly say and that is both valid and valuable.

In my Book 6 I tell in more detail a story about the leader of a church I used to be a part of. I give him the name 'Rick'. He had severe character problems and was carnal, deceitful and manipulative. I was the Chairman of the Trustees of that church with responsibility for the employment of all the church's staff and its finances and so I believe I had every right to speak into the situation, to hold him accountable, and to ask questions. That said, I equally believe that any member of any church is entitled to ask questions and express concerns.

At any rate, I was concerned about Rick for many reasons and had been asking questions for some time but getting no satisfactory answers and, in my opinion, no honest answers. However, one Sunday morning, I believe God gave me an insight into what was behind Rick's many sins and problems, which I also speak of in Book 6. He was standing at the front speaking to the congregation when, all of a sudden, his face, and especially his eyes, changed in appearance.

I could see another face within his face. In particular the eyes were glowing and red and looked hideous. I knew immediately I was seeing a demon and that it was *inside* Rick, *even though he was the leader of the church*. I believe I was allowed to see this because God wanted me to understand what lay behind Rick's behavioural issues. But God was even more helpful to me in that He did not reveal that truth to me alone.

The congregation as a whole saw nothing, or at least they gave no indication of doing so, but one of the other trustees came up to me immediately after the service and he had seen exactly the same as I had! I was grateful to God for that corroboration because, if I had been the only one to see it, I may

have doubted myself or assumed I must have imagined it. But that confirmation from a fellow trustee bolstered me and I tried even harder to reach Rick and to get him to repent.

Sadly, I did not succeed. He was extremely hard-hearted and went from bad to worse until, in the end, he abandoned his wife, gave up ministry, and left the church. That may have seemed inexplicable to some, but what I saw that day in his eyes helped to explain why he behaved as he did and why he fell away. I believe he was demonised *on the inside* and that at least some of his problems came from that fact.

By the way, you may recall that I have said earlier that I believe demons look just like us, and just like the angels. That is because we and they were all made in God's image, which means we all look like Him. That being so, you might ask why, in this account of Rick, and other experiences I had, the demon is revealed as being hideous, with red eyes etc.

My personal opinion is that when God is trying to reveal to us that a demon is there, inside the person, He needs to make that obvious for us. If He only showed us the demon's eyes as they really are, they would just look like normal eyes and would not stand out to us. I think perhaps God is also trying to show to us the nature of the demon's character and how evil they are, not just their appearance. So, there is no contradiction between what I saw and my saying that demons look just like us.

Also, in Book 6 I tell the story of a lady to whom I will give the name 'Sonia', the wife of an elder in another church I used to be a part of. She, like Rick, had many character problems and was hard faced, devious and manipulative within the church. To cut a long story short, one evening at a house group meeting I believe God revealed to me what was behind it all. Her face suddenly changed and became contorted, grey and hideous, like a stone gargoyle on the side of a medieval church.

Only I saw this. The others saw nothing and Sonia's face was quite normal to them. Even my wife told me later that she saw nothing different about Sonia's face. It lasted for about 10 seconds and I believe God was revealing to me, and only to me, that Sonia had a demon inside her. By now I was older and more mature and discerning and God probably did not think I needed someone else on this occasion to confirm what I was seeing.

I should add, by the way, that before she became a Christian, or claimed to do so, Sonia had been actively involved in spiritualism. That was quite possibly when the demon(s) came in. However, she had been part of that church and also other churches for many years without ever getting deliverance from the demon or demons within her, and without anybody ever addressing the issues of her character and conduct, or her background in spiritualism. That last point in particular is astonishing to me. How could the previous leaders have ignored that?

I expect that, as is generally the case, everyone just assumed she must be alright because she said she was a Christian, was attending church, and must therefore be saved. If so, they would conclude it was impossible for a demon to be inside of her. In fact, I don't suppose the possibility would even occur to them. In the unlikely event that someone had discerned that she had a demon inside her, they would probably have assumed it was not their place to say or do anything about it anyway.

They would probably also have been too scared to tackle her, or her problems, in any event. Most people are. In most churches the members, and even the leaders, prefer to have a quiet life rather than address controversial issues about which people might become angry. Therefore, such problems are

not addressed because too many leaders are cowards and are not willing to do anything which makes them feel uncomfortable.

By the way, the question arises here also as to why God chose to use the image of a medieval gargoyle to replace Sonia's face, given that demons don't actually look like gargoyles. Again, I think God just needed to use some stark image or the message would not have been conveyed. So, I am not saying that demons are ugly or look like gargoyles but simply that God might use such a picture to alert you to their presence and also to reflect the nature of the demon's evil character.

There was another woman, whom I will call 'Tania', who was part of the same church that Sonia was in. She too had had an extensive background in the occult and had been a practicing medium for many years. Then she joined that church and claimed to be a Christian, although I don't believe she was ever really saved at any stage. Yet, in terms of *outward appearances*, she seemed to be a Christian because she attended church meetings, had been baptised, and claimed to have repented and believed.

Everyone else accepted her at face value but I could see she had major problems. So, I told her I felt she needed deliverance, even though I doubted whether she was even saved in the first place. What I really meant was that she needed to start again from scratch and receive salvation by repenting and believing the Gospel and then have the demons cast out. She actually agreed that she did need deliverance and we met, together with three others, to cast the demons out of her.

I believe now that I was wrong to agree to that. Looking back, I should have insisted that we first spend time addressing the Gospel, and repentance, and making sure that she got saved before attempting to cast out any demons. But I was younger then and less experienced. Therefore see Chapter 3 below in which I elaborate on the vital need to make sure the person is *truly saved* before you go any further.

In that deliverance session I believe a number of demons came out of Tania and there were various facial, bodily and verbal manifestations by the demons during the time of ministry, and especially as they left her. It was not a pretty sight. One example of this was that, as I was speaking to her, she suddenly changed in her facial expression. She then looked at me with a contorted angry face, albeit it was her own face, and said, in a very deep man's voice, "*I hate you*".

This was said to me, and it came out of her mouth, but it was not *her* saying it. It was the demon speaking through her. I should add, by the way, that although some demons left her, I believe many others remained. Plus, those who had gone out would have returned almost immediately, because *she was not genuine and didn't want to become genuine*. Above all, there was no real repentance. I came to the firm conclusion that she was false and had been false all along. But everyone else took her to be a Christian and a valid member of that church.

As I reflect upon it all now, I think she was sent into that church by the demons to cause harm and to promote deception and confusion. I think even her alleged willingness to undergo deliverance ministry was false and that the demons hoped it might create some opportunity to trip me up or to frighten me or put me off the ministry of deliverance. I doubt whether Tania herself was consciously seeking any of those things but I do believe the demons intended to use her for those purposes.

On other occasions, with other people, some of whom I considered to be *genuine Christians*, I have seen people coughing, and even vomiting, as demons came out of them. In one particular case the

person had just eaten dinner less than an hour earlier. Yet, when they vomited, *no food at all came out*. Instead, there was just a horrible slime. I don't like to be gross but I think it is necessary to give such specific details as it helps to explain how these things happen in practice. Derek Prince also used to speak of seeing the very same things during times of deliverance he conducted.

In another case I dealt with, the person became mentally fogged and unable to think or to remember past events when I was urging him to repent of them and to renounce his involvement in the occult and idolatry. The demons were trying to prevent him from being able to repent by hindering his thoughts and blocking off his memory. Nevertheless, I persisted and at least some of the demons were expelled that evening.

In another case, one particular manifestation that occurred was that the woman's leg became extremely stiff and the muscles were firmly clenched up, quite involuntarily, as we sought to cast the demon out. That is she herself was not doing it, or at least she wasn't intending to. The demons were causing her leg muscles to stiffen up, without any involvement on her own part.

Then her hand also became contorted and it twisted into a claw shape with the fingers very rigid. I took hold of her hand as I told the demon to leave and I was surprised by how stiff the hand was and by the fact that she had no control over it and was not intending it to happen.

In another case the manifestation was that as one of the demons came out it scratched the inside of the person's throat so much so that blood came out when they vomited and there was also pain in the throat. That occurred in that particular episode of vomiting but not in all of them. I don't know why that does not occur every time but it is one of the tangible physical things that can happen when we cast demons out of people.

In yet another case I prayed with a very earnest Christian, who was most definitely saved in my opinion, and no demon came out of him *at the time*, so far as I could discern. However, he told me he had *later* repented of various past sins in accordance with my advice and he prayed again for deliverance *on his own*. When he did that on his own, without me, he vomited and he physically felt a demon leaving him.

This process of deliverance was repeated by him on a number of further occasions, with him either vomiting or coughing as each of the demons went out. I emphasise that because I want to make it clear that we can also, if need be, cast demons out of *ourselves*, not just out of other people, and we don't necessarily always need someone else to do this for us.

Obviously, it is best if we can receive help from older Christians but we can, if absolutely necessary, do it for ourselves even when we are alone and it is vital to remember that, especially in these apostate days when the chances of finding anyone who is willing and able to help you are so slender.

### **A very strange experience I had in Rick's church when I met a person drawing a picture of the congregation with snakes coiled around each of them to represent demons**

When I was in Rick's church I was at a Sunday morning meeting (long before the incident when I saw the demon in Rick's eyes) and I noticed a woman in her late twenties sitting in front of me who was drawing a picture using a pencil. My eye was drawn to what she was doing, though I did not know her and had never even seen her before. It was a fairly large church, but not that large, and I

feel sure I would have recognised her if she had ever attended before. Therefore, I am sure she never had.

Anyway, after the service had ended, I spoke to her and she then showed the drawing to me *and only to me*. She did so without waiting to be asked, so it was evidently her intention to show the picture to me and to explain it. It was a picture of the people in the rest of the congregation who had been sitting in front of her. She and I had been sitting at the back of the church so the picture included most of the people. The ones in the foreground were seen in closer detail and those in the distance, towards the front of the church, were smaller and less distinct.

However, she was a really talented artist of a high professional standard and the drawing was very clear, with a lot of fine detail. It showed the people sitting in their chairs with a huge number of snakes all over the room coiled around each of the people's necks, legs, arms and bodies and wrapped around their chairs. It was a very striking and disturbing picture and it really grabbed my attention.

It also involved virtually all of the congregation. I don't recall seeing any person in the picture who did *not* have snakes coiled around them. She then told me the picture showed the spiritual condition of the church as a whole, and of the individuals in it, and that the snakes represented demons and the extent of the power and control they had over the people. As she told me this I was even more startled and I gazed closely at the picture.

However, for some reason, I then turned around to respond briefly to someone else, fully intending to speak further with this strange and intriguing artist. I only turned my back for a moment, perhaps 20 seconds, but when I turned around to speak to her, she was gone. She had disappeared from the building, without even staying for a cup of tea. I searched everywhere for her, but there was no sign of her at all and nobody else had seen her or knew who she might be. She wasn't even outside in the car park. Moreover, she never attended the church ever again.

My initial assumption was the artist was a visitor but I wondered, even at that time, how someone who did not know the church or its members could be so knowledgeable about us. Not only that, but how could a visitor be bold enough to draw such a brutally frank picture, which most people would find insulting, and then turn to me and speak so openly about what it represented?

However much I thought it over, it remained very odd and was hard to explain. In fact, I later came to believe the artist was an angel who had been sent to alert me to the true spiritual condition of that church, which later became a very live issue, and also to the wider significance of demons and their influence over churches generally. I think she was sent to get me to start researching the subject of demons and deliverance in earnest, which is exactly what I did.

I would summarise the peculiarities of the whole episode, and my reasons for concluding she must have been an angel, as follows:

- i. I had never seen this artist before
- ii. I never saw her again
- iii. She was exceptionally talented, not just an amateur. I also think it is strange that she could draw such a highly detailed picture, involving so many people, in such a short time. It ought to have taken ages, and yet she cannot have even started it until the meeting began.

- iv. She just ‘happened’ to sit right in front of me, on the second row from the back, rather than somewhere else.
- v. I happened to notice her picture but she started the conversation and spoke only to me and to nobody else. Why would anyone attend a church meeting and speak only to one person and then suddenly leave?
- vi. She immediately told me of its meaning, very frankly, without any hesitation. Moreover, it was she who initiated the conversation, not me. She also had no apprehension at all about being so bold in what she was saying about our church, which was effectively a criticism. There was also no ‘small talk’ beforehand or afterwards. She just got straight to the point which, for anyone who knows the people and culture of the UK, and how polite and reserved we are, is very unusual. She didn’t even mention the weather!
- vii. It was an unusually forthright thing for her to say and most would see it as rude, especially as she was only a visitor. But even if she had been a member most would still object to what she said about the people in our church and what it implied.
- viii. It was strange that I then turned away for a brief moment to speak to someone else. I wouldn’t have intended to do that because I was so intrigued. Someone must have distracted me and perhaps they were induced to disturb me.
- ix. It was even stranger that she had gone when I turned around 20 seconds later to speak to her again.
- x. It was odd that when I asked around nobody else had seen her, or the drawing, or had any idea who I was talking about. Indeed, even my wife, who was sitting next to me, had not seen her or at least had no memory of having noticed her. Yet surely she would have noticed her if she had been visible, as she was right in front of us and actively working on a drawing. That alone was unusual and would have made her stand out.
- xi. Moreover, nobody knew of any artist who had ever been to the church, not just on that day, but on any day. My sincere belief is that everyone else just saw an empty chair in front of me with nobody sitting on it.
- xii. What was even odder was that, over the next couple of years, a number of sinister things happened in that church which were clearly demonic and which I might not have recognised as being demonic if I had not met that artist and heard what she said.
- xiii. In particular it emerged later that the leader himself was demonised, as referred to above.
- xiv. The entire leadership team also became very hostile to me when I later tried to tackle the leader over his misconduct, despite the fact that I had every right to do so and did it impeccably politely.
- xv. The leader later left his wife, went off with another woman, and gave up ministry.
- xvi. Another member of the leadership team running “Kidz Church” was also revealed as having been committing adultery long term and his wife then divorced him.
- xvii. The church also fell apart and was greatly reduced in size.

- xviii. It also emerged that many of the other members, including a worship leader, had serious sin issues. That worship leader had also been having an affair and his wife left him. That adds up to three affairs and three divorces and that was only within the leadership team.
- xix. It was odd that this 'artist' chose to speak to me, and apparently to nobody else, given that I, and nobody else, later went on to develop a close interest in demonology and deliverance. I even wrote this book about demons, which very few people ever do. Therefore, even on that point alone, the chances of this happening to me rather than to one of the other members are very remote.
- xx. At the draft stage of this book someone said they felt it was also significant that the 'artist' sat *in front of* me, not behind me, such that I was not in the picture myself. They felt that suggested that I myself was not demonised. I believe that to be so, or at least not on the inside.
- xxi. Oddly, the artist never told me who she was, or where she came from, which people almost always do on meeting someone. Not to do so is therefore peculiar, even in itself, especially if one then immediately launches into delivering a stark message which is critical of the church.
- xxii. Yet, in case someone is thinking this person was perhaps eccentric herself, or disturbed, or even mentally deranged, that absolutely did not fit with her general demeanour or her manner of speech. She was calm, well-spoken, sober and impeccably polite and sounded entirely sensible and reasonable.
- xxiii. Also, although she was dressed in a modern, stylish way, her clothes were modest and there was absolutely no suggestiveness, and no tattoos either, as one might expect to see from an artist of her age.
- xxiv. Perhaps the strangest thing of all is that about two years before this incident a church leader gave me what he felt was a prophetic word for me personally. He was rather embarrassed as he was giving it because he himself felt it was such an unusual thing to say. He said he felt that I would one day have an encounter with an angel in which I would speak with them face to face and be given a message. I thought that was odd at the time, and did not know what to make of it, so I simply 'parked' it. But later, after this strange incident had occurred, I came to the view that it was probably the fulfilment of that prophecy.

I am not saying for certain that the artist *was* an angel. It just seems to me to be the only possible explanation. If it is the case, it would make sense of a lot of the things that happened to me later and especially in the next couple of years when I tackled the leader and the church imploded.

I would stress, however, that what I write about demons and deliverance is in no way based upon or reliant upon that encounter, whoever she may have been, or on my own experiences in general. Everything I say is based upon the Bible. As with any other issue, our *doctrine* on demonology must come from Scripture, not from our own personal experiences or anyone else's.

Therefore, the main value of our experiences is to illuminate and help to explain what the Bible says, and to help us to apply it, not as a basis for our theology. Nevertheless, if I did see an angel that day, it is not such a strange thing to happen because the Bible says some of us will do so and without necessarily ever realising they were angels:



<sup>2</sup>*Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares.*

*Hebrews 13:2 (RSV)*

By the way, I should emphasise that any genuine encounter with an angel will occur *without us asking for it or seeking for it to happen*. If we do seek for it we are laying ourselves wide open to be deceived by a demon who is pretending to be an angel. If a genuine encounter with an angel is to occur let it happen if and when God chooses, *never at your request*. Do not seek for it.

Indeed, as the writer of Hebrews states, it is possible you will not even be aware, at least at the time, that it was an angel. I want to stress this point because some naïve and misguided people do try to contact angels and even to pray to them. You must *never* do that or you will inevitably be deceived and the person who replies will be a demon, not an angel. I cannot emphasise this enough.

Let me make one final point concerning the gender of this person whom I believe was an angel. Why was she female, given that the cases we see in the Bible all involve male angels, at least as far as we can tell? Does that mean she couldn't have been an angel and that I must be mistaken? I don't think so.

The point is that even if the cases we see in the Bible, which aren't that many, all involve male angels, that does not mean that female angels cannot exist or cannot be sent as messengers. That deduction does not follow at all. The only way we could exclude the possibility of female angels would be if the Bible explicitly said there are none, or that they will never have any dealings with us. But it doesn't say either of those things, not even indirectly. There is no such suggestion at all.

On the contrary, all logic suggests there must be female angels. Firstly, we know there are male angels and their maleness would be meaningless and even absurd if femaleness doesn't also exist. That is to say that in their interests, personalities, aptitudes, ways of thinking, manner of speech and action, and even their anatomy, males and females are designed for each other. They are made to fit each other in every sense and to be complementary so as to create a complete whole when they are joined.

Therefore, with angels just as with humans, it would make no sense for God to create maleness without also creating femaleness. Indeed, we know from the incidents recorded in the Bible where demons mated with human women, thereby creating a half breed called *the Nephilim*, that male angels must be capable of sexual intercourse, even though they are not supposed to do it – and even after they have fallen and become demons

Secondly, both we and the angels (and demons) were made in God's image and plainly He chose to express that image, at least within the human race, by dividing us into males and females. Therefore, in the absence of an explicit statement to the contrary in Scripture, we are entitled to assume that there must be female angels.

Thirdly, although we are told that angels in Heaven don't marry, that does not mean they aren't male and female. It simply means they don't marry, just as we won't marry either when we are in Heaven. But that fact doesn't mean we will cease to be male and female.

Indeed, it would be unnecessary for Jesus to say angels don't marry if they were all male. It would be like saying apostles don't marry each other. There would be no need to say that because any such

marriage would already be impossible on the basis that apostles are all male. Accordingly, Jesus wouldn't have seen any requirement to say apostles can't marry each other because we already know they are all male and therefore can't marry each other anyway.

Therefore, the fact that He *did say* that the angels *don't* marry must imply that they *could* do so in the absence of that prohibition. That is to say they are capable of marriage in every way, including the physical aspect of marriage, (just like the demons who had relations with human women and produced the Nephilim) in the sense that there are both male and female angels. I take that as a clear indication that female angels do exist. Moreover, given that the Bible never says anything to preclude their involvement in our lives, there is no reason to suppose we cannot see a female angel.

### **The widespread confusion about demons**

Apostle Paul was not ignorant about the Devil and his demons. He thoroughly understood them and was not deceived by them or blind to their tactics:

***<sup>11</sup>to keep Satan from gaining the advantage over us; for we are not ignorant of his designs.***  
***2 Corinthians 2:11 (RSV)***

However, the same cannot be said for most of us. The average Christian is almost entirely oblivious to and uninformed about demons. There is a huge amount of ignorance, error and confusion even amongst genuine Christians. Much of this wrong thinking about demons comes from false teaching and from not properly understanding the interaction of the flesh, the world and the Devil. All three of these factors cause us problems at the same time and we need to realise they all interrelate and operate as a vicious circle.

So, there is never a time when we have only one problem or only one enemy to deal with or only one battle to fight. They are all going on at the same time. That causes people to mistake one thing for another, for example to think they are dealing with a demon when it is really just their own flesh.

Or it could be the other way round, such that we keep trying to overcome what we assume to be a flesh problem but we get no success because it is, in fact, a demonic problem. Therefore, if we want to recognise and deal with all three enemies or battles - the world, the flesh and the Devil, we must not confuse them with each other or merge them together. Please see my Book 7 which looks at these three battles in great detail.

But that isn't the only confusion that arises or even the biggest one. Probably the greatest difficulty comes from Christians misunderstanding the very concept of demonisation due to poor teaching but also poor translation of the Bible.

### **A major source of confusion – misunderstanding the phrase “*demon possession*”**

A great deal of confusion exists because of the unfortunate way most Bible translators have chosen to translate the Greek word '*daimonizomai*'. They have mostly translated it as '*demon possessed*' or '*possessed by a demon*' or '*possessed with a demon*' etc. All of these phrases have given rise to the mistaken belief that if a demon is involved in a person's life it must mean the demon *possesses* or *owns* or *completely controls* that person. That is a wrong assumption and is an example of how bad theology can flow from bad translations.

The Greek word '*daimonizomai*' would be far better translated as *demonised* or *under demonic influence* or *demonically oppressed*. Those phrases give a more accurate and realistic picture of what is actually going on when a demon has power or influence in a person's life. It also takes account of the fact that there is a wide range of possible levels of control and influence that the demon(s) may have in a person's life, on a broad spectrum, from minimal to extremely severe

The unfortunate use of this phrase "*possession*" is regrettable because it gives the impression of a person being completely owned and controlled, which is wrong. It is not what the Bible says in the original Greek and it isn't even what the King James Bible really means. The King James Bible, or Authorised Version, which was translated in the year 1611, uses old fashioned phrases like "possessed **with** a Devil", or "possessed **of** a Devil".

For a start 'Devil' is the wrong word to use for a demon. Only Satan himself is called *the Devil*. No demon should be referred to as a Devil or as the Devil, as it is confusing. Therefore, the King James version should call them *demons* not *Devils*. However that's just the first regrettable expression. The second one is more damaging, i.e. the inappropriate use of the word '*possessed*.'

Many people today misunderstand those phrases in the King James translation to mean "possessed **by** a demon". That is the phrase that has entered into the English language colloquially, even though *the King James version never says that*. In fact, only one of the other translations I have looked at ever actually says 'by'. Some say possessed *with* or possessed *of*. The sole exception is the NIV, which, for Mark 5:15, says "*when they came to Jesus, they saw the man who had been possessed **by** the legion of demons....*".

That said, some versions, including the NKJV, NASB, ESV and NIV do say "*demon possessed*", which I deeply regret. It is almost as misleading as saying "*possessed by a demon*" and, in the minds of most people that is what it is taken to mean. It equally conveys the impression that the person is entirely owned, controlled and under the power of the demon. So I wish those translations would stop saying "demon possessed" and rephrase those verses more carefully and accurately.

It is also regrettable that the NIV translators chose to use the phrase '*possessed by*'. The inappropriate use of the word "*by*" had already entered the English language in slang usage long before the NIV came along. It even more strongly suggests the demon owns the person or has complete control of them. But that is not what the Bible means even in the King James translation.

At least the translators of the King James are innocent of any error because, when they did their work, using the English language *as it then stood* they were actually conveying the correct meaning of *daimonizomai*. The error or confusion was not theirs but was the fault of readers in subsequent centuries who did not have a correct understanding of the English of Shakespeare's day.

You have to remember the time at which the King James version of the Bible was translated. In the early seventeenth century it was standard English to say, for example, "*He is possessed of a fine horse*". That simply means the man owns a fine horse, i.e. he possesses the horse, not that the horse possesses him. That was the way people spoke then.

What I mean is that when the King James Bible uses phrases like '*possessed with*' or '*possessed of*' it really means the man possesses, or has, the demon. It does not mean the demon possesses or has the man. That was how it was understood in the year 1611. However, as the King James Bible continued to be used throughout the last four hundred years people began to read those phrases in a different

way, forgetting their original 1611 meaning and also forgetting that the word ‘by’ isn’t even there in any of the KJV verses.

People then came to think, quite wrongly, in terms of a demon possessing, or owning, or completely controlling, a person. Instead, the correct way to think is that the person possesses, or has, a demon. What that really means is that, to one extent or another, the person is influenced, distracted, discouraged, harassed, deceived, tempted etc by the demon that *they* possess or have.

So, for example, you would not say "*head lice have that person*", you would say "*that person has headlice*". You would not say "*fleas have the dog*". You would say "*the dog has fleas*". That is a much clearer way to understand how a person can *have* a demon. They *have* a demon who is attacking and influencing them in some way. The demon does not "*have*" them and never has "*had*" them. No demon has ever *possessed* anybody, but billions of people have *possessed demons*.

I am pleased to say the translators of the RSV have chosen to use the phrase "*has a demon*" in John 10:21. I believe that exactly expresses the condition of the man and I do wish other translators would follow them. Sadly, they don’t and the NASB translates the same verse as "*demon possessed*."

***<sup>21</sup> Others said, "These are not the sayings of one who has a demon. Can a demon open the eyes of the blind?"***

***John 10:21 (RSV)***

So, if you really insist on using the word possessed, which it would be far better if we could all avoid, then you would be more accurate, or less inaccurate, if you pointed to a demon and said "*That demon is possessed by a man.*" Better still, just use phrases like "*That man has got a demon*" or "*That man is demonised*" or "*There are demons affecting that man*" and so on.

Ideally, when you say that, try also to specify the precise way in which, and the extent to which, you believe the person is being affected, influenced, undermined, discouraged, deceived etc. Taking that approach and using phrases like those will much more accurately convey what is really meant by the Greek word ‘*daimonizomai*’.

The confusion over the word possessed is now so deeply entrenched that most translations use it or some variation on that theme, usually speaking of people being *demon possessed*. In fact the influence of, or interference by, demons can operate at various levels of intensity. It all depends on how much control the demon has over the person who is being *demonised*.

It can range from a little to a lot, and from intermittent to permanent, depending on the situation and the condition of the individual concerned. More to the point, it depends whether the demon is *inside* the person and therefore needs to be *cast out* or only *outside* the person but whispering into their mind or obstructing them in other ways, such that it only needs to be *resisted*, not cast out.

The chart I have prepared below shows some of the main verses where the word possessed is used in one or more of the translations. I have set out twelve verses and for each I show not the whole verse, but just the operative phrase that each translation uses when speaking of a demonised person. I maintain they should all have been translated *demonised* or some variant of that word, such as “has a demon” or “oppressed by demons” or “harassed by demons”.

Verse	KJV	NKJV	NASB	ESV	RSV	NIV
<b>Matthew 4:24</b>	Possessed with devils	Demon possessed	Demoniacs	Oppressed by demons	Demoniacs	Demon possessed
<b>Matthew 8:16</b>	Possessed with devils	Demon possessed	Demon possessed	Oppressed by demons	Possessed with demons	Demon possessed
<b>Matthew 8:28</b>	Possessed with devils	Demon possessed	Demon possessed	Demon possessed	Demoniacs	Demon possessed
<b>Matthew 8:33</b>	To the possessed of the devils	Demon possessed	demoniacs	Demon possessed	Demoniacs	Demon possessed
<b>Matthew 3:32</b>	Possessed with a devil	Demon possessed	Demon possessed	Demon oppressed	Demoniacs	Demon possessed
<b>Matthew 12:22</b>	Possessed with a devil	Demon possessed	Demon possessed	Demon oppressed	Demoniacs	Demon possessed
<b>Mark 1:32</b>	Possessed with devils	Demon possessed	Demon possessed	Oppressed by demons	Possessed with demons	Demon possessed
<b>Mark 5:15</b>	Possessed with the devil	Demon possessed	Demon possessed	Demon possessed	Demoniacs	Possessed by the legion of demons
<b>Mark 5:18</b>	Possessed with the devil	Demon possessed	Demon possessed	Possessed with demons	Possessed with demons	Demon possessed
<b>Luke 8:36</b>	Possessed of the devils	Demon possessed	Demon possessed	Demon possessed	Possessed with demons	Demon possessed
<b>Acts 8:17</b>	Unclean spirits came out of many that were possessed with them	Unclean spirits came out of many who were possessed	Had unclean spirits	unclean spirits came out of many	Possessed	Evil spirits came out of many
<b>Acts 16:16</b>	A certain damsel possessed with a spirit of divination	Possessed with a spirit of divination	Having a spirit of divination	Had a spirit of divination	Had a spirit of divination	Demon possessed

## Levels of demonic activity in our lives

It is important to understand this error about the use of the word '*possessed*' and all the confusion and offence that error has caused over the years. Otherwise, you will not have a correct understanding of how demons operate and how to deal with them. Remember, there is a profound difference between:

- a) *a demon possessing or having you*, which never happens to anybody and
- b) *you possessing or having a demon*, which can happen every day to all of us

The reality is that, to varying degrees, all of us can be said to *have* a demon or demons, at least from time to time. There is a wide range of levels of activity by demons in our lives, from the very mild to the very extreme. Any one of these levels of demonic activity could still be described as *you having a demon*, but they could never be described as *a demon having or owning you*.

Even someone as heavily demonised as Adolf Hitler was never 100 percent controlled by demons. He still had some free will left, right up to the end, and even he could have chosen to repent and turn away from his dreadful sins if he had ever wanted to. Indeed, there were a number of leading Nazis who repented even while awaiting trial at Nuremburg prior to being hanged. So we will meet them in Heaven. However, in Hitler's case his problem was that *he did not want to*.

Most people would agree that Adolf Hitler was probably as heavily demonised as it is possible to be. In fact, many people who met him, including non-believers and even thoroughly secular people, said they saw an eerie blue light around him, almost as if electricity was coming from him. I believe that power came from the many powerful demons within him. I have seen something similar myself coming from the eyes of men whom I believe were heavily demonised.

What Hitler had was not merely human energy or power. He was energised and guided to do things no man could do on his own. Hitler had a supernatural foreknowledge. He frequently amazed his generals, i.e. highly professional experts who would give good advice to him which he would over rule because he had a hunch or an intuition and then it would turn out his hunch was right. He regularly operated by intuition, but it was of demonic origin, i.e. the demons were telling him what to do, at least from 1933 to 1941.

For many years, i.e. until April 1941 when he delayed the invasion of Russia in order to deal with a strategically unimportant distraction in Yugoslavia, he made hardly any errors. The only major error before that was in May 1940 when he held back the Panzer divisions from closing in on the British Army as it retreated to Dunkirk. He had the chance to capture the whole British Army and finish Britain as a fighting force on land. But he stupidly held back, in my view due to Divine intervention.

However, from then on his demonic guidance led him into error after error, probably because the prayers of people worldwide caused God to send confusion into Hitler's mind. I believe it was also because God wanted to protect the Jews and to prevent Hitler moving into the Middle East and occupying the land of Israel where many Jews already lived. That is why God granted victory to the British Army at Alamein, which prevented the Nazis from seizing the Holy Land.

The choices Hitler made from a young age and his intense occult activity, meant he was inviting demons to operate in and through him. It was the demons which gave him the phenomenal power he had over people. He began as a mediocre house painter and decorator, but was transformed by the

addition of demonic power into a mesmerising public speaker who could hold crowds in a trance and bend their minds, such that they wanted to worship him, with shouts of "*Heil Hitler*". He did it primarily through demonic power rather than through his own personal gifts and characteristics.

However, my point is that even someone like him could not, technically, be said to be *entirely* in the power of demons. He could still have repented and been saved *if he had wanted to*. This point is illustrated by the life of King Manassah of Judah, who was one of the most evil kings ever to reign in Jerusalem. He even sacrificed his own children to demons by burning them alive. He also committed many other wicked acts. Yet, in his late middle age he repented, changed his ways and became a devout believing Jew. Therefore, we will see Manasseh in Heaven.

If someone as evil and depraved as King Manasseh could do that then anybody can break free of the power and influence of a demon, *provided they want to*. His example proves it can be done. Sadly, it is very rare for people to turn back from such extreme wickedness. The main reason for that however is *they simply don't want to, not that they cannot do it*. That is what makes it all the more tragic. Indeed, in my own experience I have known many demonised people who did not want to be delivered for all sorts of reasons.

If even Adolf Hitler and King Manassah retained their free will and had the ability to turn away from demonic influence if they had wished to, that is surely even more true of each of us. Nevertheless, for most Christians, most of the time, the need is not for deliverance, i.e. the forcible *casting out* of demons *from inside them* by another person.

Instead, the need in most cases is for that Christian to *resist the external* demonic activity in his own life coming from demons *on the outside of him*. That is what the later chapters of my Book 7 focus upon and I would urge you to read that book alongside this one to get the wider picture.

Moreover, demons come and go of their own accord to suit themselves. They do not necessarily afflict a person continuously. They have other things to do and, like Satan, they can only be in one place at a time. So, when you come across people whose behaviour fluctuates and who are sometimes normal but, at other times, become aggressive or gamble, or get drunk be aware that those variations in conduct could be due to the demon coming and going, as happened to King Saul. He had a demon inside him which made him throw spears at people sometimes and yet at other times he would be calm and rational.

But also, even in the case of Jesus, who did not have any demon inside Him, the demonic attacks upon Him from the outside were *intermittent, not continuous*:

<sup>12</sup> *And Jesus answered him, "It is said, 'You shall not tempt the Lord your God.'"* <sup>13</sup> *And when the devil had ended every temptation, he departed from him until an opportune time.*

*Luke 4:12-13 (RSV)*

### **My conclusions on whether a Christian can "have" a demon**

Nobody, on either side of this debate, can point to any verse which states conclusively that a Christian can, or can't, have a demon inside them. Indeed, there is no verse anywhere in the New Testament which addresses the issue, even in a round about way. We are given no direct or even indirect answer to the question. Therefore all of us are required to rely upon our own logical deduction to extrapolate

from various passages and to form our arguments on the basis of our own reasoning. There is no other way.

It is important to get that clear from the outset because I hear people saying *“There is no verse which says a Christian can have a demon inside them.”* They are right, but they never seem to follow it up by conceding *“But then again neither is there is any verse which says they can’t.”* Therefore, we all need to be honest and humble ourselves and admit that any position we take is just our own opinion and nothing more.

Having said that, I believe there is an Old Testament authority for saying a saved believer, albeit a saved Jew, not a Christian, can have a demon. I refer to the case of King Saul who was a saved man, whom we will meet in Heaven. Yet he had a demon inside him which came and went and which caused him, at times, to become insane with paranoia and envy such that he tried to kill David and even his own son, Jonathan.

That said, I recognise you might challenge my premise that King Saul was saved and ask me to prove it. The main point I would make in response is to point to the episode of the witch of Endor who summoned up the prophet Samuel from Sheol, which at that time was for both the saved and the unsaved. Indeed, we see this division of Sheol into two separate parts in Luke chapter 16 with the account of Lazarus and the rich man who were on either side of a great divide.

Samuel rebukes Saul for his folly but concludes by saying *“Tomorrow you and your sons shall be with me...”* The point is Samuel had obviously been summoned from the section of Sheol reserved at that time for saved Jews, also known as “Abraham’s bosom”. Therefore, if Saul was shortly to be with Samuel, he must have been heading to Abraham’s bosom himself which means he must have been a saved Jew.

The point is strengthened even more if we remember that this statement by Samuel includes Jonathan who was undoubtedly a saved man. There can be no question about that. Therefore, we know that Saul was told that the next day he would be in Sheol with two men whom we know were definitely saved, i.e. Samuel and Jonathan.

You must decide for yourself whether my deductive reasoning on this point is valid or invalid. But if it is correct, it means a saved Jew could have a demon. If that is so, then what basis is there for contending that a saved Christian cannot have one? It would make no sense.

But also, I think we have to look at the many occasions within the gospels which record Jesus and many others, casting out demons. Are we to suppose this only occurred in the case of unsaved Jews, not those who were saved? If we believe that, we certainly have no verse to rely upon as an authority because the issue is never addressed.

The gospels just speak of people coming to Jesus, or the disciples, and the demons being cast out and no further clarification is given. Let us therefore ask ourselves what sort of people these demonised Jews were. Are we to suppose they were all unsaved and unbelievers? I see no conceivable basis to say that.

Surely, if anything, it is more likely the people taking the trouble to attend Jesus’ meetings and ask for help were saved believers. If not, what would motivate them to attend? I can fully accept that



some of them, and perhaps many of them, were unsaved. But I see no basis for asserting that all of them were unsaved.

To do so would be to assume the rightness of your opinion as a given and then impose that belief on every verse you read. This is known as '*eisegeisis*', i.e. reading your pre-existing beliefs into a verse, as opposed to '*exegeisis*' which means simply extracting from the verse what the verse actually says, without adding any of your own pre-conceived ideas.

Perhaps the clinching argument in favour of believing that at least some of the people who were delivered from demons were Christians is that there is little or no point casting out a demon from an unsaved person. Certainly, that has always been my policy because the demon would just return immediately to an unsaved person, there being nothing to prevent it doing so. Most people I have read or heard on this point say the same.

For deliverance to be effective and permanent, the person has to have repented of any sins, and/or forgiven any major wrongs done to them, and/or renounced any vows or occult statements or curses, that had given the demon *the right to enter and remain in the first place*. In the vast majority of cases this will only occur in the life of a person who is *already saved* since an unsaved person is not likely to repent, forgive and renounce in these ways.

In my view, if the demon has the legal right to enter and remain, there is nothing to gain by forcibly casting him out (which you can do if you wish) because he will just go straight back in. It would be like getting a bailiff to evict a squatter but then leaving the windows and doors unlocked so he can walk back in immediately. Indeed, it goes beyond that and the demon might be said to have a valid "tenancy agreement" which he can present to the bailiff and be allowed to re-enter the 'building'.

The point occurs to me that if I and most other practitioners of deliverance know that, why would we suppose the apostles and other disciples didn't know it, such that they were willing to cast demons out of the unsaved? That argument would be inconsistent with what Jesus Himself said about how a demon who is cast out of a person is capable of returning and bringing other demons with him.

That of course would apply in circumstances where there is nothing to prevent the demon returning, because the same circumstances which allowed the demon to enter in the first place are still there as there has not been any repentance or forgiving others, or renouncing of the occult etc, and the person has not changed their sinful lifestyle. See below the statements Jesus Himself made about a demon returning and bringing with him seven others even more wicked than himself:

***<sup>26</sup> Then he goes and brings seven other spirits more evil than himself, and they enter and dwell there; and the last state of that man becomes worse than the first."***

***Luke 11:26 (RSV)***

***<sup>44</sup> Then he says, 'I will return to my house from which I came.' And when he comes he finds it empty, swept, and put in order. <sup>45</sup> Then he goes and brings with him seven other spirits more evil than himself, and they enter and dwell there; and the last state of that man becomes worse than the first. So shall it be also with this evil generation."***

***Matthew 12:44-45 (RSV)***

The most sensible position we can adopt is to be open minded to the idea of a Christian having a demon which needs to be cast out and to assume that at least some of the people who obtained

deliverance from Jesus and the disciples were saved believers. I go further than that myself and believe the balance of evidence from Scripture is overwhelmingly in support of the proposition that a saved Christian can have a demon operating from *inside* them – such that it needs to be cast out, not merely resisted, as I dealt with in my Book 7.

Added to that there is my own experience of dealing with people whom I believed (albeit only in my own opinion) to be both saved and demonised. Of course, as I have emphasised many times, our own experiences are no basis for forming our theology. That must come solely from Scripture. But I do find that the many things I have seen and heard are all consistent with and supportive of my belief, derived from Scripture, that a Christian can have a demon inside them.

Another argument some would make in the case of a person who claims to be a Christian and has a demon cast out of them is to say “*Well, if a demon came out of him, he cannot have been a real Christian in the first place.*” Some people do reconcile this debate in that way. But it is unsatisfactory and is hardly a basis for reassurance. So, for example, if we look at the case of the very carnal church leader I dealt with, whom I have called ‘Rick’, the options are:

- a) he was a real Christian and he had a demon OR
- b) he only seemed to be a Christian but wasn’t ever really saved OR
- c) he had been a Christian previously but then fell away and ceased to be saved, at which point he then acquired a demon

Would you agree with me that if you can’t accept option a) and therefore choose options b) or c) it doesn’t provide much satisfaction or reassurance and doesn’t really take us anywhere? It would mean that if you come across people in churches, even in leadership, who are behaving in a corrupt, dishonest, carnal manner then you would have to reconcile those facts with your rigid belief that a Christian cannot have a demon. You would then have to assume either that they were never saved or that they have ceased to be saved and have fallen away.

Either option will put just as many cats among the pigeons as if you had simply concluded, as I believe, that a saved Christian can have a demon inside him from which he needs to be set free. So, by insisting that a Christian can’t have a demon within them you might avoid one theological problem but you create two others in its place.

Therefore, if you take that view, you would need to find a way to rebut my argument that a genuinely saved Christian can have a demon inside them. But the implications of denying that will only lead you into an even larger hornets’ nest whereby you have to assume that any alleged Christian with demonic problems is not and never was a real Christian to begin with or that they have fallen away and ceased to be a Christian. So you might avoid one “hot potato” but you acquire two more equally hot potatoes in its place. And I see no hope of your being able to prove that none of those options apply.

**The widespread belief that casting out demons, plus healing and the gifts of the Holy Spirit, were only meant for the days of Jesus and the apostles and ceased in the first century**

I would concede that this is the majority view in today’s churches and that most Christians would not even consider casting out a demon or praying for healing, i.e. with any real faith that healing will

occur. Neither would they operate in the gifts of the Holy Spirit or tolerate anybody else doing so in their church. That is certainly most people's position, but it doesn't make it right.

Why therefore do people believe that all these supernatural things have ceased but everything else in the Bible, in particular the Gospel, has continued? I would say the primary reason why most people don't operate in anything supernatural is simply that *they never see it modelled*. That is to say they do not see other people that they know doing any of these things. Therefore, they conclude, automatically, they should not do any of it either. But their policy of refraining from it isn't based on their theology, or on deeply reasoned logical analysis.

It's like saying that unless you see a lot of other people wearing flared trousers (as in 1974) you will not wear flared trousers. But if enough people wore them to make it seem normal to you, then you would join in and start to wear them. Would you agree that this is not a good model for us to follow in deciding what our theology ought to be?

Our beliefs should be based solely on *what the Bible says*, not on what we see other people doing or not doing. Moreover, the majority is almost always wrong and the truth is usually to be found within the minority. So, one would be rather foolish to reject what the Bible says on the basis that most other people disagree with it. You should be expecting most people to disagree with the Bible.

The reality is that, even within churches, when it comes to theology, most people are wrong or at least ignorant and only a small minority of members have studied enough to find the truth. Therefore, we can safely rule out following the crowd as a basis for determining our theology.

We must base all our beliefs on careful and diligent study of the Bible and also on sound logical deductions arising indirectly from Scripture, i.e. in cases where the Bible is not explicit on a certain point. What we certainly should not do is base our beliefs or practices on what we see most other people doing – or not doing. They are, by definition, the people on the “broad road” and that is not the road we are supposed to be on.

Let us also ask ourselves what basis could there be for believing that the many commands given to the first century church were only intended for them, not for the people of the second century, or the twenty first? There is absolutely no verse anywhere in the New Testament which suggests this, even indirectly. Therefore, anyone who holds this view is not basing it on Scripture but on their own reasoning and/or the traditions of their denomination. But neither of those are a valid basis for formulating our theology.

One particular Bible teacher I know who is very much a ‘cessationist’, believes that healing, spiritual gifts and deliverance all ceased in the first century. He maintains that there are only four references to deliverance outside of the gospels and he deduces from that scarcity of verses that deliverance ceased to be a focus of church activity after Jesus' ministry ended. But let's look at the implications of that argument. For a start, there are many things in Scripture which get only one mention, let alone four. But that doesn't mean we can ignore or disobey those verses.

Think of it this way. If you were a soldier in the Army and your Commanding Officer gave you an order, how do you think he would respond if you were to say “*Yes, fair enough, but you have only given me that order once. I would prefer you to tell me five times, or better still ten times. Then I could be sure you really mean it.*”? Any soldier saying that would soon find himself before a Court Martial.

Moreover, concerning the argument that casting out demons is only mentioned four times outside the gospels, I have to point out that there are various things about which the Bible gives very little detail, or which aren't mentioned at all, and yet we know they happened. For example, consider what Jesus said about the village of Chorazin on the shores of Lake Galilee. He spoke of "the miracles that occurred in (Chorazin)" and yet the gospels record none of these mighty miracles.

So, Jesus says they happened, which makes the people's failure to repent more blameworthy if they lived there, but the Holy Spirit did not choose to tell us anything about what those miracles were. Therefore, scarcity of mention, or even no mention at all, does not mean that things did not happen or even that they did not happen frequently. So, that argument is a very weak one in my view.

<sup>21</sup> *"Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that occurred in you had occurred in Tyre and Sidon, they would have repented long ago in sackcloth and ashes."*

*Matthew 11:21 (NASB)*

For all sorts of reasons there are certain things in the Bible which we are told only once or twice, but other things about which God tells us the same thing over and over again. For example, he tells us 365 times not to be afraid. But if He had chosen to tell us that only once, the command would have been just as binding. So, the number of times an instruction is given is no basis for deciding whether or not to obey it or believe it, or whether it is important.

Moreover, if Jesus says at the end of Mark 16 that His followers would cast out demons and do various other things, He is plainly referring to the future, not the past or present. He is talking about what His followers are *going to do in the future*. But what conceivable basis can there be for concluding that He only meant these things to happen for the remainder of what we now call the first century but not later centuries?

Nobody in the first century thought of themselves as being in the "first century". They just saw themselves as being in the present, exactly the same as we do, and they were hearing Jesus speak of what His followers would do in the future. But the length of that future period or the point at which these activities might cease were not mentioned.

Equally, how can we justify arguing that Jesus only meant the 12 apostles to cast out demons rather than everyone? Bear in mind that even during Jesus' ministry He had already sent out the 70 as well as the 12 and they cast out demons just as the 12 did. And so did many others as well, quite apart from the 12 and the 70. So why should we assume that at the end of His ministry He suddenly changed His policy on deliverance and reserved it exclusively for the 12 apostles or even the 70, but not other disciples?

It would make no sense and, above all, there is nothing in the Bible to suggest it. Accordingly, instead of trying to justify our own inactivity by constructing arguments that the ministry of deliverance, healing and spiritual gifts, have ceased, let us interview ourselves robustly as to *why* we are not doing it.

I have cross examined myself very vigorously as to why I don't see people healed when I pray for them and the conclusion I have reached is that it is primarily because neither I, nor they, have adequate faith for healing. That is partly my fault and partly theirs, but I think it is also because we live in a society that is saturated in unbelief. It is like a thick, damp cloud which surrounds us and takes all the faith out of us.

It brings to mind the situation that even Jesus faced when He found He could not perform miracles of healing in His home town of Nazareth, not because of unbelief on His part, but due to their unbelief which hung like a wet blanket over the town and made healing impossible even for Him.

I believe we are now living in a huge ‘Nazareth’, encompassing most of the western world in which any faith we might have is sucked out of us. That pervasive cloud of unbelief that is all around us, even inside churches, may *explain* our failure to do as we should in the areas of deliverance, healing and spiritual gifts, but it does not *justify* it.

Therefore if we are full of unbelief we need to repent of it and change, even if nobody else does. That may not alter the fact that we are still living in a great big Nazareth, surrounded by people who are saturated in unbelief, but at least we personally would cease to be part of the problem and could start to be part of the solution.

**What if a genuine Christian has repented and believed but still has a demon? Does that mean he isn’t saved and never was saved?**

The answer to the above question, in my opinion, is very definitely no, even though the demon is inside him and even if it is affecting him and manifesting its presence by obvious signs. My contention is that it is not only possible for a *genuine* Christian to have a demon *inside them* but it is relatively common. There is nothing remarkable or rare about it.

That has certainly been my experience in dealing with Christians who have persistent problems that they can’t seem to overcome. But, as I have tried to demonstrate, it is also perfectly consistent with what we see in Scripture. At any rate, it is far more easy to reconcile that with the Scriptures than the belief that a Christian can’t have a demon inside them.

Having a demon inside you is not something to be ashamed of or to deny because you can’t face the stigma of it. There is no stigma. It is just something we need to address and get rid of. Of course, it is also perfectly possible that the person could be unsaved, given that there are so many false converts in churches who were never properly converted in the first place.

However, the presence of a demon, in itself is *not proof that the person is not saved*. Of course, they might not be truly saved, but so might millions of other people sitting in churches but who have never truly repented or believed. But if we focus solely on the operative point, i.e. the presence of a demon inside the person, that fact alone is not proof or even evidence, that the person is unsaved. They may be and they might not. You will have to determine that as a separate exercise when counselling the person.

Indeed, I would always advise checking carefully to see whether a person is really saved when they present to you with deep problems. It is a wise precaution and it is often the case that they were never properly born again, usually due to an “incompetent midwife” at the time of their conversion who left out one or more ingredients of the Gospel or explained them in a garbled and inadequate way.

Moreover, I believe that the presence within the person of a demon does not mean they can’t repent or believe and be saved. Of course they can. Everybody can. Admittedly that demon will make it all a lot harder by resisting the person’s attempt to repent and believe. Therefore, when witnessing to an

unsaved person whom you think may have a demon, seek to cast it out at the conclusion of the conversion process, not beforehand.

I would not be absolutely dogmatic that it should be done after the person has repented and believed. You will need to use your judgement, but I personally would deal with the Gospel first and seek to get the person saved, or to convince myself as to whether they already are. I would then urge the person, as a separate exercise, post conversion, to repent, to forgive others, to renounce the occult and false religion/idolatry and to seek to break any curses over their lives.

### **What if a Christian, or indeed anybody, has a demon within them but it was not due to any fault on their part?**

Whose fault it was that the demon got into the person is not the primary issue and we certainly aren't there to allocate blame or pass judgement. People need our help, not our criticism. But let me confirm that it is true that a lot of people have a demon inside them even though they have *done nothing wrong*. They might even be a small child or a baby, or they might have been a small child when the demon entered them.

So, we are not there to condemn them. Our task is to get them set free and to show them what to do. Nevertheless it is true that a demon can enter a person, even a child, who had done no wrong and was not to blame. It can arise in various ways as we shall try to examine further. But the most obvious things that cause this are:

- a) occult activity by parents or grandparents
- b) cursing words spoken over the child
- c) traumas suffered by the child due to violent abuse, sexual abuse or severe neglect

For further detail on this, please refer to the chapters which follow and also to the final four chapters of my Book 6 as I cannot repeat it all here. In particular, please see chapter 27 of Book 6 on dealing with witchcraft and curses.

### **The difference between having a demon on the *outside* of you or the *inside* of you**

This confuses a lot of people so we really need to clear up what is meant by having a demon *inside you*, such that it needs to be *cast out* or expelled, as opposed to having a demon on the *outside of you*, which only needs to be *resisted*. Either way the demon will speak into our minds and try to influence us, and either way the demon can do a tremendous amount of harm. But it will do far *more* harm if it is inside us than if it is 'on our shoulder' whispering into our ear.

The analogy I often use is to think of living in a house and the disruption that could be caused by youths who hang around outside, on the street or on the driveway, throwing eggs or stones at us and heckling us as we come and go to our car. Then I compare that to how much extra damage and disruption could be caused if those youths were instead squatters living *inside the house*, having perhaps taken over one of the bedrooms, and causing trouble within the house as they make noise, create untidiness, leave taps running and get in our way.

This metaphor of squatters is very like the position if we have a demon on the inside of us. They can then do a lot more harm and influence us far more and the only remedy is to throw them out. Of course, if we do throw them out it does not mean they will go away completely and stop bothering us. They will immediately join the ‘gang of youths’ who hang around outside on the street and who come on to our ‘driveway’. So, they will still try to disrupt our lives. But the crucial point is they will have a far less effective vantage point from which to operate.

Therefore, we must recognise that we *all* have demons on the *outside* of us, as discussed in my Book 7, just as we all have bacteria on the outside of us, even if we are healthy. Those demons are resisting us, heckling us and obstructing us as we go about our daily business. We can’t force them to stop doing that, just as we can’t make our hands permanently germ free. All we can do is resist them. There is no way of casting demons out of the neighbourhood or even of preventing them from whispering into our ears.

They have the right to be in your town and to whisper into your ear and they will never stop until they are taken away and bound in chains at the start of the Millennium. So, in this sense, we all face demonic opposition and our task is to resist them and also to change ourselves and become less carnal, less worldly and thus less prone to be influenced by them. Then the demons will find us harder to deceive and less likely to do what they want. It is that process of resisting them that I focus on in my Book 7.

Those demons who are on the outside can’t be cast *out* of us and don’t need to be because they are not on the inside of us to begin with. That is why they simply need to be resisted, not cast out. However, if the demon is inside us, then resisting it, though necessary, is not enough. It would also need to be cast out. In other words, we would need ‘deliverance’ from it.

As for *how* demons manage to get inside *some of us, but not all of us*, there are a number of ways it can happen. I would broadly summarise the ways in which they gain entry under the following headings:

- a) Some serious sin which *we ourselves* have committed, for example having an abortion or engaging in adultery or fornication and so on
- b) Some serious sin committed by a *parent or grandparent* which opened up their life to a demon but also gave a demon the legal right to enter us as well
- c) Some sin or crime *committed against us*, whereby we were wronged, violated, traumatised or abused and we have since been *unable or unwilling to forgive* the wrongdoer /abuser who harmed us
- d) Any involvement in idolatry or the occult, or false religion, either by ourselves or by a parent or grandparent which, either way, opens up our life to be influenced by a demon
- e) Curses placed upon us by a servant of Satan or by ourselves or by a parent or church leader who had authority over us but who spoke negative words over us, in faith, which then gave the demon an opening

There is not room in this short chapter to elaborate on all the ways in which demons can acquire the legal right to live inside us. All I can do here is to broadly identify the issues so you can generally be aware of how demons enter but also to be more fully convinced that they really can get in. We shall examine it below in closer detail.

### **A strange demonic incident when an invisible hand grabbed the crown of my head and pressed its fingers into my scalp – yet there was nobody there**

This occurred in 1998, very early on in my process of looking into and studying the subject of demonology and an older leader told me that it was probably done as an attempt to scare me off and to get me to stop researching the subject. My wife and I were sitting in an old village pub in the countryside. The pub was not crowded and we were in a corner so there was nobody behind us or beside us.

All of a sudden I felt a hand grab the crown of my head and dig its fingers into my scalp. I was bewildered by it and looked behind me but, as I said, there was nobody there. I also put my own hand on my head to see if there was something on my head, but there was nothing. This went on for perhaps a minute or so and was very alarming. It really ‘spooked’ me and I was scared by it, as I think the demon intended me to be.

But I was determined not to let it stop me and resolved that I would press on with my studies on demonology all the more rigorously, which indeed I did. I think the demon realised that that ploy hadn’t succeeded, because he never tried that again. I would also add that I think the fact that the ‘hand’ came from outside of me and grabbed the top of my head from outside suggests this particular demon was *outside of me, not within me*. Therefore, I believe it meant I was being attacked from the outside and had not got a demon within me that needed to be cast out.

By the way, it is possible you might be thinking I could be an overly excitable or hysterical person, prone to hallucinations. To rebut that notion I would say, without wishing to exalt myself, that I am actually one of the most sober, calm, analytical people you are ever likely to meet. I never panic or get into a tizz. Instead, I think through every issue or situation in a rigorous, logical, methodical manner. And I refuse to arrive at any conclusion without evidence and without having checked and double checked all of that evidence to gauge its accuracy and validity.

That trait is perhaps partly genetic but may also be due to my having trained as an economist and a lawyer and having spent a 28 year career firstly as a police officer and then as a commercial lawyer and businessman. The point of all this biographical information is to reassure you that I am not a fruit cake and these things really happened and were not imagined.

### **Another strange experience when I believe a demon slammed a very heavy church door against me**

This happened at about the same time as the strange “hand” experience referred to above. Several churches in the town I then lived in were holding a week of meetings concerning prayer and “spiritual warfare” and we chose to visit several churches in the town, by invitation, to pray for them. So a group of us turned up at a large old Anglican church in the town centre and we walked around inside it, praying in little groups as we did so.

I then felt a strange prompting. I felt God was revealing to me that this particular church had been used for satanic rituals and worship, obviously without the vicar’s knowledge or consent. So I told the group leader what I felt had been revealed to me and he took it seriously and suggested we all walk around within the church praying against that in particular.



I then went off by myself to pray and went into one of the corridors at the side of the church which led to offices and store rooms. I stood in a doorway where a large thick heavy wooden door was standing open. It was not wedged open but held itself in place because the door was so solid and heavy and flush to the floor it didn't move. As I was standing in that particular doorway praying against witchcraft and satanism, the door suddenly moved and hit against me quite rapidly, as if someone had slammed it against me.

Yet, there was nobody there or even anywhere nearby. In fact, nobody was in sight at all in any direction. I was completely alone and it was impossible for any person to have pushed the door against me and then run away before I could see them. It simply couldn't be done. Neither could the door have closed by itself as it was too heavy and there was too much traction keeping it open. It couldn't have been a draft of wind either as there was no wind and it was an internal door anyway, far away from any external door from which any draft could have come.

In view of the previous hand incident, I quickly concluded the episode was demonic and that a demon had pushed that door against me, probably just to try to frighten me, as before. But, again, that didn't work and I resolved even more firmly to continue my research into demonology.

**I greatly admire the late Derek Prince, and his teaching on demonology and deliverance, but on some details I disagree with him.**

I wanted to include this short section because the late Derek Prince, despite being an outstanding scholar and a great man, was criticised for the stance he took on demonology. In particular, many people objected to him engaging in the ministry of deliverance and were especially offended by him saying a Christian can have a demon which needs to be cast out of them. So, my first point is to say, publicly, that I hugely admired Derek Prince, so much so that I travelled to London to attend his memorial service when he died in 2003.

In particular I feel he is to be praised, and I fully expect him to receive a heavenly reward for his courage and integrity and his absolute unwillingness to compromise on any part of God's Word. He not only taught about the need for deliverance, but also engaged in deliverance ministry himself and let it be known that he did so. He was very brave in doing all that because many critics urged him not to do so, especially when he first began, and many stopped listening to his teaching when he refused to give it up.

Some denounced him publicly and even slandered him. Yet he persisted in doing exactly what God's Word said, even if the vast majority of the Church disagreed with it. In making that lonely stand he did us all a great service and he gradually persuaded a lot of people to open their eyes to the importance of demonology and to the ministry of deliverance in particular. In that, and many other ways, I am hugely indebted to him and I want to acknowledge that debt publicly, even if it causes some of his detractors to reject me as well, as indeed some already have.

**Sometimes Derek Prince made deliverance sound easier than it really is**

However, having said all that, there are a few points of detail about which I disagree with Derek Prince, and I would like to briefly address those here. The first is he sometimes gave the impression, probably unintentionally, that casting demons out of a person is easy and can usually be done quickly.

To be fair to him, Derek Prince did at times speak of difficulties he had had, and of how deliverance was sometimes delayed by his failure to realise something, or by the person's failure to forgive someone or to repent of some sin or occult activity in the past.

Nevertheless, I did pick up the overall impression from him that deliverance is generally easy and will work quickly, and with very positive results in the person's life. Therefore, I would like to challenge that because, otherwise, it is possible for people to become very discouraged when things do not go smoothly for them. They might even give up on deliverance ministry altogether when they encounter unexpected difficulties and delays, or where the demon(s) don't immediately leave when they are told to, or where the person's life isn't immediately transformed.

I have experienced some frustration and failure myself in ministering to people and have never found it easy. Perhaps that reflects badly on me and my abilities but even if it does, I have to be frank with you on everything as I am determined not to give any false impression.

The answer is to be as realistic as possible about the ministry of deliverance and to recognise that it can, at times, and with certain people, be more difficult. It can also take longer with some than with others. Where that is the case then persist in praying for God's help and guidance and also in searching for the problem or the blockage or the missing ingredient that is enabling the demon(s) to remain. Putting it simply the main 'blockages' that prevent or delay deliverance are as follows:

- a) It could be due to a failure by the person to *repent* adequately as a result of complacency, insincerity or glibness. Some gloss over the things they have done, treating them too lightly and without genuine, heartfelt repentance. Or there might not be a strong decision of the will to turn away from that sin. But if the demon came in because of that sin it will not leave until the person *genuinely* repents of it and the demon will know better than anyone whether they have actually done so. If not, the demon will stay until the person deals with it by repenting properly. Therefore, you should never assume that if a person says they have repented then they must have done so. They may not have, and you need to be alert to that possibility. Indeed, in the apostate West, fake repentance is not just a possibility but a likelihood.
- b) Secondly, it could be due to their failure to *genuinely forgive* some other person who has wronged them. It may sound unfair but while ever the person holds on to bitterness and a desire for vengeance the demon probably won't go and you won't be able to cast it out. Therefore, consider this possibility too and probe to see whether there is anything they still need to forgive and/or whether the offence has been *genuinely* forgiven. It is very possible the person is just saying the words, but doesn't really mean it. N.B. For detailed guidance on the definition of forgiveness and advice on how to forgive others, please see my Book 2. But bear in mind that Book 2 looks at forgiving unbelievers rather than Christians. There is a different definition of forgiveness if it is a Christian who has wronged you and I deal with that below.
- c) Thirdly, it could be a failure to properly *renounce* some vow or cursing words spoken over them by some other person, or even by themselves, or some past *occult activity*, *false religion* or even *idolatry* they have been involved in. Or it could, perhaps, be something their parents or grandparents said or did. In this whole area too the renunciation needs to be heartfelt and genuine, not glib or shallow. Otherwise, whether you consider it fair or not, the demon(s) will probably remain. Demons are arch legalists and will grasp onto the tiniest excuse or technicality, however pedantic it may seem to you, and use it to enable themselves to remain in the person.

Therefore, my advice to you, if you are struggling to cast out a demon, is to persevere, and to look open-mindedly for possible explanations for its non-departure. Above all *pray* that God will identify and expose the blockage. If you are sincere, and if you keep on praying and searching, the answer will eventually be given to you. So don't give up. Also don't make the mistake of assuming the demon must have gone, or that there are no other demons remaining, just because you have commanded them to leave. They could still be there, so assume nothing and wait to make sure.

They may have gone, but it is entirely possible they may not have gone, so no hasty assumptions should be made in either direction. Keep an open mind and ask God to reveal whether that demon has actually gone and, even if it has, whether there are any *others* still there. Both of these questions are really important if you want the person to be truly and fully set free rather than just kid yourself into thinking the person has been delivered when they haven't.

### **Are there “specialist” types of demon such as a “demon of alcohol” or a “demon of lust”?**

Let me now turn to my other area of disagreement with Derek Prince. This has to do with whether or not there are what we might call specialist demons which come into a person to bring about a particular sin or problem, such as lust or drunkenness or gambling etc. Unlike Derek Prince, I *don't* believe that is how it works, and I see nothing in the Bible to even suggest they operate in that way.

The confusion might arise from verses like Mark 9:25 below in which Jesus commands a demon to come out and He addresses it as “*You deaf and mute (dumb) spirit*”. This was a demon which had caused a boy to be unable to hear or speak. But note that it also convulsed him and threw him to the ground, as with epileptic fits. That is very significant in my view and has a bearing on this debate.

In my opinion, when Jesus refers to the demon as a “deaf and dumb spirit” He doesn't mean that causing deafness and dumbness is the only thing that particular demon can do, as if we were talking about a qualified carpenter and distinguishing him from a car mechanic, such that they each have their own jobs and their skills are not transferable. It doesn't mean that. It simply means that, *in this case*, that is what the demon *has done*.

But it would have been perfectly capable of doing other things in the life of someone else if it chose to do so. Indeed, even within this passage, we see the demon also caused the boy to be *epileptic* which hardly fits with the theory that Jesus referring to it as a “deaf and dumb spirit” means that that is all it ever does or all it ever could do. Such an argument makes no sense in my view, and yet it is widely made.

If we were to adopt the policy that the effect a demon has in the person's life defines that “type” of demon and makes it appropriate to give it a name, then Jesus should have called it a “*deaf, dumb and epileptic spirit*”. But He didn't because, in my view, that is not how Jesus saw this issue and it was not what He meant by the phrase He used.

*<sup>17</sup> And one person from the crowd answered Him, “Teacher, I brought You my son, because he has a spirit that makes him unable to speak; <sup>18</sup> and whenever it seizes him, it slams him to the ground, and he foams at the mouth and grinds his teeth and becomes stiff. And I told Your disciples so that they would cast it out, but they could not do it.” <sup>19</sup> And He answered them and said, “O unbelieving generation, how long shall I be with you? How long shall I put up with you? Bring him to Me!” <sup>20</sup> And they brought the boy to Him. When he saw Him, the spirit immediately threw him into*

*convulsions, and falling to the ground, he began rolling around and foaming at the mouth.* <sup>21</sup> *And He asked his father, "How long has this been happening to him?" And he said, "From childhood.* <sup>22</sup> *It has often thrown him both into the fire and into the water to kill him. But if You can do anything, take pity on us and help us!"* <sup>23</sup> *But Jesus said to him, "'If You can?' All things are possible for the one who believes."* <sup>24</sup> *Immediately the boy's father cried out and said, "I do believe; help my unbelief!"* <sup>25</sup> *When Jesus saw that a crowd was rapidly gathering, He rebuked the unclean spirit, saying to it, "You mute and deaf spirit, I command you, come out of him and do not enter him again!"*

*Mark 9:17-25 (NASB)*

So far as I can see, every demon is a 'general practitioner'. That is they will seek to cause, prolong or intensify whatever sins or problems that person is *already prone to*, or by which they are *most likely to be tempted*. That could be due to some existing personal weakness or a past trauma or to something in their personality which makes them more vulnerable in that area and/or more likely to be deceived, discouraged or led astray.

Therefore, whereas Derek Prince and others who share his view, might refer to a '*demon of lust*' or a '*demon of gambling*' and so on, I believe that is an inaccurate and unhelpful way to describe them and that it can confuse the issue. It seems to me, from my study of Scripture, and also my own personal experience of ministering to demonised people, that there is no reason to think demons have any such areas of specialism.

I personally think each demon will quickly and easily adapt, depending on what person he is dealing with, so as to identify that person's individual strengths and weaknesses. Then the demon will simply attack them in whatever way is most likely to succeed in their case. The demon doesn't mind. He will just take advantage of any specific areas of vulnerability that he finds in them and he will do so with utter ruthlessness, whatever those openings or weaknesses may be.

**If you still disagree with the arguments in this chapter, why not try to write out a detailed response explaining why you disagree? Can you do that?**

I have had many people disagree with me as to whether a Christian (a real one) can have a demon inside them which therefore needs to be cast out. But what frustrates me is that everyone who has ever disagreed with me on this issue simply states a bare denial. They never give detailed reasons, or indeed any reasons. They just say "*No, that can't happen*", or "*My Pastor doesn't believe that*" or "*My denomination doesn't teach that*".

What they never do is to go to the Bible and point to verses or apply deductive reasoning to verses which actually support their stance. So, I write a lengthy chapter filled with Bible references, deductive reasoning and logic but all I ever get in response are short denials simply stating that it cannot be true but without anything to base it on.

I think that tells us something because if my argument was false it would be relatively easy to rebut it and disprove it with a series of powerful counter arguments backed up by direct quotes from the Bible or at least deductive reasoning based indirectly on passages from the Bible. But no. All I ever get are short snappy denials with nothing in support.

Therefore, if you still disagree, or even if you are unsure, why not apply yourself to writing out a detailed rebuttal to this chapter, tackling my arguments one by one and disproving them and providing your reasoning, your references and your factual data in support of your view. Can you do it? So far, I haven't met anyone who can.

And please don't consider it to be a sufficient argument to say "*My pastor doesn't think a Christian can have a demon*". You must also set out *why* he doesn't think so and *what he bases that on*. Then consider whether his arguments make sense. Otherwise, how is his bare denial any more authoritative than your own?

## **CHAPTER 2**

### **HOW CAN WE TELL WHETHER A PERSON HAS A DEMON INSIDE THEM?**

*That evening they brought to him many who were oppressed by demons, and he cast out the spirits with a word and healed all who were sick.*

*Matthew 8:16 (ESV)*

#### **Extreme examples of demonisation, where people get into a very bad state**

In its broadest sense the word ‘demonised’ refers *both* to situations where the demon is on the *outside*, “whispering from our shoulder” *and also* where it is on the *inside*, having a much greater level of power and influence over us. So, we can use the same word, “demonised” to refer to all cases, from the most minor to the most serious, because to some degree they are all influenced and harassed by demons.

In that sense, therefore, we are all demonized to one extent or another, even if only from the outside. That said, in practice, people only tend to use the word demonised in relation to those who have a demon on the inside. So, when we say someone is demonised or has a demon we are almost always talking about a demon on the inside, even though a demon on the outside can still cause substantial harm and disruption in a person’s life.

An extreme case of demonisation in the Bible is the way Satan enters into the antichrist (the Beast) and how demons, also known as unclean spirits, enter into the false prophet, as we see in the book of Revelation. Each of these wicked men have senior demons, or even Satan himself, actually inside them. It is also clear that in each case it is the unclean spirit which is empowering these men to perform the signs, i.e. supernatural activities, they display or engage in:

*<sup>13</sup> And I saw, coming out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet, three unclean spirits like frogs. <sup>14</sup> For they are demonic spirits, performing signs, who go abroad to the kings of the whole world, to assemble them for battle on the great day of God the Almighty.*

*Revelation 16:13-14 (ESV)*

Another extreme case in the gospels is when Jesus cast thousands of demons out of a deranged man who was living in a graveyard. He was attacking passers-by with the aid of his supernatural demonic strength. Jesus commanded the demons to come out of the man but He permitted them, at their request, to go into a herd of pigs nearby:

*<sup>1</sup> They came to the other side of the sea, into the region of the Gerasenes. <sup>2</sup> When He got out of the boat, immediately a man from the tombs with an unclean spirit met Him. <sup>3</sup> He lived among the tombs; and no one was able to bind him anymore, not even with a chain, <sup>4</sup> because he had often been bound with shackles and chains, and the chains had been torn apart by him and the shackles broken in pieces; and no one was strong enough to subdue him. <sup>5</sup> Constantly, night and day, he was screaming among the tombs and in the mountains, and cutting himself with stones. <sup>6</sup> Seeing Jesus from a distance, he ran up and bowed down before Him; <sup>7</sup> and shouting with a loud voice, he said, “What business do You have with me, Jesus, Son of the Most High God? I implore You by*

*God, do not torment me!"<sup>8</sup> For He had already been saying to him, "Come out of the man, you unclean spirit!"<sup>9</sup> And He was asking him, "What is your name?" And he said to Him, "My name is Legion, for we are many."<sup>10</sup> And he begged Him earnestly not to send them out of the region.<sup>11</sup> Now there was a large herd of pigs feeding nearby on the mountain.<sup>12</sup> And the demons begged Him, saying, "Send us into the pigs so that we may enter them."<sup>13</sup> Jesus gave them permission. And coming out, the unclean spirits entered the pigs; and the herd rushed down the steep bank into the sea, about two thousand of them; and they were drowned in the sea.*

*<sup>14</sup> Their herdsmen ran away and reported it in the city and in the countryside. And the people came to see what it was that had happened.<sup>15</sup> And then they came to Jesus and saw the man who had been demon-possessed sitting down, clothed and in his right mind, the very man who had previously had the "legion"; and they became frightened.<sup>16</sup> Those who had seen it described to them how it had happened to the demon-possessed man, and all about the pigs.<sup>17</sup> And they began to beg Him to leave their region.<sup>18</sup> And as He was getting into the boat, the man who had been demon-possessed was begging Him that he might accompany Him.<sup>19</sup> And He did not let him, but He said to him, "Go home to your people and report to them what great things the Lord has done for you, and how He had mercy on you."<sup>20</sup> And he went away and began to proclaim in Decapolis what great things Jesus had done for him; and everyone was amazed.*

*Mark 5:1-20 (NASB)*

The 'demon' said its name was *Legion* because there were so many of them. The word 'Legion' normally means about 2000-4000 Roman soldiers. Bearing that in mind, and given that 2000 pigs were involved afterwards, it is likely that there were thousands of demons in that one man. Therefore, although perhaps only one demon was speaking through him, it was speaking on behalf of the thousands of other demons who were also in the man.

However, we must not make the mistake of assuming that this unfortunate man was a typical case. If we were misguided enough to assume that then it would lead us to a number of other wrong conclusions about ourselves and the people we deal with. Many people think that if a person has a demon inside them they will inevitably do extreme and bizarre things, such as living in tombs and attacking people.

Then, if they aren't doing such extreme things, it is assumed they cannot be demonised in that sense or "have a demon" on the inside of them. But that reasoning is wrong. The case we have just seen of the man with a legion of demons is at the extreme end of the scale, but most cases are not spectacular and tend instead to be very mundane, even when the demon is on the inside. We shall return to that point in due course but, for now, let's look at another extreme case:

*<sup>37</sup> On the next day, when they came down from the mountain, a large crowd met Him.<sup>38</sup> And a man from the crowd shouted, saying, "Teacher, I beg You to look at my son, for he is my only boy,<sup>39</sup> and a spirit seizes him, and he suddenly screams, and it throws him into a convulsion with foaming at the mouth; and only with difficulty does it leave him, mauling him as it leaves.<sup>40</sup>" I begged Your disciples to cast it out, and they could not."*

*<sup>41</sup> And Jesus answered and said, "You unbelieving and perverted generation, how long shall I be with you and put up with you? Bring your son here."<sup>42</sup> While he was still approaching, the demon slammed him to the ground and threw him into a convulsion. But Jesus rebuked the unclean spirit, and healed the boy and gave him back to his father.*

*Luke 9:37-42 (NASB)*

In this case there was only one demon but it still had a dramatic effect on the boy it was oppressing, causing him to have seizures and to scream and foam at the mouth. Therefore, this boy is another *extreme case*. Many would disagree and say this boy was doing what one would expect any demonised person to do. Therefore, if something less than this was happening, they would not call the person demonised because it is not spectacular enough.

The popular expression '*demon possessed*' is a misleading and inappropriate phrase and we should simply say '*demonised*'. That prevents a lot of confusion as it contains within it the whole range of possible levels of demonic involvement in a person's life from minor attacks from the outside all the way through to major attacks from the inside.

The key point when we look at extreme cases like these, which most of the recorded incidents Jesus dealt with tended to be, is that the *average* demonised person is *not extreme* and therefore does not manifest these dramatic symptoms even when the demon is inside them. Many demonised people do not look or sound as though they have any demon at all, or at least not to those who don't know the signs or what to look for.

That is why we need discernment to identify whether a demon is inside them or not. For the extreme cases, such as those we were looking at above, you wouldn't really need any discernment. The presence of a demon would be obvious because either supernatural power is displayed, such as breaking metal chains, or extreme symptoms are occurring.

But, ordinarily, one never sees such things. That is why it is in the lesser cases, involving ordinary people with ordinary problems, where nothing remarkable is happening, that we most need the spiritual gift of the discerning or distinguishing of spirits. In the extreme cases, common sense alone will make it obvious the person has a demon inside them.

### **When Satan himself 'entered into' Judas**

This is a very unusual case because we are told it was not just an ordinary demon that entered into Judas, but Satan himself. Let's look first at how it began and then at what happened later:

*<sup>1</sup>Now the Feast of Unleavened Bread, which is called the Passover, was approaching. <sup>2</sup>The chief priests and the scribes were seeking how they might put Him to death; for they were afraid of the people. <sup>3</sup>And Satan entered into Judas who was called Iscariot, belonging to the number of the twelve. <sup>4</sup>And he went away and discussed with the chief priests and officers how he might betray Him to them. <sup>5</sup>They were glad and agreed to give him money. <sup>6</sup>So he consented, and began seeking a good opportunity to betray Him to them apart from the crowd.*

*Luke 22:1-6 (NASB)*

*<sup>21</sup>After saying these things, Jesus was troubled in his spirit, and testified, "Truly, truly, I say to you, one of you will betray me." <sup>22</sup>The disciples looked at one another, uncertain of whom he spoke. <sup>23</sup>One of his disciples, whom Jesus loved, was reclining at table close to Jesus, <sup>24</sup>so Simon Peter motioned to him to ask Jesus of whom he was speaking. <sup>25</sup>So that disciple, leaning back against Jesus, said to him, "Lord, who is it?" <sup>26</sup>Jesus answered, "It is he to whom I will give this morsel of bread when I have dipped it." So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot. <sup>27</sup>Then after he had taken the morsel, Satan entered into him. Jesus said to him, "What you are going to do, do quickly." <sup>28</sup>Now no one at the table knew why he said this to him.*



*<sup>29</sup>Some thought that, because Judas had the moneybag, Jesus was telling him, "Buy what we need for the feast," or that he should give something to the poor. <sup>30</sup>So, after receiving the morsel of bread, he immediately went out. And it was night.*

*John 13:21-30 (ESV)*

We are told it was at the feast of Passover, just before Jesus' crucifixion, that Satan entered Judas. He did so in order to arrange the betrayal of Jesus by Judas, so as to cause His arrest and execution. However, it clearly didn't begin there because much earlier, in John chapter six, Jesus refers to Judas as being "a devil".

*<sup>70</sup>Jesus answered them, "Did I Myself not choose you, the twelve, and yet one of you is a devil?"*

*John 6:70 (NASB)*

Evidently, Satan, or perhaps some other demon on his behalf, had been coming and going into and out of Judas even before the final incident when Satan himself went into him to bring about the events that were needed to get Jesus arrested and crucified. Indeed, the very fact that Satan was able to enter him so easily at that point strongly suggests that a lot had been going on before which had already created the necessary 'openings' in Judas' life to enable Satan to come straight in like this.

Such a right of entry is far from being automatic. Judas would have to have behaved in such a way as to 'open the doors and windows' of his life so as to allow Satan in. But that's precisely what he had been doing, as we shall see below. Later we learn more about Judas' past misconduct involving theft from the money bag which he looked after on behalf of the apostles and Jesus. Clearly, he had been false for a very long time. Indeed, I personally believe, he had always been false, i.e. he had never been a genuine disciple at any stage:

*<sup>1</sup>Jesus, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Jesus had raised from the dead. <sup>2</sup>So they made Him a supper there, and Martha was serving; but Lazarus was one of those reclining at the table with Him. <sup>3</sup>Mary then took a pound of very costly perfume of pure nard, and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the perfume.*

*<sup>4</sup>But Judas Iscariot, one of His disciples, who was intending to betray Him, said, <sup>5</sup>"Why was this perfume not sold for three hundred denarii and given to poor people?" <sup>6</sup>Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it.*

*John 12:1-6 (NASB)*

Next, we see the first open mention by Jesus of the fact that Judas was going to betray Him:

*<sup>20</sup>Now when evening came, Jesus was reclining at the table with the twelve disciples. <sup>21</sup>As they were eating, He said, "Truly I say to you that one of you will betray Me." <sup>22</sup>Being deeply grieved, they each one began to say to Him, "Surely not I, Lord?" <sup>23</sup>And He answered, "He who dipped his hand with Me in the bowl is the one who will betray Me. <sup>24</sup>"The Son of Man is to go, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born." <sup>25</sup>And Judas, who was betraying Him, said, "Surely it is not I, Rabbi?" Jesus said to him, "You have said it yourself."*

*Matthew 26:20-25 (NASB)*

In the end Judas actually betrays Jesus by showing the Jewish High Priest where they could find Him at night, so they could arrest Him without a crowd being present:

*<sup>47</sup>While He was still speaking, behold, Judas, one of the twelve, came up accompanied by a large crowd with swords and clubs, who came from the chief priests and elders of the people. <sup>48</sup>Now he who was betraying Him gave them a sign, saying, "Whomever I kiss, He is the one; seize Him." <sup>49</sup>Immediately Judas went to Jesus and said, "Hail, Rabbi!" and kissed Him. <sup>50</sup>And Jesus said to him, "Friend, do what you have come for." Then they came and laid hands on Jesus and seized Him.*

*Matthew 26:47-50 (NASB)*

Then we see Judas as he is after the crucifixion, but before the resurrection. Satan has probably left him by now, having made use of Judas in the way he intended. Now Judas regrets what he has done and feels remorse. But regret and remorse are not real repentance. Had it been real, he would have gone to see the other apostles to confess his sin and to ask them to pray for him. Instead he just commits suicide by hanging himself.

That itself is evidence that a demon was still influencing Judas, or he wouldn't have done it because suicide is so contrary to our instincts for self-preservation. It strongly suggests that a demon, probably not Satan himself, who would have had bigger things to do by then, was whispering into his mind telling him there was no hope for him now and that he ought to kill himself.

*<sup>1</sup>Now when morning came, all the chief priests and the elders of the people conferred together against Jesus to put Him to death; <sup>2</sup>and they bound Him, and led Him away and delivered Him to Pilate the governor. <sup>3</sup>Then when Judas, who had betrayed Him, saw that He had been condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders, <sup>4</sup>saying, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to that yourself!" <sup>5</sup>And he threw the pieces of silver into the temple sanctuary and departed; and he went away and hanged himself. <sup>6</sup>The chief priests took the pieces of silver and said, "It is not lawful to put them into the temple treasury, since it is the price of blood." <sup>7</sup>And they conferred together and with the money bought the Potter's Field as a burial place for strangers. <sup>8</sup>For this reason that field has been called the Field of Blood to this day. <sup>9</sup>Then that which was spoken through Jeremiah the prophet was fulfilled: "and they took the thirty pieces of silver, the price of the one whose price had been set by the sons of Israel; <sup>10</sup>and they gave them for the potter's field, as the Lord directed me."*

*Matthew 27:1-10 (NASB)*

It was, almost certainly, a demon that talked Judas into hanging himself. That episode illustrates how malicious they are. This was a man whom they had used to benefit themselves but they then turned on him savagely immediately afterwards to get him to end his own life and to share their terrible fate in going to a lost eternity

It is possible that by the time Judas hanged himself Satan and the demons had realised, a moment too late, that they had made a major strategic mistake in arranging to have Jesus killed. They had possibly also realised by then that He would rise again, which Jesus Himself had openly said He would do.

My feeling is the Devil's mind must have been temporarily blinded or confused when he got involved in arranging the crucifixion. He could not see at that time that he was actually helping to bring about

his own downfall and the beginning of the end of his reign as ‘*the god of this world*’ and the ‘*ruler of the kingdom of the air*’.

Whether it was Satan or a demon that induced Judas to despair and to hang himself, they possibly knew (and caused Judas to forget) that Jesus had said that within three days He was going to rise from the dead. Therefore, if Judas had not hanged himself when he did, and had stayed alive for just another day or two, he would have realised that Jesus had risen. He could then have gone to Him and repented and been forgiven. He could then have begun to genuinely believe in Jesus for the first time and could have been saved.

The demon who influenced Judas quite possibly knew all of that and was aware that to prevent Judas getting the opportunity to repent and be saved they had to get him to kill himself immediately. From their depraved perspective there was no time to lose. They therefore enticed him to take his own life, which only he could do, as they do not ordinarily have authority to kill people themselves, not unless God authorises it.

However, it may be different if a person speaks death over themselves or says “*I wish I was dead*” etc. That is a self imposed curse and demons don’t need many invitations to grab the chance to take you at your word, accept your invitation, and end your life. Therefore, never say such things and if you have said them in the past then repent now and renounce and revoke your foolish words.

Consider how twisted demons must be to do what they did to Judas. They took pleasure from sending him to Hell and the Lake of Fire for all eternity, when merely to wait for a couple of days could have enabled him to be forgiven and to make something of his life. That sad episode is worth pondering on, if only to help you to see how cruel demons are. There is nothing fair about them and no limit to what they are willing to do if permitted.

Their only boundaries are those which God imposes on them. They set none for themselves. However, even the most wicked man, serving a multiple life sentence in a prison, has many things he would not be willing to do, or not even wish to do. That is not so with a demon. They will do as much harm as they possibly can, *and enjoy every moment of it*, especially if they can get you to lose your eternal life.

Therefore, most of us need to develop a hatred of demons. It is fully justified. They are God’s bitter enemies and your enemies too and they will do anything they are allowed to do in order to destroy you and your family. They are not proper objects of pity and we should show them no mercy at all. They are utterly wicked, worse than the vilest jihadist or Nazi concentration camp guard. Therefore, we need to stop being passive and start hating them with a passion, because they fully deserve to be hated.

### **Don’t be too quick to form a conclusion about whether a person has a demon inside them**

On the issue of whether *a particular person* does or does not have a demon *inside them* we need to proceed with caution and must not leap to instant conclusions based on fragments of evidence. Neither should we insist that our opinions or our ‘diagnoses’ are correct and stick to them rigidly, without being willing to listen to people or to consider other possible explanations for strange or unusual behaviour.

Although I believe emphatically the *general proposition* that a saved Christian *can* have a demon, I am far less adamant about believing that *a particular Christian actually has* a demon. So, whilst being fully prepared to believe it possible, we should be slow to conclude that it is actually so in the case of the specific person we are dealing with.

One frequently finds that people are adamant and definite in the wrong places, by either *refusing to believe that any Christian can have a demon* OR by *insisting that this particular Christian does have one*. Both these errors cause problems. So be open minded to the possibility, or even the likelihood, that a particular Christian *could* have a demon but slow to conclude that they *actually do* have one.

I hope I am being clear about the balance that is needed here. Likewise, a sense of proportion and common sense are essential, just as they always are whenever we face complex questions affecting the lives of the people God has placed in our care or to whom we are seeking to minister.

### **A list of key indicators or more obvious symptoms which suggest a Christian has a demon inside them**

Nevertheless, whilst keeping in mind the vital need for balance, caution and common sense, let's now look at some of the key indicators which might cause us to believe that *a particular Christian* (or someone who claims to be a Christian) does actually have a demon inside them. This list is by no means exhaustive but it covers many of the cases we are likely to come across:

#### **1) Where there is clear evidence of serious wrongdoing**

This would include sins such as deception, sexual impropriety, manipulation, domination or control, behaving abusively towards others, or being malicious. I could give so many examples of this but one who springs to mind is 'Rick', the church leader I write about in chapter 1 above, and in whose eyes I actually saw a demon. He was definitely guilty of all the sins listed above and told lies habitually.

He also left his wife and was very devious and malicious towards me in his efforts to silence me and prevent me exposing his misconduct. Then of course there is the leader of Kidz Church to whom I also referred in chapter 1 who was having an affair while being in charge of the children's work. Then there is 'Sonia' whose face briefly became (in my eyes) a grey 'gargoyle'. She was a very devious, controlling lady and had been a spiritualist for many years.

Plus, there is the man from Chile to whom I refer below in chapter 7. He not only had demons in him but he used them to conduct his "ministry" and to do supernatural things which were not of God. At any rate, that was my belief after having spent a week in his presence as his volunteer chauffeur and seeing at close quarters what he did.

I am quite sure that at least some of these people whom I have listed were real Christians, or had been, in particular Rick. He had once been an inspiring and dynamic church leader until he lost his way.

Some of them, however, were probably always false and were never saved at all. That was probably the case with 'Sonia'. However, you will observe that I am not being adamant as to their status i.e.

whether they were real Christians. I am sure they all had demons inside them because of the things they did, but I am far less certain about whether they still were, or had ever been, truly saved.

The point is *they purported to be so*. They said they were Christians and they seemed to be. Realistically, that is all you will ever really know about other people in churches. So, I am speaking about people who *claim* to be Christians, and *seem* to be, and may well actually be, but who have demons inside them.

## **2) Compulsive behaviour or what the world calls “addictions”, which means the person feels “compelled” to do something**

This is quite common and one sees it with people who are “addicted”, to use the world’s phrase, to things like drugs, gambling, alcohol, pornography, sex or even food. I believe a better word for this is ‘*compulsion*’. By that, I mean the person feels they are compelled to do the thing, even where they are trying not to do it, or even where they are determined not to do it, because they believe it to be wrong, harmful or sinful.

The point is that, despite all that, they still do it and they can’t stop themselves. To be precise, they feel *drawn to it* as if something is *making them do it*. The point is the ‘something’ is actually a ‘someone’. The clue is to be found right there, in the fact that they are *compelled* to do it, even *against their will* and contrary to all their beliefs and the resolutions they have made to stop doing it.

I once dealt with a man who would gamble his entire wages away on pay day and then despise himself and sink into despair after having done it yet again, despite making so many promises to himself, and to his family, to stop gambling. I knew another man who couldn’t stop watching pornographic films, which he saw after his wife had gone to bed. And he was in a leadership support role in a church and was, in many ways, a good man.

Yet, he had this overwhelming urge, which he couldn’t conquer and which instead kept him in its grip. It forced him to do things he knew to be wrong, which went against all his beliefs and even *overruled his free will*, forcing him to do what his mind and his will did not want to do.

If there is something, or rather someone, overriding a person’s will and compelling them to do something, no matter what it might be, it shows *there is another will involved*. If so, that tells you there must be *another person* involved, because there is no such thing as a will existing on its own in the absence of a person. But, given that no human being is doing it, and indeed that it usually happens when the person is *alone*, it clearly indicates it is a demon doing it.

Moreover, the fact that the demon’s influence goes far beyond mere suggestion or tempting, as occurs when the demon is on the outside whispering in, shows us the demon must be on the inside. It must be so because the demon’s involvement has gone beyond the level of mere influence and has reached the level of *power or control* over the person.

Where you see that, it is a clear indicator the demon is on the inside and has a high level of control, because it is capable of not just steering or redirecting the person’s *thoughts* as is the norm, but actually overriding their will completely and forcing them to *act* in sinful ways.

Therefore, when you see a person who is compelled to do something, or “addicted” as the world calls it, you should be very much on your alert. And your default setting in diagnosing that person’s

condition should be to assume until it is proved otherwise, that there is a demon inside them who is causing it all. I prefer not to use the word ‘addicted’ because it implies the condition is medical, chemical, or even psychological rather than demonic.

I prefer to call things by their correct names and to point directly to the true cause, which is that it is a *person* doing it, i.e. a demon, not something medical or chemical or otherwise impersonal. Don’t use words or accept words being said to you which have the effect, intended or otherwise, of concealing the real point.

See below in chapter 8 for the case study which I share concerning ‘Frank’, a man compelled to drink alcohol. It contains comments as to how the demon operates in the mind of a person who has a compulsion, whether it be to drink or whatever else. I think that detailed case study is helpful as it brings the problem to life and makes it easier to understand. It is also quite revealing about the demons’ craftiness in concealing themselves and getting the person to blame themselves for what the demon is doing.

### **3) Suicidal thoughts and urges**

The instinct which God put into us for self preservation, i.e. the will to live, is so strong and so deep that anybody who wants to die or who has suicidal thoughts or urges is almost certainly demonised. And the problem is so severe that you can safely conclude the demon is very probably on the inside, not just whispering into their ear from the outside. I don’t think it would work from that more distant vantage point.

Obviously, where any person contemplates suicide there will also be adverse circumstances in their life i.e. problems, difficulties, anxieties and stresses, including very severe ones sometimes. However, such problems or circumstances, however bad they may be, cannot, *in themselves*, explain the person’s suicidal urges unless they are exceptionally catastrophic.

I believe that in virtually all cases it is a demon which is speaking into the person’s mind from the inside, planting the thought of suicide, advocating it, and arguing that there is no hope and no other way out. Of course, as I regularly remind people, this is always done in the person’s own voice, sounding like their own speech when they ‘hear’ the thought in their head, so the person takes it for granted that it is their *own thought*.

That being so, it is assumed to be *obviously correct*, given that 99% or more of people believe, without ever saying it out loud, that any thought of their own can automatically be assumed to be right. Therefore, the vast majority of people never question the accuracy of their own thoughts or examine whether their own beliefs are true.

There is no need to, in their view, as the rightness of their own thoughts is self evident. Ironically, the very idea that they are obviously always correct was planted into people’s minds by demons in the first place, thereby rendering them immune to correction by other people or by self examination.

That one trick by the demons, whereby they

- a) speak into your mind in your own voice, as if it was you thinking, such that you believe that *all thoughts you have are your own*, and

- b) get you to assume as a given that your own thoughts are *obviously right* and therefore don't need to be checked

has been the undoing of countless people. Whichever demon thought up that trick deserves the demonic equivalent of a Nobel Prize for services to Satan because it is stunningly effective and tremendously hard to overcome.

I know, because I have tried to persuade loads of people over the years to question the validity of their own opinions, and to cross examine themselves about the truth or otherwise of what they believe. But I have had very little success. Most people "*know for a fact*" that they are right in all their opinions and beliefs and that there is no doubt about it. That stubborn certainty then seals their fate, making them immune to correction and impossible to win over.

#### **4) Depression, i.e. where it is very severe, habitual, prolonged and can't be shifted**

Most people assume depression to be a purely medical matter caused by physical, organic, chemical factors and nothing to do with demons. I would challenge that view very strongly. Of course, I am quite sure *some* cases of depression are caused by such things, *but not all*. Indeed, I doubt very much whether even half the cases are medical. Instead, I attribute a high proportion of cases of depression to demons.

Therefore, if you come across a Christian who suffers in a *severe* way and their depression is *regular, prolonged and ongoing*, and if it does not respond to prayer or counselling or encouragement from others, or even to medication (which I would generally urge people to avoid) then you are very probably dealing with a demon, not a chemical imbalance.

Therefore, have the confidence to treat it as such, or at least potentially so, and begin to look for other evidence to confirm or to cast doubt upon that being the cause. If you want a case study on depression being cured by casting out the demon who is causing it then refer to Derek Prince's book "*They Shall Expel Demons*".

In that book he discusses the ministry of deliverance including his own experience of being set free from a demon which had dogged him for years and caused him deep ongoing depression which could not be shifted by anything. But then, when he realised it was a demon causing it and cast it out, he was totally and permanently set free from depression and never suffered from it again.

#### **5) Epilepsy – if it does not respond to any medical treatment**

I fully accept that many cases of epilepsy have organic, medical, physical causes and many of those can be treated successfully and controlled by drugs. I don't dispute that and I am not talking about those cases. I refer to all the other cases of epilepsy which appear to have no organic or physical cause and don't respond to medicine.

Rightly or wrongly, the late Derek Prince thought the proportions were roughly 50:50, i.e. about half of all cases of epilepsy are caused by demons. I wouldn't contradict him on that. Therefore, if you encounter such a case of epilepsy which has not responded to medical treatment you are very probably looking at a case caused by a demon.

In chapter 6 below, I actually give a detailed account of a case of a man I know well whose epilepsy was, in my view, undoubtedly caused by a demon. Indeed, it began two days after he was cursed face to face by a practicing witch. I have first hand knowledge of this particular case and have no doubts about its authenticity. Therefore, in such cases, have the confidence to consider demons as the likely cause, or at least a possible cause, and make further enquiries to make sure of it.

## **6) Where the person hears audible voices in their head and where the things said are horrible, macabre, obscene or hostile**

I came across a very clear case of this which I speak about in a later chapter. In that case, the man was a member of an FIEC church, i.e. a reformed evangelical denomination, and absolutely nobody in that church was willing to believe he had a demon – or indeed that a demon was involved in any way, however indirectly. They were adamant it was a purely medical issue and so he was seeing a psychiatrist about it.

But it seemed obvious to me that those voices he was hearing were demons, not just his own imagination as he was constantly being told. The reason I am so sure of that is that the voices he kept hearing were *always horrible, macabre and nasty*. He never heard voices in his head saying “*I expect we shall have fine weather today*”. It was always about death, horror or vile things of some kind.

But why would that be if his condition was chemical or even “psychological”? Why wouldn’t he sometimes hear nice things when his head malfunctioned? So, if you come across a person who is hearing audible voices and where those voices are saying *horrible, vile, sinful, obscene or hostile things*, then your starting assumption should be that it is a demon.

Then set about looking for other evidence to confirm or disprove that assumption. The reason I stress that the voices need to be horrible, macabre etc is that it is also perfectly possible for the Holy Spirit to speak audibly to a person. It is rare, but it does happen. However, when He does that the message is *always wholesome and helpful*. It has happened to me a number of times.

For example, when I was 10 years old I fell off a bus shelter (as lots of respectable people do) which I had been playing on. As I was falling, I heard an audible voice saying twice in an urgent tone “*Lift your head up!*”. I did as it said and arched my head up as much as I could and then hit the concrete floor with my shoulder instead of my head, thereby breaking my shoulder, not my skull. If it hadn’t been for that voice you wouldn’t be reading this now.

There was also another occasion when I was driving on a motorway with a perfectly adequate gap between me and the car in front. Then I heard an audible voice saying “*Slow down. Leave a bigger gap!*”. I was startled by this but I did so. Then the voice spoke again, saying the same thing even more urgently. So I slowed down even more, creating what I felt was far too big a gap and also slowing down the cars behind me.

Then, all of a sudden, a car in front lost control, swerved out of its lane and spun around into my lane. There would have been a high speed collision had I not created such a huge gap in the traffic and slowed everyone down. It saved me, and the cars behind me, plus the car which lost control, from getting into a serious motorway pile up. So, I am not talking about cases like that which, while rare, are perfectly normal and good. I mean cases where the voice only ever says cruel, vile, nasty things.



## 7) Where the person is engaging in, or feels drawn to, behaviour which is deviant or perverted

We are all sinners and we all continue to sin, even after we are truly and properly saved. So, I am not referring here to the sins we all continue to commit where we are selfish, proud or disobedient. All sins are important and they all harm us, but what I am referring to here are cases where a person does things, or even just wants to do things, which are *deviant or perverted*.

For example, you might come across a man who wants to wear women's clothes. Whether or not he actually follows through and does it, the point is that even the urge to do it is perverse and is an abomination. And I believe nobody would ever do it, or even want to do it, unless a demon was putting the thought into their head and egging them on.

For a man to look admiringly at a scantily dressed woman in the street and to feel lustful is sin, but it isn't perverted. It is wrong, but it isn't an abomination because, although it is a misuse of the sex urge that God placed within us, it is not a *redirection* of it into something deviant or abominable.

The point is that God made us all male and female. The Bible clearly says so, and God makes no mistakes and never installs "faulty software" at His factory when He is making us. Therefore, if a person even wants to do something perverted like cross dressing or wanting to change gender, you can be sure they have been influenced by another person as it cannot have come from within the person themselves.

The instincts which God puts into us at conception are not faulty, or deviant and so such things cannot be blamed on Him. Indeed, I don't even believe that it comes from the person himself. It comes from *someone else* and the only person capable of exerting that level of influence is a demon.

Yes, perhaps other people can lead the person astray or fill their head with woke nonsense, but I think it still requires the involvement of a demon to get the person to *fall for it*. And I think that demon would almost certainly need to be on the inside to be capable of exerting that amount of 'leverage' whereby they get the person to act, or even to want to act, contrary to their very nature and gender.

In any case, even if you want to argue that it could have been caused by a demon on the outside, or even by the influence of a human being, the fact that they have gone ahead and got into this level of perversion would then give the demon a right of entry anyway i.e. from that point onwards. So, whether the demon entered before or after the perversion began is perhaps academic when we are considering the question of whether there is a demon within them now.

But it isn't just cross dressing or transgenderism. There are many other forms of deviancy, in particular where the person is drawn to *paedophilia*, even in their minds where they don't act upon it. That would still be a clear sign in my view that a demon is within them.

Likewise, if the person is *homosexual* or feels drawn to that, I would conclude that a demon is the cause and that the demon is within them, not on the outside, given the fact that we are looking at a situation which is an *abomination*. It is not just ordinary lust, which, while sinful, is still *heterosexual* and therefore not deviant.

## **8) Where the person has had an *abortion* – or where they conducted one, or paid for one, or advised a woman to have one**

Please refer to chapter 4 below in which I discuss abortion and explain the seriousness of the sin, and how widespread it is, given that approximately half the entire adult population has either had an abortion or been involved indirectly in causing or persuading a woman to have one. I explain there why it is so serious, indeed one of the most heinous sins a person can commit. But that chapter is addressing the issue from the perspective of *how to repent of it*.

What we are looking at here is whether this woman having had an abortion means there is now *likely to be a demon within her*. That same question might also apply to the husband, boyfriend, mother, father, sister or friend who persuaded her to kill her child and also to the doctors, nurses and administrative staff who work at the abortion clinic, or what I call the death camp, because that is a more accurate word for it.

When we reflect on the fact that demons are likely to enter a person who has committed a very major sin, it need hardly surprise us that a demon would gain a right of entry in the case of abortion, given that it is the *deliberate, planned murder of a child*. How much more serious can a crime get than that? And the mere fact that the law no longer calls it a crime is irrelevant from God's perspective and is certainly no excuse.

God does not change His position or alter His definition of words such as 'murder' just because the UK Parliament or the US Supreme Court changes the law. That is why I would make it my default setting to assume that any person who has had, conducted, procured, caused, permitted or advocated an abortion is likely to have a demon within them, especially if they have done it more than once.

I would personally take that as virtually a given unless there were compelling reasons to think otherwise. And when you consider the number of people who have been involved in abortion, i.e. roughly half the adult population, you can see why I don't consider it strange or exceptional for a Christian to have a demon, quite apart from all the other ways they can gain entry to a person.

Strictly speaking, abortion is different from all the other examples in the list because it is the *cause* of the person being demonised, whereas all the other examples in this chapter are *symptoms* of having a demon. Nevertheless, I included it because it is such a huge issue and affects half the population. Therefore, if it has happened you should ask more questions because you are likely to find it enabled a demon to enter.

I also included abortion here because the very fact that a person would be willing to kill their own child, or urge another person to do so, is evidence in itself that the person was *already demonised*, even before they did it. That is to say abortion might properly be viewed as both a cause and a symptom of demonisation, because the chain of causation is circular and can point to either or both conclusions.

## **9) Self harm**

This is more common than you might think, although people rarely speak of it because of the stigma. Therefore, it is something you will only be aware of if you notice someone doing it, or if a relative or friend of theirs tells you they are doing it or if you are counselling the person and they open up and

tell you themselves. What it amounts to is that the person chooses, or feels compelled, or is deceived into hurting themselves, perhaps by cutting themselves, or pulling out hair or injuring themselves in some other way.

A boy I went to school with used to cut himself. By the way, he also announced to us one day that, as per the song by The Who, he wanted to “*die before I get old*”. Both these things jarred with me at the time, even though I was not yet saved. But, sure enough, he did die young when he was only 40, of a heart attack.

My point is the self harm was very probably a *symptom* of his having a demon inside him because, as we saw with suicidal urges, it goes so totally against our God given instinct for self preservation, it must be coming from another person, not ourselves. And the only person who could have the power (and desire) to do that is a demon, especially if it occurs when the person is alone when they self harm, as they almost always are.

So, the very fact that a person is deliberately cutting or hurting themselves is, in my view, clear evidence that they almost certainly have a demon within them. The fact that my friend also spoke of wanting to die young was linked to this in that it was a self imposed curse which I discuss elsewhere.

The very fact that he would say such a thing was further corroborative evidence that he had a demon. Saying it was, in itself, evidence of the presence of a demon but it also, very probably, opened a door to allow the demon to enter him and to subsequently bring about his early death.

Therefore, never speak any negative things about yourself and, in particular, never speak of wanting to die or predict that you will die young. The demons see that as an invitation to kill you and they don't need to be invited twice. And if you ever have said any such things then repent of it now and renounce all your words, as I explain in chapter six below.

## **10) Anorexia**

Anorexia is, in a sense, linked to what I said about self harm in that the person is damaging their own body deliberately by starving themselves. Again, I believe nobody would do that unless a demon was telling them to do so and, to be effective in that, the demon would probably need a vantage point *inside the person*. Otherwise they wouldn't have enough 'leverage' or influence to pull it off.

This condition, which usually only affects girls, is generally assumed to be purely psychological, based on pressure about body size and shape from the media and films/ pop music videos. Of course, those influences obviously play a large part in this.

However, my point is that peer pressure and the influence of worldly TV/music videos alone are not enough to induce a person to starve themselves. Neither can those influences alone create the entrenched delusion that they are fat – even though they are actually emaciated and look like famine victims.

**The above list is not exhaustive and there are also people who do have a demon inside them but don't do those particular things**

Remember I was just giving some of the more obvious examples of symptoms which indicate that a demon is probably inside the person. There are many other forms of evidence too, which while not being “symptoms”, strictly speaking, are indicators that a demon is within them. For example, in chapter 1 above I spoke of ‘Rick’ in whose eyes I saw a demon. I also spoke there of ‘Sonia’ whose face suddenly became like a stone gargoyle for about 10 seconds. Both of them claimed to be Christians.

I am fairly certain that Rick was a real Christian, or had been, because he was the leader of the church, albeit that he had gone seriously off the rails. But, in his younger years he had done many impressive things, knew the Bible well, and seemed genuine. I am much less sure about Sonia as she had spent many years in Spiritualism and that background had never been dealt with, or even addressed at all, when she allegedly became a Christian. She simply joined a church. But joining a church doesn't make you a Christian, just as standing in the garage doesn't make you into a car.

On another occasion that springs to mind, I saw a demon's eyes in the eyes of a young man, called Paul, aged 17 whose mother had asked me to help her and give advice because he was behaving so badly. He had also got himself a girlfriend who was a practising witch! When I met him I suddenly saw his eyes light up with a strange gleam that was not natural and I saw the demon's eyes in his.

As it happens, this young man was not a Christian and didn't claim to be, whereas Rick and Sonia did. However, the same things happened, or at least similar, and I believe God was revealing to me what was in each of them. Therefore, be ready to accept that such a sign could be given to you, perhaps in circumstances where you are unaware of the demon's presence and are not noticing the other signs and symptoms.

It isn't a symptom but it's still evidence and you need all the help you can get from God when trying to discern what is going on in a person's life. So, don't despise or ignore such clues. It doesn't happen often, but it does happen occasionally and you need to be aware of this form of guidance.

Oddly, in the case of Rick, another leader in the church also saw the demon in Rick's eyes. So it wasn't just me. And in Paul's case, his mother saw it, even though she wasn't a Christian. But in the case of Sonia I was the only person to see the demon. Things don't always happen in exactly the same way so you need to be mentally flexible about the evidence and the signs that God gives you.

## **CHAPTER 3**

### **PREPARING THE PERSON SO THEY ARE READY FOR YOU TO CAST THE DEMONS OUT – FIRST MAKE SURE THEY ARE REALLY SAVED**

*<sup>11</sup> And this is the testimony, that God gave us eternal life, and this life is in his Son. <sup>12</sup> He who has the Son has life; he who has not the Son of God has not life. <sup>13</sup> I write this to you who believe in the name of the Son of God, that you may know that you have eternal life.*

*1 John 5:11-13 (RSV)*

*<sup>24</sup> Truly, truly, I say to you, he who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life.*

*John 5:24 (RSV)*

It is possible this chapter and those that follow will disappoint some people as they may be looking for something sensational like *The Exorcist* or some other horror film. Such films have created a false image of what deliverance is about and how it works in practice. It is widely assumed that deliverance will be spectacular and dramatic and that all the person's problems are ended overnight, like taking a miracle diet pill which makes you lose 3 stones instantly.

But anyone with common sense will know that to lose weight takes time, effort, determination and a willingness to change your way of life by introducing regular exercise and cutting out white sugar, sweets and so on. Anyone who tells you that you can lose weight overnight is a liar and the same is true with deliverance. Or at least it is true in the vast majority of cases.

You might reply by saying *"But surely in the Bible we see Jesus instantly casting demons out of people in a dramatic way and with no mention of repentance or any counselling or changed lifestyle"*. My response to that would be as follows:

- a) Jesus was the Son of God and I'm not. He could therefore operate with a level of power, authority and knowledge that I don't have and I'm not willing to pretend I have any of that or that my experience of deliverance ministry has been equal to His.
- b) Jesus was operating in the first century in Israel at a time when levels of repentance, faith, Bible knowledge and sincerity amongst the general population were vastly higher than they are today in the apostate 21<sup>st</sup> century, at least in the West. So we are not comparing like with like. I don't encounter any people like the Philippian jailor Paul met who was bursting with sincerity and willingness to listen and said *"Brothers, what must I do to be saved?"*. In the main we are living in the equivalent of Sodom and Gomorrah and the people we meet today, both in churches and amongst the wider population, are generally hard hearted, proud, insincere, unrepentant, full of unbelief, ignorant of Scripture, and unwilling to listen or change.
- c) It would have been very different if this was even the year 1870 when British and American churches were packed and almost everyone knew the Bible thoroughly. I often wish I could have pursued my ministry in the 19<sup>th</sup> century as it would have been so much easier. But the fact is we live in the spiritual desert of the 21<sup>st</sup> century, which I personally believe is the great apostasy the Bible speaks of. We must therefore be brutally realistic about the kind of people we are going to be dealing with and the likelihood of them even being willing to be helped. Imagine someone

wanted to go hitch hiking and camping in Germany and Austria. Can you agree that it would make a profound difference whether they were doing it in 1923 or 1933 or 1943? Things change, not only politically but spiritually so we must have regard to what the time is and what the conditions are in the country we live in.

Therefore, concerning deliverance ministry, I would advise you to do three things simultaneously:

- a) Believe it to be real, genuine, biblical and vitally important, such that you do not shy away from it and are willing to help people in this way, BUT
- b) Be realistic about yourself and recognise you are not Jesus, or even apostle Paul, and will not experience the same results they had or operate with the same ease, speed or fluency.
- c) Be realistic about the immaturity, lack of knowledge, insincerity and weakness of character of many of the people you deal with. Recognise they will need a lot of preparatory work in terms of repentance, forgiving other people and also renouncing the occult and false religion before they are ready to be delivered. Indeed, many of them will actually *still need to be saved*, because our churches are packed with people who were never genuinely converted in the first place. So, you will often need to be willing to take the person right back to square one and explain the Gospel to them so they can be properly converted and saved. If you don't, then your efforts to cast out the demons will be wasted and you will get nowhere. You can avoid that disappointment and discouragement if your expectations are realistic to begin with.

Please also read the *whole* of this book, not only the final chapters, in order to seek guidance on how deliverance ministry should be conducted. And also read all of Book 7, because I can't squeeze everything we need to know into one short chapter. This book and Book 7 are designed to be read together and to add up to a complete case in a series of stages which build on each other.

The aim is to give an overall combined approach based on achieving several goals in the person's life – and also in your own life. Hopefully, that will give you success in casting out demons and, above all, *in preventing them from returning*.

I cannot emphasise this point about preparation enough because, unless the person is genuinely saved to begin with, and unless you then go on to prepare them and get them to deal with and eliminate the things which gave the demon(s) *the right to enter in the first place*, you will not succeed in keeping the demons out. They will just return virtually immediately. That is because, although I believe we can order a demon to depart, *we have no authority to order it not to return*.

At any rate, we see no example anywhere in the New Testament of either Jesus or the apostles commanding a demon not to return *to an adult*. We do see Jesus on one occasion ordering a demon not to return, but that was in the case of *a child* who was not responsible for having become demonised in the first place and of whom less could be required in terms of taking its own steps to keep the demon out. So Jesus did it on the child's behalf. But I see no basis for thinking we can do that for an adult.

At least we see no biblical precedent for that. Therefore, the adults you deal with must take responsibility for themselves and do what is necessary to keep the demons out permanently. If they won't agree to do that then there is no point casting the demons out. It will achieve nothing and is

actually likely to send the person backwards because, when the demons return, the person may then become disillusioned, unbelieving and resentful on top of all their existing problems.

Please remember that many of the books about deliverance ministry are written by men who travel around and might only be in that particular church or town for a short visit. Therefore, when you read of their “great successes” and of all the demons they cast out of people, which they may well have genuinely done, they make no mention of how the person was *the following day, or a week later*.

That is because they were not there to find out. So, their accounts of deliverance ministry make little or no mention of the problems of *demons returning to the person*. Therefore, from reading some of those books you will possibly pick up the very false impression that demons just need to be cast out and that is all there is to it. But I assure you, that is not the case.

By the way, I hasten to add that there is nothing wrong with deliverance being done by visiting ministries who are not local rather than by the person’s home church or a friend or relative. Indeed, in some ways there is wisdom in that because the ministry of deliverance involves getting to see and hear about people’s sins and their past and present problems.

Plus, they might manifest in ways which they later feel embarrassed about. In addition, preparing a person for deliverance may require you to ask some pointed questions and tell them some home truths and that can result in relationship breakdown if it is done by someone they know.

So, I am not against getting help from people you don’t know, and won’t see again, provided of course you make thorough enquiries to see whether they are competent and trustworthy and, ideally, they are recommended to you by someone you trust. My point was simply that most of the books on deliverance are written by those people with visiting ministries who never see the person again. Thus, their books don’t always give the full picture and you just need to bear that in mind.

The fact that a demon has been cast out is just one of the tasks that needs to be done, albeit a very important one. But one cannot over estimate the importance of getting the person you are helping to become properly and thoroughly *prepared* so they can *keep their deliverance* and remain free *permanently*.

If you truly care about the people you are trying to help you will see the importance of this point. Otherwise, you could be like a court bailiff who attends a house to evict squatters and drags them out onto the street and then drives off, feeling his job is done. But he has done nothing to advise the house owner about keeping all doors and windows locked in future, or about revoking any existing “tenancy agreements” and not issuing any new ones.

Therefore, as soon as the bailiff has driven away, the squatters just walk round to the back of the house where they know the door has been left open, and they move straight back in. Such a bailiff would not be providing a good service to the public. Therefore, don’t operate in that way.

Do bear in mind also that demons are utter liars and conmen. Therefore, they might well appear to cooperate and leave the person with manifestations of noise and disturbance, but only to trick the people doing the deliverance into thinking the job is done, while fully intending to move straight back in and knowing full well that they can. Can you see how such a trick could cause the person “helped” to see the whole thing as a waste of time and become so disillusioned and cynical they take no further steps thereafter to seek deliverance. If I was a demon, that is what I would do.

Another way to illustrate this point about thorough preparation is the way I plant trees and the many steps I take beforehand to give them the best chance of success. I have a large garden and I have planted a lot of trees at the bottom of it. However, because the soil is poor, being just clay mixed with lots of stones, I was very thorough in digging out a large 3 foot by 3 foot by 3 foot cubic hole to plant each tree in.

Then I took out all the bad soil and put it in a skip and I replaced it with a mixture of high quality compost, good top soil and manure, and refilled the hole. I also put in plastic tubes to reach down to the roots so I could water deep down in dry weather. I also put in strong wooden stakes to protect each tree from the wind. Then I covered the area with bark chippings to retain water.

The point is that by doing all that, which took ages, I ended up with vastly better results and all the trees prospered and grew brilliantly. If I had just dug a shallow hole in poor quality soil and didn't bother with watering tubes or wooden stakes, or bark chippings I could have been far quicker in getting them all planted. But the problem is that many of the trees would have died or done badly.

So, it is a false economy to cut corners, whether in gardening or deliverance ministry, and thorough preparation done with patience brings vastly better results. I emphasise all these rather disappointing and deflating points at the outset because I want to be totally straight and honest with you. I refuse to exaggerate my own achievements or the ease with which things are done. On the whole deliverance ministry is hard work.

In particular, it is slow and painstaking and requires patience and an insistence on being thorough and not cutting corners or rushing ahead with things. At least it does when you live in an apostate age as we do today and are mostly dealing with very immature Christians (at best) who know little or nothing of the Bible.

It is much more important to get the right result than a quick one, especially if you want the benefits to last permanently. Therefore, always focus on the person's long term benefit, not on the immediate position. If you want to truly help people you will be patient, pragmatic and thorough and your emphasis at all times will be on their welfare, not on how you look to others or whether you might appear to have failed.

You can't allow your own pride or concern for your own image to influence you. If you do the demons will use those factors to trip you up and defeat you. So, in this regard, humility is your best defence and it will help to keep you from making rash decisions and from being deceived.

**Your first task is to find out whether the person is genuinely saved because churches are packed with false converts who never truly repented or believed the true Gospel**

Again, I fear I will frustrate my readers here, as they may be eager to press on and get down to the exciting business of casting out demons. And yet here I am quibbling about whether people are really saved or not. But I assure you this is a real issue which you are going to face regularly unless you prefer to deceive yourself and others by just assuming that everyone who attends a church must automatically be a Christian and truly saved and that every person is exactly what they claim to be.

I have long since given up believing any of that, partly because I have learned from experience and partly also from the fact that the spiritual climate in the West has declined drastically, as has the



number (and proportion) of genuinely saved disciples within the churches. So, in 1981 when I was converted, evangelical and charismatic churches were made up mostly of genuine disciples with some false ones in among them.

But now they appear to consist mostly of false converts who were never actually saved, with some genuine disciples in amongst them. But even they are mostly immature and don't know the Bible. In short, the relative proportions of the two groups have been reversed. Therefore, your default setting today when you meet a new person who claims to be a Christian, should be to begin by assuming they were probably not genuinely converted until evidence emerges to prove they were.

In 1981 the default setting for most of us, rightly or wrongly, was the opposite i.e. to assume the people we met in churches were genuine converts until the opposite was proved. But even if that was justified back then, those days are well and truly over. Therefore, if you want to succeed in helping people to get delivered you must recognise that fact and act accordingly, with realism, shrewdness, discernment, patience and caution.

Therefore, your very first task, before you do anything to prepare the person for deliverance, is to address the most basic question of all - *“Is this person truly saved? Have they been genuinely and fully converted to begin with?”* You need to establish the person's 'spiritual status' before you can meaningfully decide how to help them.

Answering that question enables you to answer the next question which is *“Do I move straight to the process of preparing them for deliverance? Or, must I begin by first telling them the real Gospel, explaining repentance, and getting them properly and genuinely saved?”* The snag with this, however, is that you are likely to offend people if you start questioning them as to whether they are actually a real Christian at all.

They might have been in a church for years, perhaps helping and serving, and even preaching sometimes. But the sad fact is, especially in these apostate days, that that means very little and it is entirely possible they were never saved to begin with.

Alternatively, it could be they were saved but, only through the inept ministry of a *negligent midwife* who gave them an incomplete or confused explanation of the Gospel or, more probably, *did not adequately emphasise repentance*.

Therefore, perhaps they were saved “by the skin of their teeth”, but only like a baby born prematurely or which is dropped on its head at birth or deprived of oxygen etc. Such a baby would have been “born” but it has made a very poor start in life and is not likely to thrive or, perhaps, even to survive.

Incompetence, neglect and lack of thoroughness in preaching the Gospel and in helping people to be converted is now the norm and is often the root of the problem. That is why we have so many biblically illiterate and unrepentant people in churches today who see nothing wrong with their behaviour or attitudes and no reason to change.

Or it could be they were badly taught and didn't know the 'ingredients' of the Gospel message itself such that they, for example, never knew that Jesus is the Son of God. As is the case with most of the cults, they may have thought at the time, or even still, that He was just a “good man” or a “great teacher who is a model for how we should live” and so forth.

One often hears such misguided things being said by well meaning but hopelessly confused people. Your duty, therefore, is to ascertain what their real spiritual status is. Are they saved or not? The best way to begin finding that out is by asking the person two key questions and listening very carefully to their replies:

- a) Can you describe to me exactly *how and when* you were converted / born again / saved?
- b) Can you explain to me *what the 'Gospel' is*?

I fully accept that not all people are highly educated, articulate and good with words. I really do know that and make ample allowances for it. But, even if a person lacks all those intellectual and verbal skills, they should still be able to give you at least a basic account of their conversion, by which I mean the moment when they repented and believed the Gospel and so were born again.

And that account needs to make coherent sense and clearly feature repentance and believing the Gospel. Also, when they tell you what they understood the Gospel to be, it needs to be at least a reasonably clear and full definition. It is not unreasonable to expect that of people because the Gospel is a very simple, and very specific, message and its 'ingredients' are all identifiable and vital.

It is not a "*spiritual experience*" or a "*journey*" or a "*feeling*". Neither is it "*mystical*" and it is not "*different for every person*" either. The Gospel is a distinct message which is capable of being expressed in clear simple words even by a child.

I do recognise that some very fortunate people were brought up in a Christian home by devout Christian parents and were taught the Bible and told the Gospel from the cradle. So, some people may not be able to point to an exact moment, or even a day, when they were born again. It may have occurred when they were very young or it may have occurred gradually and very early in their childhood such that they can't remember *not being a Christian*.

I do recognise that and accept it, although it is quite rare these days. However, even with such people, they will still be able to tell you *what the Gospel is* and there will also be clear evidence of sanctification, discipleship and maturity in their lives which you can see easily. Those things should be looked for as corroborating evidence of the genuineness of their salvation.

Therefore, even with such people, you will quickly and easily be able to discern whether they were genuinely converted *at some point*, even if they can't specify the date. What you are looking for is evidence of *genuineness* and *of a changed life* and such things can be identified if you look closely, are not naïve, and ask the right questions.

There is also *only one true Gospel* and the person either knows it or they don't. They can't have their own personal version of it. So, the person needs to at least be able to tell you that the Gospel includes the following basic points:

- a) that we are all sinners and are not acceptable to God so we face His wrath when we die
- b) that Jesus Christ is the Son of God who became a human being, so He was both fully God and fully man
- c) that He lived a perfectly sinless life, unlike us

- d) that He was then executed unjustly to be punished in our place for our sin so that God does not need to punish us for it because our sin was placed upon, or transferred to, Him
- e) that He died and rose again and ascended to Heaven
- f) that if we truly believe in who He is and what He did for us on the cross and if we genuinely repent of our sins and put our complete trust in Him alone, not in our own merit or being a ‘good person’, then God will forgive all our sins and also transfer all Jesus’ righteousness to us. Then we can wear His ‘*robe of righteousness*’ instead of our own “*filthy rags*”.
- g) then God can view us as being not only sinless, but also righteous enough to go to Heaven because we have all of Jesus’ righteousness *transferred to us* and can rely on that, not on our own.

I hasten to add that the person need not use all those exact words or be fluent in explaining it. A stumbling, stuttering, inarticulate account will suffice. But they do need to show you that they did grasp *at least the basics* of that message so they could meaningfully “*believe the Gospel*” because, if they didn’t even know what it is, how could they have believed it?

They must also speak of themselves as having *repented*, as opposed to making no mention of repentance, which is what most people do if asked to describe their conversion. Otherwise, what conceivable basis could there be for concluding that they:

- a) repented and
- b) believed the Gospel?

But if they didn’t do both these things, and do them genuinely, how can they be saved? Therefore, if you are not 100% satisfied that they are truly saved, then focus on resolving that problem now and preach the Gospel to them. And if you, or they, are in any doubt on this then *just do it all over again* anyway, even if it isn’t necessary.

There is absolutely nothing wrong with a genuinely saved person making completely sure of their position by repenting all over again and believing the Gospel all over again. What possible harm could that do? Therefore, urge them to do it.

One thing is for sure, if I was on an aircraft crashing towards the ground, and I had only seconds to live, I would not hesitate to repent again and put my trust in Jesus and believe the Gospel all over again. It would be the obviously sensible thing to do. Why would any reasonable person resist that?

Therefore, if the person becomes offended, agitated, angry or feels threatened, or if they don’t want to re-examine the question of their conversion or if they see it as a waste of time, or beneath their dignity, then beware. A genuinely saved person will never be offended by being asked to “*give his testimony*” and describe his conversion or explain the Gospel.

On the contrary, truly saved people love to speak of this. It is like a woman discussing her wedding day or a man talking about how he started his first business. Neither will they be unable to describe or explain it, at least at a basic, inarticulate level. I am not asking people to sound like Shakespeare.

Being asked to explain these things is only likely to cause offence in the mind of a person who is not saved, because his inability to do it will make him feel exposed and threatened. But, more to the point, the demons inside him will feel very threatened themselves by this line of questioning and will do all they can to obstruct it. Remember, they don't want to be cast out so they will resist it in every way possible. Therefore, they will get the person to feel offended and to be angry with you for even asking such questions so that the conversation quickly ends.

Therefore, treat the person's *reaction to being questioned* about their conversion as an important part of that test, and be guided by it. Then have the courage and confidence to trust your own judgement and do not be cowed into silence by their anger or by the fear of offending them. The fear of giving offence is one of the greatest obstacles to the preaching of the Gospel in this apostate age.

This policy of challenging people if you feel they may not be a genuine Christian, or have not been adequately instructed about the Gospel is not unique to me. In Acts we see Apollos, who later became a leading figure in the Church, being stopped and questioned by a humble married couple called Priscilla and Aquilla. They were concerned that Apollos didn't correctly understand the Gospel, because he appeared only to know the baptism of John, not Christian baptism:

***<sup>24</sup> Now a Jew named Apollos, an Alexandrian by birth, an eloquent man, came to Ephesus; and he was proficient in the Scriptures. <sup>25</sup> This man had been instructed in the way of the Lord; and being fervent in spirit, he was accurately speaking and teaching things about Jesus, being acquainted only with the baptism of John; <sup>26</sup> and he began speaking boldly in the synagogue. But when Priscilla and Aquila heard him, they took him aside and explained the way of God more accurately to him.***

***Acts 18:24-26 (NASB)***

But Apollos didn't get offended at being challenged. He allowed them to correct him and to instruct him "more accurately" and he went on from strength to strength and became a famous evangelist. Both we, and the people to whom we minister, need to imitate the humble, teachable spirit that Apollos had. It brought him to a place of great maturity and usefulness to God in his subsequent ministry:

***<sup>27</sup> And when he wanted to go across to Achaia, the brothers encouraged him and wrote to the disciples to welcome him; and when he had arrived, he greatly helped those who had believed through grace, <sup>28</sup> for he powerfully refuted the Jews in public, demonstrating by the Scriptures that Jesus was the Christ.***

***Acts 18:27-28 (NASB)***

## **CHAPTER 4**

### **PREPARATION STAGE ONE - REPENTANCE**

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

*Matthew 3:1-2 (NASB)*

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

*Matthew 4:17 (NASB)*

<sup>30</sup> *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*':

<sup>1</sup>*Now in those days John the Baptist came, preaching in the wilderness of Judea, saying, <sup>2</sup>“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:

*<sup>17</sup> 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.



## **CHAPTER 5**

### **PREPARATION STAGE TWO – FORGIVING OTHERS**

<sup>1</sup>*“Do not judge, so that you will not be judged. <sup>2</sup> For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you.*

*Matthew 7:1-2 (NASB)*

<sup>12</sup> *There is only one lawgiver and judge, he who is able to save and to destroy. But who are you to judge your neighbor?*

*James 4:12 (ESV)*

<sup>29</sup> *Do not say, “I will do to him as he has done to me; I will pay the man back for what he has done.”*

*Proverbs 24:29 (RSV)*

<sup>13</sup> *Before the Lord, for He is coming,  
For He is coming to judge the earth.  
He will judge the world in righteousness,  
And the peoples in His faithfulness.*

*Psalms 96:13 (NASB)*

<sup>7</sup> *“Blessed are the merciful, for they shall obtain mercy.*

*Matthew 5:7 (RSV)*

<sup>31</sup> *because He has set a day on which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all people by raising Him from the dead.”*

*Acts 17:31 (NASB)*

<sup>16</sup> *on the day when, according to my gospel, God will judge the secrets of mankind through Christ Jesus.*

*Romans 2:16 (NASB)*

<sup>25</sup> *And whenever you stand praying, forgive, if you have anything against anyone, so that your Father who is in heaven will also forgive you for your offenses. <sup>26</sup> But if you do not forgive, neither will your Father who is in heaven forgive your offenses.”*

*Mark 11:25-26 (NASB)*

**Having got the person to repent fully and sincerely, then focus next on getting them to forgive other people.**

As we saw, the sins we commit, especially major sins, create openings into our lives which demons then ruthlessly exploit and rely upon to give them a legal right to remain. I liken it to creating a “tenancy agreement” which, as in ordinary landlord and tenant law, prevents them being evicted. That is why we need to focus on “cancelling those tenancy agreements” by getting the person to repent of each of the sins which created the right of occupation in the first place.

I regret to say similar problems arise when a person refuses to forgive others who have wronged them in the past and when they harbour resentment, bear grudges, nurse their bitterness and seek for personal vengeance. Such unforgiveness and bitterness will be taken advantage of by the demon and used to gain access to the person's body in the same way as when a person commits serious sins themselves.

The resentment, nursing of grudges and longing for revenge will create the same kind of 'tenancy agreements' referred to above and give the demon(s) a legal right to remain in the person, such that the demon is within his legal rights to stay and will ignore you when you command him to depart.

He can validly wave his 'tenancy agreement' at you and say: "*I don't have to go anywhere while this unforgiveness continues*". And sadly, the demon would be correct. He has a legal right to remain until the person truly forgives the people who have wronged him.

### **There is a difference between forgiving fellow Christians who are genuinely saved and forgiving unbelievers who are not saved**

So, we are going to look at how the person needs to forgive others who have wronged them in some way. But before we get much deeper into that I must point out that there is a difference between forgiving *fellow Christians* who are genuinely saved on the one hand and forgiving *unsaved unbelievers* on the other. If we don't understand the different rules that apply to forgiving Christians and non Christians we will get very confused.

The point is more is expected of us in forgiving a fellow Christian, whom God Himself has already forgiven, than when we forgive a non Christian whom God has not forgiven. Such a person will, unless he repents, be judged and punished at the Great White Throne judgment and sent to the Lake of Fire.

As we shall see in the passages that follow, the bar is set quite low in terms of what is required of us in forgiving an unbeliever. We basically just need to step aside and hand him over to be judged and punished by Jesus instead of being judged and punished by us. So, there is no duty upon us to "write off the debt" owed to us by an unbeliever, whether that is a literal financial debt or a metaphor for some other sin, wrong or crime, committed against us.

The point is we do not need to write off that "debt" (or wrong) because God Himself has not written it off. He still fully intends to deal with it and to punish the wrongdoer for it – because the wrongdoer is (as yet) unsaved and therefore he is still facing God's wrath when he dies.

But with a *saved person* who is a genuine Christian and *part of the Church*, whose sins have all been washed away by God, it would be a contradiction if we were to hold on to that sin he committed against us and not forgive it. It would place us in a different position towards that person than God is in, as he would be forgiven and washed clean in God's eyes but remain guilty in ours.

Quite apart from that, it would also amount to *hypocrisy, ingratitude and unequal treatment* on our part because we would be expecting God to forgive us for what *we have done* to sin against Him, and other people, but at the same time, continuing to hold fellow Christians accountable and guilty for the things *they did* to wrong us.

God will not only be angry with us for that hypocrisy and ingratitude. The Bible tells us He will also punish us for it by sending “torturers” and handing us over to them so they can make our life a misery for failing to forgive other Christians in the same way that God forgave us. This sounds strange, and even harsh, but it is in the Bible and it was Jesus Himself who said it, so we have to take it seriously and deal with it.

A passage from Matthew helps to illustrate this point about how a demon or “torturer” will be sent by God into the life of a Christian who will not forgive fellow Christians. The metaphor used in this passage is of a large financial debt owed by person A to his master, person B.

He is forgiven that large debt by his own master, person B, but person A then refuses to forgive a much smaller debt owed to himself by person C. So, he himself is forgiven a large debt but he refuses to forgive someone else for a small debt.

However, although the metaphor used in the parable is of a financial debt, it is meant to represent all sins and wrongs that Christians commit against each other. In the narrower setting of the Church, where the dispute is between two *genuine* Christians, God has set the forgiveness bar higher.

He therefore expects us to forgive the person completely in the sense of “writing it off”, “cancelling the debt”. That basically means us viewing the fellow Christian in the same way God sees them, as washed clean and no longer facing His judgment for that sin at the Great White Throne.

The parable below reveals the alarming fact that our failure or refusal to forgive others in the Church can result in a “torturer”, being sent to torture us as a result of not forgiving a fellow Christian. That torturer can surely only be a demon. I can’t imagine what else it could be. Let’s examine the parable:

*<sup>23</sup> “For this reason the kingdom of heaven is like a king who wanted to settle accounts with his slaves. <sup>24</sup> And when he had begun to settle them, one who owed him ten thousand talents was brought to him. <sup>25</sup> But since he did not have the means to repay, his master commanded that he be sold, along with his wife and children and all that he had, and repayment be made. <sup>26</sup> So the slave fell to the ground and prostrated himself before him, saying, ‘Have patience with me and I will repay you everything.’ <sup>27</sup> And the master of that slave felt compassion, and he released him and forgave him the debt. <sup>28</sup> But that slave went out and found one of his fellow slaves who owed him a hundred denarii; and he seized him and began to choke him, saying, ‘Pay back what you owe!’ <sup>29</sup> So his fellow slave fell to the ground and began to plead with him, saying, ‘Have patience with me and I will repay you.’ <sup>30</sup> But he was unwilling, and went and threw him in prison until he would pay back what was owed. <sup>31</sup> So when his fellow slaves saw what had happened, they were deeply grieved and came and reported to their master all that had happened. <sup>32</sup> Then summoning him, his master said to him, ‘You wicked slave, I forgave you all that debt because you pleaded with me. <sup>33</sup> Should you not also have had mercy on your fellow slave, in the same way that I had mercy on you?’ <sup>34</sup> And his master, moved with anger, handed him over to the torturers until he would repay all that was owed him. <sup>35</sup> My heavenly Father will also do the same to you, if each of you does not forgive his brother from your heart.”*

*Matthew 18:23-35 (NASB)*

Within this parable, the two slaves both have the same master, who is also the King. There is therefore a connection between them as they are both part of the same group. Likewise, all of us who are part of the Church are connected as we have the same LORD and belong to the same group –

provided of course we are *real Christians and genuinely saved*. If not, then there is no such connection between us. That is a vital point and must not be overlooked.

Therefore, I emphasise right at the start that this enhanced duty to forgive fellow Christians more fully than we forgive the unsaved only applies *if they really are Christians and not if they aren't*. The problem is that, especially today in the apostate West, there are millions of “churchgoers” who are not saved, not genuine and not part of the real Church. Therefore, many people who might seem to be part of the Church because they attend meetings are not in fact members of it as they are not really saved.

That then creates a complication as to how we are meant to handle them and whether the enhanced duty to forgive still applies to phoney churchgoers who only seem to be Christians on the surface, by appearances but are not actually saved. I don't think it does. Therefore, they should be treated as we would treat an unbeliever because that is what we believe they really are after weighing them up (diakrino) as we are repeatedly commanded to do with everyone we meet.

I believe the importance of this enhanced duty to forgive real Christians means that we are allowed, and indeed required, to assess and evaluate fellow “churchgoers” to form a view as to whether they are genuine or not. God does not want us to be naïve or gullible and to accept that anyone who calls himself a Christian is a genuine believer. That would be absurd and would contradict everything else that the Bible tells us about the need for discernment.

Nothing is to be assumed. It would not be wise or safe to do so. Neither are we to be told what to think. So nobody, not even a leader, has the right to tell us that Person A is a genuine Christian. It is solely your job and your right to make that assessment, based on your own discernment.

We must use our own individual discernment and form our own view of people. How else could it be done? We therefore have no alternative but to weigh people up for ourselves, as the only other option is to take everyone at face value and treat anyone as a genuine Christian just because he claims to be - even if, in your opinion, the evidence points to him being phoney.

Therefore, please don't make the mistake of assuming we must treat all “churchgoers” as if they were genuine Christians simply because they say they are, or because others say they are. Only a fool would do that and God does not want us to be fools. Nevertheless, some people are genuine Christians and some of them might sin against us or wrong us, intentionally or otherwise. And we might sin against them. Either way, the parable in Matthew 18:23-35 comes into operation and we need to apply it.

Therefore, we need to get a clear understanding of our duty here, *towards genuine Christians*, so that we do not cause God to have to respond to us as the King did to the unforgiving servant in the parable. We could then find ourselves being ‘tortured’ by demons who are given liberty to harass us more severely than they are already entitled to.

We need to work on this, therefore, and get in the habit of forgiving genuine fellow believers when they wrong us in small ways and practice putting up with them graciously when they irritate us which is inevitable. God requires that of us, but He also requires it of our fellow Christians when we wrong them or irritate them, as is equally bound to happen.

So, it cuts both ways. If we practise this regularly over small day to day irritations we will get good at it and be ready and able to forgive bigger wrongs when they arise, as they are bound to, because we are all sinners at different levels of maturity. Therefore, we all mess things up regularly, or at least we do in our early years as a believer.

You very rarely hear this passage Matthew 18:23-35 being preached on in churches. But, even if it is, the “torturers” are not mentioned or if they are, they are explained away and not taken literally. People don’t like the idea that God would not only allow, but even send, demons to ‘torture’ us in this way if we refuse to forgive a fellow Christian. It doesn’t fit into most people’s image of God or their theology.

Nevertheless, the passage is there in the Bible and can’t be avoided. Moreover, it came out of Jesus’ own mouth as His own teaching. So, we had better face it, deal with it and take it seriously because it was a very serious and worrying thing for Him to say and it would be most unwise to ignore it.

### **What if the wrongdoer is an unsaved unbeliever who is not part of the Church or is a phoney “churchgoer”, not a real Christian?**

We have looked at how God expects us to forgive *fellow Christians* (real ones) to a high standard and how high He sets the bar. However, what if the person who has wronged us is *not a Christian* at all? Or, what if he is just a phoney “churchgoer” who attends churches but isn’t genuine and isn’t saved and therefore is not part of the Church with a capital C, the body of Christ?

The answer is there is still a duty to forgive but the bar is set much lower and far less is required of us. That has to be the case because there are many other verses in the Bible which speak of forgiving other people and of not “*judging*” them, which is a topic that is directly linked to the issue of forgiving. Yet these verses do not match up with Matthew 18:23-35 and it is quite clear that very different demands are being made of us when it comes to forgiving the unsaved.

That is to say these other verses which relate to forgiving unbelievers do not speak of us writing off the debt or completely forgiving the wrongdoer absolutely, in the same way that God has completely forgiven every saved person. That is because God hasn’t forgiven the unsaved, because they are, at present, still unrepentant and unbelieving. Therefore, He does not ask us to do towards the unsaved something which He Himself is not willing to do.

Let’s therefore look at some of these other passages which are about how we are required to forgive *unsaved unbelievers*. They basically mean that we are to refrain from judging them. As I said, not “judging” is directly linked to the issue of forgiving, at least in the context of the unsaved. So, we will look at some of these passages but we will also need to look at the definition of the word “*judge*” in this context.

That too is essential if we are to avoid confusion because the Bible uses more than one Greek word which ends up translated into one multi-purpose English word “to judge”. That is why, as you may have noticed, the Bible seems to contradict itself because there are passages which:

- a) *forbid us to judge anybody*
- b) *command us to judge everybody*

The solution to the apparent contradiction is simple. It is that two different Greek words are mainly used, both of which (unhelpfully) are translated into the same English word to 'judge'. So, the type of judging we are forbidden to do is to *kreetace*, which means usurping Jesus' role as judge of the whole world.

It means to effectively put on His robes and sit on His judicial bench and to purport to render judgments about other people in terms of how blameworthy they were for a particular sin or wrong and what punishment they ought to receive for it.

Not only are we not qualified or worthy to form such judgements but they would also be made prematurely because God has set a day for Jesus (not us) to judge the world and that day has not yet come. Therefore, some of the people whom we might prematurely and illegitimately judge might repent and be saved before that terrible day comes. If so, they will be judged on a totally different basis, at a different time, and in a different place at the Judgment Seat of Christ which, likewise, only Jesus is qualified to conduct.

All of that is exclusively Jesus' personal territory. Only He is qualified, authorised and sufficiently knowledgeable to work out all of the complicated details in regard to each sin and to properly understand each person's life, including their background, the advantages and disadvantages they had, any mitigating factors which reduce their guilt and any aggravating factors which compound it.

To be able to work out all of that, plus much more, on a totally separate basis in every person's life and to do it with razor sharp accuracy and with exactly the right blend of justice and mercy would require a computer bigger than anything that exists on Earth. That is why only Jesus *can* do it and only Jesus is *allowed* to do it.

For anybody else to do it would be to *usurp* His role, which is a major offence. Actually, it is a blasphemy, since stepping into His role implies that you are making yourself equal to Him. That is one reason why it angers God and why He forbids us to do it.

So, the relevance this has to forgiving others, which I will expand upon below, is that forgiving an *unbeliever* who still faces judgment at the Great White Throne judgment only involves us stepping aside. It means leaving it entirely up to Jesus to make all those complicated judgments without any interference from us and without us donning His judicial robes now and usurping His role by forming a judgment (of the *kreetace* type) for ourselves.

However, there is another very different type of judging which we *are allowed to do*, indeed which we are *commanded to do*. This type of judging does not involve usurping Jesus' role as the ultimate Judge of the whole world. This type of judging is expressed by the Greek word *diakrino*.

It means, to begin with, the vital need we all have to *assess, evaluate, check and test* the teachings of other men, i.e. what they preach and what they write so that we can decide *whether they are biblical* or not. If we didn't do that, how could we ever choose whom to believe, whom to fellowship with and whom to listen to?

However, it goes far beyond just assessing their theology and also requires us to weigh up other men's *actions* and their *characters* to decide whether they can be trusted. That includes deciding whether they are genuine Christians or false ones, and whether we think they are mature enough to trust them to run a house group or to drive the youth group around in the minibuss and so on.

There are hundreds of such assessments and evaluations that we have to make if we are to protect ourselves, our families and the people in our churches from being deceived, harmed or exploited. But there is nothing improper, presumptuous or blasphemous in any of this and it does not constitute ‘usurping’ Jesus’ role as the Judge of all the Earth. On the contrary, we engage in diakrino type judgements in obedience to God’s commands.

So, to be clear, we are *forbidden* to judge others in the sense of ‘*kreetace*’ and we must instead step aside, hand them over to Jesus and let Him alone judge them in that sense, as to what punishment, if any, they deserve. That said, we are equally forbidden to pronounce on what rewards, crowns etc a fellow Christian should or should not receive at the Bema Judgment, i.e. the Judgment Seat of Christ.

But we are *commanded* to judge everybody in the sense of *diakrino* so we can live safely, protect our families and churches and avoid being deceived, abused and exploited. Therefore, we can judge people, sermons, books, ideas and churches every day in the sense of *diakrino* and we commit no sin.

But if we judge anyone in the sense of *kreetace* then we do commit a sin, indeed a very serious one, of usurping Jesus’ role. Therefore, our forgiving of the unsaved is essentially about *not judging them* in that improper unauthorised way. We are to step aside, hand them over to Jesus and leave it all to Him to deal with.

That is why I say the bar is set much lower when we are forgiving unsaved unbelievers, because if they were genuine Christians we would need to do far more than just step aside and leave it to Jesus to judge and punish them. We would need to join with Him in writing off their debt to us and cancelling any wrongs they have done to us and washing them away. We are to see genuine Christians as He does and to recognise that He has washed their sins away completely.

For a *genuine believer* who has wronged us we are required to do something very hard, which is to treat the wrong they did as having been washed away by Jesus and to try to see them as He sees them. Clearly, forgiveness is a much harder task when the wrongdoer is a genuine Christian, and we will usually need God’s help to do it properly.

Having said all that, it is unavoidable that we must exercise a *diakrino* type judgement in relation to any wrongdoer to begin with, even if he is saved, to determine whether, in our assessment, he is a real Christian or not. The answer to that primary question then determines whether we have to forgive him as a fellow believer which involves totally “writing off his debt” or to deal with him as an unsaved unbeliever which only requires us to step aside and leave him to be judged by Jesus.

### **The different standard that applies when forgiving unbelievers**

But let’s focus now on the much larger group, the one which causes us far more problems in terms of needing to forgive their sins against us. I refer to unsaved unbelievers, i.e. complete heathens, but also phoney, unrepentant, false ‘Christians’ who are not actually Christians at all but just unsaved churchgoers.

Therefore, to become crystal clear as to what our duties are in terms of forgiving *unsaved* people, and given that so much depends on getting this right, we need to nail this down and get some precise definitions. To begin this process we must ask:

- a) what exactly is the definition of ‘forgiveness’ in the context of the unsaved?

b) what exactly do we have to do to forgive an unsaved person properly?

These two questions are crucially important because, in my experience, the vast majority of people don't know what forgiveness is or how to do it in any of its forms or aspects. It is one of those words which it is assumed everyone understands but, in fact, they usually don't. Most people, including churchgoers, and even leaders, think forgiveness means some or all of the following:

- a) telling yourself the person didn't really wrong you
- b) telling yourself the person wasn't really to blame
- c) being willing to become friends with that person
- d) being willing to trust that person again
- e) being willing to renew a relationship with them
- f) no longer feeling hurt by the wrong they did to you
- g) forgetting all about the wrong they did to you

In fact, forgiveness does not necessarily involve *any* of those things when the wrongdoer is an unbeliever. Indeed, it generally won't. That is why people find forgiveness so hard. It is usually because they have a profoundly wrong definition of forgiveness and are therefore trying to do the wrong things in the wrong way and for the wrong reasons.

Then, when they find they can't do it, they tell themselves "*I can't forgive that person. It's too hard*". That is why we need to find the correct, biblical definition of forgiveness at least in the context of a *sin or crime* committed against us by an *unsaved unbeliever*. Many years ago I asked God to help me to define and explain forgiveness of this type so as to help people to achieve it and I believe He gave me a clear answer by way of an analogy.

In my Book 2 on "*Growing in the Character of a Disciple*" I devote three detailed chapters to discussing the issue of forgiving others, although that book looks at it almost entirely in terms of forgiving the unsaved. I strongly recommend that you refer to those chapters in Book 2 because I can't repeat it all here.

Essentially, the analogy God put into my mind was from a legal context. It was to think of how a judge "*recuses himself*" if he believes, for whatever reason, that he is not the right person to conduct a trial. It could be because one of the parties or witnesses is a friend of his, or a relative, or an enemy, or a neighbour, or a former business associate etc.

There are many reasons which would cause an honest judge to say "*I am not the right judge to conduct this trial. The case needs to be transferred onto the list of some other judge*". Therefore, when we forgive an *unbeliever* we are basically doing the same by '*recusing ourselves*' and asking the 'court clerk' to transfer that person's case onto the list of Judge Jesus.

We then step away from the case, play no further part in it, stop resenting or hating the wrongdoer, stop seeking personal vengeance, stop thinking about him at all if we can, and leave the whole thing for Jesus to deal with - which He will. When you view forgiving the unsaved in these much narrower terms you suddenly see how easy it is to do and that anyone can do it.



It is not impossible, or even difficult. You just hand the unsaved person over to Jesus to judge them instead of you doing it and you then walk away, free of any responsibility for dealing with them. It is completely liberating. And yet, as you can see, it doesn't require you to trust the person again, or go on holiday with them, or lend them your lawnmower, or regard them as if they were not a wrongdoer and as if they had not wronged you.

No pretence is involved at all. It is a purely legal matter. The key point to grasp is that *forgiveness of the unsaved is a decision, not a feeling*. That is why anybody can do it, because we can all force ourselves to make a *decision* but we can't make ourselves *feel* something which we don't really feel and have no reason to feel.

So, if necessary, it is perfectly alright for you to have no further dealings with the unsaved wrongdoer and to continue to view him as untrustworthy. At any rate, nothing in that is inconsistent with having truly forgiven him, so long as the job of judging him and even punishing him, has been genuinely transferred to Jesus and you are no longer seeking to deal with it yourself.

### **Some passages which deal with our duty to forgive, or rather not to judge (kreetace) unsaved unbelievers who are not part of the Church**

If you reflect on each of the examples I give below of passages which deal with forgiving or not judging unbelievers, you will see that in every case it is clear that they have not been forgiven and that Jesus is still fully intending to judge them. Therefore, unlike when we are dealing with fellow Christians, these are wrongdoers whom God has *not forgiven* and whom He *will punish*. This verse from Romans makes that very clear:

*<sup>19</sup> Never take your own revenge, beloved, but leave room for the wrath of God, for it is written: "Vengeance is Mine, I will repay," says the Lord.*

*Romans 12:19 (NASB)*

Likewise, this verse from 2 Thessalonians:

*<sup>6</sup> since indeed God deems it just to repay with affliction those who afflict you,  
2 Thessalonians 1:6 (RSV)*

This passage from Psalm 58 concerning the wicked is even clearer and is plainly not referring to people whom God has forgiven:

*<sup>10</sup> The righteous will rejoice when he sees the vengeance;  
he will bathe his feet in the blood of the wicked.  
<sup>11</sup> Men will say, "Surely there is a reward for the righteous;  
surely there is a God who judges on earth."*

*Psalm 58:10-11 (RSV)*

This verse from Proverbs also suggests that although we are not to seek to "repay evil", i.e. to take vengeance, God will do so on our behalf. At any rate, it says God will deliver us, meaning to rescue us from these wrongdoers and the implication is that he will also punish them. In any case, even if you feel unable to draw that inference from this verse, it is explicitly stated in many other passages:

*<sup>22</sup> Do not say, "I will repay evil";*

***wait for the Lord, and he will deliver you.***

***Proverbs 20:22 (ESV)***

So, for us to try to judge unsaved people is not only inappropriate and presumptuous but also premature. God does not want them to be judged until the proper time, at which point Jesus Himself will do it:

***<sup>5</sup> Therefore do not go on passing judgment before the time, but wait until the Lord comes, who will both bring to light the things hidden in the darkness and disclose the motives of human hearts; and then praise will come to each person from God.***

***1 Corinthians 4:5 (NASB)***

The question arises as to what will God do to us if we don't forgive an *unbeliever* as opposed to a *saved fellow Christian*? We saw from the lengthy passage Matthew 18:23-35 that if we won't forgive a saved fellow member of the Church then God sends a "torturer" and hands us over to that torturer, i.e. a demon.

I believe He does so in the case of fellow Christians because of our hypocrisy and ingratitude in that we had been forgiven much more by Him but now we refuse to forgive the much smaller wrong done to us by a fellow Christian whom God has already forgiven. The penalty for that is the "torturer" which is a demon who will be given liberty to attack us and harass us to a greater level than is usual.

However, if the wrongdoer we refuse to forgive is an unbeliever, we are not dealing with someone whom God has forgiven because we have seen from all the above verses and many more that he still faces God's judgment. So the offence here in not forgiving the unsaved is not hypocrisy, because this wrongdoer is not in the same position as we are. God has not forgiven him.

I believe the offence we commit here, in not forgiving this unsaved person, is not hypocrisy or ingratitude but rather that we are *usurping Jesus' role* as Judge of the world. Plainly, that is a very serious sin on our part, but what will God do to us for that failure to forgive? No specific mention is made of His response.

I think the "torturers" sent out as per Matthew 18:23-35 in the case of not forgiving a fellow Christian would not seem to apply when we fail to forgive the unsaved, as the wrongdoer is not saved. Nevertheless, although the penalty is not defined, some kind of robust response from God can still be expected due to not only our refusal to forgive, but also to the sin of usurping Jesus' role. That is no small matter and we can hardly expect it to be treated lightly.

Imagine that you had wandered in to your local court, gone to the robing room, put on a judge's robes and then walked into open Court and sat down on the Judge's bench. You would immediately be dragged away by a court usher and security staff and the police would be called. They would not treat it as a minor matter. I expect an even more robust response can be expected for such impertinence and presumption when it comes to usurping the role of Judge Jesus.

As I said, I don't have room here to go into all the detail that I went into in my Book 2 so please refer to that for a fuller explanation of forgiving others and for additional examples and advice. Please encourage the person to whom you are ministering to do so as well. The better they understand the real meaning of forgiveness, for both the saved and unsaved, and the less confused they are about it, the better they will be able to do it.

That is vitally important because there is reason to believe that the demons won't go until those wrongdoers have been truly and meaningfully forgiven. Therefore, don't just tell the person to "forgive others", as if the meaning of that was simple and obvious. Explain to them exactly what it really means and what it really involves, and also what it *doesn't involve*, so they can properly grasp what is needed.

And be fully prepared to explain it two or three or even ten times! Otherwise, they will inevitably misunderstand the task and will be unable or unwilling to do it – because their definition of forgiveness is wrong, especially in relation to the unsaved. Yet it is so deeply engrained in their minds it is hard to replace it with the correct definition.

But when you have eventually got the point across to them, and you are sure they really grasp it, then ask them if there are any people they resent, or feel angry or bitter towards, or who have wronged them. Sometimes it can be in terrible ways, such as child abuse, sexual offences, violence, abandonment or betrayal etc.

But it is also possible for the wrong that was done to be more mundane and ordinary, such that it would not make headline news. Yet it has occurred often, or over a prolonged period, and thus it feels very major *to them*, even if others wouldn't see it as such.

It could be that for any number of reasons it has acquired a high level of significance in the person's mind such that the level of anger and bitterness they feel is high even if the wrongs in themselves were not spectacular by any objective measurement.

So, you are not only looking for wrongs which are inherently severe, on an objective basis, but also for lesser wrongs of a more mundane type which, for whatever reason, have become significant and are "eating away" at the person and causing them to feel a lot of bitterness.

One of the hardest things to forgive is where the wrong is *continuing* and is therefore a present ongoing matter rather than historic. That makes things far more difficult because the pain keeps being renewed and becomes brand new every time it occurs. Nevertheless, it can still be forgiven, provided we define forgiveness correctly, in terms of recusing yourself and stepping aside.

Then ask them to make a list of all those people and what exactly they did, whether it is in the past or ongoing. Then help the person to truly forgive each of those people, *as per the definitions given above*, not by their own garbled definitions.

If any of those wrongdoers are genuinely saved Christians (which is unlikely) then put their names on a separate list and remind the person that those people need to be forgiven to a higher standard, by a different definition, and that the wrong done must be "written off", not merely handed over to Jesus for Him to judge.

Be sure to get the person to include on the list all the wrongs and wrongdoers which are *significant to them*, and which make them feel angry, resentful and bitter, not just the ones which seem serious to you. If you handle this properly and get the person to truly forgive, there can be a real breakthrough. They can then offload the heavy burden of anger and unforgiveness they had been carrying, like a person taking off a heavy backpack.

That will not only help them to achieve deliverance, but also set them free from the poison of bitterness, rage and hatred which can destroy the life of a person who won't forgive. That is how unfair it is. Not only were they wronged in the first place, but their refusal to forgive is now eating away at them like a cancer as well. Indeed, it can often lead to literal physical cancer. A Christian oncologist told me that.

Let me tell you the story of Bernie, the father of a close friend of mine. I heard he was very ill and was dying and I felt a strong conviction that Bernie was not genuinely saved, even though he was a 'churchgoer'. I had various reasons for thinking that, but the most relevant one, in this context, is that he had a major problem with unforgiveness. In his case, I think all or virtually all of the people he had not forgiven were unsaved, not Christians.

It was so bad that he literally had a notebook in which he had written the names of *everyone who had ever wronged him*, and the details of what they had done. And, far from forgiving them, he took a grim pleasure in keeping that list and holding on to his bitterness and 'nursing' it. I felt convicted to go and see Bernie so I took a day off work and drove over 100 miles to visit him in his home.

I felt it was urgent, as he was about to die, unsaved in my opinion, with his unforgiveness towards others as the key problem preventing him being saved. So, I went to see Bernie and I told him as gently as I could that I felt he was not saved and that his little notebook of people who had wronged him was the key obstacle to him being 'converted' and becoming a genuine Christian, as opposed to a mere 'churchgoer'.

Bernie was shocked at this and at first he would not accept what I said. So, he asked his son, my friend, what he thought about it and he confirmed what I said. But still Bernie wouldn't accept it. Neither would he burn the little book of wrongdoers as I had advised him to do. But God was clearly actively engaged on Bernie's case and backed up my message Himself by sending Bernie a carer paid for by the Health Service who visited him at his home.

This lady was a Christian (what are the chances of that?) and she got to know Bernie and he told her what I had said about him being unsaved and about his little book of names. And she too affirmed what I had said and urged Bernie to burn it. But he still refused, which is itself a sign of the terribly strong hold that unforgiveness can have over a person.

Sadly, this Christian nurse was then transferred elsewhere and was no longer looking after Bernie. But guess what God did next. He actually sent *another Christian nurse to take over Bernie's care*. He then went through it all again with her, telling her what I had said about him not being saved and showing her the little book of names. She too then confirmed what I'd said and urged Bernie to burn it and, at long last, he did so – and achieved a great release resulting in his salvation.

I like to tell that story because it not only confirms the importance of forgiving others but also displays God's amazing kindness and care towards one individual soul who needed to be set free. Look at the lengths God went to in order to help Bernie to be released from his prison of unforgiveness and bitterness.

Therefore, with the person you are helping, go through each of the names on their list and lead them firstly in a prayer of *supplication* about that situation asking God to take it over and deal with it so they no longer need to. But then also, after making that prayer, get them to make *a declaration or proclamation, out loud*, whereby they announce that they have forgiven that person.

By doing so they announce to God, to you, to themselves and to the whole spiritual realm in the heavenly places, with all the angels and demons listening, that they have forgiven that unsaved person, handed them over to be ‘judged’ by Jesus, and are now recusing themselves and stepping aside so as to play no further part in it.

Dealing with the first step, whereby they ask for God’s help and intervention, their prayer of *supplication* might be something like this. Remember that they are now in supplicatory prayer mode, speaking to God, not the heavenly places, and making a respectful request to Him:

*“LORD, I have felt wronged by person A and have been feeling bitter and angry and have been usurping your role as the Judge of all mankind and have acted as if it was my place to judge and punish person A. Please forgive me for that and help me now to hand their case over to you, and to ‘transfer it to your list’ so that you deal with person A and I can walk away and play no further part in being his judge. Help me LORD to do this, and to persist in it, and please take away from me all the rage, bitterness and hatred that I have felt which has been eating at me like acid and which demons have been able to exploit to gain access into my life. Please close all those doors and windows that were opened by my unforgiveness and help me to maintain my forgiveness of person A”.*

Having made that prayer of *supplication* whereby they not only confess the sin of unforgiveness but also ask for God’s help to forgive, you could then lead them in a *proclamation* along the lines set out below whereby *they themselves announce their forgiveness of person A*, so they are now changing to a very different mode of speech as they are addressing the heavenly places.

They should do it as if they were a town crier making an announcement in the market place or an MP making a speech in the House of Commons. Then God and you and the whole spiritual realm, can hear it and take note.

By the way, for the avoidance of doubt, this forgiveness *does not need to be communicated to the wrongdoer*. It could be, sometimes, for example in circumstances where it is hoped that the relationship can be resumed, and where it would not be inappropriate for any other reason. But that is not what will be done in most cases.

Usually it is best if it is said in private and the only witnesses are you, God and the entire spiritual realm in the heavenly places – including of course the very demon(s) that you will shortly seek to cast out. Although the person you are helping must never speak *to the demon*, there is no harm in those demons *overhearing* the proclamation of forgiveness which the person is making.

If nothing else, the demon then knows that his ‘tenancy agreement’ has just been revoked. So, get the person to say something like this as an announcement or proclamation to the heavenly places:

*“I acknowledge that I have, up to now, harboured feelings of unforgiveness towards person A for the way he wronged me when he did XYZ. But that ends right here and now because I hereby announce that I forgive person A and release him from my life and from my ‘case list’ so that he will, from now on, be on Jesus’ list and be judged only by Him, not by me”.*

You might be wondering where the person goes from there and whether or not they are also under any duty to do any of the following:

- a) wish the wrongdoer well

- b) ask Jesus to forgive him as well as forgiving him themselves
- c) ask Jesus to also refrain from punishing him
- d) pray for his salvation so he will never face God's wrath for what he did

Strictly speaking, none of the things listed at (a)–(d) above are needed when the wrongdoer is an unsaved unbeliever who is not part of the Church. In their case, there is *no duty to think or pray in those ways*. At any rate, those things are not part of the definition of forgiveness at its most basic level when applied to unbelievers and are not needed in order for you, or the person you are helping, to be able to say that person A has been genuinely forgiven.

Therefore, person A can be truly forgiven and the doors and windows closed so the demons' right of entry is taken away, without doing any of those things. That is why I say that in this context of the unsaved, forgiving is easy, because it is a *decision, not a feeling*, and because it has only a limited and very specific definition. It only requires you to 'recuse' yourself and step aside, without any further duties being created.

Therefore, you or the person you are helping could still report person A to the police to be prosecuted. You could also feel free to operate as a witness and give evidence against him, even though you have forgiven person A. The point is that in such a situation it would be the police or the lawyers who would be prosecuting person A, not you. Therefore, his case would be on their minds, occupying their thoughts and their feelings, not yours.

Having said all that, and provided you or the person you are helping want to do so, and feel able to do so, it is also perfectly possible to go further and to operate as per (a)–(d) above even though the wrongdoer is an unsaved unbeliever. That could then mean praying for person A, wishing him well, seeking his salvation and even asking Jesus not to punish him.

That is in many ways desirable, and will do you good, and help to heal your emotions and your spirit from the wrongs done to you. It is just that such things are not, strictly speaking, part of the definition of forgiving others at its most basic level, i.e. concerning the unsaved.

For example, in my own case which I spoke of earlier, where two former business partners wrongfully expelled me for exposing one of them in a theft and where they then stole my £250,000 capital in the firm, which would be worth a lot more than that now in real terms, I felt able to go beyond the bare definition of forgiving an unbeliever.

So, I did recuse myself, and I handed them over to Jesus to judge them. But I also went further and asked Him not to punish them eternally on my account and to allow them to be saved and thus to escape His eternal wrath. I was mindful of these verses:

<sup>14</sup> ***Bless those who persecute you; bless and do not curse.***  
***Romans 12:14 (NASB)***

<sup>16</sup> ***At my first defense no one took my part; all deserted me. May it not be charged against them!***  
***2 Timothy 4:16 (RSV)***

That said, I did ask God to expose their crimes, and to vindicate me, but to do so *only in this life, not in eternity*, and I truly prayed for them to be saved and become Christians. And I believe God

answered my prayer, at least the first part. That is because 13 years later I sold what had by then become a valuable law firm and retired, never to work again, and to be a full time Bible teacher.

However, the two of them met God's temporal judgment (i.e. in this life) because their law firm from which I had been expelled collapsed such that they lost everything, including what they had stolen from me. They also went into bankruptcy which was a serious problem at their age, as they were both a lot older than me and thus had no time to start all over again.

So, although God enabled me to go further than the basic definition of forgiveness for unbelievers, *that is not always required for everyone*. Therefore, you need not, and must not, put anyone under any pressure to go further or to do more than to simply recuse themselves, step aside, and transfer the case onto the 'list' of Judge Jesus. That alone will suffice to enable them to be set free and to enable you to cast out the demon(s) who came in via that route. But, above all, it is realistically achievable and the person will be capable of doing it.

**But what if the person is a fellow Christian, or claims to be, and has not necessarily sinned against us but owes us money?**

Let's now move to a much narrower context which precisely matches the parable Jesus told at Matthew 18:23-25 and also let's take it at a literal level, not metaphorically. What if the person we won't forgive is literally

- a) a member of our church
- b) and owes us money?

What should we do then? They haven't necessarily sinned against us or committed any crime, although they might have done if, for example they lied to us or borrowed the money with no intention of ever repaying it. But what if it is just a simple unpaid debt? Let's consider this troubling passage from 1 Corinthians:

*<sup>1</sup>When one of you has a grievance against another, does he dare go to law before the unrighteous instead of the saints? <sup>2</sup> Or do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases? <sup>3</sup> Do you not know that we are to judge angels? How much more, then, matters pertaining to this life! <sup>4</sup> So if you have such cases, why do you lay them before those who have no standing in the church? <sup>5</sup> I say this to your shame. Can it be that there is no one among you wise enough to settle a dispute between the brothers, <sup>6</sup> but brother goes to law against brother, and that before unbelievers? <sup>7</sup> To have lawsuits at all with one another is already a defeat for you. Why not rather suffer wrong? Why not rather be defrauded?*

*1 Corinthians 6:1-7 (ESV)*

In 1 Corinthians 6:1-7 Paul advocates taking disputes to the *local church* rather than going to Court. He speaks of getting a wise man in the church to settle the dispute like an arbitrator. And Jesus speaks of a similar procedure for dispute resolution *within churches* in the famous passage from Matthew 18:15-17 which I refer to as the "Matthew 18 procedure":

*<sup>15</sup> "Now if your brother sins, go and show him his fault in private; if he listens to you, you have gained your brother. <sup>16</sup> But if he does not listen to you, take one or two more with you, so that on the testimony of two or three witnesses every matter may be confirmed. <sup>17</sup> And if he refuses to listen*

***to them, tell it to the church; and if he refuses to listen even to the church, he is to be to you as a Gentile and a tax collector.***

***Matthew 18:15-17 (NASB)***

At first sight you might therefore conclude that every Christian who has any kind of financial dispute with a fellow member of a church should not go to see lawyers or the police but should take it to the local church to rule upon the dispute and decide between the parties. However, everything that Jesus and Paul said here was clearly based on the assumption that you and the other person:

- a) are both saved believers, i.e. genuine Christians
- b) you both belong to a local church which operates on biblical principles and has a biblical structure, i.e. meeting in a home with unpaid local elders in leadership, not in a big building with 500 members
- c) and that local church (a house church) is willing to administer the Matthew 18 procedure.

However, what are we to do if instead:

- a) the other party is not a genuine Christian but is just a nominal ‘churchgoer’ who is not saved and doesn’t believe the Bible
- b) our local church is not organised or structured on biblical home church lines but is instead a large, traditional, hierarchical, clergy led church based on the Roman Catholic model, as partially amended by the Reformation
- c) is not willing or equipped to administer the Matthew 18:15-17 procedure and would consider you crazy if you asked it to. Indeed, have you ever actually seen anybody resolve any dispute via your church? And can you even imagine what would be said to them if they asked it to do so?

The practical problem we face is that the whole Matthew 18:15-17 procedure pre-supposes a small group of seriously committed disciples meeting in a home, perhaps 10-30 of them, led by 2-3 elders such that everyone knows everyone and a dispute can easily be addressed, resolved and ruled upon by that whole group if need be.

But if you are part of a big traditional, hierarchical church led by a ‘clergyman’ with 100-500 members, or even 1,000 or more, how could that large group address a private dispute between A and B? It would be completely impractical and even unthinkable, which of course is why it never happens.

Being practical therefore, what can we do and what should we do if the Matthew 18:15-17 procedure is simply not on offer and nobody is willing to operate it? I remember a case that arose in a church I was part of in the 1990s and it had about 300 members. The Matthew 18:15-17 procedure had never been practised ever and was therefore effectively out of the question.

One day a generous but naïve Christian called Steve came to see me to say he had loaned money to a young woman to help pay for her wedding. She was not part of our church but attended another church. But now she was refusing to repay him and was even brass faced enough to point to 1 Corinthians 6:1-7 and tell him that the Bible forbids him to sue her!



She really said that and she fully intended to rely on his sincere observance of that passage as a basis for her being confident that she needn't repay him. It wasn't that she was unable to repay him. She just didn't want to and she thought the passage from 1 Corinthians gave her a 'get out'. Her brazen attitude astonished me. Indeed, I concluded from this that she was probably not a genuine Christian at all, but just a churchgoer.

However, I advised Steve to leave it to me. I then wrote to the brass faced young woman putting her right about how to interpret 1 Corinthians 6:1-7 and telling her I personally would sue her on Steve's behalf if she didn't repay him. And I said I would do it free of charge. I told her Steve might not feel comfortable about taking her to court himself but I felt very comfortable about it.

And it worked. She repaid him immediately, within 24 hours, despite having refused to do so the day before. That just illustrates what I mean when I say there are a lot of people in churches today, even the better churches, who are phoney and probably unsaved.

## **CHAPTER 6**

### **PREPARATION STAGE THREE – RENOUNCING FALSE RELIGION AND THE OCCULT AND BREAKING CURSES**

#### **What is the difference between ‘renouncing’ and repenting?**

We have looked at repenting of our sins and forgiving other people for their sins against us. So what is this third task? What does ‘renounce’ mean and how does it differ from repenting? We need to get this really clear because it does tend to confuse people. That in turn is mainly because this is rarely, if ever, preached on and is a topic most people have never even heard of.

Likewise, with the issue of curses, we will need to look at what they are, where they come from, what they do, why they matter and how to break free of them. Therefore, we need to get clear right at the outset what we are dealing with here and how these things affect people.

The essential point is that although most preachers never mention this topic either, the Bible refers on very many occasions to something called a “curse”. These affect us and blight our lives. Therefore, what we are mainly looking at in this chapter is how do we break free of the influence and effect of any curses which may be impacting our life or the life of the person we are seeking to help.

Curses affect people in all sorts of ways but one of those ways is they have the same effect as sin and unforgiveness have in that they can open up ‘doors’ for demons to enter us such that the demon may acquire the right to be inside us and to remain until it is cast out. That does not always happen. But it does happen in some cases and the person you are helping may be one such case so you need to be aware of this.

So, in addition to all the other harmful things a curse can cause, it is yet another way in which demons can gain access to our lives, and even into our body. Therefore, we need to look at how we can break these curses, cancel their effect, and close the ‘doors’ through which the demons have entered.

Surprisingly, the most common source of curses is God Himself. He has made it clear that various forms of sin, but in particular idolatry, false religion and the occult, will cause Him to **send curses** upon all those who do those forbidden things. In that case a curse is a particular type of consequence, or you might call it a judgment, which comes upon us here and now, blighting us in this life, not after our death.

Moreover, there is no reason to suppose that these curses only affect unbelievers and not Christians. The Bible never says that they don’t affect Christians but it does give many reasons to suppose they do. I believe they come upon anybody who acts in such a way as to cause God to curse them or who becomes subject to a curse for any number of reasons.

It could be due to curses made by servants of Satan or by parents/teachers/pastors, saying foolish things they ought not to say. Or it can even be self imposed curses where people speak negative words over themselves, with faith, and thereby curse themselves. We need to consider all these possibilities. At any rate, let us remember that the Bible never says anything to suggest that a genuine Christian can’t be subject to a curse.

**Get the person you are helping to renounce and break all curses which have arisen from any involvement in the occult, false religions, idolatry or otherwise.**

In one sense, this is an aspect of repentance because it does involve repenting of the grievous sin of engaging in the occult in any of its forms and also of false religion or idolatry. All of these involve worshipping, acknowledging, respecting or honouring a false god or idol. Of course, all those things are sins in themselves and need to be repented of.

But the key point for our purposes in this chapter is that any of these activities can also *open a person up to being cursed in various ways*. And that in turn potentially opens the door for a demon to enter them. So, it could be God's own curse sent upon us as a result of idolatry, or engaging in the occult or false religion. Alternatively, it could be the curses of *another person* who speaks things over someone, as when engaging in tarot or fortune telling or using Ouija boards.

Or it could be the cursing words of a *parent, pastor or teacher* telling you that "*You'll never amount to anything*" or some other such negative words. So, it is these curses of whatever type or origin that we are seeking to break, no matter how they arose or what wrongful activity led to them being created.

It can even be *self imposed curses* that a person speaks over themselves. The most obvious example of that would be the terrible curses men speak over themselves when they join the Freemasons, an occultic organisation, which requires new members to make blood curdling oaths to keep the secrets of Freemasonry or else have their tongues cut out etc.

But there are also other ways in which a self imposed curse can happen, such as when Rebecca, the mother of Jacob, spoke a curse over herself in Genesis 27 when she was urging Jacob to deceive Isaac and to obtain the birthright by deception. Jacob rightly feared that this deception could bring a curse upon him instead of a blessing. But Rebecca brushed his concern aside and said "*Let your curse be upon me*". In saying this she opened herself up to receive that curse and it came upon her instead of Jacob and blighted the rest of her life.

<sup>12</sup> *Perhaps my father will feel me, and I shall seem to be mocking him and bring a curse upon myself and not a blessing.* <sup>13</sup> *His mother said to him, "Let your curse be on me, my son; only obey my voice, and go, bring them to me."*

*Genesis 27:12-13 (ESV)*

We see an indication of the way Rebecca's life was subsequently blighted when she later expresses her unhappiness and even says "*I am tired of living*" or "*I loathe my life*" as the ESV puts it. That statement reflects her low mood which I suppose is at least partly due to how the curse has affected her. However, that very statement is also yet another self imposed curse in itself as she was effectively wishing to die and the demons do not need many invitations in order to bring that about.

<sup>46</sup> *Then Rebekah said to Isaac, "I loathe my life because of the Hittite women. If Jacob marries one of the Hittite women like these, one of the women of the land, what good will my life be to me?"*

*Genesis 27:46 (ESV)*

Let us look now at a different type of curse, *coming from God Himself*, but not on the basis of involvement in the occult, idolatry or false religion. This is a curse which God says He will send out "*like a flying scroll*" which is intended to pursue and punish *everyone who lies or steals*.

That potentially includes just about everyone so this is a curse we need to take very seriously indeed, not only for its importance in itself, but also for what it tells us in general about how curses operate when they come from God Himself, as this curse plainly does:

*<sup>1</sup>Then I raised my eyes again and looked, and behold, there was a flying scroll. <sup>2</sup>And he said to me, "What do you see?" And I said, "I see a flying scroll; its length is twenty cubits, and its width ten cubits." <sup>3</sup>Then he said to me, "This is the curse that is going forth over the face of the entire land; everyone who steals certainly will be purged away according to the writing on one side, and everyone who swears falsely will be purged away according to the writing on the other side. <sup>4</sup>I will make it go forth," declares the Lord of armies, "and it will enter the house of the thief and the house of the one who swears falsely by My name; and it will spend the night within that house and destroy it with its timber and stones."*

*Zechariah 5:1-4 (NASB)*

I suggest you reflect on this little known passage. It is hardly ever preached on, probably because it makes people feel uncomfortable, including preachers. Therefore, pause for a moment and reflect on this image of a curse *pursuing* everyone who lies and steals like a heat seeking missile following an aircraft. Imagine it going after a person, even entering their house, and bringing judgment upon them no matter where they go.

This passage from Zechariah prevents anyone saying curses don't exist or that God would never create them or direct them at anyone. He plainly does and it is undeniable. So, instead of denying it, ignoring it, or pretending it could never happen, we would be much better off if we faced up to this issue and reflected on what to do about it.

Moreover, there is no reason to suppose it is limited only to those who lie or steal. I fully expect the same consequences to occur in the case of those who commit any other types of sin. At the very least, I would see that in general as being part of the outworking of the wider law of sowing and reaping, whereby we all reap what we have sowed.

Therefore, even though God has not chosen to list all sorts of sins and specify what curses will follow from committing each of them, as He did within the Law of Moses (which has now ended) it is reasonable to suppose that He will react to other sins in the same or a similar way as with lying and stealing. Indeed, it would be strange if He didn't.

I have a section on curses and witchcraft at the end of my Book 6 on "*How to Identify and Handle Wicked People*". Rather than repeat all that material here, please refer to my Book 6. However, let us look briefly here at what curses are, how they operate, who creates them, and how they come into existence. There are actually many different forms and sources of curses so we will give some examples and seek to define them.

I would define a curse at its simplest, most basic level, as "***a word spoken in faith, whether by God, other people, servants of Satan, parents, pastors, teachers or the person themselves, which has power to bring about a negative result via the spiritual realm and which then impacts the life of the person***".

You may be familiar with how prayers or proclamations spoken in faith are powerful. I say quite a lot about it in chapter 8 of my Book 7, so please refer to that. Much is promised to those who speak

positive, biblical, godly words into the heavenly places which are based on faith, just as it is promised to those who pray prayers of supplication which are filled with faith.

That said, although proclamation is a valid, authentic, biblical practice, and an essential one, every genuine thing can be counterfeited and perverted to create a false version of it. Therefore, there are people who twist this practice to create a false, unbiblical version of it.

Even the best of things can be exaggerated or wrongly defined as with the “*word of faith*” movement and the “*prosperity gospel*” whereby people seek to ‘visualise’ money and “*name it and claim it*”. Let me be clear, I am *not advocating any of that* heretical, worldly teaching. I consider such teaching to be witchcraft, not Christianity. I therefore believe those prosperity type teachings with their unhealthy focus on money to be unbiblical and carnal.

Therefore, that sort of thing is *not what I am talking about here* when I speak of proclaiming God’s Word into the heavenly places with faith, i.e. genuine, biblically based, God given faith. I do not mean the sort of junk the ‘money preachers’ are teaching, i.e. men like Creflo Dollar. They should all be avoided like the plague, as should their money obsessed teaching.

My point is that although there is a perverted, unbiblical counterfeit, *there is also a genuine godly, biblical way* in which we can declare, proclaim and confess God’s Word with faith. I discuss this in my four audio talks on “Proclamation”. To ‘confess’ means “*to say the same as*”. Therefore, when we ‘confess’ God’s Word over a person or a situation we are seeking to say the same as God says about it.

That is why it has such power, because what you are saying is in line with God’s Word and therefore is *in accordance with His will*. That is crucially important because it is one of the qualifying conditions Jesus spoke of for getting our prayers answered, as well as being the basis for proclamation to be effective.

However, there is also another side to that coin, whereby *a curse can also be spoken in faith*, i.e. with a confident expectation of it coming to pass. It is that which I am warning against. I am also seeking to explain how to break such curses over your life and over the life of the person to whom you are ministering deliverance.

An example which immediately springs to mind of just one way in which a curse can arise is a young man I know who went on a missions trip to do evangelism on a remote Scottish island. The trip was organised by a Pentecostal group which, wrongly in my view, did not agree with the drinking of any alcohol. So that was prohibited for everyone on the trip.

Nevertheless, while on the trip this young man went out to the pub in the evenings in blatant defiance of the leaders. In my view, he thereby exposed himself to danger of demonic attack by taking himself outside the ‘umbrella’ of protection given by the leaders of the group. At any rate, later in that trip he came across a practising witch who strongly objected to the group being on the island.

So, she approached the group and then turned and spoke to this young man directly, singling him out, and speaking a curse over him. I suspect the demon within her told her that he was spiritually vulnerable and would be the best target. *Two days later* he had a severe epileptic fit and has had them ever since, and they do not respond to medication.

At any rate, medicine does not stop it happening. That itself is significant because epilepsy can be caused by organic, medical, physical factors, in which case it responds well to medical treatment. But some epilepsy never responds to any medicine and I believe such cases are highly likely to be of demonic origin.

That was certainly the view of the late Derek Prince and I think he was right on that point. At any rate, I believe this particular young man's epilepsy was undoubtedly of demonic origin and that it originated with the curse spoken over him by that witch. She wasn't playing games. She meant every word she said and she knew she had real power.

That young man, who is now a middle aged man, had his whole life and career blighted by epilepsy and he was never set free from it or delivered from the demon which was causing it. That is not because the ministry of deliverance failed or was ineffective. It was because *he never sought it*. He always treated it as a purely medical issue and would not address the spiritual dimension to it.

So, let's examine what happened and where he went wrong both before and afterwards:

- a) regardless of whether they were right or wrong, he defied the leaders of the mission trip by going out drinking, contrary to their wishes and in breach of his agreement with them on joining the trip
- b) even before that, he had also ignored the advice of his own church leader who had a very uneasy feeling about him going on this trip and had urged him not to go. So, he ignored his own pastor, who, in my view, had obviously received a warning from the LORD intended for his benefit.
- c) When the witch cursed him he just laughed it off and did not take it seriously. Neither did he reject it and revoke her words in Jesus' name or plead the protection of the blood of Jesus Christ over himself. He did not even seek advice and prayer from others on the trip.
- d) Subsequently, after the epileptic fits began, and even after they did not respond to any medication, he still never dealt with any of this, never repented, never revoked the curse, and never sought deliverance.

Imagine, therefore that you were ministering now to that man and you wanted to prepare him for deliverance. Can you see how, in addition to dealing with repentance, you would also need to advise him to deal now, albeit very belatedly, with what happened on that trip, what was spoken over him, and what he subsequently failed to do about it?

So, you would lead him in repenting of his defiance and rebellion against the group's alcohol rules, and also for ignoring his pastor's advice and warning. But then you would also need to address the curse itself. My advice would be to do that by getting him to speak a bold proclamation out loud, for himself, into the heavenly places, with a clear understanding of his objective, and a genuine faith in God's power to break the curse.

In making this proclamation, he would not be praying to God. He would be addressing "the heavenly places" which I discussed in Book 7 and which I likened to making a speech in the House of Commons, albeit that the 'audience' is made up of Jesus, all the angels and arch angels, the Church and all the demons too.

So, it is not a prayer of request. Indeed, it is not a prayer at all. It is a declaration or announcement made in a bold, assertive manner to the entire angelic and demonic realms within the “heavenly places”. He could therefore say something along these lines:

*“In the name of Jesus Christ and by the authority vested in me as His disciple, and His ambassador, I hereby revoke and cancel the cursing words spoken over me that day by that witch and, by the power of the blood of Jesus Christ, who became a curse for us on the cross, I now take authority in Jesus’ name and break the power of those cursing words and all the effect they have had upon me”.*

The point is it was the witch’s curse that gave the demon the right to enter, and to do harm. Therefore, it makes sense that before you command the demon to depart, the person should first break and cancel the curse itself by making a declaration in those terms to the heavenly places. Then the demon’s legal right to be there, or his “tenancy agreement” as we might put it, is revoked.

You might be wondering why I suggest the person himself should be the one to break the curse rather than you doing it for him, by making a proclamation on his behalf. My answer would be that it is more effective that way, unless you are dealing with a small child.

It was the person himself who allowed the curse to be made and it was his own actions and words or his own failure to act or speak, which allowed the curse to form, to attach and to take effect. But also, getting the person involved in acting on his own behalf in this way, rather than you doing it all for him, helps him to see the reality and gravity of what he did and to take it more seriously.

What about other types of curses? Probably the most common are the *curses that come from God Himself* where people engage in the occult, idolatry or false religion, or indeed lying and stealing as we saw earlier. God has made clear that anyone who does those things *will come under His curse*. That amounts to receiving His opposition, losing His protection, and even to demons being given permission to harass and afflict the person.

Therefore, get the person to think back carefully and make a list of every form of occultic activity, idolatry or false religion they have ever been involved in – even if it was decades ago, and even if it was done *to* them or *for* them, by their parents or others rather than done *by* them. Get them also to frankly address the issue of their own honesty, or lack of it.

So, the list could include things like tarot, Ouija boards, horoscopes, fortune telling, tea leaves, going to mediums or psychics, spiritualism, palm reading, voodoo, witchcraft, wicca, yoga, astrology, acupuncture, reiki and many more such things. But it could also involve false religions and cults such as the Mormons, Jehovah’s Witnesses, Moonies, Scientology, Christian Science etc *but also Roman Catholicism*.

That last one, Roman Catholicism, may surprise you but it is actually a huge false religion based on a mixture of paganism with elements of Christianity. It is also heavily involved in various forms of idolatry such as the worship of Mary, praying to Mary, praying to saints, reliance on relics such as bones or pieces of wood alleged to be from the cross, and things like “holy water”. It involves even the worship of the host i.e. the bread (but also the wine) which are regarded as being the real body and blood of Jesus Christ, which is plainly false and unbiblical.

There is also of course Islam, Hinduism, Sikhism, Buddhism and so on. I would also add believing in the heresy of evolution. So, whatever cult, false religion or occult activity they were involved in, and

however long ago it was, it is possible the person is still affected by the demons that gained entry to their life through the curses that came upon them by getting involved in the various things God has forbidden and which He has said will result in His curse.

For example, we see from Paul's letter to the Romans that people who deny God as Creator and believe instead in evolution, or attribute the universe to some "cosmic power" or even treat the universe as if it had a mind and purposes of its own, will be "*handed over*" by God. That basically means that God removes His 'umbrella' of protection and abandons the person to face demonic attack on their own, without His help. That in itself is a curse and Paul specifies that one of the things it will lead to is *homosexuality*.

Does that ring any bells for you? Until the 19<sup>th</sup> century virtually everyone accepted that God created everything. They believed that even if they were not Christians as they could see that it was completely obvious. However, in the 20<sup>th</sup> century billions of people began to believe in evolution. Therefore now, in the 21<sup>st</sup> century, there is an epidemic of homosexuality, transgenderism, paedophilia and gender confusion.

There is also the blind alley of feminism with women resenting and even hating men while simultaneously trying to look like them, plus various other forms of rebellion and perversion, including covering the body with tattoos. Here Paul sets out the root cause of the problem which is worshipping the *creation* instead of the *Creator*. And this applies today just as much as it did when Paul said it:

***<sup>20</sup> For since the creation of the world His invisible attributes, that is, His eternal power and divine nature, have been clearly perceived, being understood by what has been made, so that they are without excuse. <sup>21</sup> For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their reasonings, and their senseless hearts were darkened. <sup>22</sup> Claiming to be wise, they became fools, <sup>23</sup> and they exchanged the glory of the incorruptible God for an image in the form of corruptible mankind, of birds, four-footed animals, and crawling creatures.***

***Romans 1:20-23 (NASB)***

Then Paul shows the main consequences of that idolatry and of the rejection of God as Creator, i.e. a curse in the form of an increase in homosexuality, which is exactly what we have seen:

***<sup>24</sup> Therefore God gave them up to vile impurity in the lusts of their hearts, so that their bodies would be dishonored among them. <sup>25</sup> For they exchanged the truth of God for falsehood, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.***

***<sup>26</sup> For this reason God gave them over to degrading passions; for their women exchanged natural relations for that which is contrary to nature' <sup>27</sup> and likewise the men, too, abandoned natural relations with women and burned in their desire toward one another, males with males committing shameful acts and receiving in their own persons the due penalty of their error.***

***Romans 1:24-27 (NASB)***

Paul then explains how God "*hands them over*" as the RSV says, or "*gave them over*" as the NASB puts it. It means He withdraws His protection and allows the person to sink ever deeper into ignorance, deception, sin and foolishness such that they are eventually lost and destroyed. What else would you call that but a curse? And whom else could you say is doing it other than God Himself?



<sup>28</sup> *And just as they did not see fit to acknowledge God, God gave them up to a depraved mind, to do those things that are not proper,* <sup>29</sup> *people having been filled with all unrighteousness, wickedness, greed, and evil; full of envy, murder, strife, deceit, and malice; they are gossips,* <sup>30</sup> *slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents,* <sup>31</sup> *without understanding, untrustworthy, unfeeling, and unmerciful;* <sup>32</sup> *and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also approve of those who practice them.*

*Romans 1:28-32 (NASB)*

Accordingly, whatever it is that they have done, or been involved in, or that has been done to them by others, you now need to get the person you are helping to see the real meaning and significance of it, and why it matters. Then show them how to pray a *prayer of confession of sin* whereby they repent of having done those things or having been involved in those forbidden activities.

Remember, when they do this it is not a proclamation and they are not addressing the heavenly places. This is a prayer and *they are addressing God the Father, not the heavenly places*. So, when they later switch into proclamation, remind them who it is they are now speaking to and what mode of speech they need to be in.

In addition to their proclamation, they should also ask God to forgive them and *ask Him* to cancel any curses that came as a result of those things. That is a prayer of *supplication* which means *asking God to do things*, and that too is perfectly valid as a *part* of what needs to be done. But it is not *all* of what needs to be done.

Having made those supplicatory prayers, they also need to make a *proclamation or declaration* of their own, into the heavenly places, based on exercising their own authority as a Christian. That means they themselves need to speak out loud, addressing the heavenly places, to renounce what they did or said or got involved in or what was done to them or spoken over them by someone else.

In addition, they must also *revoke* all unbiblical or sinful promises, agreements or oaths they made and any foolish or occultic words they uttered while they were involved in that cult, false religion or occult practice.

This announcement whereby they revoke all such promises, oaths, agreements etc is a proclamation and is addressed to the heavenly places. So, in saying those things they need to switch to proclamation mode as if they were addressing the House of Commons or the US House of Representatives.

Therefore, they have not only *asked God to break these curses* in response to supplicatory prayer. They are also renouncing and revoking the things they said or did and also breaking the curses that came upon them as a result. And they are doing this part of it *for themselves* by the power of proclamation, using the authority which is granted to every genuine disciple of Jesus Christ.

But it isn't just about the renouncing or revoking of *words or oaths*. They may also need to renounce and revoke *actions and deeds*, such as their getting baptised into the Mormon cult or joining the Freemasons, or playing Ouija or going to see a medium, or allowing themselves to be hypnotised, and so on. Again, once they have repented of this to God the father, they then need to switch over to proclamation mode to declare into the heavenly places their renunciation and revocation of all those actions or deeds and to cancel their effect.

Alternatively, in the case of past involvement in Roman Catholicism, the person's *prayer, whereby they confess their sin and then the prayer of supplication* whereby they ask God to help them, might be something like what is set out below. I am using Catholicism as an example because it is one of the biggest false religions you are likely to come across. But the prayers and proclamations below can be adjusted to suit any other cult or false religion a person might have been involved in:

### **An example of a prayer of confession of sin and supplication**

*“LORD, I admit to you now that I have sinned against you by being involved in the Catholic church and I confess that I sinned by worshipping Mary, praying to her, and praying to the saints when I should only ever have prayed to you. I also confess that I have worshipped the bread and the wine as well as getting involved in pagan activities and beliefs, such as where I recognised “priests” who are based on pagan priests and do not appear in the New Testament. Please forgive me for all these things and anything else I did while a Catholic that was false and unbiblical. Also, please cleanse me from the consequences of it and break any curses that came upon me as a result.”*

Then, having made their prayer of confession of sin and supplication, the person can proceed to make their own *proclamation or declaration*, which is also needed. This involves them changing their mode of speech and speaking into the heavenly places using the authority vested in every genuine Christian. It might be along these lines:

### **An example of a proclamation renouncing past involvement in Roman Catholicism**

*“By the authority vested in me as a Christian and as an ambassador of Christ, and in reliance upon the blood of Jesus Christ and in His holy name, I hereby renounce all my past involvement in Roman Catholicism (or whatever other thing it was) and I revoke all oaths I made and all promises and statements I made which were unbiblical, occultic, false or pagan. (Ideally make a list and specify them if you can.) I also renounce the worship of Mary or saints, or the bread or the wine and any reliance on relics, holy water, scapulars, rosary beads or any other false and unbiblical practices. In the name of Jesus, and using the authority He has given to me as a disciple, a fellow heir and an adopted son, I break the power of all those occultic things in my life and cancel their effect and also any curses that came upon me as a result of what I did and said”.*

As you can see, I like to be as thorough as possible and to cover everything the person can think of. It is important for the person to confess what they did and ask God to break the curses and set them free. That is supplication and is perfectly valid, but I believe we should also *tackle it ourselves as well, i.e. by proclamation*.

In the series of four audio talks I did on proclamation I explain in detail what it is, how it differs from supplicatory prayer, and why it is needed *in addition to praying to God*, not as an alternative. The point is that a prayer of supplication involves *you asking God to do something*. Therefore, it involves *you speaking to God*.

Proclamation is different. It is about you taking up *your position of authority* as a Christian, as an ambassador of Christ and as a warrior in His service, clad in the Ephesians 6 armour of God. You then *say these things boldly for yourself*, with faith and power as an announcement which you are making to the heavenly places.

In proclaiming you are not speaking to God. *You are speaking to the whole spiritual realm, and also to your circumstances and even to yourself.* So, while engaged in proclamation, you are *not asking but telling.* *You are not making requests but making announcements and even giving commands.*

By the way, please see what I say about how and when we can even give commands on God's behalf. I speak of this in chapter 8 of my Book 7 and I would urge you to look at it and at the examples I give from my own life. Both supplicatory prayer to God and proclamation using your own authority are valid and both are needed. Sadly, very few Christians know what proclamation is or how it differs from supplicatory prayer and even fewer engage in it. Let that not be true of you.

## **CHAPTER 7**

### **GETTING YOURSELF READY TO CAST THE DEMON OUT**

#### **Finally getting started with deliverance once all the preparation of the person has been done**

When you feel satisfied that the person is truly saved and has cooperated with all the preparatory stages they need to go through, such that they have genuinely repented, forgiven other people, renounced the occult, idolatry and false religion and sought to break the curses over their life, then you are ready to meet up to cast the demon(s) out.

Therefore, arrange a meeting in a quiet, comfortable, private room such as a living room where you can have peace and privacy and where you won't be overheard. It is important as well, unless you are very experienced and mature, or if it is an emergency, to get at least one other person to join with you. Indeed, I would say it is virtually essential because deliverance can take hours and be very exhausting and you need someone to take over the job while you take a break.

They can also give you prayer support and possibly physical support and protection as well in case things get nasty, which they can sometimes do. However, the situation need not get out of control if you handle things in the right way. Certainly, it is not something to be afraid of, if you act sensibly and remain biblical in what you do and say.

The demons would like you to fear them. That would suit their purposes perfectly. Therefore, don't cooperate with that wish. Just refuse to be afraid, or at least refuse to act on your fears. Therefore, carry on doing what needs to be done while still being afraid. That is often the only way to overcome fear.

That said, it is wise to choose a room which doesn't contain any knives or other things that could be thrown or used as weapons. So check the room first and remove anything that could be used by the person if they were to 'manifest' or become enraged or violent. There is no lack of faith involved in taking such sensible precautions.

If the person seeking deliverance is male then it would be alright to have just men present. But if it's a woman it is essential to have at least one, preferably two, women as well assisting you, praying for you, giving advice and also operating as chaperones. A chaperone is needed not only to safeguard the person you are ministering to but also to protect you from false allegations of abuse or misconduct afterwards.

Remember, demonised people have demons inside them and are therefore inherently unpredictable and deceitful. Therefore, if things don't go well and the person becomes hostile, because the demons haven't left, you can quickly become the target not only for possible violence but also for lies to be told about you. So you absolutely must have one or more female witnesses present if ministering to a female.

By the way, I was asked whether it is possible for women to carry out deliverance ministry on their own with no men present, i.e. when they are dealing only with women. I see no reason why they should not. When Jesus sent out the 12 apostles and then the 70 disciples they were all men, but that does not, in itself, mean that women can't engage in this ministry.

Remember, in Mark 16 when Jesus spoke of what His followers would do, including casting out demons, He only spoke of “...*those who believe*...” and did not specify that they must be male. So, although a woman cannot lead a church, or have authority to teach men, I see no reason why she can’t exercise the authority to cast out demons, *provided she is dealing only with women*.

### **Make sure the person actually wants to be delivered**

If the deliverance is going to be successful it is essential that the person you are seeking to help *actually wants to be delivered*. That may sound like an odd thing to say, as you might assume that every demonised person obviously wants to be set free of the demons and to have them cast out. But I don’t believe that is so. At least it has not been the case in my experience.

Very often they do *not* want the demons to go, even if they don’t say that explicitly in so many words. You can discern this from their attitude, their lack of interest, and their unwillingness to take all the preparatory steps, or even to meet with you at all. Basically, your enthusiasm to help them may greatly exceed their enthusiasm, or even willingness, to be helped. That may seem odd to you, but it is often the case.

It is rather like the position with battered wives who have been beaten by their husband. When I was a brand new police officer I was advised by my tutor constable to beware of doing the paperwork too soon in the case of a wife complaining about her husband. He said that on the Saturday night when she gets hit by her drunken husband she is motivated to report it and he then gets arrested and spends the night in the cells.

But on the Sunday or Monday morning, she will tell you she no longer wants to prosecute. Therefore, any paperwork you have done will not be used. You might wonder why these women don’t want to prosecute their abusive husbands, but they have all sorts of reasons. Some are passive. Some are afraid. Some believe the husband’s promise not to do it again. And so on.

The point is when you are dealing with demonised people you will find many of them will resist you. They will also avoid dealing with issues, create delays, have all sorts of doubts as to whether there really is a demon, or just prefer to keep things as they are. So don’t be surprised when this happens.

Remember the person currently has one or more demons inside them and those demons will be working overtime to persuade them not to cooperate with you, or to delay things, or even to become hostile towards you. This is all very common. Indeed, it is the norm and you should be ready for it.

You should also be fully expecting the person to hear thoughts in their head, which they assume to be their own thoughts, which are hostile, critical or accusing towards you. It is a standard tactic on the demon’s part to get the person *to distrust you*, to be suspicious of you or to believe you have wronged them or insulted them or are seeking to exploit or control them and so on.

The demons will seek to accuse you of anything they possibly can and will work hard to try to get the person to believe it so they cease to cooperate with the deliverance ministry. It is the oldest trick in the book, but it often works and the demons know that better than anyone. So anticipate dirty tricks and fully expect the person to hear lies in their head about you and also about themselves.

I can think of one lady, “Tania” who said during the deliverance time, and in a deep man’s voice “*I hate you*” and she looked at me with hostility as the demon said this through her. I just commanded

the demon to be silent, which it did immediately. But I still couldn't get Tania to want to continue or to cooperate with me after that. The demon had successfully influenced her and won her over and I couldn't win her back.

In another case, the person to whom I was ministering, with whom I had been on very close and friendly terms for a long time suddenly looked puzzled. It was as if she was surprised and confused by her own feelings and by what she was suddenly hearing in her head, which she took to be her own thoughts. She then said with a puzzled, surprised tone of voice, "*I'm feeling that I don't like you*".

This was said to me by a person who had been a close friend, as had her husband, and she was puzzled because she had never felt or thought that before. It was a brand new idea which the demon had planted into her mind. By way of background, let me add that she and her husband had been planning to start a business together based on providing a professional service she was qualified to give.

They had asked me for advice on setting up their business, given my own legal and business background. I had advised them that she should focus on providing the service, not on running the business, because she lacked commercial acumen and experience. I said her husband, who was an accountant, would be better suited to do the commercial work, i.e. running the business side of things. On the whole, I think I was only stating the obvious.

But when some days later we met to seek to get her delivered, she suddenly remembered this advice and formed the view that I was "*taking her husband's side*" concerning the business and she resented that. Of course, it wasn't her own thought. The demon had planted the thought in her mind and had also tried hard to stir up a sense of resentment in her emotions. Remember, demons are not only capable of whispering into your mind with thoughts. They can do the same with your emotions to influence your feelings.

It was an absurd demonic lie and it had nothing at all to do with whether she ought to let me help her to get delivered. It was just a device to create suspicion, resentment and ill will. But the point is it worked because she believed it. Therefore, she did not meet with me again. That lie was all it took to alienate her against me and the deliverance process ended there.

Then, within a short time, she and her husband left our church and we never saw them again after that. I had done nothing wrong but, yet again, a demon had succeeded in speaking into a person's mind (and their emotions) and turning them against me with skilfully told lies, getting them to distrust and resent me, and to refuse to cooperate with their deliverance.

Actually, my advice about their proposed business was sound and if I had not been seeking to help her to get rid of the demons she would have agreed with it because it was true that she had zero commercial expertise whereas her husband had plenty. She knew that perfectly well from the outset. But it suited the demon's purposes to seize upon that advice and twist it with skilful deception to create an imaginary sense of grievance.

And all this this happened even though various manifestations during the meeting had made it as clear as crystal that there was a demon inside her, just as I had told her. Nevertheless, she still did not attribute it to the demon. Instead she just felt this sudden surge of inexplicable hostility towards me, for the first time ever. Initially she didn't even know why she felt that until the demon planted the

idea, a short time later, that I had been on her husband's "side" rather than hers. That then justified the hostility and made sure she cancelled the deliverance meeting.

I regret to have to say this kind of deception and sabotage is normal, so much so that it may be wise to warn the person of it in advance. Tell them that such negative, accusing, suspicious thoughts are likely to be whispered into their minds and emotions as if they were their own thoughts and feelings.

That warning might help, though it is very possible they will still believe the demon instead of you, as I have found a number of times. They are just so used to believing what they assume to be their own thoughts and feelings they can't stop, even if you warn them. The habit is just too ingrained in many people.

Remember, the demon has the great advantage of being hidden. He is also able to speak into their mind using their *own voice*, such that it seems to be the person's *own thought*. That is very often a trump card because for most people their default setting is that any thought or feeling of their own is automatically assumed to be right whereas anything said by others, including you, is to be doubted.

### **Don't try to persuade people to get deliverance**

One thing we must *not* do is to persuade people to be delivered. At least, don't go beyond simply telling them that they need it. If they aren't interested, or don't want to repent or forgive others, or if they can't be bothered to make the time to meet up with you, or they don't want to renounce things, or change their sinful lifestyle, or if they make light of it, or seem hostile to the idea, then I would back off.

The demon will use your persistent "badgering" as a basis for accusing you of seeking to control them or to say that you are being critical of them, and so on. If you persist in seeking to persuade them of their need for deliverance where they can't already see it for themselves, it is only likely to make them disrespect you for trying too hard and it will antagonise them and increase their suspicion of you and your motives.

With such people I would just concentrate on preaching the Gospel i.e. getting them to see their need for repentance and even for salvation, because, as we saw, there is a distinct possibility that they are not saved at all. Indeed, I think there are millions of people in churches who are unsaved and were never truly converted at all.

Alternatively, it is also possible that they could be saved, barely, and yet be immature, uninformed, carnal, and demonised. In today's worldly, apostate churches it can be very hard to tell the difference between the saved and the unsaved because repentance is no longer focused on, or even mentioned, in many churches and neither is discipleship.

Sadly, many of the people you are seeking to help don't understand even the basics of Christianity and are not able to speak the same 'language' as you or to grasp what you are saying. They don't even understand the words you use because they don't know the Bible and are not on your 'wavelength'.

Therefore, as we saw, you could easily be dealing with a person who isn't even saved to begin with. If so, you will get nowhere trying to help them get delivered of their demons and you will only be

wasting your time and energy and exhausting yourself. I have learned over the years only to attempt deliverance ministry with people who are:

- a) sincere in their faith – *and genuinely converted*
- b) *motivated* to change their sinful lifestyle
- c) *aware that they have demons* – i.e. they aren't denying it or ridiculing the idea
- d) genuinely wanting to *get rid* of the demons
- e) *willing* to “repent, forgive and renounce”
- f) willing, indeed *eager, to meet up* with you

If you can't put a tick in the box for **all of these things** you are very unlikely to succeed in casting out the demons and the person will just waste your time. Indeed, with such a person who doesn't want what you are offering or who doesn't believe in deliverance, or isn't willing to do what is needed, you are likely to be what Jesus called “*a prophet without honour*”.

You may recall that that is exactly what Jesus was when He was trying to preach and teach in His home town of Nazareth. Because the people knew Him as a carpenter/builder and, before that, as just a local schoolboy, they had no respect for Him and therefore didn't believe in Him, or His abilities, or show Him any honour. That is more significant than it might appear at first sight because, as Jesus found in Nazareth, even He was unable to do any “*mighty work*” there.

*<sup>1</sup> He went away from there and came to his own country; and his disciples followed him. <sup>2</sup> And on the sabbath he began to teach in the synagogue; and many who heard him were astonished, saying, “Where did this man get all this? What is the wisdom given to him? What mighty works are wrought by his hands! <sup>3</sup> Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon, and are not his sisters here with us?” And they took offense at him. <sup>4</sup> And Jesus said to them, “A prophet is not without honor, except in his own country, and among his own kin, and in his own house.” <sup>5</sup> And he could do no mighty work there, except that he laid his hands upon a few sick people and healed them. <sup>6</sup> And he marveled because of their unbelief.*

*And he went about among the villages teaching.*

*Mark 6:1-6 (RSV)*

I will return to this theme again in a later chapter with an example of a man I was unable to help because he was the husband of a distant relative. The relationship, distant though it was, created in him a lack of respect for me, rendering me a prophet without honour. And, just like Jesus, I was unable to cast the demons out of him, even though they manifested clearly when I commanded them to go.

I reluctantly had to advise him therefore to seek help from another person. So, be aware of this problem as it is more common than you might imagine given that it is likely that the people you come across are likely to be family members, or friends, or members of your church, all of whom are likely candidates to regard you as a prophet without honour.

Indeed, when that first happened to me it caused me to review my thoughts on the idea of using visiting ministries to do the deliverance. There is the disadvantage that they don't know the person and won't be around for long to help with ongoing problems or demons which return. But, on the



other hand, because they aren't known, neither will they be regarded by the people as prophets without honour. So, there are arguments both ways.

You might ask why Jesus, when not in Nazareth, didn't seem to have this problem of unrepentant, unbelieving people who didn't want to get rid of their demons. But the spiritual climate in first century Israel was utterly different from what we face now in the apostate West in the 21<sup>st</sup> century.

We live in a spiritual desert where "the heavens are brass" and even "churchgoers" don't believe the Bible, or know what it says, let alone the wider population. Also, repentance is now an extremely scarce commodity. By contrast, Jesus walked into villages which had perhaps 20, 50, 100 or more sincere people who had already heard John the Baptist and had earnestly repented.

So, they were "ripe for harvesting" when it came to getting them delivered. It is like the difference between a farmer's field in January, when nothing is growing and in August when the wheat is golden and ready to cut. Therefore, you must have regard to the time and place you live in, the spiritual climate you face, and the condition of people's hearts and minds.

If you don't see that, and aren't realistic about it, such that you imagine you are living in first century Israel or even that this is the year AD 1870, with an overwhelmingly Christian population, you are likely to become discouraged. You may then blame yourself for the lack of success.

So, be on the lookout for sincere, penitent, motivated people who take their situation seriously, want to become mature disciples, and genuinely want your help. They are rare, but they are the people God wants you to work with because they are the only ones who can be helped.

As stated above, don't try to persuade people to receive your help as it will only cause them to despise you and make you a "prophet without honour" in their eyes. Quite apart from demonic deception, there is something in human nature which causes people to despise and suspect anyone who is too eager to help. You therefore have to wait for the person to want your help and to ask you for it instead of you foisting it upon him uninvited.

However, let's imagine that, against all the odds, you have come into contact with such a person who is sincere, truly wants your help and is asking for it, despite the UK, and even the USA, being a spiritual desert in comparison with how they used to be. Or, perhaps you live elsewhere in the world, where the heavens are not brass and where there is a far greater openness to the Gospel and the Bible, for example Brazil or South Korea or Argentina.

If so, what do you do now? How do you get down to the practical business of casting out the person's demons? Let's start now to look in the rest of this chapter and the next two chapters at what you actually need to do, and how to do it, and also at exactly what your authority is.

**First, become very clear in your own mind as to what your authority is and exactly what you do, and do not, have the right to command demons to do**

Unless you get it really clear in your mind as to what you can and can't do, and where exactly are the boundaries of your authority over demons, you will never be relaxed or confident. If so, you are likely to be anxious and "on edge" and to get "caught in the headlights". You may panic or get tongue tied or stuck as to what to do next when the demons resist you, or manifest in strange ways, or refuse to leave.

It is at such times that you need to know very clearly what you have authority to say and do and what commands you are entitled to give, so you can operate decisively and immediately with confidence and faith. It is rather like how I felt when I first put on a police uniform at the age of 21 and especially when I first wore it in public, on the streets, and dealt with real members of the public rather than just being at the Regional Training Centre.

I felt a sense of “imposter syndrome”, as all brand new constables do, and that I was just dressed up as an officer but didn’t truly feel in my heart that I was one. That problem soon disappeared however when I started to get into the job and found that people obeyed me when I spoke and even heavy lorries (trucks) immediately stopped when I raised my arm to them.

So, I grew in confidence in the police and became very conscious of who and what I was as a ‘constable’, as opposed to an ordinary citizen. I came to know exactly what my powers were - and weren’t. Therefore, I knew when I did and did not have a power of arrest, or to enter premises, or to stop and search someone, or to demand a breath test etc.

It was by having a very clear and definite knowledge of my powers that I became able to function decisively and professionally. I believe it is similar when it comes to knowing your authority as a Christian, i.e. *really knowing it* and believing it, so as to be able to exert that authority *with a confident expectation of being obeyed*.

I possibly have an advantage over some people in terms of feeling confident and being able to believe that I have authority. Firstly, I am naturally confident by my nature. Also, my working life as a policeman, then a lawyer, and also as a business owner and employer, developed my confidence further and made wielding authority and giving orders seem normal to me. I realise not everyone is like that in their nature or in their background or experience.

However, even if you are generally timid, have never employed anyone or led a team or run a business or been in charge of a project, you can still learn to be confident and train yourself to believe you have authority and to act upon it. It will just take you longer than it might take other people. But it can be done – if you want it to be and if you are determined to obey God’s Word, take His promises seriously and help His people to be set free.

Let’s look first at what the Bible says about the level of authority given to the 12 apostles, then to the 70 disciples, and subsequently to all believers from the first century to the 21<sup>st</sup> century. Then let’s look at whether we today have the same authority they had *in this specific regard* or whether our authority to cast out demons is different from, or less than, what the 12 and the 70 were authorised to do. The first passage where authority to cast out demons is referred to is in relation to the 12 apostles:

***<sup>14</sup> And He appointed twelve, so that they would be with Him and that He could send them out to preach, <sup>15</sup> and to have authority to cast out the demons.***

***Mark 3:14-15 (NASB)***

***<sup>1</sup>Now He called the twelve together and gave them power and authority over all the demons, and the power to heal diseases.***

***Luke 9:1 (NASB)***

Subsequently, Jesus also appointed and sent out the 70 disciples in addition to the 12 apostles and it would seem He gave them the same authority to cast out demons as the 12 had. This isn’t explicitly

stated as clearly as I would wish. But what we do see is that when the 70 returned from their first missions trip they were rejoicing at the success they had had in casting out demons.

Evidently, they did not perceive any lack of authority to cast out demons. But zoom in on what Jesus says in verse 19 below to the 70 disciples about having given them authority to “*tread upon serpents and scorpions and upon all the power of the enemy.*” This is a metaphorical reference to demons, not to animals at the zoo. He means He gave them authority to tread upon “*demons*”, i.e. to defeat them, not literal snakes or scorpions.

Moreover, note how Jesus says below that this authority is over “*all the power of the enemy*”. So it isn’t a narrow or feeble authority. It is a real, extensive and meaningful power. However, the fact that we can tread on all the power of the enemy doesn’t mean we can do everything. It means they can’t overpower us or hurt us and that they must obey us provided we tell them to do things we are authorised to command.

*<sup>1</sup>After this the Lord appointed seventy others, and sent them on ahead of him, two by two, into every town and place where he himself was about to come.*

*Luke 10:1 (RSV)*

*<sup>17</sup> The seventy returned with joy, saying, “Lord, even the demons are subject to us in your name!”*

*<sup>18</sup> And he said to them, “I saw Satan fall like lightning from heaven. <sup>19</sup> Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall hurt you. <sup>20</sup> Nevertheless do not rejoice in this, that the spirits are subject to you; but rejoice that your names are written in heaven.”*

*Luke 10:17-20 (RSV)*

Moreover, it seems clear that even during Jesus’ earthly ministry, indeed at quite an early stage, there were other disciples of His who were also successfully casting out demons even though they were not part of the 12 apostles or the 70 disciples. The apostles actually objected to this at first, perhaps due to feeling jealous for their own position or maybe because they assumed it must be illegitimate if these men were not part of their own circle. But Jesus didn’t agree.

He wanted those other disciples, whoever they were, to carry on casting out demons unhindered. Therefore, these men must have been given authority to cast out demons either explicitly, by Jesus Himself saying so or, as I believe, that He was just perfectly willing for any genuine disciple of His to do so, without needing to be expressly told to. That is to say the authority was given to them automatically, by virtue of *being genuine disciples* of His:

*<sup>49</sup> John answered and said, “Master, we saw someone casting out demons in Your name; and we tried to prevent him, because he does not follow along with us.” <sup>50</sup> But Jesus said to him, “Do not hinder him; for the one who is not against you is for you.”*

*Luke 9:49-50 (NASB)*

The most important passage, however, so far as we are concerned, is at the end of Mark 16 where Jesus speaks of what will be done in the future by “*those who have believed*”. This is an extremely broad group consisting of everyone who is saved, whenever they live, whether it be in the first century or the 21<sup>st</sup>.

This passage therefore removes all doubt, in my view, as to whether we have the same power and authority to cast out demons as was had by the 12, or the 70 or the further disciples who got on with deliverance ministry by themselves in Luke 9:49-50. We are all now explicitly empowered and authorised to do so by Jesus Himself – *provided of course we have believed*, by which He means those who are truly saved disciples of His:

*<sup>15</sup> And He said to them, “Go into all the world and preach the gospel to all creation. <sup>16</sup> The one who has believed and has been baptized will be saved; but the one who has not believed will be condemned. <sup>17</sup> These signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues;*

*Mark 16:15-17 (NASB)*

**To have authority over demons you must be genuinely saved yourself and an honest, faithful disciple. Otherwise the demons will ignore you as they did the seven sons of Sceva.**

This point about being truly saved, i.e. a genuine believer, is a very important qualifying condition. Being a genuine Christian is a vital prerequisite for engaging in the ministry of deliverance. Therefore, you would be wise not to simply assume the genuineness of your own repentance and faith without having first examined and tested yourself as Paul advises us all to do, to see whether you really are in the faith.

That is essential because an awful lot of people are not really genuine. And I imagine the proportion of such false, insincere, ignorant, misinformed, unrepentant “churchgoers” is a lot higher today in the West than it was in the first century when Paul gave the warning:

*<sup>5</sup> Examine yourselves, to see whether you are in the faith. Test yourselves. Or do you not realize this about yourselves, that Jesus Christ is in you?—unless indeed you fail to meet the test!*

*2 Corinthians 13:5 (ESV)*

We see an example of this in Acts 19 where seven Jewish men, “the sons of Sceva”, attempt to cast out a demon from a man after having seen apostle Paul doing so. However, they were unsuccessful. Moreover, the demonised man turned on them and attacked them, giving all seven of them a beating. Let’s look at the passage and then examine why they failed:

*<sup>11</sup> And God did extraordinary miracles by the hands of Paul, <sup>12</sup> so that handkerchiefs or aprons were carried away from his body to the sick, and diseases left them and the evil spirits came out of them. <sup>13</sup> Then some of the itinerant Jewish exorcists undertook to pronounce the name of the Lord Jesus over those who had evil spirits, saying, “I adjure you by the Jesus whom Paul preaches.” <sup>14</sup> Seven sons of a Jewish high priest named Sceva were doing this. <sup>15</sup> But the evil spirit answered them, “Jesus I know, and Paul I know; but who are you?” <sup>16</sup> And the man in whom the evil spirit was leaped on them, mastered all of them, and overpowered them, so that they fled out of that house naked and wounded. <sup>17</sup> And this became known to all residents of Ephesus, both Jews and Greeks; and fear fell upon them all; and the name of the Lord Jesus was extolled.*

*Acts 19:11-17 (RSV)*

These seven sons of Sceva are specifically mentioned. However, they were part of a wider group of Jews who were travelling about seeking to cast out demons from people. But look closely at verse 13 above to see how they went about it. They used the name of Jesus Christ, as they had obviously

heard Paul doing, but the problem was they were not doing this on the basis of *their own personal relationship with Jesus*.

Instead, they spoke in a way which was one step removed from that by saying to the demons “....*We adjure you by Jesus whom Paul preaches.*” So, the first part of that sentence is alright. They used the word ‘adjure’ which is a legal expression meaning to give a solemn command as one might do in court when a witness is put under oath and therefore required to respond or face punishment.

You may recall Jesus remained silent at His trial and refused to answer until His interrogators adjured Him, i.e. put Him under a duty to reply. But the problem here is that although they correctly referred to the name of Jesus, to make Him their authority and their basis for having the right to command the demons, they spoke of Jesus being the person *whom Paul preaches*.

That phrase clearly implies *they did not personally know Jesus themselves* and were only imitating Paul, and using his words, but without being, in their own right, disciples of Jesus with the consequent entitlement to call upon His name or to issue commands in His name. This was not just a pedantic technical quibble about their precise use of words. It had real significance.

In particular, it meant the demons did not have to obey their commands because although they used the name of Jesus, they did so *without having the right to use it* because they themselves were not His disciples and were not saved, i.e. they did not genuinely believe in Him *for themselves*. They were effectively seeking to exert authority by proxy, based on Paul’s relationship with Jesus, rather than having that relationship and authority themselves.

The lesson which emerges from this is that we must have a genuine faith of our own, be genuinely repentant, and have been genuinely saved before we can use the name of Jesus. His name is not a “magic word” like ‘abracadabra’ as a magician might say, such that anyone who knows the magic word can use it to do magic.

It is not the name of Jesus in itself, produced by the passage of air through your vocal chords, which contains the authority and power. It is the use of that name *by a person who has the right to use it* by virtue of truly being His disciple, not by someone who just says religious phrases like a parrot.

If you are not His disciple and are not truly repentant, with a genuine saving faith of your own, then the demons would have every right to ignore you and to laugh in your face when you try to give them commands. It would be like you standing in the road, in civilian clothes, and raising your arm to stop the traffic.

The cars and lorries would be entirely within their rights to drive past you and ignore your raised arm – and they would be committing no offence legally, because you are not wearing the uniform of a police officer. It is the uniform, and what it signifies, that gives you the authority, not your raised arm in itself. The uniform signifies in law that you are operating in the name of King Charles III and have all of his authority, such that you must be obeyed.

Just as you can’t stop the traffic without being a genuine police officer in uniform, you can’t command demons to depart unless you are a genuine, repentant, faithful, saved disciple of Jesus Christ. Anyone who is not those things has no right to speak or act in His name and the demons have no duty to obey. And they know that, even if you don’t, because demons are arch legalists, like barrack room lawyers, who know all their rights and insist on having them.

**If you aren't truly saved or if you are a carnal, worldly, insincere disciple, the demons will know that, even if you don't.**

So, if you aren't genuinely saved, the demons will know that, even if you don't. Therefore, don't be like the seven sons of Sceva. Examine yourself to see whether you are genuine or phoney. Ask yourself, "*Was I truly converted? Did I truly repent? What exactly was the Gospel message that I believed and did I really believe it?*" And don't just treat these questions glibly as if they were a formality. Take it seriously and be very frank and honest about yourself.

A good way of doing this would be to read my Book 1 on "*How to Become a Christian*". It is quite hard hitting and sobering and pulls no punches in explaining the real Gospel – something which multitudes of 21<sup>st</sup> century churchgoers have never even heard, let alone believed.

But see also my Book 2 on "*Growing in the Character of a Disciple*" because I think your authority does not only depend on whether you were genuinely converted and are *saved*, i.e. 'justified'. It also depends on whether you have, since your conversion, been operating as a sincere, earnest, wholehearted *disciple* of Jesus Christ and are growing in character, becoming 'sanctified' and seeing real changes in your lifestyle and conduct.

If instead you are watching pornographic films, fiddling your taxes, stealing from your employer, carrying on an extra marital affair, or sleeping with your girlfriend, please don't imagine you can operate with authority in reliance on Jesus' name. A phoney disciple is just as unqualified as a phoney convert - and the demons will make no mistakes and overlook no detail in weighing you up and deciding whether you are real or phoney and whether they have to obey you or not.

It would be like a real police officer who steps into the road but without being in uniform. He himself might be a real officer but, as far as the motorists are concerned, he doesn't look like one and so they are perfectly entitled to ignore him and drive on. My point is the quality of your discipleship and the extent to which you are sincerely obeying God, learning His Word and growing in Christian character, is your 'uniform'. So, we could be saved, but not properly 'dressed' as we are not living right or acting like a genuine disciple.

Let me give another analogy from the world of policing. Imagine you were a constable and were dealing with a criminal but he had video evidence of you taking a bribe, or selling drugs, or committing some other crime. And imagine you knew he had that video evidence about you and could use it at any time. What do you think that would do to:

- a) your confidence in handling him
- b) your authority to give commands
- c) his willingness to obey you?

I can't speak from personal experience of this, I hasten to add, but if I had ever been in that situation it would have crippled me and robbed me of all confidence, authority and credibility. I would have felt disqualified and powerless and the criminal would have felt able to use their knowledge of my hypocrisy to silence me, render me passive and stop me doing my job. On top of all that they would have laughed in my face if I had tried to speak to them of their crimes or exercise authority over them.

Can you see therefore how the same applies when you are dealing with demons but where you yourself are a hypocrite, not living a godly life and just keeping up appearances while engaging in secret sin? Remember, the demons know all about you so you have no secrets from them. You may be able to fool everyone at church, but you can't fool the demons. They know exactly what you are.

They know if you are a phoney, a charlatan or a hypocrite and will use that against you without hesitation. So, make sure they "have nothing on you" and that by humbling yourself, cultivating the fear of the LORD and growing in the love of the truth, you keep yourself pure and faithful and avoid all serious sin.

### **An example from my own life of how being utterly sincere and honest protected me from demonic power**

An incident from my own life might help to illustrate this point about how demons see right through us and know whether we are genuine or phoney, saved or unsaved, honest or dishonest, although this story does not relate directly to deliverance ministry. I refer to events which occurred in 1998 when a visiting leader came to the UK from Chile.

He was promoting a message which was very popular at the time at least in charismatic churches, i.e. the "Toronto blessing" as it was called. People fell down backwards and were 'sparked out', i.e. made unconscious by what he alleged was the Holy Spirit, but which I came to believe was actually a demon. Indeed, I believe the whole experience was false, at least when it was conducted by him.

I was in a quite large charismatic church at the time and this man came for a one week visit, preaching on several nights of the week at our church and other churches. I volunteered to be his chauffeur all week and so I got to see him at very close quarters and became able to assess his character. In every meeting he asked people to stand and then he literally blew on the audience, as if blowing out candles on a birthday cake.

When he did this people fell down like skittles in a bowling alley and were rendered unconscious. There is no doubt at all in my mind that this was really happening and that it was supernatural. The people did not decide to fall down or put themselves on the floor. They were literally knocked backwards and I saw it with my own eyes many times.

It was not faked. They were being pole axed as if they had been tackled by a rugby player. This was happening each night to people in front of me, behind me, to the left of me and to the right of me. Sometimes whole rows of people fell to the floor, all at once, but never me. I was the exception and always remained standing, totally unaffected.

Indeed, this actually irritated the man from Chile and eventually he came up to me and placed himself between the congregation and me so they would not see what he did. He then put his hands on me and physically pushed me backwards, very firmly, seeking (unsuccessfully) to force me to fall over. But I wasn't having any of that pretence.

I saw immediately that he was trying to make it appear that I had fallen over, so as to impress the audience, and that he was embarrassed that his "powers" didn't work on me. As he saw it, I was spoiling the 'show' like a person who can't be hypnotised by a stage hypnotist.

It wasn't that I was trying to resist him as such, but rather that I was not willing to pretend anything, or to be a party to any pretence on his part. I simply asked God only to allow anything to happen to me if it was genuinely from Him but not if it wasn't. And God answered my sincere prayer by making me totally immune to the man's supernatural (demonic) power.

Various further facts then emerged over the following days which caused me to conclude this man was false. I became aware of him making amorous advances to women (despite him having a wife back in Chile). He was also dishonest, manipulative and scheming, used people blatantly, and was utterly ungrateful to those who helped him. In short, he was a charlatan and a deceiver.

But there is no denying the fact that he wielded real supernatural power and did extraordinary things which I have never seen done, before or since. The problem is that, as I came to realise, the power he was displaying came from demons, not from the Holy Spirit. Why then was I completely immune to this? Why did I never fall over or succumb in any way to his supernatural powers?

I believe it was simply because, unlike most of the people in the churches he visited, *I was totally sincere*. I had what the Bible calls "*the love of the truth*", which means you want to know the truth, and tell the truth, whether it suits you or not, and even if it puts you in the wrong, loses you money, or makes people think less of you.

I also had the *fear of the LORD*, i.e. a feeling of intense reverence towards God, including fearing His judgment, which is why I was not willing to be a party to any deception or play acting. I only wanted what was truly from God and I did not depart from that stance, even when I was left as the only person standing.

This actually caused some people to feel sorry for me, or perhaps to feel superior to me, and to assume there must be something wrong with me which prevented me receiving the Toronto "blessing". But I was not influenced by what people thought of me. All I cared about was what God thought of it and whether He wanted me to have it.

The point I am making is I was protected from harm and rendered immune to demonic power *by my sincerity*. It wasn't that I was a great genius or a hero. I was simply honest, genuine and entirely without guile, pretence or willingness to compromise over the truth.

That protected me, as indeed one would expect it to, because if you look at the "armour of God" listed in Ephesians 6 (as discussed in my Book 7) you will see that they are all essentially about your *character* i.e. whether you are truthful, faithful, righteous and hopeful. Those character traits when practised and maintained in your life become your protection.

Exactly the same applies when you engage in deliverance ministry. Your sincerity, faithfulness, hopefulness, righteousness and complete absence of hypocrisy, will prevent the demons being able to get at you, as there are no "chinks in your armour". Therefore, be such a person. Be totally honest. Live righteously. Be faithful. Have no hypocrisy at all in your life. If you do all that you will be immune to what happened to the seven sons of Sceva.



**What authority, if any, do we have to tell demons what to do, or where to go, other than simply casting them out?**

You may come across people who refer to themselves as “*sending demons to the abyss*” or use such phrases as “*sending the demon to the pit of Hell*”. The problem is I don’t believe these phrases are biblical and I see no basis for thinking we have authority to do any of these things. What I see modelled in Scripture is that we have authority to:

- a) cast the demon out
- b) command it to be silent
- c) forbid it to return to the person – but only in the case of a child, not an adult

As far as I can see, that’s all we can do, although in my opinion, *that is a lot of authority* and suffices to deal with the majority of situations we will face. So, I am not belittling our authority. I think it is *enough for what we are called to do*, though not for all the *other things the Bible never tells us to do*, which people have invented, such as sending demons to Hell or to the abyss.

Concerning that last point, we see no example anywhere in the New Testament of either Jesus or the apostles sending demons to Hell or to the abyss. Hell (Hades or Sheol) is for unsaved human beings, not demons. It is where the unsaved go when they die to await the Great White Throne Judgment, after which they will be sent to the Lake of Fire (Gehenna).

So, there are no demons in Hell, and never have been any. Moreover, there never will be any. At the very end, after the Millennium, the demons and Satan will be sent to the Lake of Fire (Gehenna) but they will never go to Hell, either then or beforehand. Therefore, if God Himself has no intention of ever sending demons to Hell, how can you possibly think you could send them there?

No such power is ever granted to you in the Bible and it is unhelpful to imagine you have such a power when you don’t. You would only be deceiving yourself. All you can do is cast the demon out of the person. Where the demon then chooses to go is up to the demon and is not for you to decide. The only exception to that would be to forbid it to return, but even then, only in the case of a child.

The Bible does speak of a particular group of demons having been sent to a place called ‘*Tartarus*’ where they are detained. But that was something which God did, not the apostles or any of us. So that too is outside the scope of our authority. Likewise, at the start of the Millennium until shortly before its end, Satan and his demons will be bound in chains so they cannot exert their influence on people during the Millennium, until they are released just before the end and are permitted one last chance to deceive people.

Amazingly, even in those idyllic circumstances, with Jesus visibly reigning on the Earth, many people will still choose to follow the demons and to rebel against Jesus. However, that chaining up of Satan and his demons is something which God Himself will do and there is absolutely no suggestion that we have any authority to put them in chains.

We can, of course, ask God to bind a demon or to restrict its actions, so that He is doing it, not us, and in ways which we do not have power to give commands about. That would be perfectly valid but, the crucial distinction is that would be *God doing it, not you*, and it would not have anything to do with your own authority.

I don't want to sound like a party pooper by listing all sorts of things which you don't have authority to do. But I think it is important to know the exact limits of your actual powers so you don't make a fool of yourself, or even just frustrate yourself, by giving orders to demons which they have no duty to obey.

As with being a constable on foot patrol, you are far better off not trying to exercise powers which you don't possess. Therefore, wherever you know that you don't personally have power or authority, then by all means ask God to intervene and to help you, just as a police officer would get on his radio to seek "back up". That is perfectly legitimate but in that case it is about God's power, not yours.

### **What about asking demons questions or telling them to reveal their 'names'? Can we do that?**

You often hear people speaking about how they obtained information from the demon about what sort of demon it is, when and how it came in, what its name is and so on. I personally see no precedent in the Bible for asking such questions or for believing we have any authority to command demons to answer such questions.

In any event, given that all demons are absolute liars, what would be the point of asking them any questions at all? They would only lie to you and any supposed information you derive from them would be worthless at best and, more likely, would lead you astray or waste your time and energy on wild goose chases.

Therefore, I never ask any questions to demons. The only speech I ever have with a demon is either to command them to leave the person or to command them to be silent. That is all I see modelled in Scripture and those are also the only things that make any sense.

What I do believe in, however, is speaking to *the demonised person*, *not the demon*, and asking the person how they are feeling, whether they are aware of anything happening in their body, and what thoughts are coming into their minds. By asking questions such as those, which are legitimate and potentially useful, you are not speaking directly to the demon.

However, you may well get some indirect insight into what the demon is doing inside the person and also what lies the demon is telling them. It is important and useful to know these things because it helps you to protect the person from being lied to and it also gives you, albeit indirectly, some indication of what the demon is saying and doing and what tricks they are trying to play to avoid being cast out.

In particular, it will alert you to any lies which the demon is telling the person because it is during the deliverance meeting or the preparatory meetings that they will tell the most lies, seeking to get the person not to cooperate and not to trust you.

You might think I am making a pedantic distinction by saying I am not willing to ask questions of a demon, or to engage it in a conversation, while saying that I am willing to ask a *person* questions about what the demon seems to be *doing and saying to them*. But it isn't pedantic. In the one case you would be speaking *to* the demon. In the other you would be speaking *about* it.

It is therefore an important and valid distinction and makes perfect sense, giving you a source of information about what the demon is saying and doing, yet without giving it the undeserved honour

of engaging it in conversation or taking the risk of being deceived by it or being used to deceive others.

On the issue of asking the demon for its name, which many people do, that is not a biblical practice. It originates with Jewish exorcists in the Old Testament period who engaged in deliverance ministry even before Jesus did so. They did that because they believed it was important to know the demon's name. But I believe they were mistaken. Above all, their approach did not come from the Bible and it gives no support for asking such questions.

Their belief was that in order to have the authority to cast the demon out they needed to obtain the demon's name and, thereby, also to gain some indication of when, how and why the demon entered the person. But the alleged requirement to know all that is just a man made idea with no biblical authority. Thus, there is absolutely no reason why we should copy what those men did. We are far better advised to imitate what we see Jesus and the apostles doing and to be very wary of copying anybody else.

### **What about “binding” demons? Can we do that?**

There are two main passages upon which this idea of binding demons is based. I will look at each of these but then I will challenge the interpretation which many people have given to the word ‘bind’ and ask what we are actually authorised to do, if indeed anything. The first verse is Mark 3:27 but I will place it within its wider passage for context.

*<sup>22</sup> The scribes who came down from Jerusalem were saying, “He is possessed by Beelzebul,” and “He casts out the demons by the ruler of the demons.” <sup>23</sup> And so He called them to Himself and began speaking to them in parables: “How can Satan cast out Satan? <sup>24</sup> And if a kingdom is divided against itself, that kingdom cannot stand. <sup>25</sup> If a house is divided against itself, that house will not be able to stand. <sup>26</sup> And if Satan has risen up against himself and is divided, he cannot stand, but he is finished! <sup>27</sup> But no one can enter the strong man’s house and plunder his property unless he first ties up the strong man, and then he will plunder his house.*

*<sup>28</sup> “Truly I say to you, all sins will be forgiven the sons and daughters of men, and whatever blasphemies they commit; <sup>29</sup> but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin”—<sup>30</sup> because they were saying, “He has an unclean spirit.”*

*Mark 3:22-30 (NASB)*

What people argue is that because Jesus refers in verse 27 to the need to “bind the strong man” that must mean He is telling us to do that, in the sense of binding demons, so we can “plunder the house”. But that is not what Jesus is talking about. The whole passage is about the “unpardonable sin” or the “blasphemy against the Holy Spirit”. That is what Jesus is referring to, not teaching us how to go about deliverance ministry.

In short, the Jewish leaders were accusing Jesus of casting out demons by the power of Satan, thereby slandering the Holy Spirit who was the actual source of His power. So, the unpardonable sin was committed by the Jewish leaders of that generation, because of that slander of attributing to Satan what the Holy Spirit was doing.

Verse 27 isn't speaking about us, and it is not talking about how to do deliverance in any case. Therefore, it is not a basis for claiming you have a power to "bind demons". You do not. At any rate, Mark 3:27 confers no such power upon us.

The other passage which people rely upon to claim we have the power to bind demons is from Matthew 16:29 which refers to Peter being given authority to bind and loose.

*<sup>18</sup> And I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it. <sup>19</sup> I will give you the keys of the kingdom of heaven; and whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven."*

*Matthew 16:18-19 (NASB)*

This incident occurred at Caesarea Philippi where Peter was given the revelation that Jesus was the Son of God. The reference to binding and loosing is quite complicated and requires some explaining and I deal with it in detail in my audio series of sermons on Matthew's gospel. However, let it suffice to say for our purposes here, that these verses above are nothing to do with binding demons.

They are not about taking authority over them or issuing commands to them or "paralysing" them or effectively placing them under arrest. The verses don't mean any of that. They refer to power given to Peter at the start of the Church age to loose (i.e. to permit) the Gospel to go to Samaria and also on to the whole Gentile world. It is also about speaking authoritatively about the formulation of doctrine. But it isn't anything to do with demons and grants us no powers at all.

I'm conscious that the things I am saying may be a disappointment to some as they might be under the impression that the ministry of deliverance involves the wielding of 'magical' supernatural powers, as if we were a Christian version of Gandalf the wizard from The Lord of the Rings. Some might think I am being negative or taking all the excitement out of deliverance.

But it isn't meant to be exciting, just as extracting a tumour from someone's body isn't supposed to be exciting or a game of sport to be enjoyed. It is meant to be a serious ministry where we help other people to be set free. It is not about our own entertainment or about impressing others with our dazzling powers over demons.

If in your heart you are hoping to impress people or to be admired then you aren't mature enough yet to get into this ministry and ought to wait for a while. At any rate, whether I am a disappointment or not, my goal is just to tell you the truth as best as I can on every issue.

## **CHAPTER 8**

### **HOW TO DEAL WITH THE LIES THE DEMON WILL TELL THE PERSON WHILE YOU ARE TRYING TO HELP THEM**

*And he healed many who were sick with various diseases, and cast out many demons. And he would not permit the demons to speak, because they knew him.*

*Mark 1:34 (ESV)*

**The whole time you are seeking to help the person get delivered the demon(s) will be lying to them**

In case I haven't said enough things so far which might put you off deliverance ministry, here's another. The whole time you are trying to tell the truth to the person and helping them to be set free, the demon will be lying to them to avoid being cast out.

This is not a fair fight played to gentlemanly rules like a tennis match at Wimbledon. The demon is determined to stay and he will tell the person he inhabits whatever lies he can get away with to achieve that. He has no morals or conscience and has zero regard for truth. He respects power and authority and nothing else.

Therefore, when a demon leaves a person it is solely because he has been *forced to do so* by the exercise of your God given authority. It is not because you have persuaded the demon that he is in the wrong and ought to do the decent thing. Therefore, if the demon can deceive you or the person you are helping he will do so with any or all of the following lies. And any one of these lies can take away your authority to cast him out. For example, they will seek to convince *him* that:

- a) there is no demon – such that he no longer needs your help and you are wasting his time
- b) he need not repent because what he did wasn't wrong, or was justified or was only trivial or was a long time ago
- c) he cannot or should not forgive, or there is no need to
- d) his past involvement in the occult / idolatry / false religion wasn't wrong or wasn't his fault or had no effect or was too long ago to matter
- e) you can't be trusted, or are invalid, unqualified, a hypocrite, picking on him, trying to control him, out to get him, or whatever else it takes to convince him not to listen to you
- f) deliverance ended in the first century and is not for today
- g) it won't work anyway so why even try?
- h) deliverance would be humiliating and he will say and do embarrassing things in front of people

In addition, the demon will speak lies into *your* mind to try to convince *you* that:

- a) you aren't qualified or worthy to do deliverance ministry
- b) people will consider you weird and eccentric if you do

- c) demons wouldn't obey you anyway
- d) the ministry of deliverance ended in the first century and if it was valid today everyone would be doing it
- e) you will be criticized, if you carry on with this
- f) you will lose friends and upset people
- g) you might be driven out of the church
- h) you have no authority over demons as only very important people can do deliverance
- i) its best just to drop the whole idea

I assure you this campaign of deception, which is directed both at you and the person you are helping, **will happen**. It isn't just a possibility. Moreover, it will be sustained and intense. It is inevitable. Indeed, what else would you expect the demons to do? What else can they do? Lying is their main defence system and it is very effective.

It is made all the more effective by the fact that deception is not a Christian's natural way of thinking or operating and we don't identify with it or have enough experience of handling it. But for them lying is their native language and they are fluent in it. But perhaps their most effective lie is the way they conceal their own existence and convince the person they do not have a demon, as we see in the case study about 'Frank' below. I have come across that lie many times.

**As well as telling him lies, the demon(s) will seek to confuse the person's mind and scramble his thoughts so he can't think straight**

As I was writing this chapter, I was dealing with a young man and he had made a list of people he needed to forgive. So, I sat down with him to help him to go through the list properly. However, just before we were about to start, he suddenly said "*I don't know what to say. My mind has gone all confused and I don't know how to go through the list. I feel like they are interfering with my mind*".

I immediately encouraged him and told him that was a very good sign because it meant the demons really didn't want us to go through that list. I therefore told him we should be all the more determined to go through it and all the more confident that we are doing the right things – as proved by the fact that they were trying to stop us.

I said "*If I had just asked you to read out from the phone book they would have been quite happy with that and would have left you alone. But they clearly don't want you to forgive these people.*" So, we paused for a moment and I prayed for him, i.e. a prayer of supplication asking God to bind the demons and to prevent them from interfering with his thoughts so he could think straight and go through his list properly.

Then I urged him to make a similar prayer of supplication for himself. Then we resumed the process of forgiving people, by way of him proclaiming his forgiveness of them into the heavenly places. All went well and he got through the whole list properly and with a clear mind.

What's more, the following day when I met with him again, this time to go through his list of key sins which he needed to repent of, the exact same thing happened. The demons began to scramble his

thoughts again just as he picked up his list of key sins to go through it. So we stopped again and each of us prayed for God's help to keep his mind clear and to prevent the demons interfering.

And it worked again. He was able to go through the list admirably and I was very impressed with his earnest determination to fully repent. Indeed, I think he also took note of what I had told him about how the interference was a positive sign and proved he was doing the right thing. So, not only had the demons failed to stop him but they had also unintentionally caused him to learn a vital lesson about how we can be encouraged by their opposition and use it to motivate us to press on.

This analogy from Bomber Command in World War Two might help to illustrate that point further. It is that when the Royal Air Force flew over Germany each night, the anti aircraft fire (flak) got much heavier whenever they were flying directly over the target. So, if they were flying over Berlin, which was hard to find because there was a strict blackout throughout all of Germany, making it totally dark, the one thing they did get was very intense flak.

That told them they were in a place where the Germans didn't want them to be. But there would have been no flak at all if they had just been flying over the Black Forest and posed no threat. Likewise, when you are up against demons, their opposition in the form of lies, confusion and other forms of obstruction will get more intense if you are doing the right things which are going to lead to the person being set free.

But if you were doing or saying something irrelevant or ineffective which would be no threat to them, they will leave you alone. Therefore, choose to be encouraged by their opposition and see it as confirmation that you are on target and let it motivate you all the more to persevere.

### **A case study of 'Frank', a man who felt compelled to drink alcohol, and how the demon urged him to drink while also convincing Frank it was all his own fault and not due to any demon**

What happened to Frank shows how a demon can keep a person in their grip, making them feel compelled to drink alcohol while, at the same time, keeping their involvement concealed so the person believes there is no demon involved. I want to get that point across because it is of much wider application and does not only occur in cases of compulsion to drink, or any other compulsion.

Indeed, the way the demon deceived Frank, and convinced him this was all his own fault, due solely to his own weakness, and nothing to do with demons, is important. It reveals a central part of their technique which you need to recognise and be ready to explain to the people you are helping.

Frank claimed to be a Christian, albeit a fairly new and immature one, and he continued to feel a compulsion to drink alcohol and to get drunk, even after his conversion. Note that I insist on using the word 'compulsion' rather than 'addiction' because addiction implies it is something medical or psychological rather than a spiritual (demonic) issue.

The word compulsion is more precise and helpful since it indicates that where there is compulsion there must be a '*compeller*'. Moreover, that compeller must be a demon, since it plainly isn't being done by any human being as there is nobody else present. Neither can it be done by the person himself as a person can't "*compel himself*" or "*override his own will*." That would be a contradiction in terms.

If you use the word ‘addiction’ it misleads you into assuming you are dealing with a medical issue, or a chemical imbalance, or a genetic defect or a psychological problem – i.e. anything other than face the fact that it is a demon. That’s why the world, and the Devil, push the use of the word ‘addiction’. It takes your eye off the ball so you never see the real cause of the compulsion.

At any rate, the key problem Frank faced was this overwhelming urge to drink alcohol to the point of getting drunk and he would therefore hide drink in the house and also buy it secretly so his wife wouldn’t see it happening. But this compulsion only arose *at certain times, not all the time*. That fact alone is important because if it had been a medical or psychological issue, why wouldn’t it occur *all the time* or at *random* times?

But it didn’t. It only ever occurred when Frank was *alone*, never when his wife was present or when other people were around. Again, one has to ask why, if it was a “medical problem”, it would wait until Frank was alone and without the support of other people before manifesting itself. Who ever heard of an arthritic knee or an ingrowing toenail which only hurts when you are alone?

So, I spoke to Frank about this compulsion to drink and he said it would suddenly overwhelm him at certain times such that he was effectively compelled to get a drink. He then told me of how he and his family had gone on holiday for two weeks such that he was continuously with them and never alone and that during those two weeks he had felt no compulsion to drink.

However, as soon as they got back home again, and all got on with their jobs so he was alone for the first time, the overwhelming urge to drink reappeared and he succumbed again and got some alcohol. I pointed out to Frank that it was plainly caused by a demon because it was able to turn the compulsion on and off like a light switch and to ensure it only happened when Frank was alone, without support. That was when he was most vulnerable and most likely to give in to the compulsion.

The peculiar thing, however, was that Frank had a strange reluctance to accept that a demon was causing it. He stubbornly insisted it was his *own weakness* that was the problem and that he just needed to “*get stronger*”. At this point his wife chipped in and said that she too had told Frank many times that this was being caused by a demon but he always resisted that idea and insisted on taking all the blame upon himself.

I challenged Frank on this and pointed out the oddness of his insistence that he alone was to blame for it, given that the normal behaviour pattern for human beings is to blame others and resist any suggestion that they themselves could be at fault. Although, of course, people are usually wrong to blame others in that way, it is nevertheless, the normal way for people to behave, because most people see themselves as obviously right.

Therefore, I pointed out this inconsistency to Frank and said his position is as follows:

- a) In 99% of cases where he *is at fault*, he *resists that* and (like most people) refuses to take the blame and automatically blames others – just as motorists do whenever anything unfortunate happens on the road. You never hear anyone saying after a near miss “*What a fool I am!*”. On the contrary, most drivers instantly say, or at least think, “*What’s that idiot doing?*”.
- b) Yet here, *in this one case of the drinking*, where he *is not the cause*, Frank *is insisting on taking the blame* and recoils strongly from the idea that it was a demon doing it. His reluctance to accept that was partly because Frank felt ashamed of the idea of having a demon. He also



claimed he was saying it because he felt it would be wrong to “*pass the buck*” and that he should face up to it and “*take responsibility*”.

I said to Frank “*Are you also going to take the blame for destroying the Twin Towers?*”. It was no coincidence that *the one and only* sin in his life about which he felt a strong urge to take the blame was this one - i.e. the one which is actually being caused *by the demon, not him*. It was interesting also that the demon was even using pseudo religious terminology and reasoning to deceive him into taking the blame as if there was virtue in doing so, and denying the fact that it was actually the demon doing it.

Although most of us, *most of the time*, need to be far *more* willing to take the blame, that is not always the case and it was *not the case here*. I told Frank that he was being lied to and that the obviousness of that lie, if he could only see it, would actually be helpful to him in revealing the involvement of the demon – the very thing it was seeking to conceal. Sometimes demons go a bit too far in the lies they tell and inadvertently reveal what they are doing.

However, Frank was still unconvinced and reluctant to allocate any blame to the demon. So, I asked him to explain to me the thought process he had gone through to arrive at the conclusion that he alone was to blame. But he couldn’t, because *there had not been any thought process*. No thinking at all had occurred. There had been no analysis or deductive reasoning or chain of logic to which he could now point to explain or justify his conclusion.

He had never thought it through at all. The demon had simply *planted the thought*, ready made, into his mind and he had accepted it as if it was his own thought and therefore, as we have seen above, obviously correct. But it was a conclusion which was not only inherently implausible but also one for which he had zero memory of ever having thought it through or figured it out. Both those facts were clear evidence that his thoughts on this issue were not his own but were the demon’s.

However, even after all that, Frank was still unwilling to accept that his compulsion to drink was due to a demon. Therefore, even while the lie was being pointed out to him, the demon was still at work, causing him to cling onto the lie. It was so ingrained he could not shift it and was confused and bewildered. He could hear what I was saying and could hear his wife agreeing with me, but still couldn’t force his mind to see what had happened and to realise he had been believing a lie.

When a lie gets really entrenched like that, as if it was carved into stone, it takes a lot of work to shift it. The remedy I suggested to Frank was to “*take every thought captive*” and be “*transformed by the renewing of his mind*” as apostle Paul tells us. I then advised him to say out loud twice a day for at least the next week or two the following statements or proclamations to help his mind to see the truth and alter its “software” or its “default settings”. The statements were:

- a) “*Not all my thoughts are my own. Some are planted into my mind by demons.*”
- b) “*Not all my thoughts are true – some are wrong and some are lies.*”
- c) “*This thought, that my compulsion to drink is caused by my own weakness rather than by a demon, is one such lie.*”

Demons are very skilled at taking half-truths or garbled misrenderings of biblical truths and using them to get you to believe a lie. I then asked Frank to imagine a newsagent whose shop is robbed by

an armed thug who takes the contents of the till. I asked Frank “*Do you think the police should arrest the newsagent for the offence of weakness?*”

Admittedly, if a young Clint Eastwood had happened to be working in that newsagent at the time, the robber might have had a nasty shock and the outcome could have been very different. But that doesn’t alter the fact that we must identify the real, actual, proper cause of the problem and that is the robber, not the newsagent. And, in this instance, it is the demon not Frank – notwithstanding that Frank might well be to blame for 100 other things which really are his fault.

So, I gave Frank the “homework” of reciting those three truths a) to c) to himself every day for a week or more to get them to sink into his mind and dislodge and replace the lie. That can take a lot of time and effort, especially when a lie is deeply entrenched and has been believed for a long time.

However, it is noteworthy that when I later checked up on Frank to ask how he had been getting on with reciting those three truths he said he had not been doing so because *he had forgotten what they were!* The demon(s) had made sure of that. It was no coincidence. They also made sure he didn’t ring me to ask me to remind him of what they were. That is the level of opposition you face in trying to set a person free. The demons will interfere in every possible way and at every stage.

Even when we do begin to know the truth, there are levels and degrees of knowing, ranging from being barely conscious of a fact, to a willingness to consider it as possibly true, or even as probably true, and all the way through to the other end of the spectrum where we see it as a definite known fact of which we are truly convinced and “*know in our knower*”.

It is that strong, solid level of knowing that Frank needed in order to fully dislodge and replace the lie with the truth. Until and unless he could get past this first roadblock and realise it is actually a demon causing his compulsion to drink, not himself or his “weakness”, he would not be able to take all the preparatory steps necessary to get the demon cast out because his heart wouldn’t be in it. He would be easily deceived into thinking deliverance isn’t needed, or isn’t real or is even ridiculous.

Therefore, if you want the demon cast out you need to get to a place where you are truly convinced that you have one inside you. And you need to “*know*” it in the same way you know  $2+2=4$ . If all you have is an abstract, hypothetical, airy fairy acceptance that you “might have a demon”, you will never be sufficiently motivated to do what is needed to be set free.

### **Some further advice I gave to Frank on how to identify whether his thoughts and feelings were his own or had been planted by a demon**

I met with Frank again for a third time, a few weeks later and, unfortunately, he was still struggling to believe there was a demon inside him, despite all the evidence. I asked why he still felt unwilling to believe he had a demon inside him compelling him to drink and also causing several other problems. But Frank became vague and wasn’t able to spell out his reasons for still believing there was no demon inside him.

I had been quite forthright with Frank in the previous meeting, our second discussion, as I noticed he hadn’t been doing the “homework” I had set him. He also hadn’t been reading his Bible each day as I had advised him to. That’s why I felt I needed to be a bit more assertive with him.

That seemed to shake Frank a bit because I had been more gentle in the first meeting. But we went on to discuss more closely how demons lie to us. I even warned Frank that they would lie to him immediately after the meeting and seek to convince him that I was not to be trusted and that I was mistaken.

So, we met again a couple of weeks later for our third meeting and some interesting things emerged. Firstly, I asked Frank if he had thought or felt anything during or since our second meeting. He was bashful and evasive and was reluctant to say. But his wife spoke for him and said three main things had come to Frank's mind and emotions. She knew because he had told her, though he was reluctant to tell me.

The first thing was a comment he had made to his wife which involved foul language concerning what he thought of me and what I'd been telling him. So, I said to Frank I wasn't the slightest bit offended by that but I invited him to consider whether, if that thought had been his own, it would have been expressed in such foul language.

He agreed it wouldn't have been. So, I emphasised that that thought had therefore clearly been planted in his mind and was not his own. Then his wife said there were two other things, one of which was a feeling and the other a thought. These were:

- a) a feeling of panic during the second meeting such that he had even felt an urge to run out of the house as he felt so uncomfortable about being told he had a demon inside him and also felt I was "having a go at him", i.e. attacking him.
- b) A thought which came to his mind rather than his emotions after the meeting, which was that "*a Christian can't have a demon.*" This became a real stronghold over the following weeks and he became more and more determined to prove he was right.

So, there you have three things which he experienced, two of which were thoughts and one a feeling which was not therefore expressed in the form of words. I responded to each as follows:

- a) The foul language was clearly not from himself but was planted into his mind. I also suggested it may well indicate the demon was alarmed about the prospect of being cast out and that may have caused it to go a bit too far as "its cage had been rattled".
- b) As for the feeling of panic, that was clearly not from Frank's own emotions but was from the demon and reflected its own sense of panic, like a fox being pursued by the hunt. I also asked Frank: "*Does it sound likely that I would invite people to meet with me so I can attack them?*" He laughed and agreed that it didn't. So, I then asked "*But does it seem likely that a demon might lie to you about that in order to make you wary of me so you would discontinue our meetings?*" Frank agreed that that made a lot more sense.
- c) As for the 'thought' that came to him that "a Christian can't have a demon", I asked Frank, who was a new and immature Christian with very little Bible knowledge,
  - i. "*How likely is it that your own mind would conjure up such a thought on such a deep theological issue?*"
  - ii. "*And why would your own mind put it as a conclusion rather than a question?*"

- iii. *And how likely is it that you, who have hardly studied any of the Bible would be right on this anyway and that I who have studied it for decades and written a book about deliverance would be wrong?"*

It might at first sight sound arrogant for me to put that third question to Frank, but my aim was to try to get him to see the unlikelihood that any of those three things had originated in his own mind or emotions. They were all inherently improbable, though he couldn't see that.

I then set Frank some additional "homework" to try to get him to see the difference between his own thoughts and feelings, and those that are planted by a demon, so he could become more skilled and discerning at recognising each, and identifying its 'origin'. I put a few sample thoughts to him such as:

- a) *"I think this lawnmower needs a new battery"*

Frank immediately agreed that would be a genuine thought of his own because the demons aren't bothered whether he gets a new battery for his lawnmower or not.

- b) *"I'm a useless husband and I'm a failure to my family."*

I said to Frank that such a thought would never come from the Holy Spirit because He would never speak in such scathing, condemning terms. Anything He says will be wholesome and constructive, not accusing or insulting. Therefore, the options are Frank himself, or a demon, and he quickly agreed that such a negative, condemning, depressing thought would have to be from a demon.

We did some more of these exercises and Frank was able to tell quite easily each time where it came from. So, we were making some progress. I then set Frank some homework for the next two weeks which was to write down all his thoughts and feelings during each day and put them all into written words on a page.

One advantage of this is that when you write a thought or feeling down in black and white, anything foolish, false or unwholesome will immediately stand out as such. Conversely, anything genuine, healthy and biblical will look authentic when you see it written down.

I said by doing this he would steadily learn to differentiate between his own thoughts and feelings, and those that come from a demon. So, I recommend that you use this technique for a while, either for yourself or those you are helping, to assist in developing discernment.

Sadly, Frank did not take my advice, did not recite those statements and did not continue to meet with me. At the point of writing this, he is even more adamant that "a Christian can't have a demon" and he is now angered by the very suggestion. The vehemence of his attitude causes me to doubt whether he was ever actually saved at all, which is hardly surprising in this apostate age.

**A case study of 'Ben', a man who was lied to by the demon(s) inside him to persuade him he had not acted wrongly when he lied to various companies and was justified in doing so. They lied to him to prevent Ben genuinely repenting**

I have previously referred to Ben in chapter 4 in the context of trying to get him to repent of his sins for the purpose of preparing for deliverance. Ben had drawn up a long list of sins but when I read it I noticed that one sin, or category of sin, was missing. That was dishonesty.

I knew Ben and had some knowledge of his financial dealings, for example with his insurance company and electricity supplier and also using illegal streams to watch football games he hadn't paid for. He had spoken openly of these things beforehand, as he was quite happy with, even proud of, what he had done.

Therefore, I raised the issue of dishonesty with him months later in the context of deliverance ministry, and it didn't go down well. By the way, when you are dealing with people who need deliverance there will be times when you have no alternative but to be assertive and even courageous, in standing up to them. You will need to contradict what they say and continue to pursue a point even after they indicate they don't agree or don't want to discuss it.

Sometimes they express their displeasure very robustly and that was so with Ben. Indeed, anyone less assertive than me would probably have given up and stopped making the point about honesty. But my years in the police gave me Olympic level assertiveness. The point is, I knew Ben had told a number of lies including the following three:

- a) misleading his car insurer in order to be able to get car insurance for his car
- b) lying to his electricity provider by falsely claiming he was moving out of the area in order to get them to release him from his contract without a penalty
- c) using illegal TV streams to watch football games without paying any subscription

When I pursued this issue with Ben he didn't acknowledge any of this to be sin. On the contrary, he began to *argue with me* and to say the car insurance company and electricity provider were dishonest themselves, had treated him badly and were being difficult with him. So, in various ways, Ben was resisting me when I was saying his lies were a sin which he needed to repent of. He didn't see that any of it was wrong.

Instead, he was excusing, minimising and even justifying these sins. But do you see that if Ben was to continue with that attitude it would not be possible for him to repent of lying? It is a contradiction in terms to "repent" of a sin if you are at the same time excusing it, minimising it, justifying it, or even outright denying that it was a sin at all.

You can repent or you can justify yourself. But you can't do both at the same time. Anyway, I continued to press the point with Ben and said it was irrelevant how dishonest or unpleasant the insurer or electricity provider might be. I said they will be judged by God later and separately and that all God is concerned about at the moment is *what you have done, not what they did*.

In our second meeting, I made some progress and got Ben to the stage where he was willing to acknowledge, albeit only at the level of his mind, not his feelings, that what he did was wrong. He spoke as if it was a minor technical issue. But it went no deeper or wider than that.

It was just head knowledge, a purely mental acknowledgement of sin, and it was done very reluctantly, even on that limited basis. So, I challenged Ben further and said real repentance needs to be done by our whole person, by every part of us, not just our mind, as I discussed earlier in chapter 4.

Therefore, our repentance must also involve our *emotions*, with which we *feel* the wrong of what we did, plus our *will*, with which we *resolve* to stop sinning, plus our *body*, with which we *take steps* to

put right the wrong we did. But in Ben's case his repentance at that stage was purely mental and he certainly displayed zero feeling of remorse or sorrow. Neither did I detect any resolve to change in future, i.e. in his will.

I actually had a series of preparatory meetings with Ben and when we met for the third time I raised this issue of dishonesty again because I had asked him to read and reflect on Zechariah 5:1-4. That passage describes what God does to those who lie and steal and how He actually sends a curse to pursue them, even into their homes.

But Ben obviously hadn't reflected on the passage since our previous meeting and was clearly irritated that I had raised the issue of honesty yet again. He said he felt frustrated because he was eager to get on and get delivered and yet I was still bringing up this same issue which he even described as "pedantic" and as "going off at a tangent". He was quite abrupt, even rude, in how he said this to me, in a snappy tone of voice.

Even as he said this my heart sank because I knew those were not the words, and certainly not the tone of voice, of a genuinely penitent man. I therefore stood my ground assertively and said "*I am not going off at a tangent. I am remaining exactly on the point, like a laser beam, because the crunch issue for you is whether you can come to a place where you truly repent of dishonesty or continue to excuse it and defend yourself.*"

Ben then expressed more frustration at why I was continuing to make an issue of this, especially as the companies he had lied to were large and wouldn't have been hurt by it. I replied that it doesn't matter whether the person or company he lied to is big or small, rich or poor, or whether it is harmed or unharmed by what he did. I insisted that the only point that matters is he told a lie and his doing so offended and grieved God Himself.

That is what really matters as He is the Person we have primarily sinned against. The effect our lie had on the other party, though very important, is of secondary importance and, in any case, our own guilt is not lessened by the fact that the other party is large or rich or "won't miss the money". Do you see the series of lies the demon was consistently telling Ben to get him to remain unrepentant about his own dishonesty? It told him:

- a) what he did wasn't sinful because the companies he lied to were bad people themselves and had treated Ben badly
- b) the lies didn't matter much because the companies were big and wouldn't be hurt by the lies

Now they told Ben a third lie, which was to put the thought into his mind that he had written out a list of other sins, many of which were "bigger" than the sin of lying and that in his opinion I should focus on those, not on the "smaller" sins. I told Ben it doesn't work like that and I felt all the more certain that I had put my finger on the vital issue because, otherwise, the demons would not be seeking so persistently to persuade him not to repent of this particular sin.

If we really were wasting our time looking at something irrelevant the demons would be happy for us to do so. But they plainly weren't happy and were trying every trick they could think of to prevent Ben repenting of lying. To me, that proved this sin of dishonesty did matter and was crucial to getting Ben set free and the demons knew that.

I said to Ben the demons wanted to keep an “open door” through which they could get back in again even if they were cast out. Therefore, even if he repented of all his other sins, if they could persuade him not to repent of this one sin of dishonesty, it would give them a way back in. That was how crucial it was.

That was why I kept pursuing the issue of dishonesty, despite annoying Ben, and it was equally why the demons kept on lying to him to get him to excuse the sin and thus to fail to repent of it properly. Both of us, the demons and I, knew this was the pivotal “crunch” issue.

But what the demon(s) also wanted was to confuse his mind about sin and repentance generally. So, if they could get him to believe lying wasn’t much of a sin, or was excusable in certain situations, they would soon be able to get him to believe those excuses and defences applied equally to many other sins too.

If so, then they would also succeed in preventing him from properly repenting of those sins, which would be a big bonus for them. So, the dishonesty issue did matter and I believe I was right to press it and to keep on pressing it even when he didn’t want me to.

Happily, on our fourth meeting, when I again raised the issue of dishonesty, there was a totally different response from Ben. The ‘penny had dropped’ at last and he now saw the point about how wrong his lies had been. Indeed, I have rarely ever seen a person turn around and repent more wholeheartedly than he did, albeit that it took four meetings to get to that stage.

Ben had, very belatedly, realised in his mind that his sins of dishonesty did matter, and were wrong. Moreover, they now *felt wrong* to him because his emotions had also become involved and he was no longer addressing the sin solely at the level of his mind as an academic, philosophical issue.

What also happened was that the repentance Ben was now feeling in relation to his sins of dishonesty also spread to his other sins. So, he began to take them more seriously too. Therefore, when Ben went through his sins with me and repented of them, I was impressed by his earnestness and his resolve to turn away from all of them, including dishonesty, about which he had resisted me for so long.

It shows how this really is a battle over the person’s future and freedom. Therefore, you sometimes need to be willing to persist, and to risk annoying people by insisting on doing things properly. If I had given way to Ben during our first three meetings and accepted his tepid, grudgingly given “repentance” for dishonesty it would have been a big mistake and would all have been in vain.

And it would have been he who would have lost out as a result of my backing down, not me. Being a coward and letting it drop would have saved me a lot of time and effort, but it wouldn’t have helped Ben.

### **How do we overcome these lies?**

There is no easy way to overcome lies as they are an extremely effective weapon in the demon’s armoury and they are highly skilled and experienced in using that weapon. So, I am not suggesting this will be simple or quick to overcome, as it won’t be. But you will do a lot better if you are aware of this, and are expecting lies to be told rather than blissfully unaware, like Pinocchio skipping along innocently to school.

Then you can at least get yourself ready and respond better to the lies when you come across them. You will also spot them earlier if you are anticipating them. Plus, you can prepare yourself by creating a draft response to each of these lies which is ready made and immediately available to use as soon as you identify that a lie is being told – either to the person you are helping or to you.

So, if you look at the case study for ‘Frank’ above you will see how I responded to him when I saw he was believing a lie, i.e. that his compulsion to drink was due solely to his own ‘weakness’, not to a demon. I was able to talk him through that and explain the inherent implausibility of that idea, especially as he didn’t particularly consider himself to be blame in any other area of his life, for many of which he *was to blame*.

The inconsistency was immediately obvious to his wife and Frank could also see it to a very small extent, although the lie was so entrenched he still clung to it. But you have to do something and start somewhere, even if the truth isn’t immediately accepted. If you persist you may achieve a breakthrough but you may need to be patient and to persist for longer than you expect in telling the person the truth so as to expose and overcome the lie.

Also, make sure you don’t get angry with the person, or frustrated, or feel offended by the things they believe, some of which may be critical of you. They can’t help it. They have been lied to so often and with such consistent ongoing repetition that the lie has become a fixture in their mind or a “stronghold” as I discuss and explain in Book 7.

Therefore, you aren’t just removing a plastic “traffic cone” or a piece of litter or debris from the road. You will need to remove the equivalent of a concrete bollard or a fallen down tree that is blocking the road in their mind. Don’t underestimate the power and effectiveness of the demons’ policy of telling the same lie dozens and dozens of times. It sinks into the person’s mind like marinating a piece of meat.

For example, even at a human level, consider the lies told over and over again about the so called “*pandemic*” of 2020. Everything about the covid hoax was a lie. The politicians were lying. The ‘scientists’ on the TV were lying. And the doctors in the hospitals were lying, although some of them probably believed the lie themselves and thought they were telling the truth.

Indeed, in the 1960s the KGB in the former Soviet Union carried out an experiment where they repeatedly told a group of people a lie for several weeks which was intended to instil fear in their minds. They learned that it was then virtually impossible to get the people to stop believing those lies and to stop being afraid. They carried on believing it forever. Obviously, they weren’t Christians and weren’t seeking God’s help to be transformed in their minds. But, even so, it shows how powerful lies can be.

Josef Goebbels, who was responsible for propaganda in Nazi Germany, already knew that and he said that to get people to believe a lie just make it a big lie and *keep on telling it over and over again*. He knew what he was talking about when it came to deception and propaganda and we can rely on what he said, at least on that point, though on nothing else.

Note also the way we are being lied to all the time about so called “global warming”. See how even the weather forecasts on TV now show even a mildly warm day as dark red on the TV screen to give the false impression that this is exceptionally hot weather and is a crisis. It’s ludicrous and is obviously a lie, but it works and most of the public believe it without question.



Indeed, people believe what the BBC say about the weather, more than they believe the actual weather which they can see with their own eyes outside. The BBC know that well or they wouldn't do it. So do all the other networks. For example, May 2024 in the UK has been one of the coldest, wettest months of May I can remember. But the BBC are saying it is "the hottest on record". And somehow people believe it.

They say that blatant lie without blushing at all, even though we can all remember May 2024, as it only ended a few weeks ago and it obviously wasn't hot. But that doesn't trouble them. They know most of us will believe what the BBC says no matter what, rather than trust our own eyes and ears (and our umbrellas drying out in the hall).

Note also the constant lies being told about President Trump and the politically motivated show trials he is being subjected to at the time of writing by corrupt Democrat District Attorneys presided over by corrupt Democrat judges. The whole thing is a lie from start to finish. Everything they accuse him of is a lie and the way they present their 'evidence' and conduct the trials is also fraudulent.

And now that he has been falsely convicted by a fraudulently packed jury, the media is constantly referring to President Trump as a "*convicted felon*". They want you to hear those words over and over again until your mind becomes 'marinated' in that lie. It grieves me to see the blatant falsehood of it all and the way so many naïve people believe it. Indeed, they are glad to believe the lies and they revel in it.

I was recently at a party and two university professors who were neighbours of ours spoke disparagingly of President Trump, whom I now regard as the greatest president ever. They referred to him as a "criminal". I would have put them in their place but my wife had warned me this might happen and asked me not to cause a row at the party, because woke left wing people can't cope with being contradicted. So, I restrained myself

Anyway, moving back to demons, the point is don't get upset, don't get exasperated and don't take offence when you hear the absurd lies the person has believed. And don't get frustrated when they don't accept the truth when you tell it to them and when they persist in believing the lie, even though you can see it is obviously false.

They need *time* to come out of their 'coma' and to be 'de-programmed'. This is perhaps the main reason why deliverance takes longer than most people think and longer than most books on deliverance suggest, because they rarely talk about getting the person ready to be delivered or to identify, reject and get rid of the lies they have believed.

## **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.