

TITLE: Deliverance Ministry: Spiritual Warfare

PURPOSE & DESCRIPTION: Most of the spiritual interventions you will be part of helping others resolve will have to do with the lies they believe and the false patterns of thinking (strongholds) that have accumulated over time. However, like the ministry of Jesus and the disciples there will be occasions where you will encounter demonic manifestations in various forms. Most of the time these will not be as obvious or as dramatic as some of the encounters we see in Scripture. The following are some things to be aware of and some suggestions for dealing with demonic influences.

APPLICATION:

First, foremost, and regardless of any feelings (fear, etc.), or dramatic activity, it is important to verbally (aloud, if possible) “submit to God”—look to Him and rely on Him in dependence by verbally asking for His help, presence and counsel; then “resist the devil” by using Christ’s authority to verbally bind and suspend all activity of the Evil One. Your goal here is to establish order, insure safety, and *enable the person you’re praying for to respond, maintain their dignity and secure their freedom.*

Because Satan’s influence is often hidden and subtle with little indication of a recognizable manifestation, it is important to test consistently as described in this handbook by regularly utilizing Christ’s authority introduced by the word “if.” For example, *“IF, there is any influence opposed to Christ, we suspend it’s activity, expose it and separate it from any part of this person or issue to be seen in the light of Christ and His truth.”* We recommend and encourage this kind of intervention whenever praying or ministering to anyone.

If the response to this type of intervention provokes a manifestation of some kind or the individual reports or suspects that something demonic is affecting them, we suggest that first you **bind (silence, restrain, render powerless, etc) the activity/spirit before attempting to cast it out “in Jesus’ Name.**

With the spirit or influence bound and the activity suspended, **command it to come into the light of Christ and to be subject to His truth and reveal how it got there and why it remains (what false claim it makes).** At the same time, **ask the Holy Spirit to reveal the source of the influence or why the influence or spirit is there and what is necessary for freedom.** It is important to do this before prematurely “casting it out” so that the “final condition” is not “worse than the first” (Luke 11:26f).

If the influence still persists then deal with it directly by verbally commanding: *“In*

the name of Jesus, I command that you tell me your name and by what right do you claim to be here. Only obtain enough information to determine what right it claims and through what opportunity it gained entrance.

Ask Jesus to reveal what needs to be done so that once the spirit or influence leaves, it will not be able to return. Pray something like, *“Lord Jesus, we agree with (name of PR) who wants to be free from this spirit, its effects, and to any possibility of its return. Will you please show him/her what needs be done to insure their freedom and healing.”*

Ask them to report what comes to mind and discern together how the Holy Spirit is directing you. Carry out the instructions Jesus gives and follow-up to insure accountability.

Whenever possible, allow the person you’re praying for to reject the influence themselves and command it to go in Jesus’ name. Doing this fosters empowerment in Christ Jesus and encourages discipleship in regard to maintaining their freedom.

For acts of unrighteousness that the PR has participated in or even experienced unwillingly through the unrighteousness of others, even by association and proximity (e.g. an environment of unrighteousness where they may have been effected) they will in most cases need to **renounce or reject any influence that may have taken the opportunity to effect them spiritually**. According to 2 Corinthians 4:2 “We have **renounced** secret and shameful ways” which includes things they have participated in or deeds done to them. (sin committed or committed against them, acts of unrighteousness, sexual unions, traumatic experiences, forms of idolatry, evil influences through association with things or people, etc.)

9. In regard to acts of unrighteousness: Have the prayer recipient repeat after you as you say, *“In Jesus’ name, I renounce (cut off) all spiritual influences associated with _____ “And, in Jesus’ name, I cancel all effects and influences that came about through, or as a result of _____.”*

10. The prayer minister then says something like, *“In the name of Jesus Christ I now command you, unclean spirit, to*
a. take all of your effects and
b. leave his/her body now as I
c. send you to Christ for His judgement.”

11. The prayer team should now agree together that the place where any spirit or demonic influence affected them be restored, healed, and filled with the presence of Christ. The prayer minister can pray something like: *“In Jesus’ name, we fill that place where this demon was located with the Holy Spirit and seal it up. We agree together and say in agreement, (name) be filled with the*

Holy Spirit.”

12. If there is demonic activity, don't assume the person will be fine if a demon leaves. Instant freedom from a demon does not mean instant healing. However, you can expect that there is freedom from the demonic influence that a particular spirit or influence had. Healing on the other may take time and in some cases years because it is aimed at restoring the original wounds and root issues that provided the opportunity for Satan to take advantage of.

13. We also discourage you or anyone else on your ministry team from ever declaring or stating that someone is free. That is something for them to give witness too after they see and experience the fruit of their freedom.

14. When the person receiving prayer shares what happened, it is key to not respond in any way that may appear shocked or judgmental. Never say, "I can't believe that you did that" or "No one would ever do something like that to you," or "that's a lie," "you did that (or feel that) because . . .," etc. Also, as best as you can, do not show facial expressions of disbelief or disapproval. Believe what they say! Even if you can't or find it difficult to believe what they are saying it is important to respond to them as a person that is sharing what they perceive, experience, or feel is true. The Holy Spirit will reveal what's true if you rely on Him and His counsel. Never insinuate that someone is making something up—time and the Holy Spirit's truth will tell.

When I'm asked some form of this question I usually respond by first asking something like, "What are some of the biblical texts that lead you to believe that a Christian cannot be demonized?" Without exception those who have an answer respond with some version of the 2 Corinthians 6 passage where Paul calls for holiness in relationships and in separation from the world (see 6:14 – 7:1). Specifically, one or more of the rhetorical questions posed by the Apostle Paul is cited. For example, "How can light have fellowship with darkness?" Of course the context for these questions have nothing to do with our question but rather with the nature of relationships that Christians should and should not have with those in the world.

Even if we took the meaning of these questions in their rightful context we certainly could not conclude that followers of Christ are not to be in the same place at the same time with unbelievers. Neither could we conclude that we should have no contact with them (see 1 Corinthians 5:9; 10; 10:27). Even when it comes to marriage, verse 14 is often applied and used out of context. Not only is marriage not mentioned in this passage, the Apostle Paul in fact encourages those who are joined to an unbeliever in marriage should remain married if the other party is willing (1 Corinthians 7:12-16). Nevertheless, the teaching of this passage, I believe certainly provides biblical counsel and wisdom for those who are unmarried. But for our purposes the key to understanding this passage and how it applies and does not apply to our question is found in the key words and verbs that are used here.

1. "Do not be *yoked together* with unbelievers." Typically a yoke was a double-harness for two oxen. In the same way God forbade "yoking" an ox with a donkey (Deuteronomy 22:10), he counsels us to avoid partnerships that do
2. "How can light have *fellowship* with darkness?" This rhetorical question in particular is perhaps the one that is most quoted in response to whether or not a Christian can have demon.
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4. What *harmony* is there between Christ & the devil?" "What does a believer *have in common* with an unbeliever?" "What *agreement* is there between the temple of God and idols?"

If you want to pursue the answer to this particular question and begin to minister to people more effectively I would suggest the following:

1. Ask Jesus to give you the counsel he promised through the Holy Spirit
2. Use the authority Christ has given you to forbid any form of deception, confusion, and to break down or expose any patterns of thinking that have in any way set themselves up against the knowledge of God and His truth.
3. When you pray and minister to anyone *always* test to see if there may be a spiritual component to their problem or that may be affecting their life in any way. You can begin the process by:
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