

Session 2

Deliverance in Proper Perspective

I. Three Common Misconceptions about Deliverance

- a) As with many Biblical topics, the church holds a wide range of opinions concerning deliverance. At one extreme, many believe it impossible for a Christian to have a demon. They believe that once a person is truly born again, there is no way a demon can be in them. Therefore, they hold the view that there is absolutely no need for deliverance on a believer.
- b) A second very common opinion is that if a person deals with the root of an issue that has caused them to believe a lie or experience a wound from their past, then the demons associated with that issue will automatically leave without any further action needed on the part of the believer.
- c) A third common opinion is that if one is delivered from a demon then nothing else is required for freedom concerning that issue. Many believe that if they have a demon cast out, then they are completely free from the hindering area of bondage about which the demon was expelled.
- d) All three of these common opinions stated above while containing elements of truth are misconceptions about deliverance and hinder true, deep, and lasting freedom. It is our belief that an incorrect view about any one of these three issues will severely hinder a person enjoying lasting freedom and will limit or slow down one's spiritual growth. Since it is very important that we have a correct view concerning these three well intended but incorrect views, in this session we will explore these three topics to put deliverance into a proper perspective and to establish a proper foundation for deliverance. We will begin by examining Christians and their need for deliverance.

II. Christians and their Need for Deliverance

1. A common view held by the traditional church is that there are three distinct ways a person can be affected by a demon.
 - a) Although certainly there are many variations among the traditional approach as to deliverance, the following is a prevalent theory held by many in much of the evangelical church. The theory is that a demon can tempt a person, oppress a person, or possess them. This view holds that there are three distinct categories of demonic influence—temptation, oppression and demon possession.
 - b) Those holding to this view correctly believe that all three categories are caused by the devil and his demons. The scriptures clearly support this idea. Concerning temptation, the Lord's prayer reads (in several translations), "And do not lead us into temptation, but deliver us from the evil one" (Mat.t 6:13, NKJV). There are several other places in the scriptures which tell us that temptation comes from the devil (1 Cor 7:5-6; Mark 1:12-13).

- c) Concerning oppression, the scriptures tell us that Jesus came to set us free from the oppression of the devil. The following scriptures stand out as excellent examples of this truth,

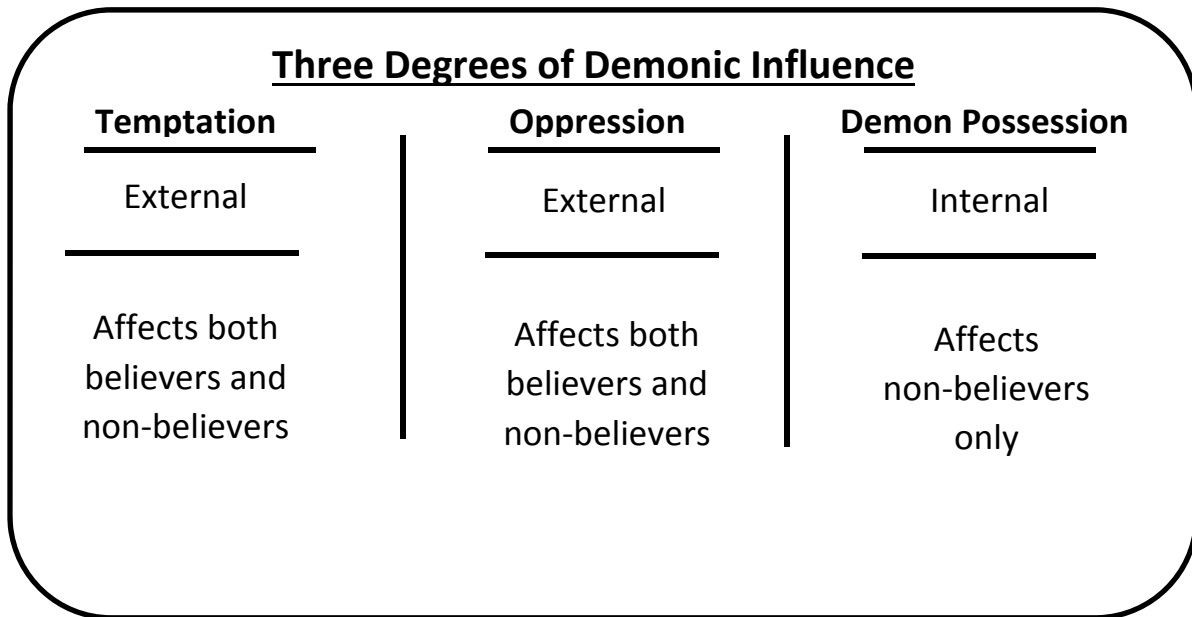
THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE OPPRESSED, TO PROCLAIM THE FAVORABLE YEAR OF THE LORD (Luke 4:18-19).

- d) And,

You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good and healing all who were oppressed by the devil, for God was with Him (Acts 10:38-39).

- e) The traditional view is that both temptation and oppression are caused by the devil and his demons and both can and do affect both believers and unbelievers alike. This view further holds that in the case of believers, both temptation and oppression are caused only by *the external influence* of the devil and his demons against the individual. The traditional view is that no matter how severe the oppression of a born again believer, it is not internal requiring deliverance but external necessitating the demonic realm to be broken off but not cast out. This belief is rooted in the idea that if the Holy Spirit lives within a believer how can a demon reside there too. Those holding this view would say a demon cannot dwell within a believer; therefore, temptation and oppression must be external.
- f) The traditional view would also characterize all demonization by the phrase “demon possession”. Under the traditional theory, anyone demonized by the devil or his demons would be characterized as being demon possessed. This view holds that demon possession is internal to an individual and the demon must be cast out rather than broken off. Moreover, this view would also hold that only non-believers can be demon possessed. In essence, the traditional view is that Christians cannot have a demon that requires deliverance.
- g) Summarizing the traditional view, many believe correctly that temptation is caused by the devil and can affect believers and non-believers alike. They hold also correctly that temptation is external to the individual and, therefore, does not require deliverance.
- h) This same belief system views oppression also as being capable of affecting believers and non-believers alike, but also being external not requiring deliverance from demons within a person.
- i) Finally, this belief system would characterize all internal demonization as “demon possession” which adherents to this view would say can only affect non-believers because believers have the Holy Spirit within them and a demon cannot be where the Spirit is.

j) We can summarize the traditional view with the following chart.



k) As you can imagine, our view differs from the traditional view; therefore, in the next section we will explain our view of the Christian and demonization. This will be important for us to understand as it serves as the foundation for the perspective from which we approach deliverance.

2. Effective deliverance is based on a foundational understanding that a Christian can have a demon internally that must exit through deliverance.

a) Neil Anderson in his popular book from the 1990's wrote this about the Christians and demonization,

The prevailing belief among evangelicals today is that Christians cannot be severely oppressed by demons. Even the suggestion that demonic influence can be part of the problem often prompts the hasty disclaimer, "impossible! I'm a Christian!" Nothing has done greater damage to diagnosing spiritual problems than this untruth. If Satan can't touch the church, why are we instructed to put on the armor of God, to resist the devil, to stand firm, and to be alert? If we aren't susceptible to being wounded or trapped by Satan, why does Paul describe our relationship to the powers of darkness as a wrestling match? Those who deny the enemy's potential for destruction are the most vulnerable to it.¹

- b) Even though this is a very common belief, we show four lines of reasoning to support the fact that Christians can have demons from which they need deliverance.
- c) First, New Testament examples of deliverance encompass a wide range of severity and yet all required deliverance. Some requiring deliverance were severely oppressed of the devil like the Gadarene demoniacs who lived in the tombs and were extremely violent (Matt. 8:28-34) and others were not unclean as much as suffering from a disease (Matt. 15:22-28), mental illness (Matt. 17:14-18), or infirmity (Matt. 9:32; Matt. 12:22). Some seemed devout and others were not.
- d) Second, and very important to our discussion is that many have misinterpreted the phrase “demon-possessed” or “possessed by a spirit”. The following scriptures highlight ten examples where one or the other of the phrases are used.
 - a. Matt. 4:24 (most notably NKJV, KJV, NIV)
 - b. Matt. 8:16
 - c. Matt. 8:28
 - d. Matt. 9:32
 - e. Matt. 12:22
 - f. Mark 1:32
 - g. Mark 5:15
 - h. Luke 8:36
 - i. Acts 8:7
 - j. Acts 16:16
- e) Whereas in the two references from the Book of Acts the Greek word “possessed” is a distinct word from the Greek word translated “spirit”. Both references in Acts draw from two distinct Greek words meaning possessed and spirit.² However, the remainder of the references use only one Greek word to translate the phrase “demon possessed”, “possessed with demons” etc. All of these references utilize the same word—the Greek word *daimonizomai*. Thayer’s Greek Lexicon defines *daimonizomai* as to be under the power of a demon.³
- f) Read what Dr. Ralph Wilson of Joyful Heart Renewal Ministries writes about the word *daimonizomai*,

Let's examine the word *daimonizonai*, often translated "demon-possessed." The word isn't a compound word. It is the word "demon" with an ending *-izonai*, a class of imitative verbs, where the ending *-izo* indicates "acts like, imitates." While the lexicons translate it "to be demon-possessed," perhaps from the world view represented in early Judaism, all the word requires is a meaning such as "to be influenced, oppressed, or controlled by a demon, to be like a demon." Some have coined the word "demonization" to describe this demonic activity. The reason this is important is that when your categories are limited to "demon possessed" or "not demon possessed," then we all agree that it is impossible for a Christian to be demon possessed, since by definition a Christian has the Holy Spirit. However, experience and careful theological reflection on the scriptures indicate the need for a more thoughtful terminology. Missionaries and others who work commonly with people afflicted with demonic

problems affirm that indeed Christians can be affected. Even though Christians have the Holy Spirit in them, there may be various places in their life where demon oppression is strong.⁴

- a) Based on all of the above, a better word to describe a person affected by any demon activity beyond temptation would be demonized.
- b) The third line of reasoning to support our belief that Christians can be demonized is to argue from silence. Many believe and have stated that since a Christian has the Holy Spirit, they cannot be demonized. On the surface this sounds correct; however, there is no place in the scriptures that states or even implies that a Christian cannot have a demon. To argue that a Christian cannot have a demon or be demonized is to argue from silence. One has to draw from human logic or religious traditions rather than from the teachings of the Bible to draw this conclusion. As with many doctrines, it is unwise to draw a belief when the scriptures are silent on our position on that issue.
- c) Fourth, the testimony of many ministers who perform deliverance and the witness of many Christians who have been delivered is that Christians can be internally demonized and experience the same manifestations as recorded in the New Testament as they go free. Note two testimonies from well-known leaders in the Body of Christ.
 - d) Doris Wagner the wife of international leader Dr. Peter Wagner, wrote,

Many who have been taught that no one can have both the Holy Spirit and a demon at the same time have had to reevaluate their position, because their real life experiences did not bear the doctrine out. We began to see that in the Bible, Jesus told his disciples to cast devils out. Not to cast devils off.⁵
 - e) Dereck Prince wrote,

At one time an official publication of a major denomination classified Don Basham and me [Derek Prince] as heretics because we were casting demons out of Christians. "What are we supposed to do?" I asked Don. "Leave the demons in them?" The charge against us was based, of course, on the assumption that Christians could never have demons that would need to be cast out...in more than thirty years, I have never heard or read a reasoned, scriptural presentation of the doctrinal position that Christians can never need deliverance from demons.⁶
- f) Fifth, our own personal experience has been overwhelmingly to support the belief that Christians can be demonized and require deliverance. I shared a number of examples of deliverance in the previous session. The majority of those examples and by far the majority of the hundreds or even thousands of demons that my wife and I have cast out have been from Christians—and many of those Christians have had a close walk with the Lord. Further, our dear friend Noel Mann who has now gone on to be with the Lord visited our church on many occasions over a 20-year period. During that time period, he cast out many demons out from the faithful members of our church.

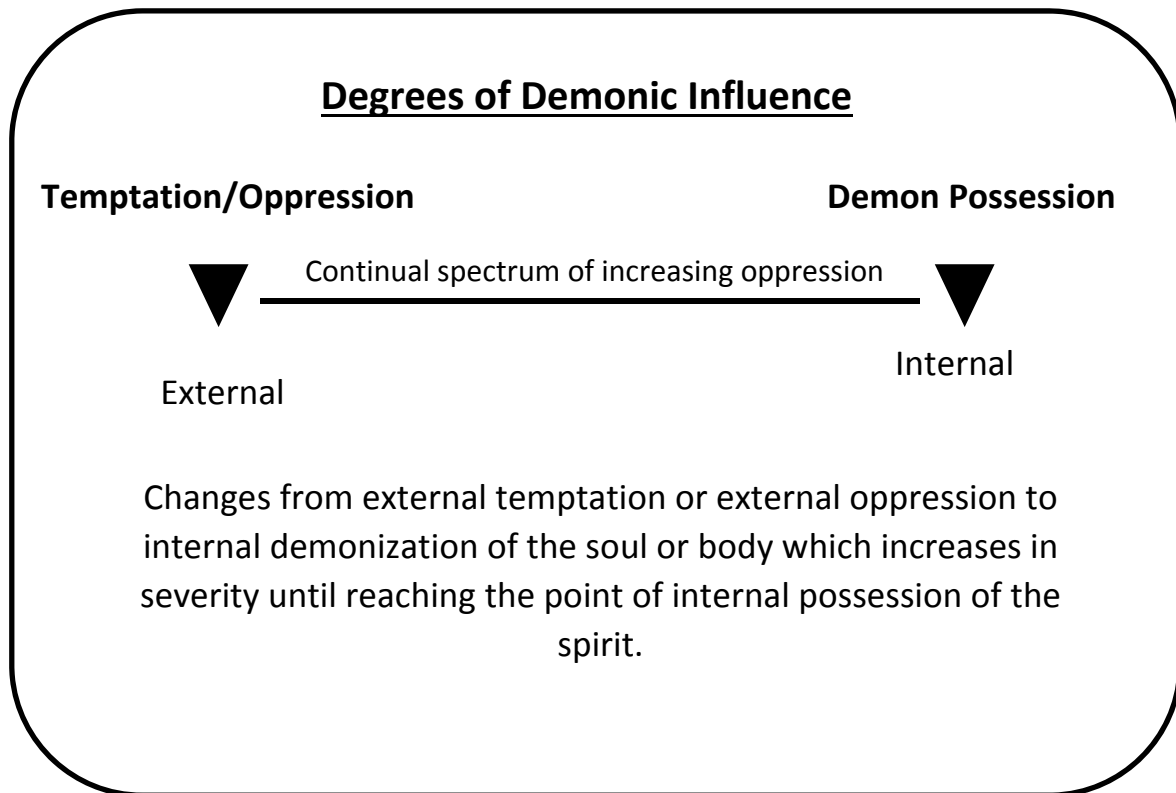
3. Understanding that we are comprised of body, soul, and spirit adds further insight into the demonization of Christians.

- a) As 1 Thessalonians 5:23 records, man is comprised of body, soul and spirit. With our spirit, we commune with God, express our deepest love for God, and worship Him in spirit and truth. With our body, we interact with the world around us and with our soul which many would say consists of our mind, will, and emotions, we think, choose, and feel.
- b) Based on our experience with ministering to hundreds of people over a number of years, the following would be our understanding of demonization of body, soul, and spirit. We do not believe a Christian can be demonized in their spirit. I will use an example to explain.
- c) Early in our journey in performing deliverance, a lady was referred to us for deliverance by a friend. She had been involved in the New Age Movement and had invited a “spirit guide” to lead her through life. She had named the spirit guide Charlie. After several extremely fearful times during which Charlie had tried to get her to kill herself, she became interested in becoming a Christian and came to us for ministry. As the ministry team began to pray for her, we first asked her if she had actually accepted Jesus Christ to become her Savior. She gave a very evasive answer resulting in the team knowing that the demon was speaking through her and that she had not been born again. It was very interesting that she was unable to confess Jesus as Lord even though she wanted to do so. After struggling for almost an hour with the demon, we realized that she had to first come to Christ before deliverance could take place. Then we could cast out the demon. The team bound the spirit, led her to confess Jesus as Lord, and then cast out the spirit. Once she accepted Christ, the deliverance was easy. We realized that this lady was actually possessed in her spirit by her spirit guide and was not born again. She could not be delivered until the spirit was bound and she confessed Jesus as Lord and Savior. Once she did that, the deliverance was performed and we later heard the report that she was active in the church as a true believer. This person was demon possessed in her spirit and could not be delivered until she came to Christ. We had a similar experience with the man in Fiji that I shared about in the first session. From these two examples, we have drawn the conclusion from these examples that a Christian cannot be demon possessed in their spirit. Demon possession of the spirit can only happen to non-believers.
- d) At the same time, we have also observed many, many believers who have been demonized in their soul and body and require deliverance. They can be demonized in their body through addictions, sexual immorality, and bodily cravings. They can be demonized in their soul through strongholds of the mind, rebellion of the will, and struggles of their emotions like anger, fear, and anxiety. Our experience in ministering to people with these strongholds of the soul and body is that they experience the same manifestations as the gospels record when Jesus cast out

demons. Those demonized in their soul are internally demonized and they need deliverance to go free.

4. Demonization can be characterized by a continual spectrum of oppression that ranges from external influence to internal bondage to even full possession.
 - a) Based on our view mentioned above that Christians can be demonized and our understanding of the demonization of the body, soul, and spirit, we characterize demonization as a continuous spectrum of oppression.
 - b) Moving from the least severe oppression—temptation—to the most severe—demon possession, we summarize our view as follows.
 - c) Temptation is external and does not require deliverance. Every believer, even the most mature, faces the temptation of the devil and his demonic army on a daily basis. The devil will regularly come against the believer tempting him or her to sin, live for self rather than God, or to go the way of the world rather than the way of the Spirit. Even though these temptations are frequent and at times extremely difficult to resist, they are external to our inward man and do not require deliverance. Like James wrote, “Submit therefore to God. Resist the devil and he will flee from you” (James 4:7).
 - d) Moving toward greater severity, oppression can either be external or internal. At times, even severe oppression can be external and not require deliverance. A clear example of external oppression is Jezebel coming against Elijah after his confrontation with the prophets of Baal. As she chased him, her external attack brought him under severe depression and self-pity (1 Kings 19). I know from my own walk with the Lord that the spirit of Jezebel has at times oppressed me to the point that I became deeply depressed. I remember one day that I was under the oppression of the spirit of Jezebel so strongly that I could not even get out of bed. I was helpless until others prayed for me. Even though very severe, this Jezebelic attack was external and did not require deliverance only prayer to resist and break off—not cast out—the assault. So, I know external oppression is very real and not that uncommon for those trying to walk closely with the Lord. Often oppression is external and does not require deliverance.
 - e) However, here is where our view differs from what some traditionally have taught. Oppression can be external not requiring deliverance; but instead, requiring prayer and spiritual warfare. However, oppression can also be the result of demonization and require deliverance. In our deliverance ministry, we have ministered to many people who come to us severely oppressed by any number of a variety of issues. As we ministered to them, we quickly realized that the root of the issue was not external but internal demonization requiring deliverance. Therefore, we hold the position that severe oppression can be the result of an external attack of the enemy or internal demonization. Determining if oppression is internal or external requires discernment. If the oppression is temporary due to backlash from an encounter with the enemy, the result of word or occult curses, or the influences of geographic principalities, it is most likely external whereas if it is continual, it is normally internal.

- f) Moving now to the most severe, demon possession of the spirit, I shared previously about both the woman in the New Age Movement with the spirit guide and the man from Fiji who attempted to attack me. Both were possessed in the spirit and could not even confess Jesus as Lord until the spirits were bound even though that was their desire. These two were possessed in their spirit man and requiring them to confess Jesus as Savior and Lord in order for them to go free from the demons binding their spirit. People like this are clearly severely demonized and need deliverance from the internal attack of the enemy.
- g) So, let's summarize. We hold the view that demonization should be characterized as a continuous spectrum rather than several distinct levels of demonic influence. The following chart summarizes this idea and depicts our view of demonic influence upon the life of a believer.



- h) Concluding this section, many believers must lay down their preconceptions, their prior religious teachings, their doctrines, and denominational traditions in order to go free from demonization so as to be prepared as a pure bride for Jesus. We must accept the truth that Christians can be demonized requiring deliverance, and, moreover, must admit that virtually everyone either has gone through deliverance or needs to so as to be set completely free.

- i) With that foundation, let's next discuss how deliverance fits into the overall process of freedom and spiritual maturity.

III. Deliverance and the Journey toward Spiritual Maturity

1. Deliverance is only one aspect of the overall process of the journey toward spiritual maturity.
 - a) The concept of spiritual maturity is far beyond the space we have to devote to it here. Even so, if I had to give a one sentence explanation of spiritual maturity I would say it is growing so as to take on the image of Christ in our inward man by overcoming the world, our flesh, and the devil. Of course, this is a lot easier to say than to do. It requires a lifetime of radical pursuit of Christ to mature toward this goal.
 - b) Many believers think that deliverance is not necessary for spiritual growth. On the other hand, many others think that once they go through deliverance one time, that is all they need. Both of these extremes characterize incorrect views. Often, believers do need deliverance to grow spiritually and to become that pure bride we all so desire to become, but deliverance is not all that is needed.
 - c) Deliverance is not the end all of the journey. Instead, it is part of a broader process of a journey toward spiritual maturity. The book of Joshua will help explain. The descendants of Israel had been wandering in the wilderness for forty years and it was now time to cross over and take their promised land. It took them about 30 years and 3 military campaigns to accomplish the objective. At the end of this effort, there was peace in the land and those involved in the battle for the land received their inheritance. For our purposes, it is interesting that the first three encounters they had once they began to take the land were at Jericho and Ai, and with the Gibeonites.
 - d) Jericho was a walled city that they had to march around until the walls came down. Once the walls fell, they took the spoil of the city. Next, they had to conquer Ai. At first, they failed miserably because of sin in the camp. The sin causing them to be defeated was based on Achan wanting to take things that were banned by God. The third encounter was with the Gibeonites. The Gibeonites had deceived Israel to enter into covenant with them which Israel had to honor for the rest of their days.
 - e) These three encounters are symbolic of overcoming the devil, the flesh, and the world. Jericho was a walled city which we will use to symbolize the walls that the enemy erect in our lives. These walls must be torn down through deliverance before we can go on to fully take the land. The next city, Ai, suggests the battle with the self-life or the flesh. It was Achan's desire to satisfy self more than God that led him to take things under the ban. Finally, the third encounter was Israel being seduced by the Gibeonites to enter a covenant that was not of God. This is a picture of our entanglement with the world. The devil will try as he can to seduce us into agreements with the immoral, anti-God culture of the world in which we live.

f) Therefore, as we look at Israel taking their inheritance as an illustration of our journey toward spiritual maturity with the objective to take on the nature of Christ by overcoming our flesh, the devil, and the world, we see that deliverance represented by their taking Jericho is only the first step in a lifelong process of maturing spiritually.

2. Deliverance is often the first step in the process of going free.

a) Just like Jericho representing overcoming the devil through deliverance was the first city Israel had to take, deliverance is very often the first step toward victory and without deliverance many people struggle all of their lives. America is filled with counselors, treatment centers, and churches that attempt to restore people with every means possible except deliverance. Many times, by-passing deliverance leads to temporary and incomplete victory.

b) Deliverance is often an important first step toward freedom, taking one's spiritual inheritance, and going forward toward spiritual maturity. However, deliverance is not the end all of freedom and spiritual maturity. It is part—an important part, but only a part--of a long journey toward maturity.

3. It is important to have a balanced view about deliverance.

a) We must value deliverance as an important step, even an important first step, toward maturity but we must also know that it is only a component of the overall objective of maturing in Christ. There are five important points we must understand as we are to take a balanced approach toward deliverance.

b) First, we must recognize that deliverance itself is often an incremental and progressive process of freedom. Many people desire to participate in one deliverance session after which they are completely free and at rest having overcome every enemy. Freedom from enemy oppression does not normally work this way. As we have said previously, deliverance is more like peeling an onion than peeling an apple. When you peel off one layer of an onion, there is another layer to peel. The same is often true with deliverance. With each deliverance, there is peace, rest and victory, but often it takes another deliverance at a later time to go deeper into issues--at times even the same issues.

c) Second, deliverance doesn't remove the need to be reprogrammed by the written word of God. Paul wrote in Romans 12:2 that we are to be transformed by the renewing of our minds. Being washed by the water of the written word of God is part of our being transformed into the image of Christ. People who want long term freedom and maturity must choose to regularly renew their mind through the study and meditation on the word of God. He who the Son sets free is free indeed. The Son who is the Word of God sets free people completely and the word of God is a major part of that process.

d) Third, those seeking deliverance must be determined to maintain their deliverance. A common experience that many people have is that once they have been set free, the same demons that have been cast out try to return to tempt, and if given the opportunity, to re-enter the person who had been set free. Therefore, to maintain deliverance, one must take the deliverance very seriously and be determined to maintain it. This level of determination

requires that one turn away and separate from the actions, beliefs and practices that gave the demon entry in the first place. The scriptures state that when a spirit is cast out, it will attempt to return with seven others more wicked than the first. If a person does not keep the door closed to the demon, stronger spirits will attempt to re-enter and make the condition of the person worse than before the deliverance took place (Matt. 12:43-45). Therefore, deliverance must be taken very seriously and there must be a commitment to maintain it by keeping the door closed to the enemy by our behavior.

- e) Fourth, a person seeking deliverance must be committed to local church involvement. Our experience has shown that those who aren't absolutely committed to being strongly connected to a local church do not have the support and nurture system required to maintain freedom. Many people who seek deliverance and yet resist becoming committed to a church are not able to go free from the lifestyle that demonized them in the first place. For example, people who struggle with alcohol addiction must not only go through deliverance but also stay away from bars. People who struggle with sexual sin must stay away from pornography or other activities that seduced them to the sexual sin in the first place. Without committed church involvement, this is virtually impossible. Those who really want to go free on a lasting basis will eagerly commit to serious involvement in a local church where they can receive ongoing nurture from loving friends in a local church environment.
- f) Finally, in this session, we will review the connection between the ministry of inner healing and deliverance.

IV. Inner Healing and Deliverance

1. Inner healing is an approach to ministry focused on the healing of the emotions that hinder a person's relationship with the Lord.
 - a) Our understanding of inner healing is that it is a ministry in which the main aim is to get to the root of emotional issues hindering a person's personal connection with the Father, Son, and the Holy Spirit. The objective is to replace emotional wounds imposed upon a person and the lies of the enemy with the love and truth of God.
 - b) The objective of inner or emotional healing is great. We do need to be healed from the wounds and lies of the enemy and have them replaced in our hearts with the truth of God's word and the love of the Godhead.
 - c) The purpose of this module is not to criticize the inner healing movement which has become so popular in our day; however, I want to share two warnings about the idea of inner or emotional healing which has become so popular in our day. First, many who minister in inner healing take a strongly mystical approach where they encourage participants to journey in their mind back to a specific time and situation and then visualize where Jesus was in that situation. At times, the journey that people are encouraged to take is through their subconscious whereas, some lead the individual through stages where they are able to connect with their deeper feelings and thoughts. Our caution is that we must be

careful to keep our approaches consistent with scripture, and mystical approaches like this are nowhere to be found in the scriptures.

- d) It is important to clarify one point here. We absolutely do not believe in a mystical approach to discover the root of an issue. Even if it works, it is from the wrong source; however, we do employ the gifts of the Holy Spirit in our deliverance ministry. Often, the gift of discerning of spirits and the word of knowledge and wisdom can be very helpful in determining the issues and what spirits need to be addressed.
- e) The second warning is that in many of these approaches, the leaders of ministries like this minimize the need for deliverance. Many hold the view that if they lead the person to the healing of the emotions, then there is no need for deliverance. Our view is that while addressing the truth of an issue which our approach employs and is common in many emotional healing ministries often does cause a demon to leave, many times there is also required a power encounter where the demon is evicted even after addressing the root cause of the issue.
- f) Our view is that emotional healing can be very effective, but we must be careful to keep it biblical and in proper perspective.

2. Inner healing if done correctly can be valuable, but does not replace the need for deliverance.

- a) I will use illustration to explain. Several years ago, my wife and I were visiting some friends who lead a large ministry internationally. We love them and had a great time visiting with them. While we were there for a long weekend, the wife wanted us to minister deliverance to her. An important point to note in the story was that she had just the week before attended a ministry encounter weekend in which the objective was to provide inner healing from hurts, lies, and wounds of rejection and other soul health issues. If I mentioned the name of the ministry, you would most likely be familiar with it. It had and still has a reputation for being effective in healing of the soul. In no way am I trying to criticize this ministry. I am sure it is very effective in a lot of situations. But back to the deliverance story. We agreed to do deliverance on her and went into a room in the house for privacy. We spent about 2-3 hours ministering to her. The deliverance session was very powerful. She was set free from many demons. As the demons exited, she screamed, growled, spoke against what we were doing, coughed and had many other manifestations. It was a powerful time for sure. And we did not yell at the demons!
- b) The point is that even though she had just been through an intense weekend focused on inner healing, the inner healing ministry did not expel her demons. She most likely needed the inner healing, but she still needed deliverance!
- c) Therefore, even though many voices in the church are now saying that emotional healing has for the most part replaced the need for deliverance, we believe that emotional healing is not all that is needed. It is part of the journey toward one's full inheritance when needed, but it does not replace the need for deliverance. In fact, we believe a better approach is to minister deliverance first and then minister emotional healing if that is still needed after deliverance.

V. Our Approach to Deliverance

- a) We will conclude this session with a summary of our approach to deliverance. We are flexible and attempt to follow the leading of the Holy Spirit; therefore, at times and maybe even many times we may vary from the process we describe.
- b) We first lead the participant seeking deliverance to address and respond to the issues that caused the demonization or the wounding of the emotions. We call this the truth encounter. We will explain it in detail in a later session.
- c) Once the participant has dealt with the truth encounter, we then perform deliverance either in a group setting or an individual counseling session. If in a counseling setting, this may take up to three hours and at times requires more than one session.
- d) Once the deliverance is completed, we encourage the participant to allow the Holy Spirit to fill them with the truth of God's word and with the Holy Spirit. What we have found is that for many this is sufficient to bring freedom and healing.
- e) However, we are aware that this might not be sufficient for some who have very deep wounds and have believed lies about God's love. In those cases where necessary, we offer further counseling to address specific wounds and lies of the enemy.
- f) We find this approach which draws from the truths of the inner healing movement and from the deliverance movement to be effective for most of the people that the Holy Spirit sends to us for ministry.
- g) With that understanding, in the next session we will look more specifically at the deliverance needed to prepare a bride for Jesus.

¹ Neil T. Anderson, *The Bondage Breaker* (Harvest House Publishers; Eugene, Oregon; 1993), p. 21.

² Possessed in both verses is Strong's number 2192 and spirit is Strong's number 4151.

³ Thayer's Greek Lexicon, Electronic Database, 2000 by Biblosoft.

⁴ <http://www.joyfulheart.com/scholar/demon.htm>

⁵ Doris M. Wagner, *How to Minister Freedom* (Regal Books; Ventura, California; 2005), p.29.

⁶ Dereck Prince, *They Shall Expel Demons* (Chosen Books; Grand Rapids, Michigan; 2004), p. 142.