The background of the cover features a close-up of two hands. One hand, wearing a white sleeve, is reaching out from the right side, palm up. The other hand is on the left side, palm down, with fingers slightly curled. The background is a textured, mottled yellow and brown color.

DEMONS AND DELIVERANCE in the Ministry of Jesus

SPIRITUAL WARFARE SERIES, VOLUME III
A Sequel to *PIGS IN THE PARLOR*

FRANK HAMMOND

DEMONS AND DELIVERANCE

in the Ministry of Jesus



FRANK HAMMOND

DEMONS

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Author's Preface After twenty years of intense involvement in deliverance ministry, I came to a crossroads. For all those years I had been active as pastor of a local church, and kept in doctrinal balance by the need to preach the whole counsel of God to a local assembly. Now, I faced the call of God to a full-time work in spiritual warfare.

The call to a traveling ministry would necessitate my resignation from the local

pastorate, and meant that I would be specializing in deliverance teaching. I sensed a specific danger involved in specializing in one field: the danger of doctrinal imbalance.

I had seen others fall into imbalance, but the error of others was not an excuse for me to refuse God's call. I had, in fact, already faced the temptation of going down doctrinal "rabbit trails" as an escape from repetitive teaching. While in prayer about this concern for imbalance, the Holy Spirit said to my heart, "Stick with the meat and potatoes of deliverance." I understood this meant that I was to stick with basic principles of deliverance and to keep the teaching and the ministry based on Scripture.

The most helpful principles of deliverance are those found in the teachings and activities of Jesus Himself. This is why I have undertaken to write this study from the Synoptic Gospels.

This book is set forth with the prayer that it will help others, both on the giving and receiving ends of deliverance ministry, to maintain integrity and avoid pitfalls by adhering to basic scriptural principles.

1991

Acknowledgments

The task of writing increases in ease and enjoyment when there are those who stand beside the writer to encourage, advise and assist. I have been especially blessed in all these ways.

First, I joyously thank Ida Mae, my wife and companion in ministry. Together we have learned through study and experience the principles of deliverance set forth in this book, and together we have put these deliverance truths into writing.

My special thanks to our partners in ministry, through whose prayers we have been spiritually strengthened and through whose love gifts we have been physically supported. With your help, Ida Mae and I have been able to take several months of sabbatical and finish the manuscript.

I offer special appreciation to Sydna Loden, a faithful friend, who with joy, enthusiasm and literary skill has set her mark on most of the pages of this manuscript.

FRANK HAMMOND - Plainview, Texas

Foreword

Jesus encountered the devil in the wilderness temptations at the very outset of His public ministry. Immediately thereafter, He began to cast demons out of multitudes of people. As soon as He had chosen the twelve, He began to teach them to cast out demons; He then sent them out with the commission and anointing to do so. Thus, the synoptic gospels give tremendous insight into the existence and activities of Satan and his demon spirits. Also, believers are taught how to overcome evil spirits with confidence.

There are many activities of the devil recorded throughout these gospels which are not expressly attributed to him. For example, the devil determined from the birth of Jesus that he would somehow destroy the Christ-child. Satan, the murderer, worked through King Herod to kill the child, Jesus, by a wholesale murder of male children. After the ministry of Jesus was begun, Satan worked principally through the Jewish religious leaders who made plots and took steps to kill Him; but all of the devil's attempts, whether direct or indirect, were unsuccessful. Jesus was destined to die on the cross for man's sins, and Satan could not kill him prematurely.

Furthermore, the devil was at work in all the events leading up to and including the crucifixion. When the blood of

Jesus was poured out, the devil assumed he had won; but, the very thing he thought of as victory became the instrument of his own defeat:

We speak wisdom, however, among them that are full grown: yet a wisdom not of this world, nor of the rulers of this world, who are coming to nought: but we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory: which none of the rulers of this world hath known: for had they known it, they would not have crucified the Lord of glory.

1 Corinthians 2:6-8

In the study of the Synoptics it should, therefore, be noted that many activities of Satan are not specifically identified as such. In this particular study we have extracted only the direct references to Satanic activity. The accounts are taken in chronological order, following Dr. A.T. Robertson's *The Harmony of the Gospels*. Where accounts are found in more than one Gospel, all the references are given, and the reference to the Gospel quoted is highlighted in bold print.

The Wilderness Temptations



MATTHEW 4:1-11 (MARK 1:12-13; LUKE 4:1-13)

When was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he afterward hungered.

And the tempter came and said unto him, “If thou art the Son of God, command that these stones become bread.”

But he answered and said, “It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”

Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, and saith unto him, “If thou art the Son of God, cast thyself down: for it is written,

**'He shall give his angels charge concerning thee:
And on their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.'**

**Jesus said unto him, "Again it is written, Thou shall not make trial
of the Lord thy God."**

**Again the devil taketh him unto an exceeding high mountain, and
sheweth him all the kingdoms of the world, and the glory of them;
and he said unto him, "All these things will I give thee, if thou wilt
fall down and worship me."**

**Then saith Jesus unto him, "Get thee hence, Satan: for it is written,
Thou shalt worship the Lord thy God, and him only shalt thou
serve."**

**Then the devil leaveth him; and behold angels came and ministered
unto him.**

LED OF THE SPIRIT

Jesus had just been baptized by John, and as He came up
out of the waters of the Jordan River,

"Lo, the heavens were opened unto him (John), and he saw the
Spirit of God descending like a dove, and coming upon him

(Jesus)”

Matthew 3:16

Thus, Jesus was anointed of the Holy Spirit for the ministry for which He had been sent. [1](#) “Then” (immediately) Jesus was led up of the Spirit into the wilderness for a confrontation with the devil.

Why would the Holy Spirit purposely lead Jesus into a direct confrontation with the devil? He did so because Jesus had come into the world for this very confrontation:

“To this end was the Son of God manifested, that he might destroy the works of the devil”

1 John 3:8

Undoubtedly, few Christians have considered that it is God’s plan that they also be in direct confrontation with the devil. [2](#)

Just as surely as the Holy Spirit led Jesus into such an encounter, the believer will also be led to face the devil, for the believer is commissioned to do so.

An example is found in my own life of the Holy Spirit's leading an anointed believer into confrontation with the devil. Twenty-four hours following my anointing for ministry through the *baptism in the Holy Spirit*, I was thrust into confrontation with demon spirits. I had just given a testimony of my baptism in the Holy Spirit at a Full Gospel Businessmen's convention. Before I left the platform, three disheveled hippies came uninvited to the platform and interrupted the meeting. Even as I saw them coming toward the podium, to my amazement I exclaimed to the pastor sitting next to me, "Those men are not in the spirit of the Lord." Then, pointing at the hippie leading the way, I declared, "That man has a demon!" The leading hippie, who was disheveled and whose eyes were glazed by

drugs, then took the microphone and declared, “I am Jesus. I am the way!” At this precise moment my wife, Ida Mae, also under the Holy Spirit’s leading, from the back of the auditorium pointed her finger toward the platform and shouted, “I rebuke you, demon, in the name of Jesus!” Whereupon, all three hippies fell like sacks of potatoes to the platform, smitten by the power God.

Neither my wife nor I had ever before recognized or challenged demonic activity in a person, yet what the Holy Spirit did through each of us was absolutely scriptural. The two of us had just been anointed through the baptism in the Holy Spirit for empowered ministry. As with Jesus, we were immediately thrust into confrontation with the devil.

Jesus has declared that His Church will be a militant church, taking the offensive against Satan’s powers:

“Upon this rock I will build my church; and the gates of Hades shall not prevail against it”

Matthew 16:18

Every believer in Jesus Christ is identified with His

Church and is called to attack “the gates of Hades.”

Spiritual warfare is every Christian's calling.

THE DEVIL AS TEMPTER

In his attacks against Jesus, the devil took the role of tempter. Temptation is one of his three main tactics. Every attack that the devil makes against mankind is either through the channel of temptation, accusation or deception.

Jesus prepared Himself through fasting for this confrontation with the devil. Thus,

**Jesus makes plain to us that fasting is
important to spiritual warfare.**

In fact, fasting is a spiritual discipline that every Christian is expected to practice. Jesus did not say “if” you fast; He said “when” you fast (see Matthew 6:16). On one occasion when the disciples were unable to cast out a certain demon, Jesus explained that “this kind goeth not out save by prayer and fasting” (Matthew 17:21, Margin).

The devil is also an opportunist. He knew that Jesus was hungry at the end of forty days of fasting. Any fast longer than forty days would of necessity be supernatural, for after that length of time the body has used up its reserve energy stored in the fat, and starvation sets in. So the devil’s first temptation was that Jesus, independent of the Father’s will, supply food for Himself by turning stones into bread.

There is a parallel between the devil’s temptation of Jesus and that of Eve in the garden of Eden. In both temptations the

devil appealed to the lust of the flesh, and in both temptations the devil threw doubt upon the Word of God. He said to Eve, “Hath God said?” and to Jesus he challenged, “If thou art the Son of God...”

God had spoken clearly to Eve that she was not to eat of the tree of the knowledge of good and evil. The devil challenged the validity of God’s word so as to rob her of the authority by which temptation is to be resisted.

As for Jesus, the devil attempted the same tactic: “If thou art the son of God” (Matthew 4:3). Now, Jesus had just come from the baptismal waters of the Jordan where the voice of the Father declared from heaven, “This is my beloved Son, in whom I am well pleased” (Matthew 3:17). So by the testimony of the Father, Jesus is the Son of God.

Jesus was not moved by the devil’s attempt to discredit God’s Word. As always, Satan seeks to cast doubt upon the Word of God. He fears the light and power inherent in the Word.

The Tempter is defeated by using the “sword of the Spirit, which is the word of God” (Ephesians 6:17). Eve should have told the serpent that God had expressly said that she was not to eat of the fruit of the tree of the knowledge of good and evil, and that she was standing on that word. In such a way, she would have resisted the devil and caused him to flee. [3](#)

Jesus overcame the devil's temptation to yield to the appetite of the flesh by responding,

“It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God”

Matthew 4:4.

Thus Jesus thrust Satan with the sword of the Spirit with a quotation from Deuteronomy 8:3.

**The Word of God is a powerful weapon and
we must never let it slip or become dull.**

The devil will try in every way that he can to convince the Christian warrior to substitute something else in place of the Word. Psychology and worldly counsel will not phase the devil. Stand on the Word of God. Joshua was instructed by God on how to guarantee success in warfare: Do not let the Word of God depart out of your mouth, meditate upon it day and night and do what God's Word says (see Joshua 1:8).

In the second temptation, the devil appealed to the pride of life. He offered promotion of self. He approached Eve with the lie that if she and Adam would only eat the forbidden fruit, they would "be as God" (Genesis 3:5). The devil continues to spread his "be as God" lie through "New Age" advocates who swallow the Hindu error that men become gods through the repeated karmas of reincarnation. Mormons also propagate the falsehood that men become gods. Let us beware of all false teachers who appeal to human pride through this lie of the devil.

Pride is called "the condemnation of the devil" (1 Timothy 3:6). That is, pride is the same condemnation into which the devil fell. [4](#) The devil is full of pride, and he wants all men to come under that same condemnation.

In the identical appeal to pride, the devil tempted Jesus to jump from the pinnacle and let the angels rescue Him. The devil was offering Jesus a spectacular way to gain recognition and acceptance outside the will of God.

It should be noted that when Jesus put down the first temptation with a quotation from Scripture, it was as though the devil said, “Oh, so you intend to stand on Scripture, do you? Well, let me tell you what the Word says.” Satan uses Scripture against those who stand on the Word. For example, he tempts those who respect the Word to follow the letter of the law rather than the spirit of the law, for he knows very well that the letter of the law kills and the spirit gives life. Thus, one may stand upon the Word in a blind legalism that leads to foolish interpretations of scripture or to a bibliolatry that excessively venerates the written word above a personal relationship with God.

The third temptation was directed toward the lust of the eye. In Eve’s case the Tempter showed her that the tree was “a delight to the eyes” (Genesis 3:6). In like temptation he showed Jesus the kingdoms of this world and their glory. Thus, he tempted both Eve and Jesus to accept the glamour of the world as a substitute for the will of God. By the way in which Jesus resisted this temptation, He demonstrated to us that we cannot bargain with the devil. The price tag is too high. Satan demands that men worship him. The would-be usurper of God’s throne lusts for the worship due only unto God. To have man’s worship is Satan’s highest aspiration.

Jesus said, “Get thee hence.” Thus, Satan was commanded to flee. He would get no recognition from Jesus,

much less worship. Let it be understood that anyone who worships Satan is immediately captured by him. One becomes his slave and is brought into the severest of bondages. On the other hand, to worship and serve God results in freedom and life.

When we submit to God and resist the devil, the devil will flee from us. [5](#) To submit to God is to do God's will.

**By doing what God tells us to do we become
qualified to tell the devil what he must do.**

God gives His authority to His own. All believers have the name of Jesus as a power of attorney; they can act in the authority of that Name and can get the same results that Jesus enjoyed during His earthly ministry.

The sword of the Spirit is wielded through speech. We must open our mouths and speak the Word of God with God-given authority.

Satan will wear us down if we allow him to hang around. We must not ignore him but rather be aggressive to resist him and drive him away.

THE MINISTRY OF ANGELS

There are angels and demons everywhere. Each believer has at least one angel following him wherever he goes. When Peter knocked at the door after being supernaturally released from prison, his friends thought it was “his angel” at the door. [6](#)

When the believer walks in the Spirit doing the will of God, the angels are able to assist the believer and minister to him.

On the other hand, if the believer is disobedient and walks in rebellion to the will of God, he opens himself to demonic influence, interference and potential invasion. We continually choose our master by the decisions we make:

Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

Romans 6:16

Notice that in the above Scripture the master is a “whom,” a person, rather than an impersonal influence.

If one is not serving the Lord, he is serving the devil. There is no neutral ground.

[1](#) Acts 10:37–38.

[2](#) Mark 16:17.

[3](#) James 4:7.

[4](#) Isaiah 14:12–14.

[5](#) James 4:7.

[6](#) Acts 12:15.

The Gospel of the Kingdom



MATTHEW 4:23–25 (MARK 1:39)

And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people.

And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with devils, and epileptic, and palsied; and he healed them.

And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judaea and from beyond Jordan.

Through Jesus the Gospel of the Kingdom was proclaimed and manifested. His Gospel includes *healing* and *deliverance*. Those who were demonized were healed through deliverance. The Greek word for “healed” in verse twenty-four is *therapeuo*, which literally means the care and attendance necessary to bring one back to wholeness. *Therapeuo* strongly suggests a process of deliverance.

The Gospel is the good news that Jesus, the Saviour (the Deliverer), has come to bring deliverance and healing to the whole man. The spirit of man is delivered from death by the quickening power of the Holy Spirit, and the body and personality made whole through His healing touch and/or by deliverance from unclean spirits.

The multitudes are needy and desperate today just as they were in the days of Jesus. The Gospel has not changed nor lost its power. Jesus has not changed! He is the same yesterday, today and forever.

Healing and deliverance remain for us as provisions of Christ's atoning work on the cross.

Healing and deliverance are companion ministries, for there are often overlapping needs. The epileptic may have a demon, but he may also need a healing of brain tissue. Whatever the need, we must learn to come to Jesus in faith, knowing that He is the Savior, Deliverer and Great Physician.

Deliverance: A Public Ministry



MARK 1:21–28; LUKE 4:31–37

And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught. And they were astonished at his teaching: for he taught them as having authority, and not as the scribes.

And straightway there was in their synagogue a man with an unclean spirit: and he cried out, saying, “What have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God.”

And Jesus rebuked him, saying, “Hold thy peace, and come out of him.”

And the unclean spirit, tearing him and crying with a loud voice,

came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, "What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him."

And the report of him went out straightway everywhere into all the region of Galilee round about.

ANOINTED TEACHING EXCITES DEMONS

Jesus entered the synagogue on the Sabbath and began to teach. The casting out of the demon may have been more spectacular than the teaching; nevertheless, teaching was a priority with Jesus.

Teaching is a necessary balance to the ministry of deliverance, and is often the prelude to deliverance.

Sound Bible teaching exposes the enemy; it is light brought against the kingdom of darkness.

The people were astonished at the doctrine of Jesus. We assume that His teaching that day was on deliverance, although it is not specifically stated. It was certainly on a

subject that excited the demons in the man who was demonized.

The first thing that impressed the worshippers in the synagogue was the authority with which Jesus taught, a contrast to the regular teachers in the synagogue. Jesus' teaching stirred up demons to a demonstrative pitch, while that of other teachers posed no threat to them. Likewise, demons are not threatened by the teaching and preaching that goes on in some churches today. A watered down, social gospel may not offend men, but neither does it offend demons! However, strong, authoritative teaching spoken in faith causes every demon present to tremble.

I am reminded of a time when I preached a sermon on the "Power in the Blood." Suddenly a woman began to scream, or rather, a demon in the woman cried out, just as recorded in Mark 1:23. While the congregation sang softly, the demons were cast out of her. Then, her husband began to scream, and he, too, received deliverance. We learned that this couple had come to the service reluctantly at the insistence of a relative. They came in a mocking attitude, but the message on the blood of Jesus excited the demons in them, leading to the outburst.

A WORSHIPPER IN NEED

The man with the unclean spirit, described in Mark and Luke, must have been a regular worshipper. There is no reason to assume that he was some heathen outsider who wandered into the synagogue. He could well have been one of the leaders of the synagogue. In the same way, it is very common for people today who truly love the Lord and worship Him with all their hearts to be troubled by evil spirits.

**One does not need to go outside the church
to find those in need of deliverance.**

CAN CHRISTIANS BE DEMON POSSESSED?

No, a redeemed child of God cannot be owned by the devil! To redeem means “to release by paying a ransom price.” The price paid by Jesus for our redemption was His own blood:

Knowing that ye were redeemed, not with corruptible things, with silver or gold... but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ.

1 Peter 1:18,19

Therefore, a Christian is His purchased possession, “for ye were bought with a price” (1 Corinthians 6:20).

A Christian is possessed by Jesus, not demons!

Much misunderstanding has resulted from the KING JAMES VERSION having translated the Greek word *daimonizomai* as “possessed with devils.” A more accurate translation of *daimonizomai* is: “to be under the power of a demon.” [7](#) There

is a vast difference between being possessed (owned) by demons and by having demons. Webster renders possessed in reference to demons as “affected by demons or invisible agents.” [8](#)

The proper question is not, “Can a Christian be demon possessed?” but rather, “Can a Christian have a demon or be under the power of demons?”

An honest assessment of New Testament teaching must bring us to the conclusion that the New Testament makes no distinction.

Therefore, if the New Testament makes no such distinction, then none should be made. The obvious conclusion is that both unbelievers and believers can be demonized.

How can we understand the demonization of a Christian? The question is: Can property owned by one person be trespassed upon by another person? Suppose a landowner has a wooded piece of property that affords good squirrel hunting. A trespasser can come on that property and begin to shoot squirrels, but he can also be put off the property as one who has no legal right. This is precisely what takes place when a demon indwells a Christian. The evil spirit has no rights of ownership. Therefore, when the evil spirit is commanded to go, by the Owner or His delegated authority, the evil spirit has no choice but to go. Trespassers can be evicted.

**Deliverance for Christians represents the
eviction of trespassing spirits.**

Another pertinent question is: “For whom is deliverance

provided?” Jesus called deliverance “the children’s bread” (Matthew 15:26), meaning that deliverance from demons is for those who have *faith in Christ Jesus*. Jesus declared that the children’s bread was not to be given to “dogs,” meaning those who are ceremonially impure, or those outside the covenant of God. The gentile woman of Canaan, who was seeking deliverance for her little daughter, exhibited faith by her contention that even dogs are allowed the crumbs that fall from the master’s table. Whereon, Jesus declared,

“O woman, great is thy faith: be it unto thee even as thou wilt.
And her daughter was healed from that hour.”

Matthew 15:28

When evil spirits are driven out of a person, a spiritual condition is created that Jesus compared to a newly vacated house. He taught that if the “house” (person’s life) is left unoccupied, it is susceptible to the return of the old tenant and his friends. Only a believer can fill his life with the things of Christ. [2](#)

One who does not fill himself with Jesus, and an opposite lifestyle from which he was delivered, is in imminent danger of ending up seven times worse than he was before.

DEMON MANIFESTATIONS

Referring again to the man in Capernaum, when Mark 1:23 records, “and he cried out,” the Scripture is referring to the demon rather than the man, although the demon used the voice of the man. Any experienced deliverance minister can tell you that evil spirits often cry out through those needing or receiving deliverance, especially when the demons are exposed to an atmosphere charged with the power of the Holy Spirit.

It is common for demons to reveal their presence by overpowering the one indwelled.

Too, anointed preaching and teaching flush unclean spirits out of hiding. Demons are well aware of the danger they face when those who are present can discern them and have faith to cast them out. Demons will react out of fear and betray

their presence as did this one.

An alert minister leading a church service will take note of disturbances causing distraction and confusion in the meeting. Demons may cause babies to cry or excite religious exhibitionism in adults. Anything that is not of the Holy Spirit must be dealt with, whether it be flesh or demon.

PLURALITY OF DEMONS

The demon that spoke through the man in Capernaum was not alone, for there were other indwelling spirits. The pronouns in this passage alternate from the singular to the plural. For example, “He [singular] cried out, saying, what have we [plural] to do with thee... art thou come to destroy us [plural]? I [singular] know thee...” (Mark 1:23,24). The spokesman demon was the strong man, or ruler spirit. He was in charge of the demonic operation within this man. As in the case of Legion (Luke 8:26–40), we find that a demonized person may be indwelled with a rank of spirits. They are set up as a coordinated system of evil, with the lesser spirits under the authority of a leader.

An array of demons, rather than an assortment of unrelated spirits, is the challenge encountered in each deliverance situation.

One never faces “a” demon except in the sense of a “strong man.” [10](#) Each demon has direct connections with the demonic kingdom.

INSIGHTS GAINED

Note the following insights concerning demons, which are reflected in what this unclean spirit said:

1. Demons want nothing to do with Jesus. They have nothing in common with Him. They do not want an open confrontation with either Jesus or, we may add, with His disciples who bear His authority.
2. Demons know who Jesus is. The demon in the man in Capernaum knew the identity of Jesus as the “Holy One of God.” However, very few men of the time even suspected who He was. Likewise, demons also know and recognize the anointed servants of the Lord. On another occasion we read, “And the evil spirit answered and said unto them (the sons of Sceva), Jesus I know, and Paul I know; but who are ye?” (Acts 19:15).
3. Demons know they are destined for destruction and are fearful of it. (Compare: “And behold, they [demons] cried out, saying, ‘What have we to do with thee, thou Son of God? art thou come hither to torment us before the time?’” Matthew

8:29.)

DEMON-SPEAKING SILENCED

Jesus rebuked the spirit for speaking in Matthew 8. Demons can be permitted to speak or be kept from speaking by those who have authority over them. Jesus stopped the spirit from speaking, for there was nothing positive to be gained by it.

**The objective in deliverance is not to get a
demon to speak but to cast it out.**

WHY WE SHOULD NOT CONVERSE WITH DEMONS

1. We should follow the example of Jesus.

When Jesus was teaching in the synagogue one day, a man with an evil spirit cried out. Jesus recognized that it was an evil spirit crying out through the man. “And Jesus rebuked him, saying, ‘Hold thy peace, and come out of him’” (Mark 1:25). The evil spirit was willing to speak, but Jesus did not use the occasion as an opportunity to converse with the demon nor did He interrogate the demon. Again Scripture reinforces, “He also drove out many demons, but he would not let the demons speak because they knew who he was” (Mark 1:34 NIV).

Demons are anti-Christ in all that they say and do. Therefore, what they say is never a valid witness to the Person of Christ. We should never accept their testimony as a basis for validating any truth. Even when what they say is true (as in Mark 1:24), the testimony is unacceptable. God will not use the witness of demons to herald His Gospel.

For example, a demon of divination in a girl testified that Paul and Silas were “servants of the Most High God, who proclaim unto you the way of salvation” (Acts 16:17). Instead of being pleased over the flattering words spoken by the demon, these men of God were “grieved” (KJV), “troubled” (NIV) and “sorely annoyed” (AMPLIFIED). Finally, Paul became so troubled that he turned around and said to the spirit, “I charge thee in the name of Jesus Christ to come out of her” (Acts 16:18).

2. Evil spirits are all liars and deceivers.

They have the same nature as the “father of lies,” the devil. Jesus said, “He (Satan) was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies” (John 8:44 NIV).

The purpose that the devil and his demons have for lying is to deceive. Those who listen to their lies stand in danger of believing what they say. The speaking of demons is never motivated by a desire to help us; the demons are laying snares. For us to listen to them with the intention of sorting out any truth that they might utter, could be compared to drinking water with poison in it with an intention of filtering out the poison with our teeth.

3. God is a jealous God.

We must not look to any other spirit for guidance, knowledge, wisdom, healing or power. “For Jehovah thy God is a devouring fire, a jealous God” (Deuteronomy 4:24). If we need to know anything about the activity of the enemy, we must go to God rather than rely upon the enemy.

Joshua, the leader of God’s army, created an irreversible problem when he sought guidance by the interrogation of the enemy instead of seeking the Lord. The account is found in the

ninth chapter of Joshua.

During the conquest of Caanan, the Gibeonites sent an embassy to Joshua, posing as representatives of a far country. Although they were the next people in the line of Israel's conquest, they craftily disguised themselves as travelers from a distant land and deceived Joshua into making a covenant of non-aggression with them. God's Word declares, "And the men [of Israel] took of their provision, *and asked not counsel at the mouth of Jehovah*" (Joshua 9: 14).

4. We have access to all truth and all power in and through the Holy Spirit. 11

We are in no way dependent upon Satan's lies and half truths. Any supposed help an evil spirit might give us can be obtained through the Holy Spirit. Which of these two sources of gaining knowledge glorifies God? Which is the wisest course to follow?

5. Depending upon demons for information discourages the use of the gifts of the Holy Spirit.

"Desire earnestly the greater gifts" (1 Corinthians 12:31). "Follow after love; yet desire earnestly spiritual gifts" (1 Corinthians 14:1). The One who has called us to warfare will

equip us for warfare. We should eagerly desire the power gifts of the Holy Spirit. These gifts increase by faith and by use.

The gifts of the Spirit most often needed for casting out demons are: the *word of knowledge*, the *word of wisdom*, the *gift of faith* and the *gift of discerning of spirits*. These spiritual gifts come to us through “the promise of the Father” (Acts 1:4), the empowerment of the Holy Spirit. “But ye shall receive power, when the Holy Spirit is come upon you” (Acts 1:8).

6. Relying upon demons allows them to direct the ministry.

We must allow the Holy Spirit to lead the way and not permit demons to control or influence a deliverance session. If we rely upon a demon to give us information about himself or about other indwelling spirits, we are handing the reins of ministry over to that demon. The battle plan is then determined by what the evil spirits tell us. In every ministry the Holy Spirit must be our guide. When information given by demons is used to guide a ministry, then demons are taking the place that only the Holy Spirit should fill.

7. There is no scriptural basis for conversing with demons.

In fact, conversing with demons is forbidden by Scripture.

“There shall not be found with thee anyone that (is) a consulter with a familiar spirit... or (is) a necromancer”

Deuteronomy 18:10-11

In other words, those who consult with a familiar spirit or, through necromancy, attempt to communicate with the dead, actually communicate with demons.

NOTE: In Mark 5:9 Jesus asked the demon speaking through the Gadarene demoniac, “What is your name?” Why did Jesus command Legion to name himself? Was Jesus ignorant as to Legion’s identity? No, Jesus knows all things. His knowledge is complete. Was information as to the identity of Legion necessary to the man’s deliverance? No, Jesus did not utilize Legion’s identity in setting the man free. Then, we must look elsewhere for the answer as to why Jesus commanded Legion to reveal his identity.

When Jesus began commanding and questioning the demon, the evil spirit reacted; “And crying out with a loud voice, he said... ‘I solemnly implore you by God, do not begin to torment me!’” (Mark 5:7, **AMPLIFIED**). When a demon is forced to identify himself, it causes that spirit to lose his power. So, the questioning was not to gain information, but was a tactic of spiritual warfare. Demons are best able to do their work when they can conceal their presence and identity. They work under

a cover of darkness. It is a severe blow to them when their presence and nature is revealed. To force a demon to disclose himself is a major step toward casting him out. This is a useful tactic when confronting obstinate and tenacious demons.

NOTE: Another very plausible explanation of Mark 5:9 is that Jesus asked the man (not the demon) his name. The purpose would have been to bring the man back into control of his faculties. Such a procedure is common practice among deliverance ministers in cases where demons dominate a person. But the answer came from the indwelling demon, not from the man, giving the name “Legion.”

8. It prolongs the deliverance and is inconsiderate of the person receiving deliverance.

As long as a demon can distract a deliverance minister through his speaking, he is postponing his eviction with a ruse by which he hopes to escape. Also, it is very de-edifying to the person through whom demons speak. Persons through whom demons have spoken are usually left with a feeling of confusion and defilement. On the other hand, the Holy Spirit speaks through a person unto edification: “He that speaks in tongues edifies himself” (2 Cor. 14:4). A second way in which the Holy Spirit speaks through a person is by prophecy, and prophetic utterance is uplifting: “Everyone who prophesies

speaks to men for their strengthening, encouragement and comfort... he who prophesies edifies the church” (1 Corinthians 14:3, 4b NIV). The evil spirit’s influence is the opposite. The Holy Spirit speaks only through a yielded vessel, but the evil spirit controls a person’s speech.

9. We must flee the temptation to boast that we have conversed with demons.

Pride is the sin which caused the devil to lose his favor with God, and he tempts every person with pride. [12](#) If the devil can cause a deliverance minister to fall into pride, even the pride of having conversed with demons, he has laid a successful snare for that man’s feet. One is never made strong by contemplating what demons have told him, but one becomes strong as a tree planted by streams of water when he dwells upon what God has said. [13](#) Success over the enemy comes through reciting God’s Word and meditating upon it day and night. God said to Joshua as he faced the giants of Canaan:

This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success.

10. We must flee from the deception of thinking that we have received private and valuable information from demons.

The devil knows quite well that anyone who adds to or takes away from what is written in the Bible is brought under a curse. God's Word ends with this sober warning:

I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life and out of the holy city, Which are written in this book.

Revelation 22:18-19

If one communicates with evil spirits, he may become convinced that he has gained special information about the devil's hierarchy, the devil's plans, or other revelation knowledge. If a person accepts such information and teaches it as truth, then he has fallen into deception. The Bible warns us that such deceptions will occur in the latter days.

The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons.

1 Timothy 4:1 NIV

11. Conversing with demons is not necessary for a person's deliverance. Jesus cast out demons without conversing with them, and so do effective deliverance ministers today.

12. Demon speaking does not promote faith.

It might be theorized that hearing demons speak will produce faith in skeptics and those not yet convinced that demons are real. The Bible does not teach that faith comes by hearing demons speak, but that "Faith comes from hearing the message, and the message is heard through the word of Christ" (Romans 10:17 NIV).

Demon talk can excite the flesh, but in itself it has no useful purpose. In the New Testament demons sometimes spoke and cried out when being expelled; also, today's deliverance minister may experience the same, but one must refrain from seeking a thrill or gaining information through encouraging demons to talk.

13. Conversing with demons can easily lead to the forbidden role of being a “consulter with familiar spirits” (Deuteronomy 18:11). If one becomes a communication link with the demonic realm, he becomes a spiritist medium, and the information he transmits is a “doctrine that demons teach” (1 Timothy 4:1 NIV). Thus, interrogation of demons and conversation with them is not only foolish but exceedingly dangerous.

DEMON RESISTANCE

Evil spirits resist being cast out. This is what is meant by the phrase “tearing him” regarding the man in Capernaum (Mark 1:26). Manifestations accompanying deliverance are, in some instances, demonstrations of *resistance*. It seems as though the demon is determined to do as much damage as he can before he departs. Occasionally a person is thrown down, contorted, stricken with pain or left with an acute weakness in the wake of deliverance.

If permitted or encouraged to do so, demons will often manifest themselves demonstratively. If demons are bound and prohibited by spiritual authority from manifesting unnecessarily, there is a noticeable lessening of their activity. Nevertheless, any valid ministry of deliverance can anticipate some manifestations. Since Jesus did not curtail all manifestations, then neither should we expect to do so.

MANIFESTATIONS

Demon manifestations turn some people on and turn others off. It is unscriptural either to revel in manifestations or to be repulsed by them. In the passage in Mark 1, the spirit “cried out” when it was initially flushed up, and again “crying with a loud voice” as it was being cast out. Other common manifestations are: coughing and retching (sometimes with phlegm and occasionally with blood, but seldom with vomit), burping, yawning, sighing, crying and laughing. However,

**Manifestations must not become the criteria
by which successful deliverance is judged.**

Some persons receive very valid deliverance without any perceptible manifestations, so it is incorrect to require manifestations as evidence of deliverance. Encouraging demons to manifest gives them license to become

demonstrative and violent. The following account is a typical example:

Our ministry team was conducting a group deliverance session in Switzerland. A certain man began to forcefully strike the back of the seat in front of him with his fists as though it were a punching bag. As one of our counselors began to command the spirits out, the man fell to the floor and began to gnaw the deliverance counselor's boot. After several minutes of violent struggle, the demons were expelled and the brother was set free. Upon questioning the fellow we learned that he had been told that manifestations were necessary to his deliverance; therefore, he had yielded to the spirits in him so as to give them permission to manifest.

In the practice of spiritism and witchcraft, demons are courted and their manifestations are welcomed, whereupon they will perform amazing and bizarre feats. Likewise, in deliverance situations where demon manifestations are sought by the deliverance minister, the demons will comply with such things as talking through the person, controlling the person's body, causing the person to become violent and destructive, or by immobilizing the person as though he were unconscious or dead.

Demons are prideful by nature and love to take the center of attention. Why encourage demons to show off bad behavior? Why not uplift Jesus in every way and cause Him to

be glorified in the midst of the battle?

The goal in deliverance should be to cast the spirit out in the shortest time possible with the least possible demonstration.

This conserves the energy of the deliverance minister, shows regard for the person receiving deliverance, glorifies God and brings better overall results.

REACTIONS TO DELIVERANCE

People have varied reactions to deliverance. In Mark 1:27 some of the people of Capernaum were amazed and questioned among themselves. They appreciated the fact of the man's deliverance but puzzled over the ease and authority with which it was accomplished. Such astonishment is a common reaction from persons experiencing or witnessing deliverance for the first time. Two thousand years later people are still prone to question: "What is this? a new teaching!" (Mark 1:27).

The answers to the "what's" of deliverance are not to be found within oneself but in the Word of God. Some, through human logic, have concluded that deliverance is a mere illusion, hypnotism, demonic trickery or staged performance. If these conclusions were true, the ministry of Jesus would be invalidated; instead, His ministry verifies today's deliverance experiences.

AUTHORITY OVER DEMONS

**New Testament deliverance is accomplished
by spiritual authority.**

Jesus has authority in Himself and has given it to His followers.

And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore...

Matthew 28:18–19a

When Jesus cast an unclean spirit out of the man in the

synagogue it created quite a stir. Now, the people in Jesus's day were familiar with demon spirits. The Jews in the synagogue did not for a moment question the reality of demons nor the fact that the man in their midst had demons in him. (Some today have not yet progressed this far in their understanding.) But what puzzled the Jews was the authority that Jesus demonstrated, which was in marked contrast to their own methods of exorcism.

In absolute amazement they said, "With authority he commandeth even the unclean spirits, and they do obey him" (Mark 1:27 κiv). His demonstration of authority was as startling to those in the synagogue as it was to his chosen twelve when He commanded winds and waves to be calm.

The methods of exorcism employed by the Jews in the days of Jesus paralleled those of the heathen peoples who used superstitious incantations, magic formulas and herbal concoctions. The ancient historian, Josephus, tells of exorcisms that he personally witnessed performed by one Eleazar, who claimed to have acquired his abilities from wisdom passed down by Solomon. If, indeed, his methods did come from Solomon, Solomon surely derived his techniques from his heathen wives and concubines when he was an old man and had forsaken the ways of God.

Josephus describes one of the rites of exorcism performed by Eleazar: "The manner of the cure was this: He put a ring that

had a root of one of those sorts mentioned by Solomon to the nostrils of the demoniac, after which he drew out the demon through his nostrils: and when the man fell down immediately, he adjured him to return into him no more, making still mention of Solomon, and reciting the incantations which he composed.”

[14](#)

Rev. Alfred Edersheim, the English scholar, also recites some of the bizarre techniques and incantations employed by Jewish exorcists. He concludes his article by stating:

“It has been a weary and unpleasant task to record such abject superstitions... Greater contrast could scarcely be conceived than between what we read in the New Testament and the views and practices mentioned in Rabbinic writings – and if this, as is hoped, has been firmly established, even the ungrateful labour bestowed on

**collecting these unsavoury notices
will have been sufficiently repaid.”[15](#)**

The account of the vagabond exorcists in Acts 19 is given in such a way as to contrast their miserable failure with Paul’s success in casting out demons.

But certain also of the strolling Jews, exorcists, took upon them to name over them that had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth... And the evil spirits answered and said unto them, “Jesus I know, and Paul I know; but who are ye?” And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded.

Acts 19:13,15–16

The Sons of Sceva surely learned from their sobering experience that parroting the name of Jesus carried no authority. Only true believers in Christ have the right to use His

Name.

Although both the vagabond exorcists and Paul used spoken words as their method of addressing evil spirits; the Jews used superstitious incantations while the disciple of Jesus employed words of true spiritual authority.

The method of deliverance that distinguished both Jesus and His disciples from all others was “authority.” This fact comes to light in Mark 1:27 when the Jews in the synagogue marveled, “With authority he commandeth even the unclean spirits, and they obey him.”

The one thing that Jesus consistently bestowed upon His disciples was “authority” to cast out demons. When the twelve were commissioned, He “gave them authority over unclean spirits, to cast them out” (Matthew 10:1); “... that he might send them forth to preach, and to have authority to cast out demons” (Mark 3:14–15).

When the seventy appointees returned from their first mission they reported, “even the demons are subject unto us in thy name” (Luke 10:17). The verb “subject” is a military term describing subjection and obedience to authority. When the disciples commanded the demons to “go,” they went!

Jesus reminded the seventy that they should not be surprised that demons submitted to their authority:

“Behold, I have given you authority... over all the power of the enemy”

Luke 10:19

How is authority implemented? Jesus “commanded” demons with authority. Authority is administered through direct commands.

The biblical method of deliverance is to "cast out demons" by commanding them to go in the name of Jesus! (Mark 16:17)

When deliverance from demons is needed, one must not seek alternatives to casting them out with authority. For example, demons cannot be counseled out. Counseling should

accompany deliverance, but counseling is not deliverance. Also, spiritual growth is vital and will lessen the influence of demons, but even maturing in Christ is not an alternative to deliverance. Suppressed spirits are content to wait for some future opportunity to spring back into action.

**Deliverance does not require material
paraphernalia.**

Spiritual authority is not co-dependant upon a Bible laid on the counselee's body, a cross or crucifix placed on his chest, communion wine poured down his throat or holy water sprinkled on his head. The *name of Jesus* is our authority, and in His name we employ our spiritual weapons. We wield the "sword of the Spirit" as we read and quote scriptures; we utilize the power in Christ's blood when we testify of its power to justify, redeem, atone and cleanse; we overcome the devil

through “the word of our testimony” when we testify that Jesus Christ is the Son of God who came in the flesh, lived without sin, died on the cross to bear the penalty for our sins, was resurrected from the dead, ascended into heaven and is coming again in His glory to judge the world.

THE MINISTER’S REPUTATION

“And the report of him went out straightway everywhere into all the region... round about”

Mark 1:28

Deliverance ministers quickly develop a reputation. People will hear the reports and come from far and wide to receive this ministry. There are many desperate persons who have been tormented by demons for so long that they welcome the news of help and press forward to receive it.

One thing a deliverance minister never needs is publicity.

He never needs to advertise his ministry because everyone he helps will tell others and he will soon have more people knocking at his door than he has time or strength to help. This enables us to understand why Jesus sometimes told those healed and delivered through His ministry not to tell anyone else. He needed time with the twelve to teach and train them.

People are so desperate and needy that the deliverance minister sometimes must guard his time for other important matters.

It was because of the press of the crowd that Jesus told His disciples to pray that the Lord would send out more laborers. This is also why Jesus Himself trained and sent out the twelve and the seventy. One man, not even Jesus in the flesh, could minister to all who needed it. [16](#)

In the long run, more people will receive deliverance as

new workers are trained and sent into the field.

**Those called by God into deliverance ministry
will do well to follow the examples of Jesus in
spending part of their time in training others.**

[7](#) Thayer's *Greek-English Lexicon*.

[8](#) *American Dictionary of the English Language*. Noah Webster. 1828.

[9](#) Matthew 12:43–45.

[10](#) Matthew 12:29; Mark 3:27; Luke 11:21.

[11](#) John 8:31–32; 1 Corinthians 12:7–11.

[12](#) Isaiah 14:12–15; Ezekiel 28:15–17; 1 Timothy 3:6.

[13](#) See: Psalm 1:1–3.

[14](#) Josephus, *Antiquities of the Jews*, BOOK VIII. Chapter 5.

[15](#) Edersheim, *The Life and Times of Jesus the Messiah*, p.776.

[16](#) Matthew 9:32–10:8.

Deliverance in the Atonement



MATTHEW 8:16–17 (MARK 1:32–34; LUKE 4:40–41)

And when even was come, they brought unto him many possessed with demons: and he cast out the spirits with a word, and healed all that were sick: that it might be fulfilled which was spoken through Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

Here is proof that Jesus died for the whole man: spirit, soul and body. The great Messianic prophecy of Isaiah 53:4 is

declared fulfilled through Jesus' ministry of deliverance and healing. Isaiah 53 foretells of God's provision for sinful man through the atoning work of the Messiah.

He was despised, and rejected of men; a man of sorrows, and acquainted with grief and as one from whom men hide their face he was despised; and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we were healed. All we like sheep have gone astray; we have turned everyone to his own way; and Jehovah hath laid on him the iniquity of us all.

Isaiah 53:3-5

What a provision! Our Lord Jesus Christ took upon Himself the penalty of sin due to us. He rescued us from spiritual death through His physical death, and through His suffering we have healing and deliverance for body and soul.

In other words, there is provision in the cross for more

than the gift of eternal life. Large segments of the church have been taught that the new birth is the only benefit of His suffering and death. However, sin not only brought death to the human spirit, but it brought weaknesses and infirmities to the body and soul as well.

BENEFITS OF THE CROSS

The benefits of the cross are to be appropriated in the ways which God has prescribed. The total provisions of the cross do not come automatically with the new birth experience. If this were true, no Christian would ever be physically sick, for “by his stripes we were healed” (1 Peter 2:24). There are ways to appropriate physical healing. Sometimes there are prerequisites to meet before healing comes. Also, whenever demons are responsible for a man’s sickness of body or personality, the demons must be cast out. By faith in Jesus as the Son of God and Savior, and by faith to command demons in His name, demons are cast out. It is active, obedient faith that drives out evil spirits. The Word does not instruct us to believe that God will take away our demons but that we are given authority over them ourselves.

WHY COMMAND A DEMON MORE THAN ONCE ?

“He cast out the spirits with a word” (Matthew 8:16). If Jesus cast out demons with one word of command, why cannot we always do the same? Upon close examination we find that this passage does not actually teach that Jesus cast out demons with one word.

It is a widespread error of belief that Jesus never commanded an evil spirit more than once. However, there is no article in the Greek text. The verse literally says: “He cast out the spirits *with word*.” The Greek construction places the emphasis upon the authority expressed by spoken word.

In contrast to the Jewish exorcists, who used incantations, herbs and occult paraphernalia, Jesus simply spoke authoritatively to demons and they obeyed Him. In the case of the Gadarene, Jesus commanded the demon repeatedly. In the Greek, the verb “said” (Mark 5:8) expresses continuous action, which is translated by the **AMPLIFIED BIBLE**: “For Jesus was commanding. Come out of the man, you unclean spirit!” (Mark 5:8). Literally, Jesus was commanding over and over, “Come out of him! Come out of him! Come out of him!”

Demons are personalities. Like people, some unclean spirits are stronger willed than others and, therefore, slower to respond to orders given. Too, our warfare against demon spirits is a wrestling conflict whereby continuous pressure is placed upon them until they are defeated. Repeated commands given to demons keeps spiritual pressure upon them until they yield.

We are not to suppose that commanding a demon more than once is a negative reflection upon our faith but rather a witness to the quality of our faith. True faith is persistent and active, not presumptuous and passive.

Ministering to the Multitude



MARK 3:8–15

A great multitude, hearing what great things he did, came unto him. And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him, for he had healed many; insomuch that as many as had plagues pressed upon him that they might touch him.

And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, “Thou art the Son of God.” And he charged them much that they should not make him known.

And he goeth up into the mountain, and calleth unto him whom he himself would: and they went unto him. And he appointed twelve, that they might be with him, and that he might send them forth to preach, and to have authority to cast out demons.

The more Jesus ministered to the needs of the people the more they pressed in. He found it expedient to get in a boat and minister just off the shore of the Sea of Galilee to prevent the people from thronging Him. They pressed upon Him just to touch him. The evil spirits in those within the crowd reacted to the very presence of the Son of God. From this account we learn that:

1. Unclean spirits readily recognized Jesus as the Son of God while the Jewish nation as a whole could not decide upon His true identity. The demons had one advantage that men did not possess, for they knew that He was sinless. All their efforts to cause Him to sin had failed.
2. Unclean spirits are forced to bow before Jesus. Here they “fell down before Him.” Their acknowledgment was more than recognition: it was surrender. [17](#)
3. Unclean spirits can be kept from speaking. Jesus charged them not to make Him known. Even when spirits speak truth, their testimony is not to be received. As important as it is for men to know who Jesus is in order to believe in Him, the testimony of demons is not valid. Jesus

consistently refused to accept any witness of Himself that came from demons.

Demons also recognize the anointed servants of God. They replied to the sons of Sceva, “Jesus I know and Paul I know about, but who are you?” (Acts 19:15 NIV).

Just as evil spirits recoiled from Jesus’ authority over them, they also tremble when confronted by Christian warriors who walk in discernment and faith.

From time to time reports have come through other deliverance ministers that they have heard demons say they knew the Hammonds. One pastor said, “I have been talking with a demon, and I asked him about you. Would you like to know what that demon thought about you?” I was repulsed by the question! Without hesitation I replied, “I have no interest in what demons think about me; all I’m interested in is what the Lord thinks about me.”

Wisdom dictates that we totally reject what evil spirits have to say. To do otherwise puts one in peril of the devil’s snare of pride and deception. As previously mentioned,

Any truth demons speak is intended to ensnare and never has a beneficial effect.

4. Jesus chose disciples and prepared them to continue His ministry. What was His ministry? Jesus answered this question for us when He stood in the synagogue in Nazareth and read concerning Himself from the prophet Isaiah:

The Spirit of the Lord is upon me, Because he anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised, To proclaim the acceptable year of the Lord.

Luke 4:18-19

The work of deliverance today is a continuation of Jesus' ministry. Therefore, deliverance remains as much a part of the

Church's commission as does preaching, teaching and healing.

[17](#) Philippians 2:9–11.

Continued Ministry to the Multitudes



LUKE 6:17-19

And he came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judaea and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases; and they that were troubled with unclean spirits were healed.

And all the multitude sought to touch him; for power came forth from him, and healed them all.

This account seems to parallel the occasion of the Sermon on the Mount found in Matthew 5–7. Only Luke’s account relates Jesus’ ministry of healing and deliverance to his disciples, plus a great number of people from various locales.

The ones delivered of unclean spirits are said to have been troubled (vexed, harassed or disturbed) by them. These synonyms accurately describe the effects of evil spirits within one’s life. On the one hand, Jesus is the Prince of Peace and His Lordship produces peace in His disciples; on the other hand, the devil is a peace destroyer. The absence of peace and the presence of troubling is indicative of demonization.

The Greek word *ochleo* translated “vexed” in the KING JAMES translation is also found in Acts 5:16:

“There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.”

After Christ’s Ascension, the ministry of deliverance continued through the ministry of the apostles and spread through new disciples. Deliverance ministry continues today,

and by the grace of God is being fully restored to the body of Christ.

Soteria, the word for salvation in Greek, means deliverance. Therefore, the full gospel of salvation includes not only the good news of deliverance from the penalty of sin but also the good news of deliverance from the power of unclean spirits and diseases. The gospel is the good news of all the blessings bestowed by God on men in Christ through the Holy Spirit.

Prayer for Deliverance



MATTHEW 6:13

And bring us not into temptation, but deliver us from the evil one.

This familiar excerpt from the Lord's Prayer teaches us to pray daily for deliverance. We need God's continuous protection from the devil, especially from his temptations. In Matthew 26:41 Jesus warned His disciples, "watch and pray, that ye enter not into temptation." They failed to heed His warning due to weakness of the flesh and consequently were not prepared to cope with the testings that came. For example: Peter denied the Lord; they all followed afar off; they became

discouraged, returned to their fishing, and doubted the first reports of His resurrection. Jesus had previously warned that Satan desired to have them and sift them as wheat. Satan desires to sift each of us, too.

Through unceasing prayer we remain vigilant; therefore, prayerlessness is deadly to Christian life, for it permits the devil to move in.

The Test of True Discipleship



MATTHEW 7:21–23 (LUKE 6:46)

Not every one that saith unto me, “Lord, Lord,” shall enter the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

Many will say to me in that day, “Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works?”

And then will I profess unto them, “I never knew you: depart from me, ye that work iniquity.”

Here is a serious warning couched in the strongest of language. Not everybody that's talking about heaven is going there! This warning is addressed to some who say, "Lord, Lord" and claim worthiness on the grounds of their supernatural works (casting out of demons included). On the day of judgment Jesus will say to many of these, "I never knew you: depart from me, ye that work iniquity."

Two important lessons should be learned from the context of Matthew 7:13–23. First, the warning is real! The application of the warning is to:

1. Those who have not entered the path of eternal life through the straight and narrow gate by repentance from sin and faith in the Lord Jesus Christ (v. 13–14);
2. False prophets whose fruits of character do not measure up to their profession of Christ's Lordship (v. 15–16);
3. Those who call Him "Lord" but who fail to do the Father's will (v. 21); and
4. Those who claim supernatural works done by His name as sole merit for His acceptance (v. 22)

All of the above are identified as workers of “iniquity” who will be irreversibly rejected by Christ “in that day” of final judgment, and whose fate is to be “hewn down and cast into the fire.”

This passage enforces the doctrine of salvation by grace through faith and not by works. [18](#) The primary consideration for every man should be the matter of his eternal destiny.

Furthermore, even miracles performed in the name of Jesus provide no basis for rejoicing. When the 70 newly-appointed disciples began to rejoice over their deliverance victories, Jesus brought them back into balance through these words:

In this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

Luke 10:20

Second, some who are genuinely saved are tormented by Christ’s warnings of damnation. They live in fear of ultimate rejection. In spite of their faith in Christ and years of faithful service they tremble at the thought of judgment, feeling certain

of their Lord's ultimate condemnation.

What makes some Christians so fearful of judgment? They are not perfected in love. They obviously have been neglected, rejected and abused by other people; therefore, they remain unsure of love – even the love of God. But...

God is love; and he that abideth in love abideth in God, and God abideth in him. Herein is love made perfect with us, that we may have boldness in the day of judgment.

1 John 4:16-17

Sometimes a guilt root is responsible for the tormenting fear of judgment in a born-again person. Although he has asked God's forgiveness, the devil continues to accuse him and make him feel unworthy of forgiveness. Actually, no one is worthy of forgiveness. Forgiveness is ours by the grace of God. As long as a believer permits the devil to condemn him, his peace will be destroyed and he will have no assurance that God will answer his prayers. Furthermore, he will be sidelined in spiritual warfare. How can he cast out a demon when he is so conscious of his sin?

How can one ever be sure that he is forgiven and will not be among the ultimately rejected? Simple! Meet God's conditions of repentance and faith and walk in obedience. Then believe what God has said:

If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.

1 John 1:9

Some who lack understanding and appreciation of the ministry of deliverance have twisted the scriptures by asserting that all who cast out demons, especially out of Christians, ultimately will be damned. Such critics grossly err in their contention, that all deliverance ministers are false and disapproved by God. We are not intimidated by such absurd charges, for we know our Lord's commission to cast out demons. Let the critics examine the fruit, for "a tree is known by its fruit" (Matthew 12:33b).

This sort of attack upon Christ's servants is a Satanic tactic to divert the minister of deliverance from his work into a defense of his ministry. The Scribes and Pharisees were unsuccessful in their attempts to sidetrack Jesus with such tactics. Jesus briefly pointed out their error and went right on

ministering to those who welcomed Him. This is a safe and fruitful course for Christ's disciples to follow today.

[18](#) See: Ephesians 2:8–9.

The Testimony of Miracles



LUKE 7:21

In that hour he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight.

In this context John the Baptist has questioned the Messiahship of Jesus. John is imprisoned and sends a delegation to ask, “Art thou he that cometh, or look we for another?” (Luke 7:19) Jesus instructed the delegation from John to report on His supernatural works. Jesus was fulfilling all that had been prophesied concerning His ministry. [19](#)

Jesus did not condemn John the Baptist for questioning His identity; on the contrary, he proceeded to pay John the loftiest eulogy ever uttered. The Lord always met sincere inquiry with sincere answers, while His unteachable critics received His “woes.”

Every minister of the Gospel is subject to questioning and criticism as to his doctrine, his authority and the validity of his ministry. In humility the man of God should realize that he is not beyond error. Wisdom dictates that one remain open to correction. Criticism can be constructive; it can deliver a person out of error and deception. Defensiveness and sensitiveness render one unable to evaluate criticism and accept correction.

My wife and I have had many opportunities to relate to criticism. When our book, *Pigs in the Parlor*, was published, it contained a chapter on “Proxy Deliverance.” A minister from South Africa advised us that this teaching was wrong and that he could not recommend our book because of this one chapter. I became defensive and refused his criticism. Later, the Lord dealt with my heart, and I saw that the term “proxy” did not convey what we really intended to say. “Proxy” carries the idea that one can stand in for another person. This was interpreted by some to mean that a proxy can invite into himself the demons which indwell another person and then receive deliverance for the other person.

In a subsequent printing of *Pigs in the Parlor*, the chapter on “Proxy Deliverance” was changed to “Intercessory Prayer Warfare.” However, this revision opened the door for new objections, and a few people reproved us for changing the chapter. Nevertheless, we were thankful for the constructive criticism that helped us correct something that did not convey what we intended and was causing some to err. Most deliverance workers agree that it is unscriptural and dangerous for a person to invite demons into himself for any reason whatsoever, even though his intentions are good.

If God’s servant knows who he is in Christ, knows His calling, knows that he is in God’s will, knows that he is grounded in the Word and produces good fruit, then doubters and critics will not move him from his confidence.

I recall an incident when my ministry was challenged. At the conclusion of a teaching, a young man leaped to the platform with an open Bible shouting at me for having said that I ministered deliverance to believers. When he finally calmed down a little, I reminded him that Jesus commissioned believers to cast out demons. I quoted Mark 16:17, which states that those who believe shall cast out demons. If he was not casting demons out of Christians then out of whom was he casting them? He had no answer, for he was not casting demons out of anyone.

When criticism is unfounded, the fruit of one’s ministry is

answer enough. When the Pharisees accused Jesus of casting out demons by the power of Beelzebub, He responded,

“Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit.”

Matthew 12:33

Nevertheless, even good fruit will not satisfy those who are blinded by their own prejudices. Even Jesus, the Master Teacher, was unable to satisfy the minds of the unteachable. Furthermore, they refused to acknowledge the “good fruit” of His deliverance ministry.

The Pharisees and scribes also accused John the Baptist of having a demon because he came neither eating nor drinking. These same individuals turned right around and accused Jesus of being a glutton and a winebibber because He came eating and drinking. [20](#)

The Scripture says,

“But the Pharisees and the lawyers rejected for themselves the counsel of God...”

If John the Baptist and Jesus were falsely accused and criticized, can other of God's servants expect better treatment?

Men who are blinded by prideful religious legalism or bound by dead religious traditionalism cannot discern the true nature of the Kingdom of God nor rightly divide the word of truth. To such critics Jesus replied, "Yet wisdom is justified and vindicated by what she does (her deeds) and by her children" (Matthew 11:19b, **AMPLIFIED BIBLE**). In other words, inspect the fruit!

[19](#) Isaiah 29:18–19; 35:5–6; 61:11.

[20](#) Matthew 11:18–19; Luke 7:33–34.



JESUS SAID "THESE SIGNS SHALL FOLLOW BELIEVERS"
AND THE FIRST SIGN HE MENTIONED WAS CASTING
OUT DEMONS. AND YET FRANK HAMMOND DID NOT
CAST DEMONS OUT OF PEOPLE FOR THE FIRST
TWENTY YEARS OF HIS MINISTRY. TO LEARN WHY,
WATCH A SHORT VIDEO OF FRANK HAMMOND
TEACHING ON THIS TOPIC AT THE FOLLOWING
WEBSITE:

www.impactchristianbooks.com/wiles

Healed of Demons



LUKE 8:1-3

And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve,

and certain women which had been healed of evil spirits and infirmities: Mary that was called Magdalene, from whom seven demons had gone out, and Joanna the wife of Chuzas, Herod's steward, and Susanna, and many others, who ministered unto them of their substance.

CITIES AND VILLAGES

Jesus did not restrict Himself to large ministries, but was found showing His compassion in both the cities and in the villages. Traveling ministers will have opportunity to follow the example of Jesus. Why minister to a handful of people when one can minister to thousands? Here is where one must walk in the counsel of the Holy Spirit. Philip, the deacon-evangelist, was having a very successful ministry in Samaria when the Spirit bid him leave there and go into the desert region and minister to one man, the Ethiopian eunuch. Who knows the spiritual influence this servant of a queen carried back to his own country? We must not assume that the Lord would have us limit ministry to large cities or large congregations.

THE FULL GOSPEL

Once again we see that the gospel of the Kingdom included healing and deliverance. This is what some call “the full gospel.” Any gospel that does not include the full benefits of the cross must be considered a partial gospel.

TRAINING OTHERS

Jesus had the twelve with him, for He was training these men to carry out His ministry after His departure. Whatever ministries are given unto us, the Lord would have us train others to be assistants, extensions and inheritors of that ministry.

And the things that thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

2 Tim. 2:2

HEALING THE PERSONALITY

The word “heal” is not limited to physical healing, but it is applied also in the New Testament to healing of the human spirit and soul (personality). In Luke 8:1–3, certain women received a twofold healing. We can safely assume that each of them had already received the healing of their spirits, which resulted in salvation unto eternal life. People may experience spiritual new birth and still need healing in their physical bodies and personalities. All healing does not come in one package.

Specifically, these women were healed of “evil spirits and infirmities.” Because the healing from evil spirits was distinct from the healing of infirmities, it was a healing of something other than their bodies. The only other facet of their beings that could need healing would be their souls (Greek: *psyche*) or selves. The self, or personality, is expressed through thoughts, emotions and will. These are the most common areas of demonic bondage. Many Christians are bound in their personalities; therefore, they are unstable souls. [21](#)

There are four different words in the Greek New Testament translated “heal” or “healing”. The word used in this text is *therapeuo*, from which we derive the English word “therapy.” This word describes the care and attendance necessary to bring a person back to wholeness. It describes a process of healing unto which a person is committed until the therapist

has completed the work of rehabilitation. This word accurately conveys the truth that one's deliverance may entail a period of time before the deliverance is complete. This is not the length of time it requires to cast out spirits, but the time that it takes for the person to become self-disciplined and to fill his "house" with the things of God.

The picture we get from *therapeuo* is of these women continuing to submit to the ministry of Jesus until they finally came into stability of personality and wholeness of body. If they had become discouraged over the time factor, they would never have known the victory.

SEVEN DEMONS

Mary Magdalene was delivered of “seven spirits.” We are led to question why the number of spirits is given. Almost any deliverance minister will tell you that it is not unusual to cast scores and hundreds of demons out of a person. The Gadarene demoniac had a “legion” of spirits which would be upward of five thousand! What could be so noteworthy about Mary Magdalene’s having seven spirits? The impression left is that she was extensively demonized. This explanation must be labeled as theoretical, but Mary probably had seven ruler spirits (strong men) who in turn were leaders over multitudes of other spirits. Each ruler spirit could easily have represented seven different demonic personalities. Hers would then be a case of severe demonization worthy of special mention.

FREE TO SERVE

Those who have been set free are so grateful that they are eager to bless those who were used of God to accomplish their deliverance. These women gave of themselves and their means to minister to Jesus and the twelve. Their hearts overflowed with love. Can't you imagine the work involved in feeding and doing the laundry for thirteen robust, active men?

Individuals who are continually aware of their own problems are unable to serve others. One of the greatest blessings of breaking the bondages within self is the liberty to serve others. The Body of Christ is to be a serving organism; therefore its various members must be free for it to accomplish its ministry.

[21](#) 2 Peter 2:24; James 1:8.



FRANK HAMMOND LIKED TO ASK: "ARE YOU LIVING UP TO YOUR POTENTIAL IN JESUS CHRIST?" SOME CHRISTIANS ARE NOT, AND THERE IS ONE MAIN REASON WHY – OUR "SELF" GETS IN THE WAY. BUT THERE IS GOOD NEWS! WATCH A SHORT VIDEO OF FRANK HAMMOND TEACHING ON THIS TOPIC ON THE FOLLOWING WEBSITE:

www.impactchristianbooks.com/self

Two Opposing Kingdoms



MATTHEW 12:22–37 (MARK 3:22–30)

Then was brought unto him one possessed with a demon, blind and dumb: and he healed him, insomuch that the dumb man spake and saw. And all the multitudes were amazed, and said, “Can this be the son of David?”

But when the Pharisees heard it, they said, “This man doth not cast out demons, but by Beelzebub the prince of the demons.”

And knowing their thoughts he said unto them, “Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand? And if I by Beelzebub cast out demons, by whom do your sons cast them out? Therefore shall they be your judges.

But if I by the Spirit of God cast out demons, then is the kingdom of

God come upon you.

Or how can one enter into the house of the strong man, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

He that is not with me is against me; and he that gathereth not with me scattereth.

Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come.

Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things.

And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words

thou shalt be condemned.”

A demonized man was brought to Jesus. There are those who are ignorant of the deliverance provided in Jesus, and some who are too incapacitated to come on their own initiative; and these need to be brought to the Lord by those who know the love and power of Jesus to heal and deliver.

THE NATURE OF SATAN’S KINGDOM

Satan’s kingdom is evil, and those who are captured by him are placed in bondage. This wretched man’s blindness and muteness were due to demonic chains. We are not told what gave evil spirits a legal right to his life; it could have been some curse passed down through the transgressions of his ancestors, or because of some sin in his own life. The church is once again beginning to recognize that physical bondages are sometimes attributable to the works of the devil. It is important that the cause for men’s physical infirmities be accurately diagnosed; for, if the problem is spiritual and demonic, it will never be cured by natural means.

THE NATURE OF GOD'S KINGDOM

The power and beneficence of the Kingdom of God is reflected in the man's healing. As soon as Jesus came on the scene, the chains of infirmity were destroyed, and the afflicted was able to see and speak. So, the two kingdoms are contrasted: one puts men in bondage, and the other sets them free.

REACTIONS TO DELIVERANCE

Whenever deliverance takes place in public, there are a variety of reactions. Some are filled with fear and others with awe; some are believing and others unbelieving; some give praise to God and others scoff. Here we see a typical contrast of reactions. Some recognized Jesus as the Son of David, the Messiah, and others accused Him of working under the power of Beelzebub, the prince of devils.

It is a serious matter when religious leaders are blind to the working of the Holy Spirit in deliverance. They not only shut themselves off from the benefits of deliverance, but they also influence many others to reject a precious benefit of the cross. There are large segments of the church today, even some entire denominations, that are shut out from the blessings of deliverance because of the doctrinal bias of their leaders.

IGNORANCE DISPELLED

In the passage from Matthew 12, Jesus showed how illogical these men were in attributing deliverance to the working of Beelzebub. If deliverance were of the devil, then he would be opposing himself. If a kingdom or house is divided against itself, it cannot stand; it will self-destruct. Satan is not in the business of casting out demons! He is not divided. One fact observed over and over in deliverance work is the tenacity of evil spirits to support one another. There is a unity among them that puts to shame the very body of Christ. Their unity, however, is not based on love but upon fear of authority and their propensity to evil.

Of course, Satan can and does counterfeit deliverance when it suits his purposes. There are situations where supposed “healings” take place through occult sources and white witchcraft. What appears to be a tearing down of Satan’s house by his own hands is actually a deception by which he is enlarging his house. For instance, a person may be relieved of a headache and end up with cancer, for through demonic counterfeits there occurs an exchange of a lesser bondage for a greater one. The existence of the counterfeit proves the existence of the genuine. Satan could not counterfeit deliverance if no valid deliverance existed.

DELIVERANCE IS GOD'S KINGDOM IN ACTION

Whenever a demon is cast out, the Kingdom of God is operative. "If I by the Spirit of God cast out demons, then is the kingdom of God come upon you" (Matthew 12:28). The Kingdom of God is superior to the satanic kingdom. Satan is called "the god of this world" (2 Corinthians 4:4), which means the world is under the dominion of Satan with the exception of certain people and geopolitical areas which have been wrestled away from him by the army of God. The Kingdom of God is established on earth by first removing the kingdom of Satan.

The healing of the blind and dumb man involved the power of God's kingdom to overcome the devil's kingdom. This victory is won each time demons are cast out. It is not a matter of defeating isolated demons, but of confronting the whole demonic kingdom. Each demon dealt with has definite and direct connections with the kingdom he represents. There is a hierarchy of spirits which the Scripture calls "principalities" and "powers...in the heavenly places" (Ephesians 6:12). Our battle is in the heavenlies, in the unseen realm of demonic activities. If we are to see the captives set free, we must learn where to battle and how.

Jesus declared that it was "by the Spirit of God" that He cast out demons, not by Beelzebub. In the parallel account (Luke 11:20) a slightly different expression is used: "If I by the finger of God cast out demons." So, "finger of God" means the

same as “Spirit of God.” Jesus obviously drew this expression from Exodus 8:19 where Moses and Aaron confronted Pharaoh and his magicians. When the magicians were unable to keep pace with the powers of God at work in Moses and Aaron, they confessed their inferior abilities by admitting, “This is the finger of God.”

The inevitable result of the operation of God’s power in the life of the believer is the defeat of the kingdom of darkness. The battle may be prolonged as we wrestle against principalities and powers, but the end result will be victory as the “finger of God” prevails.

FIRST BIND THE STRONG MAN

Jesus revealed how He was able to set the blind and mute man free. In doing so He revealed an important spiritual principle for us: “first bind the strong man,” and then spoil his house. [22](#)

Wherever Satan is active, he utilizes a delegated demonic representative. This operations commander is called “the strong man.” The strong man is the ruling spirit over a system of spirits. There are strong men assigned over individuals, families, churches and geopolitical areas ranging from towns to nations. Jesus gave His Church power to bind the strong man and to spoil his house. This means the devil’s captives are released, his control broken, his authority cancelled and his rule replaced by God’s.

NO PLACE FOR NEUTRALITY

There is no middle ground in the call to spiritual warfare. Jesus clarified this truth with these words: “He that is not with me is against me” (Matthew 12:30). Those not involved in spiritual warfare and deliverance become, by default, allies of Satan. Those who oppose deliverance, who say a Christian cannot have a demon, who deny the existence of demons or who label deliverance a doctrine of demons, are deceived by the devil and used by him to keep others in bondage. Some churches and entire denominations are now in this sad condition. We must pray for their eyes to be opened so that they can minister deliverance to those for whom they are responsible. They are blind to the fact that they are serving Satan.

BLASPHEMING THE HOLY SPIRIT

It is a serious matter to attribute the work of the Holy Spirit to Satan. Jesus said this sin would never be forgiven, either in this world or the one to come. He labeled this sin “blasphemy against the Spirit.” The Pharisees were rejecting the very witness of the Spirit that was intended to bring them to saving faith.

If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father.

John 10:37–38

Jesus declared that a tree is known by its fruit. A bad tree cannot bring forth good fruit, and a good tree cannot bring forth bad fruit. They could not label Him bad, because His fruit was good. The healing of the blind and mute man was good fruit. Good fruit comes from the ministry of deliverance; it is a good tree.

Filling the House



MATTHEW 12:43–45

“But the unclean spirit, when he is gone out of a man, passeth through waterless places, seeking rest, and findeth it not.

“Then he saith, ‘I will return into my house whence I came out;’

“and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first.

Even so shall it be also unto this evil generation.”

This teaching is addressed to the scribes and Pharisees who confronted Jesus, charging that He cast out demons by the power of Beelzebub, the prince of demons. In the previous section (Matthew 12:22–42), Jesus began His reply to His critics. Let us briefly review by outline how Jesus responded:

1. A kingdom divided against itself cannot stand. Satan is not casting out demons.
2. Jesus' ministry is by the Spirit of God; and, whenever demons are cast out, it is evidence that the Kingdom of God is manifested. God's Kingdom has power and authority over Satan's kingdom.
3. Those who are not allied with Jesus in deliverance are against Him, which means they in actuality have sided with the devil.
4. To credit the Holy Spirit's work of deliverance to the devil is to blaspheme the Holy Spirit.
5. Because they seek a sign, the sign of the prophet Jonah will be given them: the sign of Christ's burial and resurrection. Unless they believe this sign and repent, they will be condemned.

Jesus concludes His admonition to His critics with a basic deliverance truth that they well understood:

When a demon is cast out of a man, positive things must be brought in to replace the negative power that has been removed. Otherwise, a person will end up in worse condition than before his deliverance

These religious zealots who challenged Jesus believed in taking many things out of one's life. Their doctrine was basically negative and legalistic – don't do this, and don't do that. Jesus confronts them with the necessity of a positive faith and practice. The elimination of evil things from one's life must be followed by replacement with the Person, fruit and power of the Holy Spirit, otherwise a dangerous spiritual vacuum is left.

They are faced with the claims of Christ as their Messiah.

He must now fill their lives. His concluding warning to them is this: unless they fill themselves with Him Who fulfills the sign of Jonah, they will be like a man delivered of demons who did not fill himself with God; “and the final condition of that man cometh worse than the first” (Matthew 12:45).

“Even so shall it be also unto this evil generation” (Matthew 12:45). The entire generation of Israelites stood in extreme spiritual peril. Unless they accepted Christ as Lord and Savior, they would end up like one freed of demons who did not thereafter fill his “house.” These accusing, unbelieving religionists were headed for an irreversible judgment because of their stubborn unbelief. For “whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come” (Matthew 12:32). This is a stern warning to all who, like the scribes and Pharisees, refuse to repent of their error and continue to resist the witness of the Holy Spirit.

What about the blind and mute man who had been gloriously delivered and healed? What about the multitudes of people who had been set free from demonic bondages through the ministry of Jesus? They, too, must embrace the sign of the prophet Jonah: the death, burial and resurrection of the Son of God. Herein lay their ultimate deliverance. Unless they fill themselves with faith in Christ, their latter end will be worse than the first. The demons from which they had been freed will

come back in greater force.

LIVING ABOVE THE SNAKES

One of the things I looked forward to when our family moved to the mountains of Colorado was tromping through the forests and climbing over the rocks. But I was leery of snakes. Twice, where we lived in Texas, I had narrowly escaped snake bites while exploring rugged country. What poisonous reptiles inhabited these environs?

A native of Colorado laughed at my fears. He said, “Brother Frank, there are no poisonous snakes in these mountains. You are at ten thousand feet elevation; you live above the snakes. Snakes do not come into this altitude.”

So, I lived above the snakes! This is a powerful spiritual metaphor. In Scripture, demons are compared with serpents and scorpions. [23](#) If one is being attacked by spiritual serpents (demons) he needs to climb to the safety of a greater spiritual height.

Too, after one has had deliverance, he must purpose to climb to spiritual heights where the demons can no longer reach him.

What are the steps to this higher height?

1. **PROMPT REPENTANCE.** When God discerned the evil in Cain's heart, He warned Cain in these words:

If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it.

Genesis 4:7 NIV

The devil, like a ferocious beast, crouched at Cain's door, ready to devour him. God was calling Cain to repentance. Repentance would close the door to the enemy. Through repentance he could rule over the evil presence waiting for an opportunity to strike.

This is exactly why Scripture warns each of us,

Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil.

Ephesians 4:26-27

The devil is given an opportunity to attack when we neglect to repent of our anger (or any sin) before the sun goes down.

No advantage comes from postponing repentance – except the advantage given the devil to slither in. If one broods over a suffered wrong he will hatch a viper. By prompt repentance one climbs to a level where the snakes cannot reach him.

2. **WALK IN LOVE.** Love must direct and motivate one's life.

Love [God's love in us] does not insist on its own rights or its own way, for it is not self-seeking; it is not touchy or fretful or resentful; it takes no account of evil done to it – pays no attention to a suffered wrong.

1 Corinthians 13:5, **AMPLIFIED**

Most people are more aware of the wrongs done to them than they are of the wrongs they have done to others. The splinter in another's eye is more obvious than the beam in one's own eye.

For every abuse there is an abuser. It is usually the one who has been wounded who comes for counsel, not the perpetrator of the hurts. Many have come saying, "I was molested," but rarely does anyone confess, "I am a molester." Both the love that honors another and the love that forgives a trespassing brother must prevail in the life of one who expects to triumph over the devil.

Forgiveness is one of the primary ways in which love is expressed. God has set the example and standard for us by forgiving us by His love.

God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.

Romans 5:8

God's love destroyed Satan's ultimate objective. The same love-forgiveness on our part keeps us out of the devil's reach.

3. **DISCIPLINED LIVING.** Over and over we have discovered that undisciplined lives provide access for demon invasion. Therefore, if one expects to close the door to demons and live

above the Old Serpent's fangs, he must strictly discipline every area of his life.

Undisciplined thought life can be the seed-bed for demonic infestation. When a man is born again his mind is not instantly renewed. Paul exhorted the Christians at Rome,

Be not fashioned according to this world; but be ye transformed
by the renewing of your mind...

Romans 12:2

The renewing of the mind comes through programming the mind by the Word of God. Having "this mind in you, which was also in Christ Jesus" is a daily disciplinary process.

Many Christians live defeated, discontent, depressed and discouraged lives simply because their minds are filled with garbage fed to them by the devil. One of the greatest discoveries a believer can make is that he has power over his thought life. He can choose what not to think upon and what to think upon. What is the focus of a proper thought life?

Finally, brethren, whatsoever things are true... honorable... just... pure... lovely... of good report; if there be any virtue, and if there be any praise, *think on these things*.

Philippians 4:8 (EMPHASIS MINE)

The above verse prescribes the choice of godly, edifying thoughts. If the thoughts that fill one's mind lead down a path of fear, depression, filth, unbelief and things contrary to God's Word, then one must activate his will and turn his mind-switch to "reject." Peace of mind is only a few days of self-discipline away. The choice of thoughts is ours!

The battle for the mind is a strategic battle.

Unless the battle in the mind is won, problems of the thought life will filter into the emotions and volition. For example, an unchecked thought of resentment can soon lead to feelings of bitterness and acts of retaliation. Through a lack of discipline Satan is able to build strongholds in our minds that can only be brought down by using “the weapons of our warfare... mighty before God to the casting down of strongholds” (2 Corinthians 10:4).

Second, the emotions also require discipline. Most of us can readily identify with the Psalmist as he takes us on an emotional roller-coaster, from the heights of, “Oh clap your hands, all ye peoples; Shout unto God with the voice of triumph” (Psalm 47:1) to the depths of “Our soul is bowed down to the dust: Our body cleaveth unto the earth” (Psalm 44:25).

The Psalmist knew that emotional excesses were not of God because they hindered his praise and ministry to the Lord. Therefore, he dealt harshly with his soulish man:

Why are you in despair, O my soul? And why are you disturbed within me? Hope in God, for I shall again praise him. The help of my countenance. and my God

Disciplined emotions are healthy emotions; they are channels through which we express praise, worship, love and joy.

Undisciplined emotions are channels filled with the darkness of jealousy, hatred, anger, fear, hopelessness, self-pity and depression.

Third, the human will must be disciplined. At one end of the spectrum the will is flabby and passive, while at the opposite extreme it is rebellious and obstinate. Rebellion is a steep, downward path into the snake pit. Passivity creates a greased slide into the waiting arms of the devil. But,

The human will that is compliant to God's will discovers fellowship with God and victory over the adversary.

Be subject therefore to God; but resist the devil, and he will flee from you.

James 4:7

A fourth priority of disciplined living is the bridling of the tongue.

Every spoken word goes forth in ministry

Our words either tear down or build up. Truly, “Death and life are in the power of the tongue” (Proverbs 18:2).

Behold, how great a forest is set aflame by such a small fire! And the tongue is a fire, the very world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of our life, and is set on fire by hell.

James 3:5b–6 NIV

When the tongue is set on fire by hell it spews forth destructive words which serve the devil’s purposes. The undisciplined tongue keeps a person knee-deep in serpents!

A fifth arena of disciplinary warfare is with the appetites of the flesh. Unrestrained lusts for food, drink and sex have brought many a person to ruin. Paul realized that his years of faithful service to God were no guarantee of continued victory. He must daily guard against disgraceful failure:

I buffet my body and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified.

1 Corinthians 9:27 NIV

The highest motivation for curbing sensual appetites and glorifying God in one's body is the continuous confession that one's body is the temple of the Holy Spirit who dwells within.

4. **MEET ALL TRIALS SCRIPTURALLY.** None are immune from trials and testings. It is sheer unreality to think that in this life there will come a day of complete utopia. “In this world you will have trouble...” (John 16:33 NIV). The trouble intensifies when reactions to its pressures are wrong.

**Demon spirits find a door of entrance when
life's trials are not properly resolved.**

The first eight verses of the book of James are priceless. They give us God's formula for meeting trials. First, we are counseled to “Consider it pure joy... whenever you face trials of many kinds” (James 1:2 NIV). Furthermore, Jesus taught that His disciples were to “rejoice” (literal translation: exuberantly joy; leap for joy) when persecuted, reviled and falsely accused. [25](#) We are forced to confess that such joyful reaction to difficulties is indeed rare. Is it any marvel that the devil gains

such quick advantage in times of adversity?

The second requirement for victory in time of trial is to “let patience have its perfect work” (v. 4). Some trials do not go away overnight; they last for days, weeks, months and years. Perseverance in faith is a mark of maturity. We display spiritual immaturity if, under testing, we lose our patience, accuse God and lash out at others.

Third, pray for wisdom. What is God saying in the midst of a trial? He is a good Heavenly Father who “gives [wisdom] generously to all without finding fault” (v. 5 NIV). We must not fail to ask nor to listen for His response.

The fourth response to trials is to stand strong in faith – “believe and not doubt” (v. 6 NIV). The one who wavers cannot expect anything of the Lord.

Faith is the key to receiving from God. Salvation comes by faith, the gifts of the Spirit operate by faith, healing is received through faith, God’s comfort is found through faith and help in time of need comes through faith.

Double-mindedness is a curse. It keeps God’s child from getting his prayers answered and causes him to be “unstable and unreliable and uncertain about everything (he thinks, feels, decides)” (James 1:8, AMPLIFIED). The double-minded man not only wears himself out but everyone else who must relate to him. For such a man there is no victory in the hour of

tribulation.

5. **GET YOUR FAMILY IN DIVINE ORDER.** God has a special plan to protect families from the assaults of Satan. It is His blueprint for family government and is outlined in Ephesians 5:22–6:4:

1. The husband in headship under Christ;
2. The wife in submission to her husband as to Christ;
3. Children in obedience and respect towards their parents in the Lord. [26](#)

Families in divine order live in righteousness, peace and joy. In contrast, those who refuse and neglect God's family order invariably become vexed, beset and destroyed by the enemy.

Households who understand, accept and adopt God's family order live above the striking power of the "old serpent" — the devil. Rev. 20:2

6. **BE A DOER OF THE WORD.**

The bottom line for living above the snake-line is doing what God says.

A hearer only, and not a doer, deceives himself. [27](#) He thinks that he can get by without obeying God. He is a fool!

In the Sermon on the Mount, Jesus concluded his teaching with the parable of two builders. One built his house on a rock and the other built on sand. The time of testing came. The rain descended, the winds blew, and the floods came. These forces of nature symbolize pressures and testings that come from every direction. The house built on the rock withstood the beating, but the one built upon the sand came crashing down.

Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock.

Matthew 7:24

What is the rock? The “rock” is hearing and doing the Word of God! A life built on anything other than obedience to the Word of God is built on sinking sand. But, isn’t Jesus our Rock? Indeed! Jesus and His Word are inseparable.

The devil is out to destroy every life possible. If he can deceive a man into disregarding and disobeying God’s Word, he can destroy that life.

There is a place in the Spirit of God where we can dwell safely. No destroyer can touch us on God's highway.

And a highway shall be there, and a way, and it shall be called *The Way of Holiness*... No lion shall be there, nor shall any ravenous beast go up thereon; they shall not be found there: but the redeemed shall walk there.

Isaiah 35:8-9 (EMPHASIS MINE)

WHERE DO DEMONS GO WHEN CAST OUT ?

When demons are cast out, should they be told where to go? Do we have the authority to send them to the pit, to a far country or somewhere else? Do demons just hang around the area where they are cast out unless they are specifically commanded to go to a certain destination?

There are several passages to be taken into account in answer to these questions. It should first be noted that evil spirits have great fear of their ultimate punishment when Satan and all that pertains to him will be cast into the lake of fire (see Revelation 20:10; 21:8). This is what some demons thought was

about to happen to them when Jesus confronted them. They cried out, “Have you come to destroy us?” (Mark 1:24 NIV). In another place, the spirit identifying itself as “Legion” cried out with a loud voice, “Have you come here to torture us before the appointed time?” (Matthew 8:29 NIV). There is a certain doom awaiting demons, and that time has been determined by God. It cannot be imposed prematurely.

“Legion” also “begged Jesus again and again not to send them out of the area” (Mark 5:10 NIV). This suggests that it is possible to send evil spirits into another locale. There is no precedent in Scripture for doing so; and, whether it is done or not rests on the leading of the Holy Spirit in a given situation. For a demon to be sent into a different territory would necessitate that it come under the authority of a different demonic principality and authority. For some unexplained reason evil spirits have a reluctance to change their assigned territories.

Finally,

the demons begged Jesus, “Send us among the pigs; allow us to go into them.” He gave them permission, and the evil spirits came out and went into the pigs.

Mark 5:12–13 NIV

Again, no explanation is given as to why Jesus gave this permission. The incident reveals that:

1. Jesus considered the welfare of men above that of animals;
2. Evil spirits can and do indwell animals;
3. If a demon cannot indwell a person it prefers an animal over being sent out of the area;
4. The goal of indwelling spirits is destruction;
5. Spirits cast out of people can be given permission to enter into animals.

Because Jesus did not follow this procedure of sending demons into animals in any other recorded deliverance, it seems unwise for us to make it a matter of routine practice. We are often prone to look for fixed methods instead of learning to follow the voice of the Holy Spirit. What does He tell us to do? Where there is a clear instruction in the Word of God it is obvious what we must do. The Holy Spirit will never lead anyone to do anything contrary to the Word of God. At times, when several scriptural alternatives are available, we must receive our specific direction from the Holy Spirit.

There is one instance when Jesus forbade a spirit to

return to a person once it was cast out.

He rebuked the impure spirit. “You deaf and mute spirit,” he said, “I command you, come out of him and never enter him again.”

Mark 9:25 NIV

This was the case of a demonized child whose father was responsible for the child’s spiritual protection. Because the father did not give a clear declaration of faith, Jesus sovereignly provided for the child’s protection from the return of the tormenting and destructive spirit by forbidding it to return to the child.

If it were intended that in every situation demons be bound from returning, then Jesus would not have taught that they could return and would, indeed, attempt to do so. Maintaining deliverance is not based upon sending demons to a far country!

Protection against demons returning is in becoming filled with the things of God.

Jesus said that when a demon goes out of a man, it wanders in dry places. It does not hang around; but, if it finds no relief elsewhere, it will soon return to inspect the place from which it was driven. If the “house” (life of the person) is left empty, the demon will reenter and may bring other spirits with him— even some more wicked than himself!

There is much more involved in being free than having demons cast out. Once demons are cast out, a person must fill himself with the opposite of that from which he was delivered. Others may encourage and help the delivered person to stay free, but it becomes the personal responsibility of that individual to fill his own house.

DO DEMONS LEAVE A PERSON ON THEIR OWN

VOLITION?

But the unclean spirit, when he is gone out of a man, passeth through waterless places, seeking rest, and findeth it not. Then he saith, "I will return into my house whence I came out;" and when he is come, he findeth it empty, swept, and garnished.

Matt 12:43-44

The phrase, "when he is gone out" in Matthew 12:43 has been interpreted by some to mean that demons sometimes leave a person of their own volition. This is mere conjecture. The context of the passage begins with Jesus forcing a demon to leave by casting him out. Joseph Henry Thayer, a widely recognized Greek authority, said the phrase "is gone out" speaks "of those expelled or cast out (especially of demons driven forth from a body of which they have held possession). [28](#) Thus, the spirit is gone out as a result of having been cast out; he has not left of his own volition.

Notice, too, that the "going out" of a demon presupposes its having been inside a person. Some people are needlessly embarrassed to admit that evil spirits are within them. This has

resulted in the adoption of evasive terminology. For example, instead of admitting demonization a person may say that he is “oppressed.”

Deliverance is not a matter of brushing demons off the shoulders; rather, it is casting them out!

“MYHOUSE”

When demons speak through people during the process of deliverance, they often refer to the in-dwelt person’s body as “my house.” If that person is a Christian, then the claim of ownership is unfounded. The believer has been purchased by the blood of Jesus and belongs to the Lord. This claim of ownership is a deceptive ploy of demons to try to make a deliverance minister think that the demon has a legal right to that person and, therefore, give up his attack against him.

WORSE THAN THE FIRST

It is clear from Jesus' reference to "more wicked" spirits that demons vary in degrees of wickedness. All of them are evil, but some are more vile than others.

Demons also possess varying degrees of strength. This is indicated in the case of the epileptic, when Jesus said, "This kind goeth not out save by prayer and fasting" (Matthew 17:21).

How serious is the possibility of spirits returning in greater force than when they left? Since evil spirits can do no more than they are permitted to do, the answer to this question is relevant to the spiritual commitment of the person receiving deliverance. Therefore, those who minister deliverance should be prudent as to whom they minister. For example, how could an unbeliever be expected to stay free and prevent greater demonization from occurring? With what would he possibly fill himself? Unless he gave his heart and life to Jesus immediately and began to fill himself with active truth, he would be absolutely vulnerable.

Occasionally, a believer expresses fear of deliverance because he remembers the scripture warning that demons can return in greater number and force. However, this is very rare. The reason it is rare is because most Christians, after deliverance, go forward in the ways of the Lord. From actual

experience we have seen *very few* cases where the latter state of a person was worse than before. Some lose what they gained, but few lose more than they gain.

A wise minister will teach the newly set free the importance of filling their houses.

**There is no lasting benefit from having
demons cast out unless they are kept out.**

The ideal candidate for deliverance is one whose motive is growth in Christ-likeness rather than relief from problems.

[23](#) Luke 10:19.

[24](#) 1 Corinthians 6:19–20.

[25](#) Matthew 5:11–12.

26 See *Kingdom Living for the Family* by Frank and Ida Mae Hammond

27 James 1:22.

28 Thayer, *Greek-English Lexicon of the New Testament*, 222.

The Parable of the Sower



MARK 4:3,4,15 (MATTHEW 13:3,4,18–19; LUKE 8:5,6,12)

“Hearken: Behold, the sower went forth to sow: and it came to pass, as he sowed, some seed fell by the way side, and the birds came and devoured it...”

“And these are they by the way side, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in them.”

The seed, the gospel of the Kingdom, falls on different types of soil, which represent the hearts of hearers.

Satan is a thief. He knows the potential growth of the truth received by faith into men's hearts, and he knows that truth sets men free. [29](#) Unless the Word is mixed with faith by him who hears it, then that truth will not penetrate into his heart, but will remain on the surface of his consciousness, and Satan, like an evil bird, will snatch it away.

This explains why some who are exposed to truth never develop spiritually. It takes a heart of faith to receive God's Word. [30](#) Unless the Word is believed and acted upon, it is soon snatched away by the devil and is forgotten.

Also, the seed that fell among thorns is choked to death by the "cares of the world, and the deceitfulness of riches" (Mark 4:18). Forget not that Satan is "the god of this world" (2 Corinthians 4:4); therefore, worldly influences are directly of the devil. A Christian who is conformed to this world is like a field filled with tares. No matter how much seed of truth is sown into his heart it is soon choked out, and there is no lasting benefit. A man must give up the world to receive Christ. As a Christian he must continue to give up the world in order to grow spiritually.

[29](#) John 8:32.

[30](#) Hebrews 4:2.

The Parable of the Tares



MATTHEW 13:24–26,37–39

“The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up, and brought forth fruit, then appeared the tares also...

“He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels.”

Jesus is the One who sowed the good seed in the world. He planted His children and His Church in the world. Then Satan came under the cover of darkness, when men were spiritually asleep, and sowed his children in the earth. Good and evil will develop side by side until the time of the final judgment. Then there will be a time of separation when the righteous who belong to Christ will be gathered unto Him, and those who belong to the devil will be burned with fire.

Thus, this parable reveals the root cause underlying the wickedness found in the world and why God has not already judged it. In light of this revelation we should be more determined than ever to stand true to Jesus Christ and His gospel. Let the true sons of God shine brighter and brighter amid the demonic darkness, for the time of judgment draws near.

The Gadarene Demoniac



LUKE 8:26–39 (MARK 5:1–20; MATTHEW 8:28–34)

And they arrived at the country of the Gerasenes, which is over against Galilee. And when he was come forth upon the land, there met him a certain man out of the city, who had demons; and for a long time he had worn no clothes, and abode not in any house, but in the tombs.

And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said “What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not.” For he was commanding the unclean spirit to come out from the man.

For often-times it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the demon into the deserts.

And Jesus asked him, “What is thy name?” And he said, “Legion;”

for many demons were entered into him. And they entreated him that he would not command them to depart into the abyss.

Now there was there a herd of many swine feeding on the mountain: and they entreated him that he would give them leave to enter into them. And he gave them leave. And the demons came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were drowned.

And when they that fed them saw what had come to pass, they fled, and told it in the city and in the country. And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the demons were gone out, sitting, clothed and in his right mind, at the feet of Jesus: and they were afraid.

And they that saw it told them how he that was possessed with demons was made whole. And all the people of the country of the Gerasenes round about asked him to depart from them; for they were holden with great fear: and he entered into a boat, and returned.

But the man from whom the demons were gone out prayed him that he might be with him: but he sent him away, saying, "Return to thy house, and declare how great things God hath done for thee."

And he went his way, publishing throughout the whole city how great things Jesus had done for him.

THE HIGHLY DEMONIZED

Today, mental health professionals diagnose persons like this Gadarene as being mentally ill. They are institutionalized and tranquilized.

Judging from both scriptural evidence and practical experience it can be assumed that many who are confined in mental institutions could be healed through deliverance.

Telltale evidence of *demonization* seen here include:

1. Preoccupation with death: the Gadarene dwelt among the tombs.
2. Supernatural strength: he could not be restrained with chains.

3. Ferociousness: he was like a wild animal. No man had been able to tame him.
4. Destructiveness and self-injury: he cut himself with stones and was suicidal.
5. Schizophrenic characteristics: a divided personality.
 - Something in him wanted to worship Jesus.
 - Something in him wanted nothing to do with Jesus.
6. Something in him felt threatened by the presence of Jesus and pleaded not to be tormented.

WHAT JESUS DID

When dealing with the highly demonized, Jesus did the following:

1. Jesus commanded the demon to come out. He was in complete command of the situation. He knew what He was doing. The verb “was commanding” (Luke 8:29) expresses continuous action. Jesus was pressuring or wrestling the unclean spirit by the repeated commands to come out.
2. He required the demon to identify himself. Jesus was certainly not ignorant of the demon’s identity, and neither was information from a demonic source necessary to accomplish the deliverance. When this strong spirit was forced to name himself, his power was weakened, as is evidenced by the demon’s pleading with Jesus not to send them into the abyss.
3. He cast the demons out with His authority.
4. He granted Legion permission to enter the swine. [31](#)

Most likely Jesus permitted the demons to enter the swine because He wanted to spare the demoniac from being torn by so many spirits, and granting them permission to enter the swine caused them to leave without resistance. [32](#)

ADDITIONAL INSIGHTS INTO DEMONS

1. One person can be in-dwelt by thousands of spirits. A legion would represent as many as five thousand.
2. Indwelling demons work together as a rank of soldiers under a single commander. Satan's kingdom is not divided in its evil work.
3. Demons are fearful of the torment awaiting them in their time of final judgment.

REPERCUSSIONS AND RESULTS FROM DELIVERANCE

1. The swine feeders “fled” in fear and alarmed the whole city.
2. The townspeople were upset over the material loss of the swine and “holden with great fear” over the strange explanation given. They entreated Jesus to depart from their borders.
3. The demoniac was blessed and became a disciple. He wanted to remain with Jesus permanently.
4. The friends of the former demoniac and those who heard his testimony “marvelled” (Mark 5:20).

31 Luke 8:31–32.

32 The author holds to this view.

Another Deliverance Healing - and Blasphemous Accusation



MATTHEW 9:32-34

And as they went forth, behold, there was brought to him a dumb man possessed with a demon.

And when the demon was cast out the dumb man spake: and the multitudes marvelled, saying, “It was never so seen in Israel.”

But the Pharisees said, “By the prince of demons casteth he out demons.”

THE VALUE OF TESTIMONIES

There were multitudes responding to the ministry of Jesus due to the testimony of those who had been healed and delivered. In this context two men healed of blindness “went forth, and spread abroad his fame in all the land;” and, among those who came to Jesus, was this man under the power of a dumb spirit. When the demon was cast out, the man could speak.

JESUS AND HIS DELIVERANCE MINISTRY JUDGED TO BE OF SATAN

The Pharisees again charged that Jesus was of the devil and was performing these miracles by Satanic power. Undoubtedly the Pharisees were concerned over the ministry of Jesus, for the people were responding to Him en masse. What Jesus was doing was so divergent from their own practices that they were unable to tolerate Him, and what He taught was so authoritative that they were unable to refute Him. They faced the same decision that every person faces concerning the identity of Jesus. Jesus must either be accepted for who He says He is, or rejected as false. In making this decision, men must be sure that they are not influenced within

themselves by pride, jealousy or religious prejudice.

It is sobering to realize that religious men who spent their lives studying the prophecies of the coming Messiah were unable to recognize Him and accept Him when He came. Deception and error are subtle enemies seeking to ensnare all who profess to follow God. Paul reminded Timothy that men who are full of pride and unteachable are vulnerable to falling into the same condemnation into which the devil himself once fell. [33](#) Let every seeker of truth have a teachable spirit and pray daily for deliverance from the deceptive snares of the devil.

[33](#) 1 Timothy 3:6.

The Twelve Commissioned and Anointed



MATTHEW 10:1,5–8 (MARK 6:7; LUKE 9:1–2)

And he called unto him his twelve disciples, and gave them authority over unclean spirits to cast them out, and to heal all manner of disease and all manner of sickness.

These twelve Jesus sent forth, and charged them saying, “Go not into any way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel.

And as ye go, preach, saying, ‘The kingdom of heaven is at hand.’ Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give.”

CALLING AND EQUIPPING

There are callings of God within callings. Jesus had called these twelve men to be apostles, and now he called them into specialized ministries. The servants of the Lord must always remain open to what their Master calls them to do. We are taught not to compare ourselves and our ministries to others but to be faithfully obedient to our Master's instructions. The Lord has called some today to special ministries of healing and deliverance.

God called me to the ministry at age twenty six. He called me to the ministry of deliverance at age forty-seven. Jesus stood at the head of my bed one night and called, "Frank, Frank!" He awakened my wife as a witness to the call. Without waking up in the natural, I answered Him out of my spirit, "Jesus? Jesus!" He said, "I have called you by name." What could another calling be? Immediately we were thrust into the ministry of deliverance. We never sought this ministry. Rather, people began to seek us out from far and wide requesting deliverance. The gifts of the Holy Spirit began to flow — discerning of spirits, words of knowledge and faith.

Whomever the Lord calls, He equips. Because these men were to cast out demons, He "gave them authority over unclean spirits." Moses did not feel that he was equipped when God called him at the burning bush and commissioned him to be a deliverer of God's people; but, as Moses went forth

in obedience, the equipping was evident. This pattern of God's equipping of the called is consistent throughout Scripture. When Jesus commissioned the twelve, the seventy and the Church, He gave them authority and power.

And he called the twelve together, and gave them *power* and *authority* over all demons, and to cure diseases.

Luke 9:1 (EMPHASIS MINE)

"Power" and "authority" represent separate but compatible facets of equipping for ministry.

“Authority” (Greek: *exousia*) is the ability and strength with which one is endowed. In the hands of men, it is an extension of the Lord's authority, for Jesus declared that ALL

authority was given to Him in heaven and on earth. [34](#)

Authority to cast out demons has been given to all believers: "... in my name they shall cast out demons" (Mark 16:17). This divinely bestowed authority is available to every Christian who has the faith to appropriate it. The devil is delighted when Christ's disciples allow their authority to lie dormant.

"Power" (Greek: *dunamis*) is power in action; it is the power that brings forth miracles; it is the power of the Holy Spirit. Just before His ascension Jesus promised, "But ye shall receive power, when the Holy Spirit is come upon you" (Acts 1:8). This promise was initially fulfilled at Pentecost when the one hundred and twenty disciples were all filled with the Holy Spirit. [35](#) The good news is that

For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him.

Acts 2:39

The power given to believers is channeled through the gifts of the Holy Spirit which include gifts of healing, miracles

and discerning of spirits. An example of a miraculous healing and deliverance is found in Acts 19:11–12:

And God wrought special miracles by the hands of Paul; insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out.

The power of the Holy Spirit in operation through a believer is commonly identified as “the anointing.” Anyone who has ever functioned under the anointing of the Holy Spirit knows that the anointing is not constant – it is greater at some times than at others. Authority is constant, but power can be enhanced. Prayer and fasting are spiritual disciplines that increase the anointing.

When the disciples failed to drive out certain demons, Jesus instructed them, “This kind can come out by nothing, save by prayer and fasting” (Mark 9:29). [36](#) “This kind” could only be driven out with anointing. The spiritual discipline of prayer and fasting would increase their power.

Sometimes we ponder why we do not enjoy the same

degree of anointing with which Jesus healed and delivered. This is the same question the twelve asked of Jesus, “How is it that we could not cast it out?” (Mark 9:28). As with them, our potential is contingent upon commitment and discipline.

The power and authority to cast out ALL demons has been given to the Church. We have power to dispossess them and cast them out — no matter how many, how crafty, how hellish or how obstinate. Therefore, every failure and partial success must be chalked up to our own shortcoming.

Those who go forth in obedience and faith will experience the anointing of the Holy Spirit. The Gospel will be confirmed with signs following. [37](#)

LIMITATIONS ON MINISTRY

The Lord set limitations on the ministry of the twelve. They were not at this time to go to Gentiles or Samaritans. God has a timing in what He does, and a big part of cooperating with God's will is in working within the limitations He establishes.

Deliverance is not to be ministered indiscriminately. The Lord will send us to the ones to whom He would have us go.

HEALING AND DELIVERANCE

Healing and deliverance are companion ministries. Deliverance often results in physical healing and even more often in emotional healing.

Physical healing is often the by-product of a thorough deliverance.

For example, people in bondage to resentment, hatred and unforgiveness are often victims of headaches, stomach disorders, arthritis and tumors. When forgiveness and reconciliation are established, and the evil spirits associated with the root of bitterness are cast out, then healing is often manifested.

FREELY GIVE

Jesus instructed these men to freely give what they had freely received. They could freely give truth, healing and deliverance to others, for they were the recipients of these blessings. They had nothing except that which they had received from their Master. They were to go forth with a giving attitude, not thinking of what they might gain for their work.

The Jewish exorcists no doubt were accustomed to require pay, just as physicians received pay for healing the sick. The twelve could easily have obtained large sums of money for the miracles that they were empowered to perform. However, they were not to seek personal gain nor be anxious about their livelihood.

Simon Magnus sought to purchase the power of the Holy Spirit. [38](#) It is not for sale; it is freely given of the Lord. It is not obtained by expensive pursuits of education and labor.

The anointing is received as a gift, and the Lord expects it to be administered in the same spirit of grace.

The twelve were working for the Lord, and He was responsible for them. As they gave, it would be given unto them; for He would cause men to put into their bosoms good measure, pressed down, heaped up and running over.

Avarice and the love of money has caused many ministers to fall into the snare of the devil. The trend today is to commercialize the gospel. Too many today see the preaching of the gospel as a profession for money-making rather than as a ministry. God's servants are exhorted to tend the flock of God, "not motivated by the advantages and profits [belonging to the office] but eagerly and cheerfully" (I Peter 5:2, **AMPLIFIED**).

INSTRUCTIONS AND EXHORTATIONS

In the immediate context that we have been following in Matthew 10, guidelines were given to the twelve as to how they were to conduct themselves. These instructions provide practical direction for today's traveling ministers.

The disciples were instructed how to conduct themselves in the homes where they lodged. They were grounded in what course of action to follow when accepted and when not accepted.

They could expect to encounter danger from time to time, so they were counseled to be as wise as serpents and as harmless as doves. They must beware of men and not invite trouble by foolish actions. When they were brought before religious and civil authorities, they should consider such confrontations God-ordained opportunities to represent Him. The Holy Spirit would give them wisdom in such times, so they need not premeditate what they would say.

So, today, Jesus is teaching that ones who are in the will of God can still run into difficulties. We must not panic or blame the devil but trust in God's providence.

Intimidation and persecution is to be anticipated. Why are not all church leaders obedient to the Lord's commission to cast out demons? Sometimes it is because of ignorance but more often it is because of fear. How will the people react?

What will my peers think? What will my denominational leaders do?

The fear of man has caused some to refuse or abandon the commission to conduct deliverance.

[34](#) Matthew 28:18.

[35](#) Acts 2:4.

[36](#) Many ancient authorities add “and fasting.”

[37](#) Mark 16:14–20.

[38](#) Acts 8:18.

Persecution Encountered



MATTHEW 10:24–27

A disciple is not above his teacher, nor a servant above his lord. It is enough for the disciple that he be as his teacher, and the servant as his lord.

If they have called the master of the house Beelzebub, how much more them of his household!

Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in the darkness, speak ye in the light; and what ye hear in the ear, proclaim upon the housetops.

Even though Jesus went about doing good and healing all that were oppressed of the devil,³⁹ He was not always welcomed and appreciated. After He delivered the Gadarene demoniac from oppressing spirits, the people asked Him to leave their community. On several occasions the Pharisees called Him Beelzebub and accused Him of casting out demons by the power of the devil.

Now, Jesus tells his disciples that they can expect similar treatment, for the disciple is not above his Master. Today's deliverance ministers are no exception. Wherever and whenever demons are cast out there will be objections and criticisms – always from the religious community.

**In spite of the positive results of deliverance,
the minister often finds himself ridiculed
and his ministry resisted.**

It is paradoxical that those who attack the ministers and ministry of deliverance are acting under the devil's influence. In fact most of those who are outspoken against deliverance are secretly harboring evil in their lives. Hypocrites fear exposure.

The deliverance minister's responsibility in the Lord is to be a faithful steward of the truth entrusted to him. Let God's saints faithfully reveal His truths, and He will in due course confirm their integrity.

FEAR NOT

When persecution is experienced, the disciple must not yield to fear. Three times in this context Jesus tells His disciples not to be afraid. To strengthen them against the temptation to fear, He teaches them several spiritual principles:

1. Disciples should anticipate opposition and persecution. There is a price to pay for being a follower of Jesus.
2. Everything covered and hid shall eventually be brought to light. The teaching He has given them is truth. Even though they have received it privately, it must be shouted from the housetops. Evil and error are to be judged and defeated by the light of truth.
3. Fear is the enemy of boldness. Fear of man will rob Christ's servants of their boldness to proclaim His truth.
4. Faithfulness to God is more important than life itself. It is better to die than to deny. Therefore, reverential fear of God must replace one's cringing fear of man.

5. The disciple's reward is with God. He knows each hair of our heads, and He knows the condition of each little sparrow. We are valuable in the sight of God. If we should die for His sake, our deaths will not go unnoticed or unrewarded.
6. Truth divides. There are always some who are unteachable. Divisions are necessary in order that those who are genuine will be manifested.

No doubt there have to be differences among you to show which of you have God's approval.

1 Corinthians 11:19.

Deliverance is the Children's Bread



MARK 7:24–30 (MATTHEW 15:21–28)

And from thence he arose, and went away into the borders of Tyre and Sidon. And he entered into a house, and would have no man know it; and he could not be hid.

But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet. Now the woman was a Greek, a Syrophenician by race. And she besought him that he would cast forth the demon out of her daughter.

And he said unto her, "Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs."

But she answered and saith unto him, "Yea, Lord; even the dogs under the table eat of the children's crumbs."

And he said unto her, "For this saying go thy way; the demon is gone out of thy daughter."

And she went away unto her house, and found the child laid upon the bed, and the demon gone out.

PRINCIPLES OF DELIVERANCE

The above passage is a valuable source of spiritual principles pertaining to deliverance:

1. **Children can be demonized.** The diminutive form for “daughter” is employed in the Greek, and this signifies a very young daughter.
2. **Parents are the spiritual custodians and guardians of their young children.** Children are unable to protect themselves or initiate their own petitions for deliverance. Parents should seek Christ’s ministry for their children. It is especially the responsibility of fathers, [40](#) as God-ordained heads of families. [41](#) This text makes no mention of the child’s father; perhaps he was deceased, or not in agreement with the his wife’s search for spiritual answers and solutions. In the absence of a father’s headship, the mother acts on behalf of her children.
3. **Deliverance is “the children’s bread.”** That is, deliverance is for God’s people. The passage makes the point that this woman was a Greek by birth and a Syrophoenician by nationality. She was not an Israelite and therefore not of God’s

people through descendants from Abraham; Jesus, therefore, initially ignored the woman's plea for her daughter's deliverance. As the woman persisted, Jesus recognized her faith, which qualified her as a true spiritual daughter of Abraham, for Abraham himself was accounted righteous by faith. [42](#) When faith was exhibited, the daughter received deliverance.

- 4. Persons can be delivered from demons without being in the presence of the deliverance minister.** The little girl was not with her mother but at home. Jesus cast out the spirits from a distance. There is no problem of time or distance when addressing the spirit realm.

NOTE: The practice of deliverance at a distance should be kept within the concept represented by the parent-child relationship. The criteria for such ministry rests upon the persons' dependency on a spiritual covering rather than upon his inability to be present.

Should someone desire ministry who is unable to be present, an anointed item could be taken to him. [43](#) Once again, let it be emphasized that the

guidance of the Holy Spirit is needed.

- 5. Faith is important to deliverance:** “O woman, great is thy faith; be it done unto thee even as thou wilt” (Matthew 15:28). The blessings of God are reserved for those who believe. [44](#) Deliverance is no exception. Faith is required for salvation, the baptism in the Holy Spirit, healing, deliverance and all that one receives from God. Someone may receive deliverance on the faith of another, but he must retain it by his own faith. The Bible teaching and counseling which accompanies deliverance (whether public or private) serves the purpose of building faith in the one seeking deliverance. Bringing one to a position of faith is an essential part of effective ministry.

NOTE: The Syrophenician woman was not an unbeliever seeking deliverance. She called Jesus “Lord” and asked for a blessing from her “Master’s” table. Her whole demeanor exhibited her faith, which Jesus immediately recognized and rewarded.

[41](#) Ephesians 5:23; I Timothy 3:4. 12. [42](#) Genesis 15:6.

[42](#) Genesis 15:6.

[43](#) Acts 19:11–12. Also note that there are today Internet video-conference services to allow the ministry of deliverance across state and even international boundaries.

[44](#) Hebrews 11:6.

Binding and Loosing



MATTHEW 16:13–19 (MARK 8:27–30; LUKE 9:18–21)

Now when Jesus came into the parts of Caesarea Philippi, he asked his disciples, saying, "Who do men say that the Son of man is?"

And they said, "Some say John the Baptist; some, Elijah; and others Jeremiah, or one of the prophets."

He saith unto them, "But who say ye that I am?" And Simon Peter answered and said, "Thou art the Christ, the Son of the living God."

And Jesus answered and said unto him, "Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall

be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

THE BASIS FOR THE BELIEVER'S AUTHORITY

Jesus raised the question as to His true identity. Do men know who He is? Most saw Him as one of the prophets returned from the dead. They saw Him as someone special but not as God's Son.

Whom do the chosen twelve see Him to be? Peter, as the spokesman, responds. "Thou art the Christ, the Son of the living God." Jesus congratulates Peter on His spiritual insight. Peter had truly received a revelation from the Heavenly Father.

Jesus asked this question for a reason. What He was about to teach them required that they first know unequivocally who He is.

His Name is synonymous with His authority.

They must know this truth in order to understand His Church and its mission of spiritual warfare. His Church is built upon the rock (foundation) of His name (authority). The gates of Hades shall not prevail against the Church. That is, His Church will be a militant church: an army. It will go forth in His name and carry the battle against “the gates of Hades (the powers of the infernal region)” (AMPLIFIED), and those gates will fall.

THE CHURCH AND SPIRITUAL WARFARE

Jesus' discourse to Peter on the Church and its role in spiritual warfare carries with it the following elements:

1. Jesus builds His Church.
2. To be effective in spiritual warfare, His disciples must recognize the authority, represented in His name, upon which His Church is built.
3. His Church is called to aggressive spiritual warfare.
4. The gates of the Satanic kingdom, whose intent is death and destruction, shall not withstand the Church's assault.
5. Jesus has provided His Church with the keys of the Kingdom of Heaven; with these keys His Church will accomplish its victory.
6. These keys are the power to bind and loose. Keys are the symbols of authority. For example, if you have the keys to an automobile, you can loose it by unlocking the door, starting the engine and driving away. Or you use your key to bind the automobile by shutting off the

engine and locking the doors. Thus, the Church is given authority to control the activities of the evil principalities and powers in the heavens.

7. These keys do not, as sometimes interpreted, represent authority to enter the Kingdom of Heaven but rather the ability to function in Kingdom authority. They are keys “of” the Kingdom rather than keys “to” the Kingdom.
8. The “gates of Hades” represent the government of the Satanic kingdom. In the Old Testament the gates of a city represented its place of authority. The king and the elders of a city would meet at the gates to transact official business. Here the decisions and strategies of war were devised.
9. To overthrow the gates means to take the offensive against the enemy and defeat him while he is yet making his plot against you. This is what Jesus declared His Church would do. The Church is now taking offensive action and attacking the gates of Hades through spiritual warfare.
10. What is bound or loosed on earth must first be

bound or loosed in the heavens. The verbs “shall be bound” and “shall be loosed” are perfect, passive participles. This indicates that whatever is bound or loosed on earth is that which is already in a state of having been bound or loosed in the heavens. This binding and loosing in the heavens represents the Church’s exercise of its authority over the Satanic realm as it wrestles against the principalities and powers in the heavens. [45](#)

[45](#) For a fuller treatment, see *The Saints At War* by Frank Hammond, Chapter IV. Available at www.impactchristianbooks.com



THERE ARE STRONGMEN PUT IN PLACE BY THE DEVIL
OVER CITIES, CHURCHES AND FAMILIES. CHRISTIANS
HAVE THE AUTHORITY TO BIND THESE STRONGMEN.
TO WATCH A SHORT VIDEO OF FRANK HAMMOND
TEACHING ON

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Men Used of God are Sometimes Used of Satan



MATTHEW 16:21–23

From that time began Jesus to shew unto his disciples that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.

And Peter took him, and began to rebuke him, saying, “Be it far from thee. Lord: this shall never be unto thee.”

But he turned, and said unto Peter, “Get thee behind me. Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men.”

MEN ARE FALLIBLE

There is mixture in man. The same Peter who moments earlier spoke by divine revelation then became the mouthpiece of Satan!

We must recognize that every man is fallible. It is dangerous to elevate any man, however much he has been used of God and however much truth he has proclaimed, and make that man one's infallible "Pope."

Many leaders have become "popes" in the eyes of their followers. When they teach false doctrine, the whole following goes over the cliff together. Some ministers promote and encourage such blind commitment to themselves and see themselves as infallible. For example, they might see themselves as modern-day apostles and reason that since apostles were used to write most of the New Testament, and therefore were infallible in what they wrote, it follows that as today's apostles they are infallible. Such self-aggrandizement is sheer deception and self-delusion. "Let him that thinketh he standeth, take heed lest he fall" (1 Corinthians 7:37).

In other instances, leaders are made to be "popes" by their constituents. Some disciples will listen to the voice of only one minister. Paul warned against such limitations, and labeled those who practiced such exclusiveness as "yet carnal" and engendering envy, strife and division. [46](#)

There is a balance and safety in hearing the teachings of all of God's messengers. No individual minister has full insight into the things of God.

“Therefore, let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas... all are yours”

1 Corinthians 3:22

The Bible is the criteria for judging every man's message. Jesus was showing His disciples (undoubtedly from the Old Testament prophecies) how He must go to Jerusalem, suffer, die and be raised on the third day. [47](#) When Peter rebuked Jesus for saying that He must die, Peter was speaking contrary to the Word of God. His opinion was pure error. He had become Satan's instrument. Jesus rebuked Peter as Satan!

JESUS IS WORTHY

Jesus alone is worthy to be the Head of His church. All men, however exalted by self or others, have feet of clay. Many men who have been mighty spokesmen for God have later

fallen into Satan's traps and become his pawns. King Saul was such a man. He was chosen and anointed as King. He prophesied by the Spirit of God. Then, through his disobedience and rebellion, he lost his anointing and became troubled and controlled by an evil spirit. [48](#)

[46](#) 1 Corinthians 3:1–4.

[47](#) Matthew 16:21.

[48](#) 1 Samuel 15–16.

A Deliverance Failure



MARK 9:14–29 (MATTHEW 17:14–21; LUKE 9:37–43)

And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them. And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him.

And he asked them, “What question ye with them?”

And one of the multitude answered him, “Teacher, I brought unto thee my son, who hath a dumb spirit; and wheresoever it taketh him, it dasheth him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were not able.”

And he answereth them and saith, “O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me.”

And they brought him unto him: and when he saw him, straightway the spirit tare him grievously; and he fell on the ground, and wallowed foaming. And he asked his father, "How long time is it since this hath come upon him?" And he said, "From a child. And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us."

And Jesus said unto him, "If thou canst! All things are possible to him that believeth."

Straightway the father of the child cried out, and said, "I believe; help thou mine unbelief."

And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, "Thou dumb and deaf spirit. I command thee, come out of him, and enter no more into him."

And having cried out, and torn him much, he came out: and the boy became as one dead; insomuch that the more part said, "He is dead." But Jesus took him by the hand, and raised him up; and he arose.

And when he was come into the house, his disciples asked him privately, "How is it that we could not cast it out?" And he said unto them, "This kind can come out by nothing, save by prayer." (Many ancient authorities add "and fasting").

A CONCERNED FATHER

A certain man beseeched Jesus for the deliverance of his son who was anguished and unable to speak. The boy's seizures caused him often to fall into fire and water.

Seizures can be purely demonic, although some are found to be the result of brain damage. The devil's intentions to kill his victims is clearly evidenced. Satan would cause this boy to be burned to death or drowned.

“The thief cometh not, but for to steal, and to kill, and to destroy...”

John 10:10

THE DISCIPLES FAIL

The disciples had attempted this boy's deliverance but had failed. It grieves the heart of Jesus when we fail in ministry. Listen to Jesus's lament: "O faithless and perverse generation, how long shall I bear with you?" (Matthew 17:17).

WHY THEY FAILED

Jesus had called, commissioned and endued these disciples with authority to cast out ALL demons. [49](#) How could they have failed? How could we fail? Jesus put his finger on the problem. They were “faithless.” This word means: unsteadfast, unfaithful, untrustworthy, unbelieving. Furthermore, they were “perverse.” This word literally means turned aside or corrupted. In other words, the disciples had not come into a full maturity of faith and commitment.

LEARNING FROM OUR FAILURES

The disciples were genuinely concerned over their failure. They had experienced great successes in casting out demons. They were teachable and open to correction. What minister has not faced a similar dilemma? We must remain humble and teachable. When we fail, we must also go to Jesus and ask His assessment.

Each person's need for deliverance is important. We must seek to be at our best, for we are dealing with the lives of persons for whom Christ died. Who can claim to be as effective as Jesus? Yet we must not be satisfied with partial success, but press on in Him unto full ability.

Demonic problems are "mountains" in the lives of those who have them. Jesus taught that faith the size of a mustard seed is enough to remove mountains. [50](#)

**Casting out demons is a mountain-removal
ministry requiring faith.**

As Christians we should cultivate faith and maintain it, for there will continually be opportunities to use faith on behalf of ourselves and others.

Jesus pointed out the reason why the disciples' faith failed. He said, "This kind can come out by nothing, save by prayer and fasting" (Mark 9:29, *marginal reading included*). This short statement is pregnant with truth:

1. **Demons vary in "kind."** Some are stronger than others. Demonic personalities are in this sense like people. Some men are physically stronger than others, and some are stronger in their wills. Some men will fight tenaciously against great odds and refuse to give up, while others will surrender after a token effort. Those experienced in deliverance ministry can readily testify to encountering demons with varying degrees of tenacity.
2. **It requires more faith to cast out some demons than others.** The deliverance minister can become satisfied with partial success. He may be able to cast out most demons at his level of faith, but should persist in faith until he is able to handle every demon he meets.

- 3. There are certain spiritual disciplines that are necessary to spiritual power.** Prayer and fasting are keys to faith. These disciplines deny the flesh of its indulgences and priorities and turns one's full attention upon the Father and His Kingdom.

NOTE: Jesus is not rebuking His disciples over their failure to fast. At this particular time the disciples were not required to fast. [51](#) Jesus is instructing the twelve and us. We are in that period of time when the Bridegroom is no longer present in this world, and we are to give ourselves to fasting.

No wonder the church and its ministers have become so faithless when so little attention has been given to prayer and fasting. God's children have forsaken the ways of God and perverted themselves by turning to the world and its fleshly indulgences. Such carnal lifestyles will never build strong men of faith.

THE FAILURE RECTIFIED

The father appeals to the compassion of Jesus on behalf of his son. He asks Jesus if He can do anything to help, and Jesus immediately puts the responsibility on the father: “If thou canst! All things are possible to him that believeth.” The compassion and ability of Jesus is not the question. The child’s deliverance depends upon the father’s faith.

Once again, as in the case of the Syrophonecian woman, we see a parent representing a child. The child receives deliverance based upon the faith of the parent. Children may need deliverance, and physical problems can be demonic. If so, they will not go away by themselves or by prayer alone. Whenever a demon is present, it must be cast out. If we have “the faith of God” (Mark 11:22, literal translation), we will be able to cast out every evil spirit. Let each of us say with the concerned father, “I believe; help thou mine unbelief” (Mark 9:24).

The demon put up a strong resistance, tore the boy and left him lying lifeless upon the ground. A crowd had gathered and most of them thought the child was dead. As bizarre as this may sound to some, it is not an unusual experience in deliverance work. Strong spirits often put up demonstrative resistance, and the person is left weak and lifeless. But the person is not dead, and he soon recovers his strength and is perfectly normal.

[49](#) Luke 10:19.

[50](#) Mark 11:22, 23.

[51](#) Matthew 9:14,15.

Exclusiveness Rebuked



MARK 9:38–40 (LUKE 9:49–50)

John said unto him, “Teacher, we saw one casting out demons in thy name; and we forbade him, because he followed not us.”

But Jesus said, “Forbid him not: for there is no man which shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us.”

Some disciples of Jesus have a tendency to become like the Apostle John, as reflected here in his attitude toward other Christian workers, for they want to “corner the market” and claim themselves the only ones qualified to minister

deliverance. Unless others are identified with them and their group they are judged to be in error. Such pride-filled judgmentalism leads to exclusiveness.

Jesus rebuked such judgmentalism and exclusiveness. He showed that we should encourage as many as possible to be active in spiritual warfare. The devil continually seeks to divide Christian workers against one another through jealousy and by creating suspicion of one another's motives or methods. As long as others are doing miracles in the name of Jesus, they are to be counted as a part of God's valid army.

The expression "mighty works" is rendered "miracles" in other translations. It is the Greek word *dunamis* meaning power, and is used concerning works of supernatural origin and character, such as could not be produced by natural agents and means. Thus, the casting out of demons is said by Jesus to be a miracle ministry. [52](#)

[52](#) Compare Acts 8:6–11.

Enforcing Church Discipline



MATTHEW 18:15–18

“And if thy brother sin against thee, go, shew him his fault between thee and him alone: if he hear thee, thou has gained thy brother.

“But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican.

“Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven.”

There are only two times in the New Testament where Jesus used the word “church.” [53](#) In both contexts Jesus immediately follows His reference to His Church by a declaration of His Church’s power to bind and loose. In Matthew 16:18 the context is concerned with enemies outside of the Church: the gates of Hades, which oppose the Church. In this second reference the context is concerned with division within the fellowship. If all efforts of reconciliation end in failure, then the Church has spiritual authority to enforce its powers of excommunication over the unrepentant and uncooperative member.

It is an awesome responsibility of Church authority to loose Satan to deal with those who refuse to submit to Church discipline.

Paul led the Church to use her authority on two occasions

where the troublemakers could not be permitted to remain within the fellowship to corrupt the body or to disrupt the unity. They were turned over to Satan. [54](#)

The powers of Satan operating within a person can be bound, but the will of a person cannot be controlled by others. If the person himself continues to cause problems in the fellowship, Satan can be loosed to deal with such a person. This action is not to be taken until all other resources are exhausted to bring the sinner to repentance. It must be done under the direct leadership of the Holy Spirit. It is to be done **ONLY** by those with spiritual oversight in the Church (an apostolic responsibility). It is done in the authority of the Lord Jesus Christ and by the power to bind and loose given to the Church by Christ. [55](#)

[53](#) Matthew 16:18 and Matthew 18:17.

[54](#) 1 Corinthians 5:1–5; 1 Timothy 1:19–20.

[55](#) 1 Corinthians 5:4.

The Curse of Unforgiveness



MATTHEW 18:34–35

“And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due.

“So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.”

Unconditional forgiveness of others is an absolute requirement for deliverance. The context, beginning in verse 23, couches the lesson of forgiveness in a parable based on a master-servant experience. The servant owed his master an insurmountable debt. There were no means by which he could

ever hope to pay that debt. This typifies every man's sin debt, for there is no way by which any man can settle his own account with God.

The master is moved with compassion and forgives the debt, which typifies the compassion of Jesus in forgiving all our sins.

Next, we find that the forgiven servant refuses to forgive a fellow servant even a very small debt. The master is angry, and turns the unforgiving servant over to the tormentors till he shall pay the debt in full.

God requires those whom He has forgiven to be forgiving. If they are not, then He turns them over to "the tormentors" until they pay their debt of forgiveness.

God requires each of us to "Owe no man anything, save to love one another" (Romans 13:8). We all owe a debt of love that can only be paid through forgiveness. There will always be offenses, so there will always be the need to forgive others. This is one debt that we had better keep "paid up."

Demon spirits are *tormentors*, and they are the tormentors to whom God turns a person over when they refuse to forgive others.

When God turns one over to the torment of evil spirits, these tormenting demons cannot be cast out until the person wills to forgive those who have trespassed against him.

Otherwise, the demons have a legal right to be there, for God has given them permission.

The one suffering the torment of evil spirits may experience torment of mind, emotions or physical body. This is why the deliverance minister should always lead the person seeking deliverance in a prayer by which he forgives, through an act of his will, each person who has ever wronged him.

The author has seen many examples of unforgiving persons remain in their torment and receive no deliverance until they met God's condition. God requires forgiveness of all others, regardless of the circumstances.

Sometimes a person feels justified in harboring bitterness towards another. He considers his hurt too severe to warrant forgiveness. But, when he honestly considers what Jesus has

done to forgive him, he will be put to shame for his *unforgiveness*.

The Mission of the Seventy



LUKE 10:1, 17-20

Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come...

And the seventy returned with joy, saying, "Lord, even the demons are subject unto us in thy name."

And he said unto them, "I beheld Satan fallen as lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. Nevertheless in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven."

THE NEED FOR LABORERS

The commissioning of the seventy should be compared with that of the twelve. [56](#) In both passages Jesus calls attention to the waiting harvest and the shortage of laborers. In both instances He urges His disciples to pray for more laborers, and then He sends His disciples two by two into those very fields.

The need for more laborers for Christ has never diminished. The urgency of filling the spiritual harvest fields with laborers has intensified in our day and time. The cry for deliverance workers is especially acute. There are more needs than are being met. Many countries around the world are crying out for someone to come over to their “Macedonia” and help them.

In every instance where Jesus commissioned disciples to go forth, He gave them authority to cast out demons.

1. **The twelve.** (Matthew 10:1,8)
2. **The seventy.** (Luke 10:1,17)
3. **The Church.** (Mark 16:17)

When He sent out the twelve, the *first* power granted them was to cast out unclean spirits. When the seventy returned, the *first* success reported was that demons were subject to them through His name. When Jesus commissioned the Church, He said that supernatural signs will follow believers. The *first* sign mentioned is: “in my name shall ye cast out demons.” These “first” mentions are indicative of the priority that deliverance should be given by those who go forth to preach the gospel.

GIVING GOD THE GLORY

The seventy gave God the glory for their victories. All was done in the name of Jesus. God will honor His servants, but He will not share His glory with another. We must be quick to give God all the glory, for no victory over Satan is ever won apart from His name.

SATAN'S DEFEAT CONFIRMED

Jesus confirmed their report. His eye was upon them as they went forth. He knew their successes for He “beheld Satan fallen as lightning from heaven.” He saw Satan’s kingdom thrown down and the Kingdom of God established in its place.

Satan’s being cast down is always followed by the coming in of God’s Kingdom.

And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him. And I heard a great voice in heaven, saying, NOW IS COME THE SALVATION, AND THE POWER, AND THE

KINGDOM OF OUR GOD, AND THE AUTHORITY OF HIS
CHRIST: FOR THE ACCUSER OF OUR BRETHREN IS
CAST DOWN...

Revelation 12:9-10

This casting down of Satan from his position of control, and replacing him with the Lordship of Christ, is reenacted each time a successful deliverance is experienced.

THE BELIEVER'S AUTHORITY

The disciples were reminded of the authority given them. They shall “tread upon serpents and scorpions.” That is, they received dominion over both the greater and lesser ranks of evil spirits. Serpents are more venomous than scorpions and represent more powerful demons. Too, serpents and scorpions may also refer to different types of demons. Throughout Scripture the serpent is associated with deception, and the scorpion is a type of fear and torment. In either case,

**Believers are given authority over "all" the
minions of Satan.**

While the believer is putting Satan under his feet he is comforted by the promise of the Lord that “nothing shall in any wise hurt you.” Surely the devil would hurt us if he could, but he is unable to retaliate when attacked. This promise of immunity from hurt must not lead us into presumption or carelessness, for we must continually wear the “whole armor of God” (Ephesians 6:11) as we engage in spiritual battle. The enemy is able to take advantage of any exposed areas where the armor of God is not in place. In fact, demons enter through openings created by the omission of any part of one’s spiritual armor.

The promise that “nothing shall in any wise hurt you” gives us boldness to engage in spiritual battle against demons that indwell individuals and against territorial principalities in heavenly places.

We have the assurance of God's Word that we will not be hurt by the devil when we tread upon him.

THE GROUNDS FOR REJOICING

Surely, each victory over the devil is reason for rejoicing, yet as glorious as these victories are they are not the primary cause for rejoicing. The power that makes one a child of God [57](#) is of greater consequence than the power to cast out demons.

There are some who cast out demons who will be disowned by Christ in the day of judgment, [58](#) but all whose names are written in the Lamb's Book of Life will live eternally.

Before, during and after a time of deliverance it is good to rejoice in the Lord and praise him exuberantly. Let each one present give thanks for the honor and blessing of being God's child and having his name recorded in heaven.

[56](#) Matthew 9:36–10:1.

[57](#) John 1:12.

[58](#) Matthew 7:21–23.

A Spirit of Infirmity



LUKE 13:10-17

And he was teaching in one of the synagogues on the sabbath day.

And behold, a woman which had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up.

And when Jesus saw her, he called her, and said to her,

“Woman, thou art loosed from thine infirmity.” And he laid his hands upon her: and immediately she was made straight, and glorified God.

And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, “There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath.”

But the Lord answered him, and said, “Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and

lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the sabbath?"

And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

CHRISTIANS NEED DELIVERANCE

The scene of this mighty deliverance is in a synagogue, the place where God's people met each Sabbath to worship and be taught the Word of God. The woman with the "spirit of infirmity" was one of the worshippers. In like manner today, the need for deliverance is often found among the most devoted of worshippers. This should come as no surprise. [59](#)

DEMONS CAUSE INFIRMITIES

Some infirmities are caused by evil spirits. This poor woman had been bound in her body for eighteen years. She was unable to stand erect, and was probably in pain. Think of the spectrum of medical treatments and medications to which she would have been subjected in our day! But the simple remedy for her problem was deliverance.

Jesus cast out spirits of blindness, muteness, deafness, epilepsy and fever. Much of the healing that Jesus did was through deliverance or in conjunction with deliverance. The same is true today. Tumors, seizures, high blood pressure, asthma, barrenness, warts, cancer, diabetes, blindness, deafness and many other physical maladies are seen cured through deliverance.

However, not every disease and infirmity of the body represents a clear-cut need for deliverance.

Remember that Jesus healed many people when there was no mention of deliverance. Let us not falter in faith when a needed healing is not experienced through deliverance. Jesus is both Deliverer and Healer!

MANIFESTATIONS ARE NOT ALWAYS EVIDENCED

There was no mention of manifestations when the infirmity demon was cast out of the woman. There probably were none, for this is the case with many out of whom evil spirits are cast. Manifestations do not always accompany deliverance, although manifestations are a common occurrence.

LOOSED FROM DEMONS

Jesus “loosed” this woman whom Satan had bound. This gives us insight into the words of Jesus when he spoke of the keys of the Kingdom by which we have power to loose. [60](#) What needs to be loosed? Those whom Satan has bound need loosing. Jesus has given us power to bind Satan and loose the captives.

LAYING ON OF HANDS

“And he laid his hands upon her.” Jesus often laid His hands upon those to whom He ministered. This practice is found to be helpful in deliverance, although it is not always necessary. As in all ministry situations, one should be led of the Holy Spirit rather than be restricted by standardized methods.

There should be no fear of getting another's demons by laying hands upon a person when ministering deliverance.

Remember that demons can only enter through open doors. If the deliverance minister has opened no door of opportunity to the evil spirit, none can enter him.

THE BREAD IS FOR GOD'S CHILDREN

The woman was “a daughter of Abraham,” which entitled her to the blessings of the Messiah. She was spiritually qualified to partake of “the children’s bread” (Mark 7:27).

Also, being “a daughter of Abraham” meant that she was a “sister” to the ruler of the synagogue and the Jews who were insensitive to her infirmity. She meant less to them than to an ox or an ass who fared better under their sabbath regulations.

**People are a priority with Jesus, and they
should be a priority with the Church.**

When religious rules and regulations become more important than people and their needs, then heartless legalism takes precedence over love and compassion.

OBJECTIONS RAISED BY RELIGIOUS LEADERS

Once again there was objection to what Jesus did. The ruler of the synagogue was offended when Jesus healed on the sabbath and thereby disregarded a Jewish legalistic tradition. When Jesus bluntly rebuked their hypocrisy, His adversaries were put to shame. Sooner or later all religionists who despise and oppose Christ's miracles of healing and deliverance will be made ashamed.

Their hypocrisy was transparent. They hated Christ and cloaked their hatred in a pretended zeal for the Sabbath. A spirit of Antichrist controlled these Jews. It is the spirit of Antichrist that denies the deity and supernatural works of Christ.

[59](#) Mark 1:21–28.

[60](#) Matthew 16:19.

Attempted Intimidation



LUKE 13:31–32

In that very hour there came certain Pharisees, saying to him, “Get thee out, and go hence: for Herod would fain kill thee.”

And he said unto them, “Go and say to that fox, Behold, I cast out demons and perform cures today and tomorrow, and the third day I am perfected.”

The Pharisees sought to frighten Jesus by warning Him of King Herod’s intentions to kill Him. Jesus let it be known that He would continue His ministry of deliverance and healing until He went to the cross.

The devil has not ceased his intimidation tactics. Today he whispers fear in the ears of pastors and church leaders. This is Satan's attempt to stop the ministries of healing and deliverance. In the original Greek, both Herod and the Pharisee who warned Jesus to flee were called "foxes." The text reads, "Go, and tell that fox, yea, and this fox too..."

Fear is the primary reason why more Christian leaders are not following Christ's commission to cast out demons. There is the fear of demon retaliation, fear of denominational leaders, fear of other's opinions, fear of losing church members, fear of confrontation, fear of failure, fear of criticism and fear of imbalance.

Jesus did not flinch when threatened. He knew that His enemies could do him no harm. His destiny was to fulfill the Father's will. He would die in Jerusalem on the cross.

To withstand Satan's intimidating tactics, men and women of God must possess three qualities:

1. CONVICTION

- That deliverance is scriptural – a provision of the cross (Matthew 8:16, 17).
- That nothing can substitute for deliverance – neither counseling,

teaching or “faith only.”

- That to avoid or withstand deliverance is to oppose Jesus Christ (Matthew 12:30).

2. COMMITMENT

- To endure the physical demands of long hours because of the press of the crowd and the need to persist in warfare until victory comes.
- To endure patiently with those who need repeated help.
- To endure the repulsive manifestations of unclean spirits.
- To meet the spiritual requirements of prayer, fasting and keeping oneself free.
- To love the unloved and unlovely, being a friend and keeping confidentiality.

3. COURAGE

- To confront the devil and his demons.
- To obey God in the face of criticism.
- To stand strong in the face of threats

and intimidations.

The servant of God must be alert to every attempt to turn him aside from God's calling.

Satan Enters into Judas



LUKE 22:3-4

And Satan entered into Judas who was called Iscariot, being of the number of the twelve.

And he went away, and communed with the chief priests and captains, how he might deliver him unto them.

SATAN WORKS THROUGH PEOPLE

Satan uses men to accomplish his purposes. Through deceit he enlists them as his agents. Jesus had chosen Judas as one of the Twelve, and Jesus knew from the beginning what was in Judas' heart for He said:

“‘Did not I choose you the twelve, and one of you is a devil?’
He spake of Judas the son of Simon Iscariot, for he it was that
should betray him, being one of the twelve.”

John 6:70-71

SATAN ENTERS JUDAS

It has been a matter of debate among students of Scripture as to whether Satan himself entered into Judas, or whether a demon spirit in-dwelt him. Some have conjectured that Satan would not leave this key responsibility to any lesser spirit than himself. Others see Satan as the supreme authority over the demonic kingdom, who always works through his “angels,” or messengers, to accomplish his purposes.

Satan is a fallen angel, “the anointed cherub that covereth” Ezekiel 28:14. In all probability he was an archangel. When Satan led his rebellion in heaven he drew a third of the “stars” (angels) with him (see Revelation 12:4).

These fallen angels make up the principalities, powers, world rulers and wicked spirituals whose sphere of operation is in “heavenly places” (Ephesians 6:12).

There is a distinction between fallen angels and demons. Throughout Scripture angels are consistently represented as having their own bodies. On the other hand, demons are spirits without bodies. Demon spirits seek bodies, preferably the bodies of humans, to inhabit in order to carry out their evil purposes. Angels, having their own bodies, do not indwell men’s bodies.

When Judas betrayed Christ, it was Satan who instigated it. Metaphorically speaking, when a demon-agent from Satan

entered into Judas it was said, “and Satan entered into Judas.”

SIN OPENS THE DOOR

Judas was covetous and took advantage of his position as treasurer of the group to pilfer from the funds.⁶¹ Satan used the avarice in Judas' heart to tempt him to gain a few pieces of silver through betraying Jesus. As always, Satan's appealing temptations soon become bitter curses. The one who comes "that he may steal, and kill, and destroy" (John 10:10), gained another victim.

JUDAS WAS "A DEVIL"

Jesus had said that Judas was "a devil" (John 6:70). The word "devil" (Greek: *diabolos*) means accuser; slanderer. That is, Judas maliciously made false charges against Jesus that were calculated to damage Christ's reputation. All who enter into such character assassination against others have submitted themselves to the same spirit to which Judas yielded.

"Devil" is one of the names of Satan. He is *the* devil, *the* accuser and *the* slanderer. Judas is the only person throughout the Bible who is said to be "a devil." That is, Judas was like the devil himself; Judas was an accuser, a liar, a hypocrite. Judas not only had a demon but was "a devil." His character was

false.

The case with Judas enables us to understand why deliverance from demons is not an instant cure for every problem. If Judas' problem had been simply demonic, Jesus would have cast out the demon(s) and set Judas free. Judas' heart was not right. He needed a change from within.

If a person is basically evil, he opens himself up for demons to indwell. A flawed character is a door through which demons enter. Along with deliverance a man must develop integrity — purity, honesty and uprightness — otherwise demons have a legal right to remain.

We might also ask, “Why did not Jesus cast demons out of the Pharisees and set them free from their hypocrisy and judgmentalism?” Because they would not accept His word. They would not admit their need to change. They were unteachable. This is why Jesus said to them, “ye are of your father the devil” (John 8:44).

A true child of God will bear the characteristics of his Father. He will be holy, or at least striving for holiness. Those who portray the nature and character of the devil have no grounds for boasting that either God or Abraham is their Father.

Satan Asks for Peter



LUKE 22:31-32

“Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: but I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren.”

Satan had come to Jesus requesting permission to assault and afflict all of the apostles. The “you” is plural. Satan wanted to get at them all, but especially Peter. Peter was the usual spokesman for the rest and the more forward and impulsive of them all.

Satan makes it a priority to capture spiritual leaders, for he knows that when leaders fall, they affect the lives of many others.

SATAN IS LIMITED

Satan's request is reminiscent of his request to try Job. [62](#) His power is limited by God's sovereign grace. If it were not for God's protection, Satan would have destroyed each of us long ago. And even as God permitted Satan to test Job, Jesus permitted Satan to test His chosen disciples. Through this "sifting," He knew that they would be refined. Satan meant it for evil, but God meant it for good.

Satan's intention was to demonstrate that there was nothing but chaff in Peter, but Jesus knew that when Peter saw how much chaff was in him, he would repent and then become more effective in ministering to others.

CHRIST OUR INTERCESSOR

Peter was given encouragement through Christ's assurance of special intercession for him as he underwent this trial of his faith. Which one of us would invite trials into his own life? If the choice were left to us, we would always choose immunity from difficulties. A few years later, after Peter had this trial behind him, he wrote:

Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you: but insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy.

1 Peter 4: 12-13

Notice how Jesus prayed for Peter in Luke 22:31-32. He prayed that his faith would not fail. It is the *shield of faith* which quenches all the fiery darts of the evil one. [63](#) Fear is a fiery dart that only faith can quench. Fear is defeated by faith. Satan cast fear at Peter; and when Peter was confronted by a young woman as to his association with Jesus, he was gripped

with fear that he, too, might be put to death. This fear caused him to deny his Lord.

There can be a temporary lapse of faith, which is different from a total failure of faith. Peter was sustained by the intercession of Jesus from complete disaster. It is comforting to realize that Jesus intercedes for each of us personally. He also has taught us to pray for ourselves: “And do not lead us into temptation, But deliver us from the evil one” (Luke 11:4, **NEW KING JAMES**).

ESTABLISH YOUR BRETHREN

Jesus let Peter know that he had a specific ministry that awaited him on the other side of the trial. After he had been tested and recovered through repentance, he could then strengthen his brethren.

In order to be effectively used by the Lord, we need to be purged vessels. As the dross is removed from our lives, we can more readily minister to others. We, like Peter, may feel that we are strong, and that we would never deny our Lord. The testings reveal the chaff. When our chaff is exposed, we should be brought to repentance and restoration of relationship with Jesus. Then we can serve him by ministering to others.

The motive in seeking deliverance is to be free from every hindrance to serving the Lord and to ministering to others in His name.

After David had fallen to the Tempter's stroke, he prayed:

Hide thy face from my sins, And blot out all mine iniquities.

Create in me a clean heart, O God: And renew a right spirit within me.

Cast me not away from thy presence: And take not thy holy Spirit from me.

Restore unto me the joy of thy salvation; And uphold me with a willing spirit.

Then will I teach transgressors thy ways; And sinners shall be converted unto thee.

Psalm 51:9–13

Amen!

[62](#) Job 1:6–12.

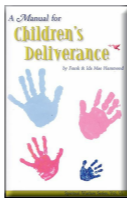
[63](#) Ephesians 6:16.

Excerpt: A Manual for Children's Deliverance

by Frank & Ida Mae Hammond

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DELIVERANCE FOR CHILDREN

There are two accounts in the Gospels of Jesus healing children plagued by demons. A study of these passages brings to light several foundation principles which give direction for children's deliverance.

The first account tells of a father who brought his son to Jesus. He had already taken his boy to the disciples, but they were unable to deliver him. The second account is that of a Canaanite mother who came to Jesus on behalf of her little daughter who was suffering from demon oppression.

CHILDREN CAN HAVE DEMONS

The first truth that we discover from these two passages is that children *can* have demons. Neither of these parents had any problem identifying the source of their children's torment. How different that is from most parents' perception today. Most mothers and fathers would recoil in horror if someone suggested that their little ones were oppressed by evil spirits.

We are reminded of those days when the Lord was leading us into deliverance ministry. For us, it was a gradual process of comprehending for whom deliverance applied. At first we thought it was only for those who were deeply enmeshed in sin: the prostitute, the alcoholic, the dope addict. Next, we added the mentally and emotionally ill to our list of deliverance candidates. What a shock it was to us and those of our fellowship, when a visiting minister discerned and cast demons out of Ida Mae.

Then, after each adult in our fellowship had gone through a measure of deliverance, a young mother requested that we cast oppressing demons out of her little son. We recoiled at the idea. "Surely," we thought, "this is taking deliverance too far!" The mother insisted that she was sure that her little boy had demons. She pointed us to Matthew 15:21–28 where Jesus delivered the Syrophonecian's little daughter of demons. This convinced us that it is possible for a child to have demons, which gave us the faith to proceed. We cast the evil spirits out

of the child, and his behavior improved.

Children are very vulnerable to the infiltration of demons. Why? Children are totally dependent upon others for their care and protection. Parents are the God-appointed, spiritual guardians of their children, yet too few parents are knowledgeable and vigilant in providing a spiritual covering for their children. (We will come to these matters in greater detail in another chapter.) When we recognize the gates through which demons enter, we can then understand what parents must do to guard their children.

Corrective punishment is a companion to deliverance. As Scripture puts it, “Folly is bound up in the heart of a child, but the rod of discipline will drive it far from him” (Prov. 22:15). Along with the casting out of demons, a stubborn, rebellious child must sometimes be disciplined repeatedly and consistently. The goal is to bring the child to the point of self-discipline. Unless the flesh is disciplined, the demon of rebellion and his companions will soon return.

DETECTION OF DEMONS

A second truth derived from Jesus' ministry to the two children, is that the presence of evil spirits in children may be determined by what is happening to the children. The boy whose father brought him to Jesus exhibited symptoms of epilepsy. The father described the demonic symptoms as follows: "A spirit seizes him and he suddenly screams; it throws him into convulsions so that he foams at the mouth. It scarcely ever leaves him and is destroying him" (Luke 9:39).

Such physical trauma in a child would motivate most parents today to seek treatment from a medical doctor. Jesus concurred with the father's diagnosis and "rebuked the evil spirit." The child was instantly healed and handed back to the father.

The Syrophonecian woman explained to Jesus how she concluded that her little girl was beset by a demon. She said, "My daughter is *grievously vexed* with a devil" (KING JAMES); "*cruelly harassed* by a demon" (WEYMOUTH); "*seriously afflicted* with insanity" (LAMSA); "*in a terrible state* — a devil has got into her" (PHILLIPS) (Matt. 15:22).

Jesus did not challenge the mother's conclusion that her child was demonized. In fact, Jesus showed agreement with the mother when He declared, "You may go; the demon has left your daughter" (Mark 7:29).

Some theologians have contended that Jesus simply accommodated Himself to the superstitious beliefs of the woman. No, Jesus did not play games with words. He who is Truth never agrees with error.

There are two ways to determine the presence and activities of demons: discernment and detection. Discernment is supernatural; a gifting of the Holy Spirit; the ability to distinguish between spirits (see 1 Cor. 12:10). "Detection" is derived from the Latin word for discover. "Detective" comes from the same root word. A detective is one who examines the evidence and discovers the truth.

If a child is stubborn, rebellious and un-trainable it does not take supernatural discernment to know what spirits are manifesting. They are readily detected.

A woman who lived about twenty miles from us brought her infant daughter for deliverance. She said, "My little baby is just two weeks old, and I want you to deliver her of evil spirits." She explained to us that the RH factors between her and her husband were not compatible, and, at birth, the baby required a blood exchange. This procedure entailed the extraction of the infant's blood which was replaced with blood transfusions. Ever since the blood exchange, the baby had been nervous and hyperactive. She was not sleeping normally. There was a constant nervous jerking of her body.

The doctor had sent them home from the hospital with a

prescription for Phenobarbital, with instructions to give the barbiturate to the baby. The mother said, "Something in my spirit just says that I cannot start my baby out on drugs." We agreed that her baby's vexations were symptoms indicative of the presence of evil spirits. We had not had any experience with such things, but we thought it possible that the trauma of the blood exchange could be the root cause of the child's affliction.

It was a precious deliverance. Ida Mae held the infant in her arms and quietly commanded a vexing spirit to go. The baby cried briefly and then became peaceful. A spirit of irritability was commanded to leave. Again the infant cried and then became quiet. This pattern of crying followed by peace, repeated itself over and over as demon after demon was commanded out.

A week afterward, the mother telephoned us. She reported that her baby was sleeping, and the nervous jerking had stopped. Through this experience, the Lord confirmed to us that even infants could need deliverance.

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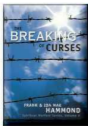


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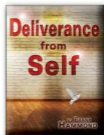
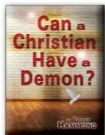
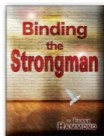
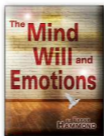
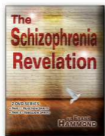
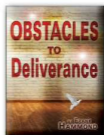
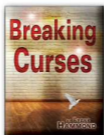
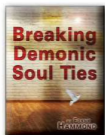
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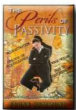


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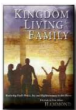
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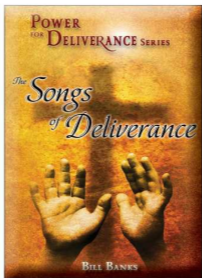


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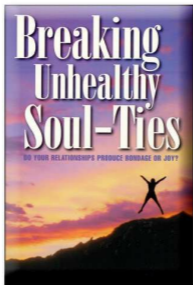
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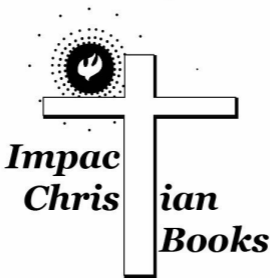
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