

Ministry Options and Considerations

Now that we know something of how darkness gains access to our spirits through open gates, let's focus now on how to evict these unwanted intruders from our spiritual house. First we need to learn as much about the enemy as we can. Many Christians do not believe that **Christians can be oppressed by dark influences**. The problem is one of awareness: "*My people are destroyed for lack of knowledge*" (Hosea 4:6). A person who is sick and doesn't know it will never go to a doctor. A Christian who is crippled on the inside—or bound by dark influences, who thinks his or her life is "normal," will never ask God for healing: and "*we have not because we ask not*" (Jas. 4:2).

Many Christians struggle with major issues in their lives but are ignorant of the fact that the victory Jesus won for them on the cross not only assures them of eternal salvation but also provides the keys to release, as well as freedom from any **demonic intruders** and **the powers of darkness**. Jesus has already provided for our forgiveness but these intruders remain—**until** we serve them with an eviction notice.

Distinguishing Demonic from the Holy Spirit Manifestations

One of the most important things deliverance ministers need to know is how to distinguish the demonic manifestations from Holy Spirit Manifestations. If a manifestation occurs in a crusade, or any of the settings listed above, the first responsibility of the deliverance minister is to determine if the person is manifesting the demonic, or the Holy Spirit. Many pastors and inexperienced deliverance ministers sometimes automatically assume that any manifestation is the result of the demonic. Not true.

The manifestations of darkness and of the Holy Spirit sometimes appear similar. If a manifestation begins when a speaker or a ministry team member is praying powerfully against demonic oppression, the manifestation can be assumed to be due to a demonic presence. Conversely, if a manifestation begins when a speaker or a ministry team member is praying for a blessing, or for guidance, or for impartation of a spiritual gift, the manifestation is probably due to the working of the Holy Spirit.

If the circumstances do not indicate, there are some clues.

- (a) If the person manifests the demonic, usually they will fall on the floor or run around the room screaming, and there will be other physical appearances such as severe bodily contortions, facial contortions, sudden or unusual changes in voice, refusal to make eye contact, eyes rolled back, foam at the mouth, screaming, or hostile demeanor or behavior. Other manifestations include sudden headache, nausea, sudden violent actions, or destructive actions, such as kicking or breaking furniture, hissing, claw-like motions. (there is a more complete list elsewhere in this manual)
- (b) If a person is manifesting the Holy Spirit, they may wail loudly, weep uncontrollably, and may fall to the floor.
- (c) If a member of the ministry team has a gift of discerning of spirits, it is good to ask

them to confirm which spirit is present.

- (d) If the person is weeping uncontrollably, or praying, it is probably the Holy Spirit.
- (e) If the person is “awake”, ask them. They can usually tell if they have peace in their hearts (a sign it is the Holy Spirit), or if they have fear and agitation.
- (f) If the person is “down”, and someone in spiritual authority puts their hand on the persons head, puts a Bible on their stomach, or places a cross on their head, normally a person under the influence of the demonic will have a violent reaction and will try to turn and twist to remove it. No such reaction will occur if the person is under the influence of the Holy Spirit.

If it is determined that the cause for the manifestation is demonic, then follow the remaining steps outlined by Bottari.

- (2) Take Authority in the Name of Jesus and Bind the Spirit
- (3) Bring to Consciousness
- (4) Ask the people if they want to be free
- (5) Present the Plan of Salvation
- (6) Discover the Areas of Bondage as a consequence of Sin
- (7) Renounce the Ties that Caused the Oppression
- (8) Take Authority in the Name of Jesus
- (9) Give Thanks to God for Deliverance
- (10) Lead the person to Pray for the Fullness of the Holy Spirit

Other Ways to Tell If Demons Are Present

Much has been written about words to define or classify the degree to which a person is influenced by demons, such as **demonized, influenced, oppressed, or possessed**. Jesus did not use any of these words. Nor does the Bible define them and uses “possessed” or “had” most often. Because there is no agreement on the definitions of these terms, and because we believe that rather than levels of influence it is a matter of degree of influence (from being mildly to severely influenced), we will not use these terms here. It is, nonetheless, important to know if demons are present. It is unfortunate that deliverance ministers seem to categorize those with some influence of darkness as “demonized”. This tends to label seekers with an inappropriate title, and may even cause them to fear. It is possible to minister deliverance and never use the word, “devil, deliverance, demonized, oppressed, or possessed”. Since it really does not matter what we call them, God can deliver them no matter, why not use milder terms such as “influenced by darkness” “healing of the spirit”, healing of open gates etc.

Let us review some of the ways we can tell if demons are present from chapter one. In addition to the outward manifestations of demonic influences, there are other ways to determine if demons are present when they do not manifest.

1. God tells the seeker a demon is present
2. Seeker shares the probability through use of a survey, inventory, or questionnaire
3. Through the gifts of knowledge, discerning of spirits, or the spirit of revelation

4. God tells the intercessor(s)
5. From experience (knowing and identifying how they operate)
6. The result of having someone with faith ask if any demonic spirits are present (and the demon responds affirmatively)

Ministry Considerations

It is no coincidence that this section is near the end of this study. Remember a demon can only enter a person if it has a spiritual right to do **so**, as well as having the opportunity to do so. Removing these rights is foundational to effective and long-lasting deliverance. Let's review the steps in deliverance.

(1) **Identify** which demons may be present, though the use of a questionnaire, interview, evaluation, revelation or other means. See Interview chapter of this manual for more detail in identifying the evil spirits present.

(2) **Permissions** - Determine what spiritual right/permission the demon(s) have that allowed them to enter. How and when the demon(s) entered is essential to getting to the root of the problem and will help greatly in the deliverance process. Once the spiritual door or gate is closed through repentance, forgiveness, and inner healing, the ground or legal spiritual right of the demon to reside therein is removed. Therefore, it must leave—sometimes even without prayer. In conversation with the seeker, the intercessor must discern between the **presenting problem** and the **root problem**

(3) **Confess, repent and renounce** of the sin(s) that allowed the demon to enter. (see chapter 8 in this manual)

(4) **Pray inner healing** as needed. Remember that some gates are opened because of the sins of others against the seeker, such as: rejection, abuse, hurts, emotions, bad memories and trauma. While the seeker may need to repent for unforgiveness against those that have sinned against them, they cannot confess or repent of sins against them which they did not commit. If inner healing is not prayed, the demons may be expelled, but may return, because the gate through which they entered has not been healed nor closed by Jesus. It is difficult to separate deliverance and inner healing into mutually exclusive areas. For most seekers, both are needed. Any good book on inner healing listed in the resources section will speak in depth of this relationship.

Methods of Ministering Deliverance

There are over 150 members of the International Society of Deliverance Ministers and countless other pastors, church leaders, and stand alone ministries with this calling who are ministering in local congregations, healing rooms and conferences. Each minister may use a method of deliverance that he/she feels is effective which may differ from the others. God tends

to tailor the deliverance method to the gifts he has given the minister, and the calling the minister has on his life. Those with strong gifts of discerning of spirits will minister differently than those with a strong gift of faith. The method they use may have been learned from experience books, a mentor, teaching from seminars, or their previous church experience (Pentecostal or Evangelical). The methods used will be influenced by whether the minister's primary experience is in crusades and large meetings where people manifest demons, or the pastoral setting where seekers come and ask for deliverance prayer. There are over 80 books on deliverance and inner healing listed in the resource section of this study which are in the author's personal library. Each author describes the deliverance process and method differently.

Some are at the far extreme including most African pastors and elders who gather around the person manifesting while they are on the floor, and shout commanding the demon to go. Others use the confrontational method such as Bob Larson where they speak with demons and demand that they tell their "ground" or spiritual authority for entry then command them to come out. Others believe they should not speak to demons and are at the other extreme such as Norma Dearing (previously with Francis MacNutt's ministry) who does not speak to the demons at all. There are those in the middle such as Charles Kraft who uses both methods. It is evident that God honors many different types of methods and techniques. These differences notwithstanding, there continues to be much damage to individuals from ill prepared and ill equipped deliverance ministers that may cause more harm than good. The only real test is the fruits of the ministry. Is God glorified? Is the person honored and respected during the ministry? Are they set free?

You will soon discover if you are not already aware that Global Awakening supports and recommends the ministry method used and recommended by Pablo Bottari, probably the most experienced deliverance minister in the world, having participated in over 60,000 deliverances over a 10 year period as the director of deliverance for many crusades in Argentina. Pablo Bottari's book is a requirement for this course. As you read his book, realize that most of his experience happened during large crusades where Carlo Annacondia provoked the demons and commanded them to come out during the crusade meetings, resulting in hundreds of people manifesting demons and being carried to the deliverance tent where over 100 Bottari trained local deliverance ministers were waiting to minister to those manifesting. They would pray all night if necessary. He developed a ten-stop model for deliverance which is quiet and effective. (Pablo Bottari *Free In Christ* (Creation House, 2000, ISBN 0884196577) With this background, let's look at the three major ways in which people are delivered.

1. Sovereign Act of God:

- (a) **Directly by the hand of God:** Some seekers are delivered directly by the hand of God. The Apostle Paul is a good example. The seeker is usually praying and pressing in for God to set them free. The release can come in many different ways and places. Many times it is a solitary experience.
- (b) **During Worship** – A number of people have reported being set free as they participated

in praise and worship. This is possible when the participants are educated about the potential for healing and deliverance while worshipping, and the Holy Spirit is present to heal.

(c). Deliverance during Meetings: When a heavy anointing of the Holy Spirit falls upon a meeting after a time of worship and/or preaching, people are sometimes delivered without anyone touching them or praying for them. Sometimes this happens as they **rest in the spirit**. This happens often in the services of some revival churches but almost never happens within traditional churches.

Being set free by one of these methods is the most desirable and the quickest, and it gives God all the Glory.

2. **Self Deliverance** - Depending upon the severity of the influence, the seeker may read resources, books or training manuals, go to conferences, pray the prayers of release and be set free. This method is not common. This may work for low level demons, but usually an intercessor is required.

Deliverance Through Dreams The number of people reporting being delivered through dreams is increasing dramatically, particularly among Muslims. The Holy Spirit was given to us as teacher and comforter. As we sleep our spirits do not, God can continue to download and do things to us in our dreams. Just as God can give a word of direction or knowledge, He can illuminate to us sins, or doors which need to be shut in our dreams. The Holy Spirit gently directs the dream and walks through the process.

Example: from a CHCP student:

“I am a vivid dreamer and have had deliverance through a dream. I was interceding for a small church and dreaming about it. In the dream i saw myself in bed and the Holy Spirit walked me through repentance and shutting of doors whilst asleep. In the dream a demonic spirit threw lies at me. The Holy Spirit whispered how rebuke it, He literally told me every word to say then it fled. Then I prayed for infilling. I woke up in real life and the spiritual atmosphere was thick, I got much revelation at that moment, I actually repeated the dream in real life, then prayed intercession for that church. It was actually quite cool. The Holy Spirit teaches me how to perform deliverances in dreams too. He gently whispers instructions to me. He knows I am busy with children, so helps me in dreams.

3. **Deliverance Commanded by the Lord:** On rare occasions, the Lord will identify the unclean spirit(s) to the minister and give him the faith and power to cast it out with one command, similar to how Jesus operated. This is rare. There are few known ministers who do this on a regular basis. While I have read about these kinds of experiences, I have never seen one in 30 years of deliverance ministry.

5. Prayer in healing lines, alters calls or ministry times. Some seekers who come forward for individual prayer are delivered of darkness, addictions are instantly removed, and their bodies are healed.

Many US and African churches have an alter call or ministry time after the preaching of the Word. This is usually a very loud and noisy time when the praise and worship team continues to play and the pastor takes the microphone and goes down the row and prays for each person loudly and quickly perhaps expecting them to “fall” under the Spirit. It should be obvious from the instructions in this study that this method is not conducive to deliverance prayer. It is almost a waste of time. It glorifies the pastor, but does little for the seeker. If prayer is to take place for large numbers of persons after the service, first, the church should be made as quiet as possible. A ministry team should assist the pastor. Then those needs which require more time and an interview should be postponed. We invite Jesus to swab, anoint and bandage the wounds (physical or spiritual) and then book them for spiritual surgery on another day.

One of the great needs during these times is for the people who come forward in an invitation, to be led in a prayer of confession of sins that would allow them to actually confess their personal sins for which they feel guilty. One way of doing this is to include in the time of prayer the following: “Now while the congregation is singing a verse of (some song appropriate for the occasion) you are to confess your individual sins to God. But don’t be general be specific. Don’t say forgive me of my sins, but forgive me for fornication with (the person’s or persons’ names); forgive me for unforgiveness towards (the person’s or persons’ names)” They don’t have to say this pray out loud, but should be told to form the words on their lips, even if only whispered. Don’t let them merely think the prayer, tell them you want them to confess with their lips the prayers. Then you can say “after the congregation sings this song I will ask you to follow me in the conclusion of the prayer?”

If persons in healing lines or during ministry times are felt to have need of deliverance, a follow up appointment should be set in a quiet setting when a deliverance ministry can be present.

6. Healing Rooms

A number of people who come to healing rooms for prayer for physical needs, also may need inner healing or deliverance. Healing room guidelines do not encourage prayer for inner healing and/or deliverance. However more and more healing rooms are including this option by arranging to have places and ministers available for extended times, or to set appointments similar to healing lines in after worship services. Perhaps someday, healing rooms will encompass all the needed options for prayer for the whole person.

7. Pastoral Counseling/prayer

Seekers may come to the pastor or deliverance minister for a number of reasons. They may have read a book, they may have heard a teaching or a sermon, or God may have spoken to them about darkness in their spirits. Whatever brings them, they need an intercessor to pray with them to be set free. Pastors and deliverance ministers may use many different techniques, which we will generally place into two categories for our study. (1) Pastoral (2) Confrontational

(a) **Pastoral Deliverance Ministry** – This method is characterized by an appointment with a ministry team, the use of a verbal or written inventory and an interview. It is quiet, and demons are not spoken to, or allowed to speak or demonstrate. This method depends upon revelation from God for the answers to what evil spirits are present, and how they got there. It is peaceful, and does not cause fear in the seeker. Most consider it a spiritual experience. God is glorified and receives all the attention. It depends to a large extent upon the gift of discerning of spirits or words of knowledge by one or more members of the team. You will see an example of this kind of ministry in the “Mary” video.

There has been a migration by deliverance ministers from the early 1970s in which all used a confrontational type of prayer as discussed below. In the mid 1980’s some ministers and authors became aware of prayer for inner healing and woundedness, which could not be done in a confrontational manner, but was much more heavily dependent upon the direction of the Holy Spirit. In the 1990’s authors were speaking of how the pastoral prayer method is much better than the confrontational one. It provided more respect for the person, answers about which demons were present were received from the Holy Spirit rather than from demons, and speaking with demons was no longer recommended, and manifestations were discouraged.

Another trend observable in the last 10 years is specialization. Some people, as in physically healing, seem to be more anointed in dealing with specific types of demonization, such as addictions, others with rejection, others with the occult.

A significant “migration” seems to be taking place since mid-2000, called for use of a better name “Holy Spirit directed.”

(b) **Holy Spirit Directed.** Twenty five years ago, when I was teaching a lot on spiritual gifts, we would find, after doing a spiritual gifts inventory that perhaps one person out of 20 or 25 would have the gift of discerning of spirits. Now I expect a similar group would find a majority having the gift. I believe that as we approach the end times, Satan is increasing his work. Similarly God will need more ministers with gifts of discerning of spirits to recognize and combat the increased influences of evil.

In recent years, I have found many more deliverance ministers who have the gift of

discerning of spirits who have had little or no training in deliverance or inner healing. Many times after spiritual preparation, they sit with the seeker, and may not use either a written or verbal inventory, but simply ask the Holy Spirit what needs to be healed. The Holy Spirit responds and directs the ministry time until the seeker is set free. This method seems to be even better than the Pastoral method illustrated by the third video. Perhaps the Lord is moving us in new revelation, as He has in the past over the years when He brought new insight and understanding to many ministers at about the same time in areas such as generational influences, rejection, and prenatal influences.

(c) Sozo - Sozo was originally developed at Bethel Church by Teresa Liebscher and Dawna DiSilva. It started when Randy Clark was coming to Bethel to teach and they wanted to get some ministry teams together. It grew from there. They've added "tools" over the years and refined it to be quite easy to use, but also effective.

Hundreds of ministers have been trained in Sozo and Shabar provided under a program from Bethel Church (Bill Johnson's church in Redding, CA) www.bethelsozo.com. It is worthy of a detailed explanation.

Sozo is a God-led framework helping to free individuals from the effects of wounding and sin, and delivering people from the snares and presence of the demonic. It is done in overt partnership with God through finding past and present believed lies and points of access and removing or hanging them, establishing healing, blessing and obedience in their place; and restoring individuals to relationship with Papa God. (from *Freedom Tools* by Andy Reese, 2008, ISBN 978-0-8007-9438-5 pbk 249 pp. www.thefreedomresource.com. The book is a full description of the Sozo ministry model, although it does not go into Shabar, which is an advanced form of deliverance).

Sozo means 'healed, delivered and set free'. Basically, Sozo is a facilitated conversation between a client and Father God, Jesus, and Holy Spirit. There are two "framing tools" that the ministry is based on: The Father Ladder and The Four Doors. The Father Ladder works off our picture or perception of Father God, Jesus, and Holy Spirit. Based on the client's responses you would then lead them in prayers for forgiveness, etc. For instance, if they're picture of Father God is that He is far from them with His back turned you would probably lead them to forgive their earthly dad for being distant, disinterested, or uninvolved in their life. Obviously, I'm staying very general in my example. Jesus corresponds to our relationships with siblings and friends and Holy Spirit with our mother. The Four Doors are hatred/bitterness, occult, sexual sin and shame, and fear. You would ask Jesus, "Is the door of the occult open or closed?" If open, "Jesus, what first opened this door?" Again, based on the response you would forgive, repent, etc. You keep going until the door is closed and sealed in the blood of Jesus. In addition to the framing tools there are also other tools for various situations

Shabar One advanced tool used is called Shabar. This tool is used to deal with protectors (altars). If a person still feels bondage after numerous Sozo sessions, a Shabar is recommended. Or if a person has quite heavy oppression, from the result of DID or SRI, Shabar Ministry is recommended. This should only be done with experienced Shabar ministers. There are three levels of Shabar: basic, medium and full Shabar. All people have parts/protectors from childhood, yet not all are severely reliant as a DID or SRI on their protectors.

Shabar's primary focus is to replace parts\altars which are called 'protectors' with God as our protector. Protectors are not demons but parts of our personality which are created to protect us. This in turn puts a block when hearing and relying upon God as our protector. The person's soul has been shattered by abuse, trauma etc, so during ministry these protectors pop up as going deeper and makes them feel vulnerable. The minister, through using the Shabar tools, will establish why they were created and what is their specific need/role. They will gently take the person through letting them go, by allowing them to go with Jesus. Protectors often have names and come in clusters, they help each other. So it is up to the minister to respect them, yet convince them to go with Jesus. The protectors are NOT demons, although demons can attach to the protectors. This is where the experienced discernment of the minister comes in. Once the protector is gone, then God becomes their protector. The minister asks Jesus, Father God or the Holy Spirit for a prophetic word or picture or feeling to come in place of the protector. This is when the person leaves having God's promise as their only protector. This part of the ministry is crucial, as the seeker has often had protectors since childhood. They need something from God to hold on to, otherwise they will want the protector back because they feel lost the next day. After care is important in Shabar as it can feel very new for the person for a time. But each day they become stronger and rely upon Father God deeper than ever before.

(d) **Other ministries** – Many churches have deliverance and inner healing ministries. The Christian Healing Certification Program (**CHCP**) has trained over 300 deliverance ministers. The International Society of Deliverance Ministers (**ISDM**) has over 150 active members, many of which have full time ministries. Cleansing Stream has ministries in hundreds of churches, world wide. They have local deliverance programs, and weekend retreats for people seeking freedom. We should make every effort to learn as much as possible from fellow ministers.

8. **Confrontational Deliverance Ministry:** (Sometimes called **Power Encounters**) In this method an inventory or interview may or may not be used. The intercessor commands the demons to give their names, and indicate their spiritual ground or their legal spiritual right for being there. The dark spirits are identified one by one or in groups and commanded to

go. The demon may continue to manifest itself during this procedure, causing the seeker to cough, vomit, or react violently. This process is sometimes loud, dramatic, long, and often humiliating to the person being ministered to—with the focus being primarily on the demon(s) rather than on the person or Jesus. Once the ground is regained by God (through repentance and appropriate prayers), the demon is commanded to leave.

It should be noted that in every case except one (Mat. 8:29-32, Mark 5:1-13, Luke 8:27-33), Jesus refused to have conversations with demons and commanded them to be silent (Mark 1:23-25, Mark 3:11-12, Luke 4:33-36, Luke 4:41). In the remaining case, the demon spoke to Jesus first. If we are to “do what Jesus did,” I believe we should not speak to demons unless absolutely necessary. Even so, if speaking to them directly is the only way we know “to cast them out,” or if we do not yet have faith in an alternative way, we must use this process and expect that the Lord will bless our efforts.

Many ministers, who have been in deliverance for a number of years, began their ministry using this method. This was the only way they knew and for which they had faith. God honored their efforts nevertheless.

However, if we only minister deliverance in this particular manner, without also ministering inner healing, the demons may leave temporarily, only to return (Luke 11:26) because the door or gate of entrance is still open (as the woundedness, hurt, pain, etc., has not also been healed). As the minister grows in faith and experience, he or she will learn to look to God for the answers as to which demons are present and how to remove them.

Examples of confrontational type deliverances can be found at the following sites.

Benny Hinn girl cutting herself, had a “bad” bracelet first 4.5 minutes
<http://www.youtube.com/watch?v=TUPIXkVufb0&list=PLF0229890C3075C3A>

Bob Larson casts Jezebel demon out first six minutes
http://www.youtube.com/watch?v=Mu9jvM43H9Q&list=UUUF4AIX_0bcejVskjqk4qMw

Bob Larson casts out Jamician demon bathed in blood. 12 minutes
http://www.youtube.com/watch?v=srYfgtTINvg&list=UUUF4AIX_0bcejVskjqk4qMw

Bob Larson casts out demon of self hatred 4.5 minutes
http://www.youtube.com/watch?v=PBcpsYCNTsc&list=UUUF4AIX_0bcejVskjqk4qMw

ABC story of woman
<http://www.youtube.com/watch?v=S1u8EPwNkss>

Fifth Dimension Documentary on Exorcisms
<http://www.youtube.com/watch?v=t2SYRqIZcas>

Carlos Oliveira one hour videos.
<http://www.youtube.com/watch?v=w7ShKGN47E>

TB Joshua
<http://www.youtube.com/watch?v=XNqcWqZFjAI>

Peter Oghogho
<http://www.youtube.com/watch?v=0Xe67ihxd5A> 17 min

9. **Crusade or large meeting deliverance.**

The best and most well known crusade deliverance ministry was developed by Pablo Bottari's in his Ten-Step approach. His method is fully described in his book *Free in Christ* which is a requirement for this course. Many large meetings as well as some churches use his method of provoking the evil spirits and commanding them to come out, causing people to manifest. Below is a summary of the Bottari Ten Step Approach. It should be noted that only the first 3 steps relate to those who are manifesting. The remaining 7 steps fit well into the Pastoral Deliverance Ministry model.

- (1) Make sure the person is manifesting the demonic (see the section on distinguishing the demonic from the Holy Spirit manifestations in a section above.
- (2) Take Authority in the Name of Jesus and Bind the Spirit
- (3) Bring to Consciousness
- (4) Ask the people if they want to be free
- (5) Present the Plan of Salvation
- (6) Discover the Areas of Bondage as a consequence of Sin
- (7) Renounce the Ties that Caused the Oppression
- (8) Take Authority in the Name of Jesus
- (9) Give Thanks to God for Deliverance
- (10) Lead the person to Pray for the Fullness of the Holy Spirit

Three Examples of deliverance (videos)

As a part of this study three videos are provided, reflecting three vastly different types of deliverance ministry.

(1) Furious Love - Abercrombe - Girl Crusade deliverance, Video clip # 1

<https://www.youtube.com/watch?v=oQL18NAZUXE>

The first deliverance is in a crusade setting. This is typical of deliverance in Africa in crusade and church settings. While there may be some deliverance taking place, there is no opportunity for inner healing, nor is there opportunity to be sure that all the demons are gone. There is no opportunity for follow up. This is an example of a “power encounter”. The manifesting demon is made to leave, but since there is no repentance involved, nor reclaiming the permission given the demon(s) to enter, (i. e. closing the door) it is likely that the demons will return in a short time. This type of deliverance ministry is not recommended for the reasons above.

(2) Don Dickerman - Marty Quinn deliverance, Video clip # 2

<https://www.youtube.com/watch?v=OYYI-S150eI>

The 2nd deliverance is of the “confrontational” type, where the demons are named and commanded to come out. This also is a “power encounter”. While this type of ministry on the surface appears to produce good results, there is no repentance, no inner healing, no retracting the permissions given to the demons previously that allowed them to enter. Marty has been brought from a -10 to 0. He needs now to be brought through follow up and a support group from 0 to a +5, 6 or 7.

(3) Arlin Epperson - Mary deliverance, Gaborone, Botswana. Video clip #3

<https://www.youtube.com/watch?v=RgNR1bQbcqw>

The 3rd deliverance is much closer to the Bottari model advocated by Global Awakening. It includes both deliverance and inner healing. One comment heard from a number of students who watch the video has been: “There is no casting out”. The student is reminded that when confession and repentance takes place, and the permission originally given the demons that allowed them to take up resident in the seeker is revoked, many times there is no need for a command to remove them. This is many times the case with seekers who are already devout Christians. Once confession and repentance takes place, and the “ground” is reclaimed, the demons must go, since they no longer have permission or authority to remain. The student is reminded that in almost every case of an “open door”, Mary was asked to verbally confess, repent, and take back the permission given to the demons that allowed them to enter. Many times this is sufficient. It tends to scare the seeker and other church members when

aggressive or loud casting out of demons takes place. It is better if they go on their own. Before the deliverance session is over, we will know if they are gone or not by the gift of discerning of spirits, as well as words of knowledge if they remain. Then we will cast them out as needed. This may not hold true for deliverance ministry to those with second level demons (occult) which are much more likely to require casting out as part of the ministry.

How Do You Know When the Unclean Spirits Are Gone?

1. The Lord tells the seeker and the seeker can feel the darkness is gone. (a feeling of elation or triumph follows)
2. The Lord tells a team member (through the a word of knowledge or revelation or through the discerning of spirits)
3. There's an absence of previous symptoms, i. e. the headache is gone. (note, however, that sometimes spirits hide but don't actually leave).
4. Ask each team member if you are finished. Continue praying until all agree they are gone.
5. Sometimes you don't know, you just have to wait and see what the seeker says.

Alter Calls and Ministry Time

Many US and African churches have an alter call or ministry time after the preaching of the Word. This is usually a very loud and noisy time when the praise and worship team continues to play and the pastor takes the microphone and goes down the row and prays for each person loudly and quickly perhaps expecting them to “fall” under the Spirit. It should be obvious from the instructions above that this method is not conducive to either deliverance prayer, or prayer for physical healing, as we shall see in a subsequent section. It is almost a waste of time. It glorifies the pastor, but does little for the seeker. If prayer is to take place for large numbers of persons after the service, first, the church should be made as quiet as possible. A ministry team should be assisting the pastor. Then those needs which require more time and an interview should be postponed. We invite Jesus to swab, anoint and bandage the wounds (physical or spiritual) and then book them for spiritual surgery on another day.

Suggested Resources on Deliverance

There are many good resources available today, but the following are the best currently offered in order of priority.

1. Francis MacNutt, *Deliverance from Evil Spirits* (Christian Healing Ministries Inc., PO Box 9520, Jacksonville, FL 32208, 904-765-3332, 1995). ISBN 0-8007-9232-7.
2. Peter Horrobin, *Healing Through Deliverance, Vol. 1* (Chosen Books, 2003). ISBN 0-8007-9325-0.
3. Doris Wagner, *How to Cast Out Demons* (Wagner Books, 1999). ISBN 1-58502-002-8.

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