

DELIVERANCE MINISTRY

Introductory notes on the Christian Deliverance Ministry

Maranatha is a movement of Christians in all the churches,
committed to Christian healing, Christian unity and Christian renewal.

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Introductory notes on the Christian

1. Background

- 1.1 Deliverance ministry today is rooted in the deliverance ministry of Jesus as described in the **Gospels**.
- 1.2 The ministry hinges on the acceptance of the **reality** of active and evil entities and spirits.
- 1.3 The **recognition** of demonic reality has been consistent throughout the life of the Christian Church.
- 1.4 In recent years there was a tendency amongst some Christians, supposedly speaking in the name of science, to dismiss this reality and also to dismiss the concept of a personal devil. This tendency is rapidly diminishing as Christians and the Church experience more **spiritual warfare**.
- 1.5 It is beyond dispute that Jesus knew the reality of a **personal** devil and the existence of evil spirits.
- 1.6 Jesus **identified** spirits within people which needed to be removed and He **cast them out**.

2. A New Situation

- 2.1 During recent years, with the huge upsurge of occult and demonic practices and the undoubted growth of satanism, decreasing numbers now deny the reality of **destructive** spiritual phenomena.
- 2.2 Christian counsellors, priests and ministers and those engaged in the Christian healing ministry are increasingly being approached for help by those very deeply **wounded** by occult and cultic involvement, however limited.
- 2.3 Christians in the **healing ministry** are increasingly being brought face to face with the manifest powers of darkness.

3. The Reality of What We Face

- 3.1 There is a very real danger which emanates from evil spirits and influences, and there is a real need for the **protection** of Christ.
- 3.2 Even though we accept the mighty power and protection of Christ there is also a real danger of Christians becoming **obsessed** with the powers of darkness. Our eyes should be fixed on Jesus.
- 3.3 The prime purpose of demonic activity is to **deflect** men and women from the worship and service of Almighty God.

4. Our Attitude

- 4.1 When faced with the presence of evil the Christian must first and foremost acknowledge the presence and **greater** power of God in Christ.
- 4.2 To praise God and to acknowledge the shed blood of Jesus Christ His Son, our Saviour, firmly establishes His **authority** over all.
- 4.3 As we praise we are saying 'we are weak but you are mighty'. We are ascribing total authority to God. We are proclaiming Jesus as the **Lord** of our lives.

5. The Purpose

- 5.1 The purpose of deliverance ministry is to **remove** that which is contaminating within, and to turn back destructive external influences.
- 5.2 The Bible teaches that we are the Temple of the Lord. It is the aim of the devil to enter into and **defile** God's temple.
- 5.3 The action of Jesus was to **cast out** that which was within and which had gained entrance to cause trouble.
- 5.4 Evil spirits or demons (daimonion - often mistranslated devil) are spiritual agents which are active in all **idolatry**. They **seduce** believers (1 Tim. 4.1) and they **deceive** people through mediums (Levs. 20.6,27).

6. Preparation

- 6.1 In preparing for deliverance ministry it is essential that we are set **free from all fear** by the love of Christ. It is equally essential that we receive from Him His Shalom peace within our minds, our hearts, our bodies and our spirits - "Be still and know that I am God".
- 6.2 The preparation for this particular healing ministry must include a request for **Christ's protection** and a claiming of the place i.e. the room, the ground and surroundings for God. In prayer we cover the place and ourselves with the blood of Jesus. We praise Him for what He is going to do and we ask Him to give us His eyes, His ears, His mind and His heart. We ask that our touch may be His touch and we confirm "where two or three are gathered in my name, there am I in the midst".

7. Our Approach

- 7.1 Before deliverance can take place, the person for whom we are praying must confirm his or her **desire** to be healed and set free. God has given us the freedom to accept or reject Him and it is important that we exercise this freedom in outwardly recognising our need.
- 7.2 In praying for the brother or sister who is spiritually oppressed we recognise that God is a God of **order** and great **gentleness**.
- 7.3 Generally one person leads in prayer with two or more others supporting and upholding the one for whom we are praying.
- 7.4 Deliverance ministry should never be entered into alone or late at night.
- 7.5 Where possible specific prayers for those involved should be offered by others elsewhere at the time of the ministry.

- 7.6 The one who is leading in prayer may look into the eyes of the person for whom we are praying. He takes **authority** in the name of Jesus over everything in that person which is not of God. In this he is supported by his colleagues.
- 7.7 As we begin to pray we **acknowledge** the real presence of Christ and we ask for the gift of the Holy Spirit who is Love and Truth and who brings peace and healing.

8. Expulsion

- 8.1 God is a God of unity - it is the devil who divides and confuses. In order to exercise authority over the spirit or spirits it is important that those ministering are in complete **unity** with one another and that at any given moment only one person in the team is leading in prayer. This person should preferably have direct eye contact with the person being ministered to, in order that the spirit within can be directly addressed and ordered to leave.
- 8.2 The commanding prayer must always be spoken firmly, without a trace of fear and **in the name of Jesus**. The spirit or spirits are bound and told to go to the place where they belong.
- 8.3 The command is always for **total** expulsion of the evil spirit but there may be occasions when the spirit simply has to be bound and arrangements made for ministry to be continued on a later occasion. The prayer is always for the deep **peace** of Christ.
- 8.4 The process of expulsion may take some time and patience is often required, particularly if the spirits speak back with venom and hatred. The spirits may endeavour to engage in conversation and it is important that they be **rebuked**, bound in the name of Jesus and commanded to go to the place where they belong.
- 8.5 It is important that the person for whom prayers are offered understands that the orders are directed at the spirit and not at the person. During deliverance the person may be **comforted** and **encouraged** and there may even be a time of rest.
- 8.6 The points of **expulsion** may coincide with belches or a feeling of nausea and it is often helpful to encourage deep breathing to the point where whatever is within has finally been expelled. The one who is leading in prayer will be in no doubt when this point has been reached - this may or may not be confirmed by the person for whom prayers are being offered.
- 8.7 In a very small number of instances some measure of **restraint** may be necessary and great gentleness and discretion should be used. In the event of any screaming or cursing it is important for the one leading the prayer to speak very firmly and loudly but without shouting.
- 8.8 In deliverance ministry we constantly reaffirm the **victory** of Jesus Christ and the power of His shed blood. The mention of His name frequently causes spiritual entities to react negatively with denial, closing or rolling of the eyes, gritting of the teeth or swearing.
- 8.9 The closing act in deliverance ministry is to offer **thanksgiving** and **praise** to Almighty God and to join with the angels and archangels and the whole company of Heaven in giving Him honour and glory.

9. Our Awareness

- 9.1 Oppression may enter into a person by **invitation** or by **invasion**. Oppression may cast its shadow externally upon a person, bringing infection. Our God-given understanding of this will influence the nature of our ministry.

- 9.2 It is helpful to be able to identify the point of **entry**. This may be involvement in the occult, no matter how trivial and how long ago. It may involve drug abuse or sexual sin. It may be an inheritance within the family and/or the influence of another individual who exercises oppressive influence or control.
- 9.3 When the entry point has been identified it is important that there is **repentance** and **confession** of sins and the request for God's cleansing. This may not be easy if there is a restraining demonic influence. Therefore, there is a need to ask for the gift of the Holy Spirit and in the name of Jesus to bind the offending spirit.

10. After Deliverance

- 10.1 Immediately after deliverance the person concerned should be invited and encouraged to say '**Jesus Christ is the Lord of my life**'. It is then important to cover that person with the blood of Christ and to lay hands upon him or her and to ask for the infilling of the Holy Spirit.
- 10.2 Experience has pointed to the importance of having a time of **quietness** after deliverance. There should, in any case, never be a prolonged discussion about what has happened. Frequently, the Prayer of Abandonment is offered.
- 10.3 It is vital that immediately after ministry prayers of **protection** are offered for all who have been involved in the deliverance, and prayers of **cleansing** for the room and house or church where the deliverance has taken place. It is also important to pray for the **home** and **family** of the person who has been delivered.
- 10.4 Commitment to **continue** to pray for the person who has received deliverance ministry is essential. A further time of prayer should be arranged, if possible, several days later.
- 10.5 Doubts and fears, rooted in satan, will invariably be experienced by the one ministered to, therefore he or she should be encouraged to listen only to God's voice and do what He say; Jesus said "My sheep **hear** My voice and I know them, and they follow me".
- 10.6 Deliverance is a part of the Healing Ministry and should never be exaggerated in importance. No one for whom we pray must be left with any feeling of guilt or unworthiness. The process of deliverance is a process of **liberation** and therefore ultimately a joyful one.

11. Forms of Prayer

- 11.1 The one being ministered to should be encouraged to **repent** and ask God's forgiveness for any occultic involvement, however minor. Suitable words are "I renounce the devil and all forces of wickedness that corrupt and destroy. I ask for God's forgiveness in the name of Jesus".
- 11.2 On release from the evil influences the one being ministered to should also be asked to say simply "I repent of my sins. **I turn to Christ**. I believe and trust in Him".
- 11.3 Before all involved separate, it is important that a prayer of praise and thanksgiving be offered, thanking God for His goodness and mercy in bringing release, and reaffirming the victory of Christ: on these lines - "Almighty God you have **defeated** the principalities of evil through the Cross of Christ. We give you all the glory".

12. Warning

- 12.1 Care should be taken to establish whether the one for whom we are praying is under **psychiatric** treatment or is on drugs or has had a recent trauma. If so, professional advice should be taken.
- 12.2 Deliverance ministry should always be exercised within the discipline of the **church** of which we are members. Specialist help should be sought from priests, pastors, Christian doctors, social workers and counsellors who have experience of deliverance.
- 12.3 The leadership in deliverance ministry must **never** be taken by someone who has not already had experience of deliverance within a team.
- 12.4 If there is any suggestion of a **curse** or an unhealthy bond this should be cancelled in the name of Jesus. It should never be ignored. (*See next section*)
- 12.5 The whole process of deliverance should be on the basis of mutual trust and absolute **confidentiality**.
- 12.6 Deliverance is a joyful ministry and if we have any **fear** or **doubt** we should not engage in it.

13. From Curse to Blessing

- 13.1 Some people are deeply aware of the need for **release** from a curse.
- 13.2 Curses whether real or imaginary make people especially **aware** of the power of evil.
- 13.3 A curse may be **external** and brought about by the words of another person. Alternatively, it may be caused by a **sin**, known or unknown, of the person seeking deliverance, or of a family member, or of an ancestor.
- 13.4 Through His Spirit God enables the problem to be **identified** and **confirmed** and also for the **root** cause to be dealt with.
- 13.5 The first step for removal of a curse is **repentance** for our own and others sins, followed by the giving and receiving of **forgiveness** in the name of Jesus. This is an act of will in which the power of any word or deed is cancelled.
- 13.6 The second step for removal of a curse is the **renunciation** of all contact with the occult or secret societies and the **decision** to get rid of contact objects and occult images - tarot cards etc. "Moses warned Israel that if they took a cursed thing into their houses they would be a curse like the thing." (Deut. 7.26)
- 13.7 Release from a curse comes in the name of **Jesus** - "whatever you loose on earth, shall be loosed in heaven" (Matt 18.18). This prayer of release should always include every evil from whatever source.
- 13.8 The final prayer should be a prayer of **thanksgiving** and the person concerned should confirm that he/she has been delivered from darkness into the Kingdom of Christ's love and that satan has no more claim over him/her or their family.

14. Biblical Guidance

- 14.1 "In Him we have redemption through **His blood**, the forgiveness of our trespasses, according to the riches of His grace which he lavished upon us". (Eph.1 7-8)

"He has **delivered** us from the dominion of darkness and transferred us to the Kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins". (Col.1 13-14)

"The reason the Son of God appeared was to **destroy** the work of the devil". (1 John 3.8)

"Behold, I have given you **authority** to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall hurt you". (Luke 10.19)

14.2 It is suggested that the prayerful consideration of the following would be helpful -

Christ's **Commission** : Matthew 10.1-13

Christ's **Power** : Mark 3.13-27

Christ's **Authority** : Philippians 2.1-13 & Col. 1.13

Christ's **Example** : Mark 9.14-29

Christ's **Protection** : Ephesians 6.10-20

Christ's **Victory** : Revelation 12.10-12

Christ's **Powerful Presence** : Matthew 18.19-20

15. Note

It is suggested that these notes should be read in conjunction with the Maranatha Training Notes on 'Spiritual Warfare', and 'The Healing Ministry – Life Prayer'

Other helpful Maranatha notes include 'Christian Healing', 'Generational Healing', 'Christ's Healing Way', 'Healing of Relationships' and 'The Body of Christ'.