

Healing and Deliverance

by Peter Horrobin

Throughout the history of the church, there have always been those who have practiced the deliverance ministry. In these days the HS is now restoring the ministry of deliverance to the wider Church in what is a natural extension of the process of renewal. While it is true that the pioneers of healing and deliverance ministry in the latter half of the twentieth century received a considerable amount of opposition from the traditional churches. (Chapter 1)

Because the sheep had no shepherd, they were scattered, and wild animals killed and ate them”¹. Denying a primary means of healing and deliverance to the flock in our care is undoubtedly misleading them.

Those who have been willing to take the Scripture at face value, and seek to minister deliverance to those in need, have often been treated with a great deal of suspicion by their fellow churchmen. For some, their isolation has on occasions led to extremism, which has further isolated them from the main body of the church.

Jesus' ministry was totally balanced, which in practice meant that He taught with radical authority on the whole range of life's issues. For Jesus; balance did not mean middle-of-the-road compromise, but decisive teaching and action that was sufficient to meet the needs of all who came to Him.

There was no compromise whatsoever in how Jesus dealt with any situation. He was always loving, but always radical.

Deliverance also flows from the cross. For on the cross “Christ freed himself from the power of the spiritual rulers and authorities; he made a public spectacle of them by leading them as captives in his victory procession”².

And it is only through the power of the HS that we can have authority over the powers of darkness.

What should we do then? Peter's answer at Pentecost to this very telling question has stood the test of time. “Each one of you must turn away from his sins and be baptized in the name of Jesus Christ, so that your sins will be forgiven: and you will receive God's gift, the Holy Spirit”³.

Chapter 2

Paul most clearly defined the trinity of man. He prayed that they might be whole in spirit, soul and body⁴. By so doing, he directly implied that not only does man have three distinct dimensions to his creation, but also that it is possible for fallen man to be less than whole(sick) in any one or more of these three dimensions.

¹ Ezekiel 34: 4-5

² Colossians 2:15

³ Acts 2:38

⁴ 1Thessalonians 5:23

Satan has not fear of spirit-conscious people, provide spirits under his command are in control.

Finally, a person's spirit can be severely crushed through the circumstances of life. When the spirit is crushed, the dynamic of life seems missing. But God is a redeemer, and as He restores the inner being He give new hope and new strength to the crushed and broken in spirit.

The soul itself has three principal dimensions—the mind, the emotions and the will, all of which need to be clearly understood if we are to have a doctrine of man that is an adequate foundation on which to build a theology of healing and deliverance.

One of the most common single reasons an individual is not healed through prayer is that the minister of healing is praying for the wrong thing—dealing with man's agenda instead of God's.

Chapter 3

Lucifer, before he was renamed Satan, used to be part of the angelic hosts. He was one of the highest angels in rank and authority, equal only to the archangel Michael.

Michael and Warrior Angles

The battle was so severe that Gabriel had to send for reinforcements, and it was Michael who came to his aid. However high in rank the prince of Persia was, he was not match for Michael.

Job functions of Angels: page 51

Different types of Angels: Warriors, Messenger, Ministering

Chapter 4

Satan with all his angels, was thrown down to earth, where he took up residence and began to exercise his own spiritual authority in a domain that, for the time being, is under his control. Jesus referred to Satan as the “ruler of this world”.

The Character of Satan

Satan's Objectives

Power, sex, wealth or false religion are at the heart of most of his tactics, however subtly they may be dressed up for public consumption. In fallen man are things such as self-pleasing, greed, and lust for power—all of which make fertile ground for Satan to sow his seed of rebellion.

Five significant contrasts between Satan and God.

Satan's kingdom

Satan reigns as the ruler of this world. He is not omnipresent, and his reign is extended via a hierarchy of demonic power. Presumably, those angels who fell with him from heaven and who were in the higher echelons of angelic authority have now taken up equivalent positions as princes over nations under Satan's world system.

Satan also attempts to rule on a much more local level by placing ruling spirits over churches, schools, companies, organizations, etc.

At the human interface, Satan will always seek to oppress, afflict and, preferably, occupy human beings with evil spirits (demons) who are constantly working to fulfill his objectives. For the time being, Satan is god of this world.

Chapter 5

Rebellion and the Fall

The greatest but most risky gift that God gave to man was his free will.

The Beginnings of Demonization

Adam and Eve were affected by a spirit of rebellion, and the Genesis story goes on to illustrate how the sins of the fathers are not just restricted to the fathers. Exodus 20:5 says that they are visited “on those who hate me and, on their descendants, down to the third and fourth generation”.

The immediate effect of the Fall was man's spiritual separation from God (who is spirit) –an inevitable consequence of rebellion.

Once man has sinned, no longer was there that intimate spiritual communion between God and His creation.

The rescue plan was complete. On the cross Jesus defeated Satan and gave us the opportunity of being freed from all the curses that he has put upon mankind, “having become a curse for us”⁵, included among those curses were sickness and demonization.

Healing and deliverance are integral parts of the ministry of Jesus. **While God is not the author of sickness and suffering. He certainly uses it to get our attention when other channels have failed.**

The Fall is real and has resulted in man's separation from God through rebellion.

Chapter 6

Satan is Prince of the powers of darkness and he has at his disposal a very large number of fallen angels. The most specific of these references highlights the spiritual battle lines⁶.

When talking about deliverance ministry we are dealing with spiritual powers in the service of Satan, generally called demons or evil spirits.

Satan's fallen angels has sex with women of God.

⁵ Galatians 3:13

⁶ Ephesians 6:12

As to any possible distinction between demons and evil spirits, it would certainly appear that the powers of darkness have varying size, power and authority. Some would say that a demon is a collection of evil spirits that are grouped together for a specific purpose and with a corporate objective and, as such, has greater potential as a servant of Satan.

Sometimes we have wondered whether or not we are dealing with a single demon or a collection of spirits that are bound together and are, therefore, able to hold on more tightly to the ground they have taken in the person's life.

Demons are Alive!

Demons are not just ideas or indefinable forces that operate from within the mind of man. They are living, functioning spiritual beings with a mind, characteristics and will of their own that are dedicated to the service of Satan. All of this is implicit in the Gospel accounts of the encounter Jesus had with demons.

Demons do not have bodies of their own. There are numerous examples in the Scriptures of demons speaking out through the mouths of those people whom they are occupying.

Demons can and do sometimes speak.

Demons have job functions: page 90

It is quite common to come up against spirits that have come down a family line, causing the same symptoms in generation after generation. Doctors usually ask a patient who has a serious illness if there is any history of the condition in the family. While there is good medical reason why that is an important question, there are equally good spiritual reasons why it is a question that must be asked when counseling those in need. Deliverance from a spirit of infirmity that has traveled down the family lines can have far reaching consequences for the future generations and not just for the present-day victim.

It is clear from the Scriptures that a mantle of spiritual authority and special anointing rested on certain people whom God had chosen for specific tasks. Read the stories of Samuel, David, Samson, Daniel and Jeremiah if you wish to pursue this theme in the Scriptures.

Demons are Legalistic

In churches it is often the sins of the leadership of the church in previous generations that have given demons a right over the fellowship-

They Will Try to Remain Hidden

They Have to Bow to Jesus' Name

Chapter 10

The Beelzebul Syndrome - *Matthew 12:22-30; Mark 3:20-27; Luke 11:14-23*

It seems that whenever Jesus exercised His authority over the powers of darkness, there was controversy. Things haven't changes. Wherever there is an effective deliverance ministry taking place, there will be opposition and controversy-often dressed up as very good intentions-from concerned Christians who do not want to see the ministry "go off the rails." This is one of Satan's primary techniques for breaking up any effective work of God that is a serious threat to demonic strongholds.

Satan does not mind what the point of the controversy is, for as long as there is controversy those who are ministering deliverance will have to spend some (or possibly all) of their time and energies justifying their ministry instead of actually doing it. And that in itself, is a major victory for Satan – for such cases they work has sometimes even had to cease, or at least be severely restricted, as Christians (demonically influenced no doubt) have done his work for him.

Those who do oppose deliverance ministries, most do so because they themselves want no part in them. Firstly, they may not have seen such ministry and, therefore, do not appreciate the power Jesus gives His present-day disciples. Secondly, they may be apprehensive about the implications of getting involved. However, like the Pharisees, they may also be jealous of those who do minister effectively in territory that they fear to enter.

The Beelzebul Syndrome has not gone away. Some Christians are still undermining genuine works of God by raising controversy about deliverance ministry. This diverts attention from their own misunderstandings and failure to live out this aspect of the gospel. If they were actually doing the works that Jesus had commissions them to do, it is unlikely they would have the time to monitor the orthodoxy of others. There would be such a path beaten to their door by those in need that, like Jesus, they would have little time left over for eating and drinking!

We must, however, examine ourselves on this issue and allow the Holy Spirit to minister truth to our own hearts. For if we are not elevating the Lord Jesus Christ by taking authority over the powers of darkness (demons) that would pollute the Body of Christ (cause sickness and distress, etc.), then we are in disobedience to one of the fundamental commands Jesus gave to the disciples and the Church. We are, indeed, then undermining one of the foundational purposes for which Jesus died (to defeat Satan and overcome all the powers of darkness) and, by implication, standing against those who do practice deliverance ministry. Jesus warned us not to judge others⁷.

Satan is no respecter of persons, and as a backlash against ministry in the power of the Holy Spirit he will do everything he possibly can to undermine genuine deliverance ministries by attacking those who have been delivered.

There is only one instance in the whole of the New Testament of someone being delivered who was not coming primarily to Jesus. The story of the woman with the spirit of divination in Acts 16 tells us that she railed against Paul for many days, her demons nevertheless, crying out truth about Jesus. In the end Paul was not prepared to put up with the distraction to his evangelistic ministry any longer, so he took authority over the demons and delivered her.

⁷ Matthew 7:1-2

Obedience

In teaching the disciples how to make disciples, Jesus first said to baptize them, but then He told them to teach the new believers who were being discipled to obey "everything I have commanded you." Now that is a disarmingly simple instruction. It certainly must have made the first disciples think very hard about just what Jesus had commanded them to do. Perhaps that simple instruction was eventually instrumental in encouraging Peter, James, John and Matthew to put quill to papyrus and begin writing what later became parts of the New Testament.

Translating these guidelines into modern-day terms would seem to indicate that our conduct as evangelists and ministers of the Gospel must be commendably simple and that we must not waste too much time or effort on fruitless ministries when there are receptive people elsewhere who are keen to hear what we have to say.

In Conclusion

There is far more teaching about deliverance ministry implicit in the Gospels than is normally appreciated. Clearly, Jesus considered it to be a primary ministry for the emergent Church, and there is no indication anywhere in the Scriptures that at any time this ministry would be discontinued in favor of any other practice or that there would be any other dispensation (before Jesus comes again) in which it will not be required. The deliverance ministry is for now!

Chapter 11

The whole of 1 Corinthians 10 is about idolatry. In the Law, we are told not to have any idols in our lives, because the Lord our God tolerates no rivals⁸. We are warned that idolatry brings with it a curse that the sins of the fathers will be visited on the children until the third and fourth generations. Idolatry, therefore, is a serious sin with enormous potential consequences, which can lead to many ordinary Christians being in bondage to the demonic.

Through the practice of sin, people worship the demons that are behind the sin (idolatry), and Paul implies very strongly that we are then in partnership with demons. This means that where there is such sin in people's lives, a legal partnership has been entered into with the demons and for a person to be set free the partnership must be dissolved. But only the further practice of law can dissolve any legally established partnership, and as we have already said in chapter 6, demons are very legalistic. If they have been given a legal right to enter through sin, then they will only leave once those rights have been legally removed.

There are two steps that have to be taken. Firstly, there must be repentance from the sin that gave the demon a right of entry, and, secondly, the legal remedy must be applied. All the conditions of the Law were fulfilled at the cross, and the full price was paid for all the sins of the world when Jesus, the Son of God, shed His blood for each one of us. The blood of Jesus is the full, and totally sufficient, legal remedy.

⁸ Exodus 20

As with any remedy, however, it must be personally applied to the life of the individual for it to have any effect. At the very least this must mean that the Lordship of Jesus Christ has to be established, by an act, of the will, in the area of life that had formerly been in partnership with demons. A new partnership must be established.

In order to do deliverance, however, it is necessary to be able to discern the presence of evil spirits. Hence the need for the exercise of the gift of discernment of spirits, with which it is possible to recognize the presence of the demonic in a person's life and distinguish between that, the human spirit of the person and the Holy Spirit of God. "You foolish Galatians! Who has bewitched you?"⁹, the language he uses directly implies a connection with the occult.

Christians have been delivered from the curse of the Law, but if we start submitting ourselves to the chains of legalism once again, we are, implies Paul, putting ourselves under demonic control. Those are strong words, but they do help us to understand why it is that so little Holy Spirit life flows from churches whose life and conduct is totally bound by tradition and denominationalism.

While deliverance ministry is essentially a ministry for individuals, the dimension of deliverance that refers to the needs of a whole church fellowship must not be overlooked. I once attempted to minister deliverance to a lady in a certain church but found myself struggling in a way that was quite unexpected. The Lord then showed me that there was a ruling spirit over the church with a specific job function to prevent deliverance ministry taking place.

As soon as I bound that spirit from affecting the lady, the effect was dramatic. Immediately the demons in her, knowing that their security was now breached, made the lady get up and run from the building as fast as her legs would carry her. I later found out that the leadership of the church did not believe that Christians could be demonized and were, therefore, giving a ruling spirit the right to control their church and keep the members in bondage. Satan is no respecter of persons and if Christians give demons rights, they must expect that there will be consequences.

Paul warned Timothy that in the last days some will abandon the faith, will obey lying spirits and follow the teachings of demons. He said this was something that the Holy Spirit had revealed to him¹⁰. Clearly Paul is talking here about people who were once believers-they must have been to have abandoned the faith they once had-but who have come under the control of demons and are now leading others into error. What I believe Paul is hitting at here is those who would teach the doctrines of mind as a substitute for life in the Spirit.

Once religious practice becomes more important than the foundational principles of living the Christian life, then one is on a potentially very slippery slope indeed, with man (or a denomination) proclaiming principles that are of man, as opposed to God. The dangers of such deception are limitless, giving credence and acceptance to a multitude of "Christian" heresies that are taught by their proponents as the law of God, as well as to false religions, which make no attempt whatsoever to make Jesus central

⁹ Galatians 3:1

¹⁰ 1 Timothy 4:1

to their life and doctrine, and to philosophies that owe nothing to the mainstream patterns of Christian belief.

Religious spirits are not only given a right through false religions and the cults, however. Within the confines of the mainstream Christian denominations there is much that is taught as the Law of God which, at best, are denominational precepts. Unfortunately, whenever the dictates of a denomination become more important than responsiveness to the Spirit of God, a gateway to demons is made.

Chapter 12- Can Christian's have demons

Not only do I contend that Christians can still have demons in them after conversions that were there before conversion, but that Christians can receive further demons through the practice of sin and other possible entry points.

While there is no particular Scripture that states unequivocally that Christians can have demons, there are many verses that clearly assume that they can. Experience undoubtedly supports this viewpoint, and the evidence of many Christians who have been healed through deliverance confirms the supposition.

Not only can born-again Christians be afflicted by the presence of demons, but there is little point in pursuing deliverance ministry with non-believers. For unless a person is born-again, the demons will seek to return as soon as they can as Jesus warned in "So when it is all over that person is in worse shape than he was at the beginning."¹¹

Deliverance ministry is primarily for Christians, described by Jesus in the healing of the Tyro-Phoenician woman's daughter as "bread for the children"¹². If a church is not involved in deliverance ministry, it is making nonsense of Jesus' command to the disciples, and the whole Church, to cast our demons.

¹¹ Matthew 12:43-45 and Luke 11:26

¹² Matthew 15:26