

LOOSE HIM
— AND —
LET HIM GO!

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DELIVERANCE AND SPIRITUAL GROWTH

DR. MOUSSA TOURE



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DEDICATION

To those among us who are suffering oppression: May you see the deliverance of the Lord.

To my spiritual father and mentor, Bishop D. G. Johnson, whose transformational teaching and visionary leadership nurtured, guided, and equipped me for the work of ministry.

To my Bethel pastoral teams, church leadership, and members: Your partnership has encouraged and helped me develop the deliverance ministry.

To the prayer, deliverance, and evangelism ministry: Your prayers have helped me walk under the leading and the power of the Holy Spirit.



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FOREWORD

I am honored to be asked to write this foreword; I am also proud. Honored because the Lord will use this book to set many people free; proud because the author is my spiritual son. And any father would be proud of a son who has done a magnificent job with something as important as this: a book on spiritual warfare and deliverance.

All who desire to see God's people free and believers strong and vibrant will benefit immensely from Dr. Touré's work. It provides both theological and practical help for the individual or church that wants to remove one of the major obstacles to spiritual growth: demonic oppression. Dr. Touré calls that "preparing the soil" so that the Word can take root and produce fruit.

Believers across this nation and around the world are overwhelmed, oppressed, struggling, and defeated in their attempt to live the abundant life Christ came to give them. I am convinced, however, that if more churches would

embrace the ministry of deliverance and employ a systematic approach as suggested in offering deliverance to those in need the results would be phenomenal. Instead of an army of weak and ineffective believers, a new generation of bold conquerors would arise, set free by God and empowered to set others free.

Dr. Touré is on a mission to raise up such an army that can enforce Satan's defeat. And this book, "*Loose Him and Let Him Go*," is a weapon he has released against the prince of darkness. As a manual, it will multiply exponentially the number of churches and believers equipped to set the captives free. With a significantly increased army of deliverance ministers unleashed, Satan's ploy to keep people, especially born-again believers, bound and ineffective, is in serious trouble.

Not everyone can write a book, and only a very few have the combination of intellect and experience to write a practical manual on the subject of deliverance. Dr. Touré is one of the few. Holding several masters degrees in the sciences and a PhD in theology, he is intellectually prepared to analyze the problems, research the issues, and address the controversies that unfortunately surround and hinder the ministry of deliverance.

Even more importantly, however, Dr. Touré writes from the vantage point of one who is personally engaged in the ministry of deliverance. His firsthand and ongoing ministry in helping people find freedom in Christ means that the information shared here is not mere theory or speculation.

No, these truths are tried and proven, and they are included here because they work! I urge you to take advantage of the wealth of knowledge and experience found here. But don't keep it to yourself and don't read this just for

FOREWORD

information! Learn, practice, and then pass it on! What this manual teaches, when practiced by you or your church, will revolutionize your ministry and incapacitate the enemy.

RT. REV. DR. DARLINGSTON G. JOHNSON
Presiding Prelate, BWOMI



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This achievement is the result of the work of many who contributed in various measures. I am grateful to you all who have through prayers and other ways provided input to make this work a reality.

To my wife, Esther, for your love, prayers, wisdom, and faithfulness that allow me to give myself completely to Him.

To Yannick and Faith, our two wonderful gifts of the Lord who make me feel the joy and this refreshment that can only come from your children.

To Laurentine Batonga for your trust, encouragement, and help. You ceased not to push me toward the completion of the work and guiding the team in order to bring forth the final product.

Finally, to Esther Eyere for her assistance in editing this book. I am ever grateful.



BACKGROUND

After his post master degree in aviation and three master degrees in physics, computer science, and finance, Reverend M. Touré pursued his career as an administrator of civil aviation in France and then at the World Bank in Washington, DC in the United States. In 1989, during a one-week trip to his home country, Burkina Faso, the Lord Jesus appeared to him and spoke to him, and at that very moment, the old M. Touré “died” and a new man was born as a result of this encounter with the Lord.

Even though he is from a Muslim background, he is now a servant of Jehovah God (Father, Son, Holy Spirit), whose Son, Jesus, shed His blood at Calvary for the remission of sin, gave His life, and rose the third day from the dead.

Over the years, his passion for Jesus and his commitment to the Word of God and to the work of the Holy Spirit have grown stronger. Through the leadership and mentoring of Bishop Darlington Johnson, his pastor since 1992 and leader of Bethel World Outreach Ministries (a network of two hundred churches with headquarters based in Silver

Spring, Maryland, in the United States), Rev. M. Touré has learned and been trained to walk with the Lord in prayer, in obedience to the Word of God, in winning souls, in deliverance, and in making disciples. In addition, he also spent three years studying at the Bethel Bible Institute. He became, in 1994, deacon in charge of the Prayer, Deliverance, and Evangelism Ministry. In 1997, he became assistant pastor to the bishop for the same ministry and was ordained as a minister of the gospel of our Lord Jesus Christ in 2001.

After traveling for many years to over thirty countries in Europe, Asia, the Caribbean, Africa, and North America, spreading the Good News of salvation through Jesus Christ, Rev. M. Touré is now a messenger that the Lord has prepared for the nations for these end times. He is author of “The Prayer Warrior’s Confession,” a document to help believers “hold fast ‘their’ profession.” Rev. Moussa Touré is married to Esther, a woman of prayer and founder of “The Watchmen on the Wall Ministry—Prayer Houses for Nations.” The Lord has blessed them with two wonderful children, Yannick and Faith Anna Deborah.



INTRODUCTION

Many Christians know that they should read the Word of God and apply it to their lives to make it a part of them. Many want to pray in order to develop their relationship with the Lord. Most of them want to be used by God, and some strongly believe that the Lord has called them for a particular work, even in His Church, maybe even in one of the fivefold ministries. However, one basic problem is that many are discouraged in their efforts by hindrances and do not know how to break through these obstacles. The second nature of the problem is that those who want to help may not be able to provide the appropriate intervention needed in terms of deliverance.

Deliverance is a means by which one escapes the oppression of the enemy. Spiritual deliverance is an action through which God drives out a spirit being from the life of a victim and sets him free from bondage or captivity by breaking spiritual ties and putting an end to satanic actions and curses.

Yet, who says deliverance means possession by demonic spirits? From there, voices start to arise by those who are against the ministry of deliverance. The strongest belief against a Christian having a demon is the impossibility for the Holy Spirit and a demon indwelling the same body. This belief is not biblical (as we will see in Part 1 of this book) neither logical.

It is not possible to prove that there is or has been a Christian who has never been inhabited by a demon. These past years, we have delivered many Christians from satanic and demonic oppression. Many others are delivered every day in our ministry.

Every oppressed person needs to know that no case is hopeless. No matter what the devil has done, Jesus is willing and able to set His people free just as He did when He was on Earth. That is why the Church must not dismiss or neglect the ministry of deliverance. To do so is perilous:

- It denies to those who have been invaded by the enemy the understanding and help they so desperately need.
- It does not warn those who are not oppressed of the peril of being invaded by evil spirits; nor does it warn of what will happen if they fail to hold onto who they are in Christ and backslide into willful sin.
- It brings opposition to those ministering deliverance and even accusation of using “Beelzebub’s” power.

The ministry of deliverance is also one of the means by which the saints can be developed spiritually. However, in making disciples, it is one of the most overlooked. The general assumption in the body of Christ concerning discipleship is that all saints can, by themselves, through regular

church meetings and activities, get to the point where the Word of God is working in their lives. Such understanding has prevented the local church from organizing deliverance ministry as an integral part of the discipleship process in the Church. But experience has proven that spiritual growth and the process of discipleship can be facilitated for the new convert and many of those struggling in their Christian walk when the ministry of deliverance is included in the spiritual growth process.

Unfortunately, many people in churches today and even some ministers do not want to have anything to do with the deliverance ministry. They use various reasons to justify doing nothing when someone needs to be set free. The devil is the only one who has interest in an oppressed person not being set free.

Therefore we think that the Church should not be deprived of such an important ministry that is so needed by her members. Peter Horrobin said: “Conversion and deliverance were dealt with naturally, at one and the same time. I believe this was the normal practice of the early church and that one of the major reasons why deliverance ministry among Christians is often so hard is that the Church has not been ministering the New Testament pattern for salvation, healing and deliverance.”¹

The purpose of this book is to bring our modest contribution by making available a manual that will help to organize a ministry of deliverance in the local church and offer a guideline for the development of the deliverance minister. This manual will be used for instructional purposes in the local church to take deliverance ministry from a casual and informal activity, to an organized and established structure with every necessary component to function properly. This

¹ Peter Horrobin, *Healing Through Deliverance*, p.178.

manual will also provide the character requirements and the equipment and training necessary for the minister of deliverance to operate with excellence.

Three components are conceived, explained, and recommended for organizing the deliverance ministry and developing the deliverance minister: the teaching of deliverance, the anointing in the practice of deliverance, and the follow up of the deliverance.

Part 1

THE TEACHING COMPONENT OF THE DELIVERANCE MINISTRY

The first component is teaching. Through this component people can acquire the knowledge of the cause of their struggle and gain an understanding of the process by which they can be set free. As a result, the ministry of deliverance can more easily get the willing participation of the people. Therefore, the teaching component of the deliverance ministry should involve two aspects: the biblical foundation of deliverance and a solid understanding of the deliverance process.



Chapter One

BIBLICAL FOUNDATION FOR DELIVERANCE

Deliverance Is a Covenant Right

Deliverance is, in Christ Jesus, a covenant right like sanctification, forgiveness of sins, and healing.

God Is the Author of Covenant Rights

In Genesis (6:18), God took the initiative to introduce to His creation the kind of agreement that He wanted between Him and them. He established a special agreement with man.

The English word for that agreement is *covenant*. The Hebrew root word translated by the noun covenant is *beriyth*, which also means confederacy. The corresponding verb is *karat* (to cut covenant). The New Testament Greek word is *diatheke*, which means contract or testament.

God, in covenant, takes the sole initiative. It is an initiative to establish a relationship of love and loyalty between

His people and Himself. God is interested in revealing to man His nature and character (love, goodness, faithfulness, etc.). For this purpose, God commits Himself to do some specific things for man in order to demonstrate to man His integrity in thought, word, and action. In the covenant, God involves Himself, His purpose, power, and provision. By this covenant, God is assuring man of His friendship and His choice to be on his side. Thus, God created a legal way for man to use the covenant and get God to act on his behalf. In fulfilling the covenant, God calls man to just respond to His love.

God Delivers Through Covenant

God intervened on behalf of the children of Israel because of His Covenant with Abraham. In the Book of Exodus, when the children of Israel were still in bondage in Egypt, the Bible says they cried and the Lord remembered His covenant with Abraham and He “had respect unto them.” According to Exodus 2:23–25: “And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them.”

The children of Israel, through prayer, had just activated the covenant that was theirs as heirs of Abraham. Deliverance is clearly a covenant right of the child of God and can be activated through prayer.

God Gives Priority to Covenant Right

The covenant right prevails over the observance of the Sabbath, as seen in the case of the woman in Luke 13:10–16.

Jesus came into the synagogue and found this woman oppressed by a spirit of infirmity for eighteen years. Jesus was angry with the leaders of the synagogue, because this daughter of Abraham, He said, should not have suffered all these years but should have been delivered: “And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?” But because of the hypocrisy of her leaders, she remained oppressed.

According to the Word of God, Christians are children of Abraham. Galatians 3:29 says: “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Also, Galatians 4:7 says: “Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.” Therefore, as descendants of Abraham and sons of God by faith through Christ, not only do Christians have the same covenant rights, but they have even more than that, because, through the blood, the promises are even better (Hebrews 8:6).

It also appears that the law of love must prevail over the observance of the law of the Sabbath. It is important to mention that Jesus did not consider the rules of the synagogue, the Sabbath, the respect of the Sabbath, nor the observance of it, more valuable than expressing compassion to this woman by setting her free. The leaders of the synagogue, on the other hand, were more concerned in their hearts about the religious respect of the Sabbath than they felt need of this woman.

As a result, when Jesus saw the woman, His attitude was different from that of the leaders of the synagogue. He did not pass her by as did the priest in the parable of the Good Samaritan (Luke 10:30–37). He did not allow these things to stop Him from manifesting the love of God. Jesus, yielding to the love that rules His heart, was moved to deal

with the situation of this woman. What an example of obedience to the two commandments in Matthew 22:37–40! So should the Church of the Lord Jesus Christ allow itself to be inspired and moved by the same love and attitude toward the oppressed?

As it appears here in the case of the woman, God gives a high priority to the release of His children through deliverance. This is so important to God that He is angered when it is neglected or when the infirmities of animals (in general, personal possessions) move the Church while the Church remains insensitive to the infirmities of His children (Luke 13:10–16).

God Uses Deliverance to Preserve and Maintain the Wellbeing of His Children

In the case of the Syrophenician woman in Mark 7:25, Jesus made it clear that she was not a part of the covenant because she was not a Jew. Therefore, she could not get her daughter freed from the oppression of the evil spirit; but because the woman was humble, prayed to the Lord, and refused to give up, Jesus was touched again with compassion and said, “Even though you don’t have the right I will make an exception for you, go thy way because of your faith your daughter is free.”

In this interaction with the Syrophenician woman, Jesus referred to deliverance as the children’s bread. As bread is a staple food for the sustenance of our physical bodies, so deliverance maintains the spiritual wellbeing of the child of God. Therefore, according to Jesus, deliverance is a covenant right with an effect of maintaining the wellbeing of the child of God.

But the devil does not care about any rights. He will still try to prevent the covenanted child of God from enjoying his rights. That is why the child of God must know how

to exercise his authority if he will enjoy his rights; that is why in the process of deliverance people must be taught, trained, and taken to that point.

In conclusion, concerning covenant rights as a foundation of deliverance, it is established that God is a covenant-keeping God who works through His covenant to accomplish His will and manifest His love toward His children; and deliverance as part of God's covenant with His people is one of the most important expressions of that love and a means that God uses for His people's wellbeing.

Place and Role of Deliverance in the Christian's Spiritual Life

Place of Deliverance in the Christian's Spiritual Life

The second point that establishes a foundation for the deliverance ministry is the place of deliverance in the Christian life.

The need of deliverance after the new birth. In Obadiah 17, the Bible says: "But upon Mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions."

A. First of all, what is Mount Zion?

- Mount Zion belongs to the Lord: "Yet have I set my King upon my holy hill of Zion" (Psalm 2:6).
- The Lord has founded Mount Zion: "What shall one then answer the messengers of the nations? That the Lord hath founded Zion, and the poor of his people shall trust in it" (Isaiah 14:32).
- The Lord has redeemed Mount Zion: "Remember thy congregation, which thou hast purchased of old, the

rod of thine inheritance, which thou hast redeemed, this Mount Zion wherein thou hast dwelt” (Psalm 74:2).

- Mount Zion has become the mountain of His holiness, the city of the great King: “Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King” (Psalm 48:1–2).
 - The Lord dwells in Mount Zion: “Sing praises to the Lord, which dwelleth in Zion; declare among the people his doings” (Psalm 9:11); “In Salem also is his tabernacle, and his dwelling place in Zion” (Psalm 76:2).
- B. Today, Mount Zion is represented by the Christian. Today, Mount Zion, as the dwelling place of the Lord is not only a physical locality, but it is also represented by the Christians; those who are born again, those who have received in their spirit the Spirit of God and by the same fact carry the presence of God. That is considered Mount Zion in context of this reflection.
- C. Deliverance is promised to Mount Zion: “But upon Mount Zion shall be deliverance....” (Obadiah 17). Deliverance is promised to Mount Zion, not just any kind of place but to the place where the Lord dwells. Deliverance is promised to the lives that carry the presence of God.
- D. Mount Zion can be delivered. Mount Zion can be delivered because of the sure foundation, which is Jesus: “Therefore, thus saith the Lord God. Behold, I lay in Zion for a foundation a stone, a tried stone,

a precious corner stone, a sure foundation....” Because that foundation is Jesus, righteousness is laid in the Christian heart; the refuge of lies and the hiding place of falsehood swept away. Because of the presence of Jesus in the heart of believers, every covenant with death against the Christians shall be disannulled, and the right of hell against them shall not stand (Isaiah 28:14–18).

Deliverance can be executed because of the presence of the Lord in one’s life. As described in Obadiah, the chronology of transformation of the Christian life appears to include four steps in which deliverance comes after new birth and is followed by sanctification and prosperity.

Place of Deliverance in Sanctification

- A. God’s will for His people is their complete sanctification.

God, through Paul speaking to the Thessalonians, said: “For this is the will of God, even your sanctification, that ye should abstain from fornication” (1 Thessalonians 4:3). Paul went on to say precisely that God’s will is a sanctification of the entire being: “And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”

(1 Thessalonians 5:23)

The promise of a new spirit has been made again and again, showing the insistence of God to get the sanctification of His people (Ezekiel 11:19, 18:31, 36:26; Romans 7:6). At new birth, the sanctification

of the spirit occurs because we effectively receive a new spirit: “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit” (John 3:6). After the new birth, God’s will for the Christian is the sanctification of the rest of his being:

- In Christ, the Christian is created in righteousness and true holiness (Ephesians 4:24).
- His heart must be established in holiness (1 Thessalonians 3:13).
- He is a partaker of God’s holiness (Hebrews 12:10).
- He must be yielding his “members as servants to righteousness unto holiness” (Romans 6:19).
- “Now the body is not for fornication, but for the Lord; and the Lord for the body” (1 Corinthians 6:13b).
- Christians are “bought with a price, therefore” they must “glorify God” in their “body and spirit, which are God’s” (1 Corinthians 6:20).
- Christians “should know how to possess their vessel in sanctification and honor” (1 Thessalonians 4:4) “and holiness without which no man shall see the Lord” (Hebrews 12:14).
- The Christian’s fruits should be “unto holiness, and the end everlasting life” (Romans 6:22), for he is not called “unto uncleanness but unto holiness” (1 Thessalonians 4:7).

For all this to happen, Christians must turn from the old way of thinking by thinking as God commanded in His Word: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And

be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Romans 12:1–2).

- B. Deliverance is part of the necessary process needed to attain practical sanctification.

Practical sanctification is based on the new birth. It needs deliverance and renewing in order to develop. Without deliverance, the born-again person, already sanctified in terms of position in Christ, might have serious difficulties to live practically in sanctification. Can one stop practicing fornication while the spirit of fornication still operates in his life? As long as the spirit of lust is dominating one’s emotional life and continues to produce unclean thoughts, one will be easily driven toward the physical act of fornication. After the sin is accomplished, people might suffer regret and sorrow because of the conviction of the Holy Spirit. But until power is exercised to cast out that spirit of lust, the condition probably will not change.

Those who might not be seriously sorrowful for their act and seem to “choose” to continue to disobey God by their unclean life of fornication constitute a special case that must first be brought to conviction and repentance before the unclean spirit is confronted.

But even for those who really do not want to fornicate, their condition will not change just because they do not want to fornicate. An actual dealing with the spirit being must take place in terms of casting it out of them.

C. Deliverance ushers sanctification in one's life.

Before confronting the overpowering evil spirit, there is a need of dealing with anything that benefits that spirit and can constitute his right in the lives of the oppressed persons: anything inside of them that allows the evil spirit to remain and continue keeping them oppressed and bound.

The fact is that people bear the responsibility for their oppression, because at some point they have, most of the time unknowingly, opened their lives to these spirits by choosing the pleasure of sin. "He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him" (Ecclesiastes 10:8). Such people belong to one or both of these categories: the first category includes those who have opened their lives to evil spirits before the new birth. The second category includes those who were already born again before opening their lives to evil spirits. In both cases, they need a combined solution: the renewing of their mind by the Word of God coupled with the casting of the spirit beings out of their lives. In practice, this approach has allowed people to walk in sanctification who have been struggling in the church and sometimes discouraged even to the point of giving up. This act of getting rid of the evil entities from people's lives has its importance in practical sanctification. (Nevertheless, each instance of uncleanness in one's life is not created by demonic presence.)

Place of Sanctification in Prosperity

Finally, after the new birth, deliverance, and sanctification, comes prosperity: "the house of Jacob shall possess its possessions" (Obadiah 17). This is the place of prosperity,

where people can receive their blessings. This place of blessing for God's people is subsequent to sanctification.

In 2 Corinthians 7:1, the Bible says: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Sanctification is given here as a condition for being properly positioned to get the benefit of the promises that God made to believers: believers must cleanse themselves from all filthiness including filthiness of the flesh and of spirit beings. Both filthiness of flesh and spirit prevent the believer from getting the blessings of God. In 2 Corinthians 6:14–18, just before He commanded sanctification, God made some fundamental promises to His people: "I will dwell in them, and walk in them; and I will be their God, and they shall be my people...I will receive you and will be a Father unto you, and you shall be my sons and daughters, saith the Lord Almighty." With these precious, vital, and exciting promises, God has put some clear conditions of sanctification that the child of God must always have in mind in order to daily practice them:

- Do not be yoked with unbelievers, no fellowship with unrighteousness, no communion with darkness;
- Have no concord with Belial, no part with infidels,
- Have no agreement with idols;
- Come out from among unrighteousness, darkness, Belial, infidels, idols, and be ye separate;
- Touch not the unclean thing.

Paul is speaking to born-again Christians: How can God warn about such things if they were not possible?

While dealing with entities and destroying their works through deliverance, and especially after getting a punctual breakthrough, the believer must infuse the Word of God

into his system in order to attain and develop practical sanctification for his prosperity. And again, any result that is obtained through deliverance must be maintained and developed by getting the Word of God into the believer's system. Without this, there will not be a lasting prosperity in the Christian's life (3 John 2–4).

Role of Deliverance in the Christian's Spiritual Life: Facilitator of Fruitfulness

Importance of Christian fruitfulness:

A. God expects fruitfulness.

According to Genesis 1, God has repeatedly and clearly commanded the fruitfulness of His creation from the very beginning of its existence. Continually, throughout the Scriptures, from Genesis to Revelation, man specifically has been commanded by God to be fruitful. God has equipped him with His Word and His Spirit to make him fruitful. It is wisdom to consider any biblical means that could help especially the Christians become fruitful.

B. Jesus reinforced the importance of fruitfulness.

Jesus in many instances made fruitfulness the purpose for which He has chosen and sent His disciples. He promised that fruitfulness will cause our prayers to receive answers from the Father. Has He not said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, He may give it you" (John 15:16).

Jesus taught that fruitfulness is the proof that the believers—who are compared to branches—are properly connected to Him, the Vine. Jesus also established that fruitfulness is the way to glorify God and the criteria of truly being His disciple. In the same fifteenth chapter of the Book of John, Jesus said: “I am the Vine, ye are the branches: he that abides in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. . . . If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples” (John 15:5–8). And in Matthew, Jesus strongly warned His disciples about false prophets and recommended their fruits to be the criteria to discern them: “Ye shall know them by their fruits” (Matthew 7:16a).

Also, in the story of the fig tree to which Jesus came seeking for fruit, when He found nothing but leaves, Jesus showed no mercy to the unfruitfulness of the tree. He cursed the fig tree: “No man eats fruit of thee hereafter for ever” (Mark 11:14). By so doing, Jesus was in fact putting emphasis in the conscience of His disciples on the seriousness of God’s demand for fruitfulness and the dangerous consequences for unfruitfulness in a Christian’s life. For the Bible said that Jesus made sure that His disciples heard Him cursing the fig tree (Mark 11:14b).

- C. Fruitfulness distinguishes the Holy Spirit’s presence and work.

The submission of one’s life to the Holy Spirit and His work is characterized by the manifestation of the

fruit of love, joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness, and temperance (Galatians 5:22–24). No other spirit can manifest this fruit but the Spirit of God. The works of the flesh are conformed to the nature of Satan and his demons. They are as follows: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying, murders, drunkenness, reveling, and such like (Galatians 5:19–21).

These works grieve the Spirit of God and attract evil spirits who attach themselves to an individual in order to oppress the person. It is therefore obvious that the fruit of the Spirit is a sign of God's manifested presence and preventive equipment of effective protection against every demonic attack and oppression.

Deliverance and the Fruit of Glorifying God

God instructed His people to give thanks, pay their vows to Him, and pray to Him so that He would deliver them and they would glorify Him (Psalm 50:14–15).

God also commanded His people to get rid of anything that is not of the light from their lives (Ephesians 5:11), expel demons and destroy their works, and break hindrances to their transformation by the Word and the Spirit. He wants the light of Christ to shine brighter through His people so men may see their good works and glorify Him (Matthew 5:16).

Christians must therefore be careful to not ignorantly reject any means given by God to deal with conditions that may determine their fruitfulness.

Jesus' Strategy for Fruitfulness

In Mark 4:3–19, teaching His disciples about fruitfulness in the kingdom of God, Jesus compared the Christian life to the ground where a sower would sow a seed. He also warned His disciples concerning the importance of this parable of the sower for the understanding of all parables. That is to say that understanding is a major key for the work of the kingdom of God. He specifically defined four categories of ground:

A. The first category of ground:

“And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and take away the word that was sown in their hearts.”

(Mark 4:15)

This category refers to people who hear the Word: the Word is sown in their hearts. But Jesus indicates that the fowls of the air come immediately and devour the seed: Satan comes immediately and takes it away.

Thus, Jesus qualified the problem of getting the Word of God into the Christian's life as being first a spiritual problem. The misunderstanding or the neglect of the demonic root as being the first cause of the problem of growth and maturity in a Christian's life is mainly responsible for the ineffectiveness of the strategies deployed to cause the development of people in the church.

First things must be taken care of first. Dealing with Satan and his demons must be at the core of any

strategy designed to solve the problem of sowing the Word of God for fruitfulness. The Word of God is precious. It is worthy of considering for ways to get it effectively into the ground without being hindered. One of the reasons why Jesus gave this parable to His disciples is because He wanted them to be so mindful of the hindrances they would have to deal with. Jesus wants the sower to be a true sower not one who scatters—teaching and preaching God-given messages—without being concerned about the receptivity of the recipient.

There was a former Muslim man who used to come to our church years ago. While he was being prayed for after the new birth, a demon said that he was in his ears to prevent him from hearing the Word. Because of this kind of demon, a person can keep coming to church as did this brother without experiencing any significant spiritual growth. But by the grace of God this former Muslim man was delivered from that demon, and today he is serving the Lord as a missionary pastor in a Muslim country.

B. The second category of ground:

In the case of the second category of ground, it refers to the seed coming upon it, but it cannot take root because of the stony nature of the ground. There is not much earth for the seed. Immediately when the sun is up the seed is scorched, and because it has no root, it withers away. Jesus explained that these people, when they heard the Word, immediately receive it with gladness but have no root in themselves and so endure but for a time. These people are superficial. They do not take time to meditate upon

the Word; neither do they deal with some character issues in their lives such as weak commitment to the things of God, bitterness, or general bad attitudes. Jesus said that when affliction or persecution arises for the Word's sake, immediately these people are offended. They question God's character and have no trust in Him. Since there is no root in them, there is no understanding to make them see their way through.

Here, Jesus describes natural causes as predominant. Therefore, the issue must be dealt with as being primarily a simple problem of understanding. In the case of a non-satisfactory solution, it is not anti-scriptural to consider the hypothesis of a demonic involvement and to confront the demon. A demonic spirit can obviously influence the understanding in terms of bringing confusion of the mind or emotional distraction.

C. The third category of ground:

The third category of ground is the one where the seed is sown among thorns. Jesus explained that the Word is heard, but the cares of this world, the deceitfulness of riches, and the lusts of other things enter in, choke the Word, and it becomes unfruitful. These kinds of people are not yet following after things like righteousness, godliness, faith, love, patience, and meekness. In fact, they are open to foolish and hurtful lusts. These doors, because of worldliness, will ultimately work in favor of demonic spirits.

To keep this category of person from falling into such destructive temptations and snares of perdition, it will take a treatment involving dealing with

spiritual forces and destroying their works. Or else, what profit is there to continue sowing seeds (of the Word) that are choked unto unfruitfulness? If the very Word that is supposed to destroy strongholds becomes unfruitful, it is a clear indication that the causes of this unfruitfulness must first be dealt with in order to get an environment where the Word can be fruitful. For nothing is wrong with the seed. But here, the fruitfulness is not determined only by the quality of the seed but also by the state of the environment in which it is sown.

D. The fourth category of ground:

The last category of ground is the good one. This is the only ground where the seed can produce fruits. Even in this context, Jesus made it clear that there are many levels of fruitfulness: a 30 percent level, a 60 percent level, and a 100 percent level.

There are still some questions: why should someone stay at a 30 percent level of fruitfulness while he could develop up to the 60 percent level? It only takes a certain treatment of the ground to make such a qualitative transformation. Also, why should one stay at a 60 percent level of fruitfulness while he could develop up to the 100 percent level? It only takes another kind of treatment of the ground to make such a qualitative transformation. The ground needs to be prepared until the fruitfulness reaches the 100 percent level. Jesus is saying that there must always be a preparation of the ground. Also, the sower might be limited in terms of knowing the ground in which he is sowing.

These considerations indicate that there must be a systematic approach to preparing the ground: there is the need of a support system to the ministration of the Word. That support can be properly called a ministry of deliverance whose function is to prepare the ground for the ministry of the Word.

So, the first part is the preparation in the Word of God. The sower must prepare himself in terms of studying, praying, fasting, and putting in the effort and hours needed to receive God's message. This is absolutely necessary. But, if there is no preparation of the ground to receive God's message, most of the efforts of the sower will be limited. Therefore, the deliverance ministry should back up the efforts of the ministration of the Word by taking care of the ground, making people understand and fight for their rights to be good ground, helping them to prepare the ground by removing all roots of unfruitfulness: Satan and demonic spirits, superficiality, offense, cares of this world, deceitfulness of riches, lusts, and anything that could choke the Word and make it unfruitful. For instance, the minister could pray for people: "Lord, let there be a good ground in your people to receive the Word" and also deal with demonic spirits in order to cast them out and destroy their works.

In conclusion, it is obvious that Jesus' strategy for fruitfulness includes the preparation of the ground for the seed. Also, Jesus is warning that the sower will reap according to what he has sown but also according to how he has prepared the ground in which he has sown. And this is where deliverance is involved.

The Role of the Church in Deliverance

The Church must help believers to be aware of the danger posed both by the flesh and by demons. Satan and his demons have their most astonishing success in leading many Christians into gross error of doctrine and conduct through false teaching and teachers. “To deny the possibility of the demonic working in the lives of Christians is to fail to allow Scripture to speak in the full scope of its implications and to flatly ignore experience. To fail to grasp the full extent to which such sinister power may operate is perilous, for it denies to those who have been invaded by the enemy the understanding and help they so desperately need. Also, this teaching warns those uninvaded of the peril of invasion and of what will happen if they fail to reckon on what they are in Christ and backslide into gross and willful sin.”³

The Bible warns the Church about false teachings and doctrines of demons: “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils” (1 John 4:1).

The early Church held to the reality of demons and demonization. There is no spectacle more tragic than to see a Christian spoiled doctrinally by Satan, blinded by error, and bound under the delusion and enslavement of demonic teaching. What must the Church do in the light of all this evidence?

The Church must be willing to obey the Great Commission (Matthew 28:18–20). According to the Great Commission, the Church must obey all things that the Lord Jesus commanded, even before teaching others to obey them. Among the things commanded by the Lord, deliverance

³ Merrill E. Unger in *What Demons Can Do to Saints*, page 94.

is repeatedly mentioned. From the very beginning of their ministry, to His departure from them, the Lord gave His disciples authority and commanded them to oppose unclean spirits in order to cast them out from where they are. In Matthew 10:1, 7, when the disciples were only twelve in number, the Lord commanded them to go and do the work of the kingdom and cast out unclean spirits. Again, when the number of disciples increased to seventy, the Lord did not change that command. He sent them in Luke 9:1–2 to go and do the work of the kingdom and cast out unclean spirits; for, when they returned to Him (Luke 10:17), they reported that even the evil spirits were subject to them in His name. Before departing from His disciples, the Lord again reminded them of the same command saying, “These signs shall follow them that believe: In my name they shall cast out demons....” (Mark 16:17). Jesus not only commanded deliverance, He also made deliverance one of the purposes for which He came (Luke 4:18). He even went further by actually demonstrating deliverance all over the place wherever He went. Note that, most of the time, wherever He went, deliverance was possible because of His presence and His authority (see Matthew 12:22–30; Mark 5:1–20, 9:14–29; Luke 4:33–36, 40–41, 13:10–17).

In the instance where Pharisees came to warn the Lord of King Herod’s intentions to arrest Him for His activities and kill Him, the Lord made it clear that He would not stop casting out demons: “Go ye, and tell that fox, behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected.” And He has not changed His mind from casting out demons, for even after He died and rose from the grave, He still commanded His disciples to go and cast demons out (Mark 16:17–20; Matthew 28:18–20).

As His body, the Church must seek to do what the Head did. In fact, the Lord is still doing deliverance, through

those who allow themselves to be His hands, mouth, and feet today, as part of His work of establishing His kingdom (Matthew 12:28).

The Church must believe and stand on the finished works of Jesus (Hebrews 9:13–14). In order to execute deliverance, the Church must believe and arise on the basis of the finished works of Jesus at the cross of Calvary.

- Jesus destroyed the old man. At the cross, Jesus destroyed the old man and the body of sin: “Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin” (Romans 6:6).
- Jesus destroyed the devil. At the cross, Jesus destroyed the devil: “Forasmuch as the children are partakers of flesh and blood, he also Himself likewise took part of the same; that through death He might destroy Him that had the power of death, that is, the devil” (Hebrews 2:14). In reality, what Jesus did at the cross has affected the devil in an irreversible way that is equivalent to destruction without possibility of recovery. That is more than a simple defeat with the possibility of recovery and revenge. That reminds us of the words of Maschil of Asaph: “For God is my King of old, working salvation in the midst of the earth. Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters. Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness” (Psalm 74:12–14). Moreover, Jesus took back the power of death from the hand of Satan as far as Christians are concerned. The Bible said clearly that He destroyed he who had the power of death. He also took back the key of Hades.

- Jesus freed us and brought us under the law of the Spirit of life. At the cross, Jesus has freed us from the law of sin and death: “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Romans 8:1–2). The law under which we now live and depart from the earth is another law, which is the law of the Spirit of life in Christ Jesus. No condemnation can work under the law of the Spirit of life in Christ Jesus. The spirit of death entered human life as a condemnation because of the fall of man in sin. Now, in Christ Jesus, under the law of the Spirit of life, the Spirit of life is the One in charge of our life (on earth) and our departure (to heaven). We move out of here by the Spirit of life. Just as we remove our physical clothes. The spirit of death (Revelation 6:8) can never overpower the one who is under the control of the Spirit of life, who walks not after the flesh but after the Spirit.
- Jesus destroyed the authority of the satanic armed forces. At the cross, Jesus has disarmed all satanic principalities and powers and exposed them to public shame (Colossians 2:15).
- Jesus destroyed the works of darkness. Jesus has destroyed all evil works by His blood: “He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the son of God was manifested, that He might destroy the works of the devil” (1 John 3:8).
- Jesus sanctified us by His blood. At the cross, Jesus purged us from all dead works by His blood: “how much more shall the blood of Christ, who through

the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?” (Hebrews 9:14). Again: “For by one offering He hath perfected for ever them that are sanctified” (Hebrews 10:14), and “from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen” (Revelation 1:5–6).

The Church must have compassion to visit and pray for the oppressed. In Ezekiel 16:1–9, God said: “Again the word of the Lord came unto me, saying, Son of man, cause Jerusalem to know her abominations, and say, thus saith the Lord God unto Jerusalem; thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite. And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee;... none eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that wast born.”

There is an inspiring situation concerning deliverance and what the Church should be doing. The Spirit of God was speaking through the prophet and said: “Tell Jerusalem that I hold these abominations against her.” And the Spirit of God addresses Jerusalem as if Jerusalem was a human being, saying:

- Abomination due to birth and nativity circumstances: “Your birth and your nativity are of the land of Canaan.”

God called abomination the land where the birth of Jerusalem took place. This certainly is referring to the idolatry practiced in the land by the Canaanites. Remember that the first instruction God gave to the children of Israel as He sent them to possess the land of Canaan was to prevent them from falling into idolatry: “Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee. But ye shall destroy their altars, break their images, and cut down their groves: for thou shalt worship no other god, for the Lord, whose name is Jealous is a jealous God” (Exodus 34:12–14). These practices in the land of the birth of Jerusalem have been called the abominations of Jerusalem.

- Abomination due to ancestors: “Your father was an Amorite and your mother an Hittite.” Another abomination for Jerusalem is due to its familial background.
- Abomination due to the navel: “as for thy nativity, in the day that thou wast born thy navel was not cut.” The Spirit, through Ezekiel, continued saying that another abomination is due to the navel by which the iniquities of past generations were transferred to Jerusalem. Note that there is no physical navel for a city. God is talking about a spiritual navel. Therefore, we human beings, having a physical navel at birth should be even more careful to deal with the spiritual one.
- God is concerned about indifference to deliverance: “None eye pitied thee, to do any of these unto thee,

to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born” (Ezekiel 16:5).

God was apparently grieved because He expected that someone would have compassion on Jerusalem to deal with each one of these realities in Jerusalem’s life, for in His eyes these are abominations. Therefore God has to send His prophet to point out such lack of compassion.

These aspects of Jerusalem’s life have their correspondences in the life of God’s people today and the need to deal with them is also real today. The Church cannot leave people to themselves regarding these abominations after the new birth. People cannot be abandoned and left to their own devices. God said that such an attitude reflects a lack of compassion. Compassion should cause the Church to do the treatment required for the people to be freed from what God called abominations.

When Jesus came to Earth, He exercised that compassion. The Church ought to have Christ’s compassion. This compassion is crucial if anyone will minister deliverance.

The Church must exercise authority and power against evil. Before giving the Great Commission, Jesus determined the context in which He wanted the Church to work it out. He said in Matthew 28:18 that “all authority is given unto me in heaven and in earth. Go ye therefore...”

In Matthew 10:1, when He first called His disciples, the only equipment He gave them was authority (*exousia*). Charles H. Kraft said that: “Since we are created in the image

and the likeness of God (Genesis 1:26), we are higher by creation in both position and authority than even Satan and his angels. We are God's masterpiece, created high above every other creature, including the angels."⁴ The proper relationship with God, through the works of Christ appropriated by faith, means the restoration of the authority lost through Adam.

All the signs in Mark 16:17–18 were to be the result of the Church exercising the authority of the name of Jesus. In Mark 9:14–29, Jesus was disappointed at His disciples when they failed to exercise authority in order to get the child freed from demonic oppression. He did not say that they had small faith. He called them a "faithless generation."

These were people who had left everything to follow Him; they were with Him on a daily basis; they saw and believed Him when He performed miracles. But Jesus, in this instance, said: "I don't count your faith as faith if you cannot do this; how long shall I be with you? You are supposed to be doing this." So, Jesus greatly expected that His disciples would be able to deal with this situation; that is why He considered that their faith was not strong enough. They needed to commune more with Him in His Word spoken to them, in prayer and also in fasting.

The Church must exercise the authority of the Word of God spoken in the authority of the name of Jesus in order to enjoy the benefits of her covenant with God, including deliverance.

The Church must equip the believers to stand and resist. Believers must absolutely be taught and trained to pray to God and to resist in spiritual warfare (James 4:7). These two arts represent one of the weakest aspects of a lot of Christians today. As a result, many cannot really

⁴ Charles H. Kraft, *I Give You Authority*, p.136.

exercise their faith and become abnormally dependent upon others.

The Church must establish and develop the ministry of deliverance. In Luke 4:33–38 and 13:10–16, Jesus did not just recognize the right of the man and the woman to be delivered; He actually took the steps to deliver them. There is a need of not only recognizing the covenant right of believers to be freed, but there is even a far greater need to set structures in the Church that will systematically deliver those who come to the synagogue (the Church) bound.

It happened one time that the Church failed to do it, and you see how Jesus called them faithless in the Book of Mark (Mark 9:19)! In Matthew 10:1 and Luke 9:1–2, He gave them authority to oppose unclean spirits and that opposition should end up by casting out demons. In the Book of Mark (Mark 16:17), He said these are the signs that should follow them that believe in Him: they should cast out demons.

Questionnaire

1. What was established between God and man in Genesis 6:18?

2. On which basis did God intervene on behalf of the children of Israel?

3. How could the children of Israel have activated their covenant right? And could you activate your covenant right?

4. What makes our covenant of greater priority, as compared to the observance of the Sabbath?

5. What attitude does God expect us to observe as a principle toward people and specifically as related to their right to be delivered?

6. Do we need deliverance after the new birth?

7. Is deliverance involved in attaining the whole sanctification?

LOOSE HIM AND LET HIM GO!

8. How did Jesus reinforce the importance of fruitfulness?

9. What role must the Church play in order to help Christian spiritual growth?

10. What means are available to the Church to operate deliverance?

11. What actions should the Church take to get the believers alert and prepared to fight?
