

9-4-2007

Deliverance as Part of the Therapeutic Process

David W. Appleby

Liberty University, dappleby@liberty.edu

Follow this and additional works at: https://digitalcommons.liberty.edu/ccfs_fac_pubs



Part of the [Marriage and Family Therapy and Counseling Commons](#)

Recommended Citation

Appleby, David W., "Deliverance as Part of the Therapeutic Process" (2007). *Faculty Publications and Presentations*. 10.

https://digitalcommons.liberty.edu/ccfs_fac_pubs/10

This Conference Presentation is brought to you for free and open access by the Department for Counselor Education and Family Studies at Scholars Crossing. It has been accepted for inclusion in Faculty Publications and Presentations by an authorized administrator of Scholars Crossing. For more information, please contact scholarlycommunications@liberty.edu.

Running Head: DELIVERANCE AS PART OF THE THERAPEUTIC PROCESS

DELIVERANCE AS PART OF THE THERAPEUTIC PROCESS
American Association of Christian Counselors
2007 World Conference
Nashville, TN
September 15, 2007

David W. Appleby, Ph.D., Ph.D.
Associate Professor, Center for Counseling and Family Studies
Liberty University
1971 University Blvd.
Lynchburg, VA
434-592-3115
dappleby@liberty.edu

Abstract

Within the last few years there has been an increased interest in spiritual warfare and, along with it, the deliverance ministry. The increased visibility of this ministry has resulted in a plethora of books and tapes on the subject. The following is an outline of a presentation made at the 2007 American Association of Christian Counselor's World Conference in Nashville, TN. It is entitled *Deliverance as a Part of the Therapeutic Process*.

Deliverance as Part of the Therapeutic Process

Disclaimer: This paper was written as a brief training tool for therapists. It reflects the position of its author alone. It does not in any way reflect the position held by Liberty University.

Within the last few years there has been an increased interest in spiritual warfare and, along with it, the deliverance ministry. The increased visibility of this ministry has resulted in a plethora of books and tapes on the subject. Each author and practitioner has a different approach, a different methodology, and different reasons for why they minister as they do. One is not necessarily better than the other. Often the techniques developed by each practitioner may be more closely related to that individual's personality and spiritual gifts than they are to the clear teaching of Scripture. The deliverance ministry is an art, not a science. Consequently, its practice reflects each artist's strengths. As one who has been ministering in this area for more than twenty-five years, I am thankful for any who will join me in this badly needed ministry.

Please understand that this simple paper is not intended to be the last word on the deliverance ministry. It is just an outline of what I believe that God has shown me over the years. I trust that my experience will be helpful to you. There is much more that can be said.

I. Terms.

A. Deliverance - the process whereby a demonic spirit's influence over an individual is broken and the freedom to choose is restored. Deliverance does not make a person holy; it just removes the spiritual personality that influences a person toward evil (Gal. 5:13).

B. Demon - an evil spiritual entity, probably angels who were cast from heaven with Satan. They have personalities (Lk. 8:27-30), have names such as Legion (Lk. 8:30), use intelligent speech (Lk. 4:33-34, 41: 8:28-30), recognize the identity of Christ (Mk. 1:23-24), and Paul (Acts 16:16-17). They exhibit emotions, trembling at their final judgment (Lk. 8:28, Jas. 2:19), rebel against God, and appeal to Christ not to be thrown into the pit (Lk. 8:32). They also had to obey both Christ and Christians when ordered to leave (Mk. 1:27, Lk. 10:17-20). The word "demon" or related words are used more than 100 times in the New Testament and by every author in the New Testament, except the author of Hebrews, who refers to Satan by name.

C. Demonization - the proper term for what is commonly known as "demon possession". "Demon possession" is a confusing term. Different versions of the Bible sometimes refer to a person "being possessed by a demon," etc. The word referring to possession is not present. The Greek may be better translated as the man being "demonized". Possession implies ownership and demons own nothing. The New Testament views them as squatters or invaders of territory that does not

belong to them. Demonization could better be defined as "being under the influence or control of one or more demonic spirits." This control can be minimal, or it can be major. It is best to view demonic involvement as being on a continuum that stretches from minimal involvement to major involvement.

II. Philosophical and Theological Framework.

The Scriptures are quite clear in their teachings that believers have the capacity to resist the influence of "the world," or that which attracts us and calls us away from our relationship with God. It also recognizes that we are constantly wrestling with "the flesh," or that part of us which is drawn to the things of the world.

The Word of God is equally clear, however, that the believer has, through the power of the Holy Spirit, the ability to resist both the world and the flesh because this flesh has been crucified, or put to death.

Galatians 5:24 Those who belong to Christ have crucified the sinful nature with its passions and desires. (NIV)

Most Christians seek to deal with their sinful passions and desires through different spiritual disciplines such as prayer, fasting, meditation, Scripture reading, etc. In most cases this reduces the power of the flesh so that the Word of God can be more easily followed. However, some believers discover that even after they have done all that they know to do, they cannot seem to bring some areas of their lives under the will of God. They find themselves seemingly compelled or driven to become fearful, unforgiving, alienated, lustful, jealous, angry, bitter, resentful, depressed, suicidal etc. They feel that these drives are often almost impossible to control. Failure to have victory over their emotions and behavior can result in a sense of personal defeat and failure.

One possible explanation of this phenomenon is demonization. Demons cannot be crucified, only flesh can. Ephesians 6:12 tells us:

Ephesians 6:12 For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. (NIV)

Calling something "flesh" which is really demonic will only result in endless frustration on the part of the individual, and an improper treatment strategy on the part of the counselor. Unless an accurate diagnosis takes place, successful treatment will be forever beyond reach. Deliverance is one tool given to the church to assist us in joining with Christ to "*proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor.*" (Luke 4:18-19 NIV)

III. Purpose of Deliverance.

The purpose of deliverance is the removal of demonic influence for the purpose of setting the captive free so that he may serve God. It is also an indicator that the kingdom

of God has indeed come, at least in part. Furthermore, it brings glory to God, as does healing, etc. Consequently, deliverance is inappropriate for those who do not desire to become Christians or who are not Christians. More often than not, the unbeliever only desires to rid himself of the problems associated with demonization, rather than seeking the true freedom that can be found in Jesus Christ alone. Luke 11:24-26 says:

Luke 11:24-26 24 "When an evil spirit comes out of a man, it goes through arid places seeking rest and does not find it. Then it says, 'I will return to the house I left.' 25 When it arrives, it finds the house swept clean and put in order. 26 Then it goes and takes seven other spirits more wicked than itself, and they go in and live there. And the final condition of that man is worse than the first." (NIV)

If a demonic spirit leaves a person who has no intention of having that space filled with the Holy Spirit, then he will be open to invasion by other, more wicked spirits. Thus, deliverance does not benefit anyone who is not a believer or would not be a believer. If a person wants to become a Christian but is hindered in making that decision for Christ by a spirit of unbelief, doubt, etc., then deliverance would be appropriate so that the individual can become a believer.

The late Merrill Unger, former professor at Dallas Theological Seminary and the author of many books on biblical demonology, says in his book, *What Demons Can Do To Saints* (1991, p. 150):

Clinical evidence abounds that a Christian can be demon controlled as a carryover from pre conversion days or can fall under Satan's power after conversion and become progressively demonized, even seriously. If such a person blatantly lives in scandalous sin, subscribes to and embraces heresy, engages in occultism, or gives himself to rebellion and lawlessness against God's Word and will, he may expect a demon invasion of his life (p. 150).

C. Fred Dickason, chairman of the theology department at Moody Bible Institute, writes in his book *Demon Possession & the Christian: A New Perspective* (1989)

I have encountered, from 1974 to 1987, at least 400 cases of those who were genuine Christians who were also demonized. . . . I would not claim infallible judgment, but I know the marks of a Christian and the marks of a demonized person. I might have been wrong in a case or so, but I cannot conceive that I would be wrong in more than 400 cases. The burden of proof lies with those who deny that Christians can be demonized. We must deduce that those who deny that Christians can be demonized generally are those who have not had counseling experience with the demonized. Their stance is largely theoretical (p. 175).

These case studies taken from my personal written and taped records demonstrate that genuine believers can and indeed were inhabited by demons. Those demons manifested themselves and were recognized as persons distinct from the believer. They were not so-called multiple personalities. Instead, they identified themselves as spirit beings under Satan and as enemies of Christ defeated by His blood. Most of the demons had invaded before the person had received Christ. Many of them came in as a result of ancestral sins. They could not prevent the person from receiving Christ, but they stayed on hoping to distract, defeat, and destroy the believer. Under pressure of the authority of Christ, they confessed Christ as their victor and the believer as their victor in Christ. Upon confrontation with Scripture and in the Savior's authority, there was significant relief and, in most cases, removal of the wicked spirits from the Christian. For this we can thank God (p. 213)."

To deny believers deliverance from demonic oppression because of a predetermined theological position is to deny those who would desire and benefit from it the most any access to this aspect of God's grace.

IV. Causes of Demonization.

A. Curses and Inherited Spiritual Influences

Exodus 34:5-7 indicates that curses can afflict people and their offspring through the third and fourth generation. These are time bombs placed in families as a result of God's judgment of disobedience and rebellion. They affect our physical, mental, and spiritual well-being.

1. Physical - some of the physical symptoms of a curse are listed in Deuteronomy 28:15-46 are: a cursed fruit of the womb, diseases such as wasting disease, fever and inflammation, boils, tumors, festering sores and the itch, spreading boils which affect knees, legs, and skin from the top of the head to the bottom of the feet, etc. Other passages list other consequences of a curse.
2. Mental - some of the mental symptoms of a curse listed in the same passage are: failure, defeat, fear, madness, blindness, confusion of the mind, oppression, inconsistency, violence, etc.

Derek Prince, in his book *Blessing or Curse* (1990), lists seven indications of a curse, namely:

1. Mental and/or emotional breakdown.
2. Repeated or chronic sickness (especially if hereditary).
3. Barrenness, a tendency to miscarry, or related female problems.
4. Breakdown of marriage and family alienation.
5. Continuing financial insufficiency.
6. Being "accident-prone".

7. A history of suicides and unnatural or timely deaths.

Prince says that:

The presence of only one or two of these problems would not necessarily be sufficient, by itself, to establish conclusively the working of a curse. But when several of the problems are present, or when any one of them tends to reoccur repeatedly, the probability of a curse increases proportionately. In the last resort, however, it is only the Holy Spirit who can provide an absolutely accurate "diagnosis" (pp. 45-46).

Look for multigenerational patterns of destructive behavior to determine the likelihood of a curse being present. Note such factors as suicide, depression, violence, incest, fear, jealousy, resentment, hatred, etc.

B. Occult Involvement.

Occult involvement in the Bible was considered a capital offense. It opens a person up to involvement with demons and the inevitable captivity that goes with it. Frank and Ida Mae Hammond, in their book *Pigs in the Parlor* (1973), suggest that occultism includes such things as involvement with spiritism, fortunetellers, mediums, séances, palm readers, tarot cards, Ouija boards, horoscopes, automatic writing, consulting or praying to the dead, tea leaf reading, the use of charms, numerology, pyramidology, pendulum/needles, transcendental meditation. Also included under occultism is Satan worship, astral projection, levitation, mind control, mental telepathy or clairvoyance, ESP, hexing others, cursing others, voodoo, spells, white magic, black magic, witchcraft, yoga, psychic healing, non-Christian exorcism, books on metaphysical topics, involvement in belief systems such as Christian Science, Rosacruicism, Swedenborgianism, Silva Mind Control, Scientology, Religious Science, Hare Krishna, Mind Science, and Psychometry. Note involvement with cults or religions such as Mormonism, Buddhism, The Way, Bahai, Unitarianism, Armstrongism, Jehovah's Witnesses, Hinduism, Islam, Zoroastrianism, Eckankar, Unification Church, an attraction to pagan temples, horror books or shows; and memberships in secret societies where oaths are sworn. Involvement does not guarantee demonization, but does increase its likelihood. Refer to Isa. 8:19, Jer. 27:9; 29:8; Zech. 10:2, Acts 16:16-18.

C. Trauma or Victimization.

Practices, which result in a person losing or surrendering control over their mind and body, may result in demonic infestation. Such practices include drug and alcohol abuse, including nicotine and caffeine; meditation or trance states, hypnotism, situations which may cause tremendous fear or a sense of violation or trauma, such as rape or deep fear of rape, incest, molestation, or

abuse. With nearly half our population having been abused at some point in their lifetime this is one of the most common open doors, particularly among women.

D. Long Term Sin and Disobedience to God's Will.

Any long-term disobedience to God's word opens a person up to demonic involvement. This would particularly include sins where a person has made a decision to pursue a course of behavior that the individual knew was contrary to God's word.

Sexual sins such as sexual fantasy, masturbation, seduction behavior, fornication, rape, adultery, sodomy, homosexuality/lesbianism, transvestitism, bestiality, incest, other immorality also open the door to demonic involvement.

Abortion many times invites the spirits of murder, suicide, and depression. Ephesians 4:26-27 tells us:

Eph 4:26-27 26 "In your anger do not sin": Do not let the sun go down while you are still angry, 27 and do not give the devil a foothold. (NIV)

This verse refers to a situation where a person chooses to sin, and maintains that sin for a period of time. Long-term failure to yield to the Word of God may result in demonic involvement.

V. Authority for Deliverance.

The fact that Jesus cast out demons is well documented throughout the gospels. In fact, Jesus' ministry consisted primarily in healing the sick, casting out demons, and preaching the kingdom of God.

In Matthew 10:8, Mark 3:14-15, and Luke 9:1-2 Jesus tells the twelve Apostles to heal the sick, raise the dead, cleanse those who have leprosy, drive out demons, and preach the kingdom of God.

In Luke 10 Jesus expands this mandate to include 72 additional other people. He tells them to go and heal the sick and to tell others that the kingdom of God has come near them. When these disciples returned to Jesus, they said in Luke 10:17-20:

Luke 10:17-20 17 The seventy-two returned with joy and said, "Lord, even the demons submit to us in your name." 18 He replied, "I saw Satan fall like lightning from heaven. 19 I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you. 20 However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven." (NIV)

I think it is interesting that Jesus apparently hadn't mentioned that the seventy-two had power over demonic spirits. Perhaps it wasn't worth mentioning. The focus here is not upon our power over demonic spirits, but that which gives us the power, namely our personal relationship with Jesus Christ.

The needs of the people haven't changed, and neither has the mandate. We have been given authority to cast out demons through the power of the blood of Jesus.

Eph 1:7 In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace & that he lavished on us with all wisdom and understanding. (NIV)

VI. Hindrances to Deliverance.

People are not delivered from demonic spirits for two main reasons:

A. They don't want to be. People may consciously or unconsciously desire to hold onto their particular spirit for any number of irrational reasons. They may be afraid that they will not know who they are if they are delivered. They may fear losing the sense of power that sometimes comes with demonic involvement. In most cases their desire to maintain their demonic state is the result of delusion, confusion, or misunderstanding.

B. Unforgiveness. Our deliverance is the result of Jesus' perfect work upon the cross. It comes to us because God forgave us our sin through the death and resurrection of Jesus Christ. If we refuse to forgive anyone, Christ's forgiveness does not apply, nor can we command demonic spirits to leave based upon that completed work of Jesus.

Matthew 6:14 For if you forgive men when they sin against you, your heavenly Father will also forgive you. 15 But if you do not forgive men their sins, your Father will not forgive your sins. (NIV)

Mark 11:25 And when you stand praying, if you hold anything against anyone, forgive him, so that your Father in heaven may forgive you your sins." (NIV)

If there is any unforgiveness in the person, the deliverance will be unsuccessful. This is the most common hindrance to successful ministry in deliverance.

VII. General Guidelines.

A. Have an initial interview to determine if the "footprints" of demonic involvement are present. Mark sure at this time that the person is a Christian. If he is not a Christian, do not pray for him to be delivered. All we will do is clean the house so that the original demon and seven worse than himself will return. The person will be worse off than if we had left him alone.

Make sure that the person has no unforgiveness toward any other person. Give him/her a week or so to resolve any unforgiveness he may be harboring. Encourage him/her to personally contact any person with whom he/she needs to be reconciled. This would also be a good time to give him/her a book or booklet about what happens during deliverance.

B. Work with another person. Jesus sent his disciples out two by two. Deliverance is exhausting work and you will need another person to spell you from time to time. Ideally the deliverance team should consist of persons of the same sex as the client. If that is not possible at least one of the therapists should be of the same sex as the client. A counselor should never work with a member of the opposite sex by themselves. Remember, you are not just working with a person; you are working with an incredibly evil spiritual personality who can create illusions, delusions, and false memories in the client. It is also recommended that the deliverance be done privately.

If you sense that the client may become violent, it is wise to have several people present to help restrain the client if necessary.

C. Recognize that we are not praying for deliverance. We are not asking God to do the work. He has instead told us to cast out the demons. We are to command them to leave, not ask them to leave. We are engaging in a battle, consequently, it is highly confrontational. It has everything to do with power and authority, both of which have been given to us as believers. If you do not feel confident in what God will do, you may not want to begin without additional help.

D. Pray that the Holy Spirit will give you the gifts of discernment, knowledge, and wisdom or any others as He sees fit. If the opportunity arises, work with a Seer, one who has the ability to see demons and sometimes angels. When you have one member of the ministry team “knowing” what is happening (discernment, knowledge, and wisdom) and another individual being able to “see” what is taking place, the combination is overwhelmingly powerful.

VIII. The Process - what actually happens during the session?

- A.** Pray for protection, asking God to protect all involved, his family, home, pets and possessions, and yours as well. Ask the Holy Spirit to be with you and to get you whatever spiritual gifts you may need so that this individual can experience freedom from demonic involvement.
- B.** Explain to the client that they may feel a little strange. Explain to the individual that you will be looking at them in the eye, but that you will be speaking to the demonic spirit, and not to them. You may also warn them that they may feel the spirit move, feel pain in different parts of their body, experience some somatic attacks, develop a headache, a pain behind the eyes, a sense of pressure in the chest, numbness, uncontrollable movements, nausea etc. (It is helpful to have a waste paper basket and a box of tissues available in case he vomits). Reassure the person that you have never seen anyone injured in this process. Remember that whatever happens - it is normal - don't allow yourself to be shaken. We have already won this battle.
- C.** Break any curses that may come down upon the person from previous generations. You can say something like, “In the name of Jesus I break any generational curses that have come down upon _____ from mother, father, grandparents, or any other family member back through the generations. I

break any curses that have been spoken over me by family members, friends, enemies, or any other person in the name of Jesus. I declare in the name of Jesus that the power of all words that do not agree with the Scriptures or which do not agree with how God views me is hereby broken.”

- D.** . Break any “hooks’ or “soul ties” that may connect the person with another. These “hook” or “soul ties” may be to persons dead or alive. Jesus says in Mt. 19:5 and Mk. 10:8 that a man should leave his mother and father and be united with his wife and become “one flesh” with her. In I Cor. 6:16 says that a man who unites himself with a prostitute becomes one with her in body; the two becoming one flesh. Emotional and physical intimacy results in connections being formed, whether appropriate or inappropriate. It would appear that these “hooks” or “soul ties” are a result of ungodly emotional or physical intimacy. Such contacts result in physical, emotional, and spiritual entanglements. When breaking these ties say something like, “In the name of Jesus and with the sword of the Spirit, which is the word of God (Eph. 6:17), I break any soul ties or ungodly connections between _____ and any other person, living or dead, is hereby broken in the name of Jesus. The sword of the Holy Spirit is severing these connections in the name of Jesus.”
- E.** Require that the controlling spirit give you its name. Tell the client to clear their mind and to listen carefully because the demon will be required to speak its name into their mind. This is important because in giving us its name the demon acknowledges our authority over him in the name of Jesus. If the demon doesn’t give its name don’t get discouraged, persist. The demon will eventually obey.

Many times the demon's voice will have a different "accent" than the client's. The voice will not sound like his internal voice. It will be different. It will also often speak in the second person, i.e. "You don't need this, let's leave..."

Most of the time the name of the demon will be associated with a common negative emotion like jealousy, hatred, lust, murder, suicide, bitterness, resentment, etc. Other times the name will be absolutely unique, foreign, etc. Sometimes it will give a common name such as John or Sally. It doesn't matter what it calls itself - we just want to get it out. As strange as it may seem, keep a book of baby names and their meaning, as well as a dictionary on hand. Many times the meaning of the name of the spirit gives you will tell you something about its personality.

It is helpful to have a Bible, a rather comprehensive dictionary, and a baby name book. These three resources can give you considerable understanding of the meaning of the demon’s name. The name often reflects the demon’s character, behavior, and stronghold.

Encourage the person to tell you what the spirit may speak into his mind. That information can be helpful in planning your attack. It also helps you refute the demon's statement.

If the spirit is causing major physical and/or emotional problems in the client while you are ministering to them you may want to bind spirit in the name of Jesus. Different authors hold varying positions as to whether or not this is effective. In any case, it doesn't hurt.

Generally it is wise not to engage in conversation with the demon to determine its origin, how it got in, what it does, etc. There is no biblical precedent for that. It may also cause you to become distracted from your purpose. If you chose to do so anyway, keep it short.

- F.** Ask the client to renounce the individual demon by name. Something like "I renounce you spirit of _____ in the name of Jesus and command you to leave me" will usually suffice.
- G.** After he has renounced the spirit, ask him to ask the Lord to forgive him for allowing the spirit to come into him. Unless it is a curse, demonic spirits come because of choices that we make that are contrary to God's desires. They need to seek His forgiveness. A simple prayer such as "Dear Jesus, please forgive me for allowing the spirit _____ to come in" is often sufficient.

If the person is holding something against another person, encourage him to lift that person up to the Lord by name. Have him release them to the Lord, say that he/she (the client) forgives them and ask God not to hold the other person's sin against them.

Listen carefully to what the client says in the prayer of renunciation or the prayer of forgiveness. Demons tend to be like lawyers with respect to the precision with which they use words. Make sure that the client is repeating exactly what you want them to say. Demons tend to remain because they have a legal right to stay. The therapist must assist the client in negating that legal right. That's why the words used in these prayers are so important.

As you speak to the spirit maintain eye contact and be aware of the smallest changes in body language or facial expression. Don't be surprised if you see the client's facial features and eyes change. You will also discover that some phrases, words, etc., will cause the demon to become agitated. Often one therapist's voice will be more annoying to the demon, if that is so, let that person lead the attack.

- H.** Have no illusions. No demon will ever leave because you tell it to go. You have within yourself absolutely no power or authority to bring about a supernatural work of any kind. With helplessness comes humility and a sense of absolute dependence upon the Holy Spirit. That is the best place to be.
- I.** Command the demon to leave, stating the basis for your authority over the demon again and again, namely the death and resurrection of Jesus, his shedding his blood for our forgiveness, his victory over sin and death, etc. Say this over and over and over again. Eventually the demon will have to yield.
- J.** Listen with extreme care to what the spirit says. Do not assume that it speaks the truth. Do not confuse the spirit with the client. It is very easy to spend two hours chasing a rabbit down a rabbit trail without your being aware of it.

Remember that the demon has been around since God created it; chances are it knows more than you do.

- K.** Do not give up. Keep on attacking until the client declares that the spirit is gone. If you are encountering difficulty look for the legal basis of the demon's claim on the individual, i.e. believing the Enemy rather than God, embracing a particular lie, holding resentment against God and not trusting Him first, etc. Once you discover the legal basis for the demonization and the person recognizes it, renounces it, and asked forgiveness for it, the demon will often leave. Often the spirit will come out of the individual's mouth. He may cough, gag, expel some mucus, sneeze, etc. Other times the pain or pressure in his chest or head will just disappear. Other times there will just be a sense of release and peace. Do not just assume, however, that if the symptoms disappear the spirit has left. Again, command the spirit to speak its name into the person's mind. If it all quiet you may assume (not always accurately) that it has left.
- L.** Move onto the next one until there are no more internal voices and the person can say that the house is clean. Recognize that this deliverance may be the first of several. Sometimes it is like peeling an onion. Removal of the first level allows for secondary spirits to rise to the surface.
- M.** Pray and ask the Holy Spirit to come in and fill the vacated places in the person's life; that He may take control over these cleansed areas. Ask God to bring healing in those areas in the person's life where wounding has occurred and where the demon has put down roots. Thank the Lord for doing so. Praise and worship God for his great love and faithfulness to his people.
- N.** Recognize that once the spirits are gone the patterns of thought and behavior will still remain. Their power, however, has been broken. The client will need instruction in how to overcome these patterns. Since he is now wrestling with "flesh", these habits of thought and behavior can now be crucified and brought into subjection.
- O.** Get the person involved in the church community, with regular Bible study, prayer, and fellowship.
- P.** Provide following-up counseling as needed. Maintain continued contact for encouragement and support. Other spirits may surface latter that need to be dealt with in the same manner.

Sometimes things happen that you cannot anticipate. Sometimes the best models that men can devise simply don't appear to work. At that point you do what you are hopefully doing all along, namely, trusting in the Lord to accomplish his purposes in the life of the individual, completely yielding your mind, will, and emotions to the Lord, and following the direction of the Holy Spirit to the best of your ability. If things don't appear to work, don't be discouraged, just allow the Lord to find a way to accomplish his purposes in the life of the client. We are to be willing tools in God's hand. He is

responsible for the final product. May God bless you as you do what Jesus and his disciples did for his glory.

References

Dickason, C. Fred. (1989). *Demon possession & the Christian: A new perspective*. Wheaton, Illinois: Crossway Books.

Prince, Derek (1990). *Blessings or curse*. Tarrytown, NY: Chosen Books.

Unger, Merrill (1991). *What demons do to saints?* Chicago: Moody Press.

The Author

David W. Appleby, Ph.D. (University of Delaware); Ph.D. (University of Northern Colorado), M.A. (University of Northern Colorado); M.Div. (Denver Conservative Baptist Theological Seminary); is Associate Professor in the Center for Counseling and Family Studies at Liberty University. Early in his career he taught Psychology and Counseling at Greenville College in Greenville, IL, and was later Director of Counseling at St. Mary's College of Maryland in St. Mary's City, MD. After leaving St. Mary's he was the Associate and then Senior Pastor of Immanuel Church in Wilmington, DE for sixteen years. While finishing his second Ph.D. he did private practice pastoral counseling. His teaching, publication, and research interests include fathers and their relationships with their children and the ministry of deliverance. He has presented on this subject at regional meetings of the American Association of Christian Counselors regional meetings and the National Council on Family Relations.

Dr. Appleby has also has been involved in the deliverance ministry for more than twenty-five years and is a frequent consultant, speaker and trainer in deliverance in churches and Christian counseling centers both in the United States and abroad. He has presented on this subject for the American Association of Christian Counselors and has written a book on deliverance that will be published by BMH Books in 2009.

His teaching responsibilities at Liberty University includes Theories of Counseling, Counseling Children and their Families, Family Development, Fathering the Contemporary Family, Counseling Practices, and Group Counseling. He has been married 36 years to his wife Carol, and is the father of four adult children and grandfather to three (so far). He can be reached at dappleby@liberty.edu

For much more information get Dr. Appleby's book:

It's Only a Demon: A Model of Christian Deliverance

It is available at www.Amazon.com, www.cbd.com, and

www.bmhbooks.com

ISBN: 978-0-88469-094-8

What Others Are Saying about *It's Only a Demon*

“David Appleby walks where angels fear to tread. And he does it well. He takes a hard look at spiritual warfare and engaging the enemy. Offering a fresh look at a practice that we otherwise tend to deny altogether or obsess about far too much, this book is a balanced, excellent resource that I highly recommend.”

Tim Clinton, President, American Association of Christian Counselors

“Thought provoking.” “Groundbreaking contribution.” “Deserving further study.”

Vernon C. Grounds, Ph.D., D.D., L.H.D., Chancellor, Denver Seminary, Denver, Colorado

“Dr. David Appleby writes of his approach to dealing with the reality of spiritual warfare and demonization. With his background of theological and psychological training and experience, he presents both biblical and clinical evidence that believers in Christ have authority to counsel the oppressed, confront demons, and lead clients to freedom from the enemy's bondage. His approach begins with a biblical worldview and moves in clearly stated fashion to describe cases he has treated and to outline a procedure that is practical and effective.

He writes in a very readable fashion that appeals and explains to laymen and to professionals. He suggests a form of counseling that works in many cases where other so called traditional approaches have not brought solution. What is unique about this book is that every other chapter is written by one of his clients who describe their experiences of oppression, their counseling, and their definite relief. Pastors and counselors will profit by seriously considering the very helpful principles and practices suggested by Appleby. It is time that Christian counselors awake to the reality of demonization. It is our responsibility to respond with genuine biblical and considerate means to bring relief through an appropriate and effective approach such as this author suggests.”

C. Fred Dickason, Th.D., Professor Emeritus of Theology, Moody Bible Institute and author of *Demonization and the Christian: A New Perspective*, *Angels: Elect and Evil*, and *Names of Angels*

“As one who has recently benefited directly from David’s ministry, I can tell you that deliverance and deliverance ministry is not what I thought it was. I suspect it is not what you think it is, either, even though you may have a long history in counseling or pastoral ministry. Don’t read this book if you want to stay smug and assured and in denial of the truth about how deliverance should be done and why it may need to be reintroduced as a central ministry of the church. Do read this book if want to realign yourself with the truths of God’s Word about the war we are all engaged in—the war “against the rulers of the darkness of this age, against spiritual hosts of wickedness in heavenly places” (Eph. 6:12 nkjv)”.

George Ohlschlager, JD, LCSW, Executive Consultant to the American Association of Christian Counselors, Senior Editor and Writer of *Christian Counseling Today*, and Chairman of the AACC Law & Ethics Committee.

September 13, 2009