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THEY SHALL EXPEL DEMONS

*What You Need to Know
about Demons—
Your Invisible Enemies*

DEREK PRINCE

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Names of persons in this book have been changed to protect privacy.

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And He went through all Galilee, preaching in their synagogues and *expelling the demons*.

Mark 1:39 Weymouth, emphasis added

And signs shall attend those who believe, even such as those. By making use of My name they shall *expel demons*.

Mark 16:17 Weymouth, emphasis added

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One PART

Fundamentals

Nearly two thousand years ago Jesus came to the help of suffering humanity, working miracles by healing the sick and casting out demons. Throughout the three and a half years of His earthly ministry, this never changed.

In the intervening centuries Christian men and women have been called from time to time with miraculous ministries to the sick and afflicted. Yet, as far as I know, there are few, if any, records of people with a ministry of casting out demons comparable to that of Jesus'. As a result, most victims of demonic oppression have been

left to suffer without any offer of practical help from the Church.

The time has come, I believe, to clear away the rubble of religious tradition that has obscured the clear revelation of the New Testament, and to reestablish the Church's ministry on the bedrock of Jesus and the gospels.

One

How Did Jesus Do It?

When a member of my congregation let out a blood-curdling shriek and collapsed just in front of my pulpit, I had to make a split-second decision. I called on some others to help me and, in the name of Jesus, we succeeded in driving out the demon (or evil spirit). That experience in 1963 propelled me into intensive study of the ministry of Jesus. I wanted to be certain my actions were in line with His.

Mark begins his record of the public ministry of Jesus, I discovered, with an incident in which a demon challenged Him as He was teaching in a synagogue in Galilee. This encounter spread His fame immediately throughout the whole of Galilee (see Mark 1:21–28).

From that point on, we see Jesus dealing with demons wherever He encountered them during the three and a half years of His public ministry. Near the end of that time, He sent a message to Herod that He would continue to

cast out demons and perform cures until His earthly task was completed (see Luke 13:32).

But the ministry was not to end then! When Jesus commissioned His followers, He transmitted His authority to them. In fact, He never sent anyone out to preach the Gospel without specifically instructing and equipping that person to take action against demons in the same way that He Himself did. I can find no basis anywhere in the New Testament for an evangelistic ministry that does not include the expelling of demons. This is as true today as it was in the time of Jesus.

I soon came to realize that Satan has developed a special opposition to this ministry. He is, by choice, a creature of darkness. He prefers to keep the true nature of his activities concealed. If he can keep humanity unaware of his tactics—or even of his very existence—he can use the twin tools of ignorance and fear to open the way for his destructive purposes. Unfortunately, ignorance and fear are not confined to non-Christians. They are often at work inside the Church. All too often Christians have treated demons with superstitious dread, as if they are in the same category as ghosts or dragons. Corrie ten Boom commented that the fear of demons is from the demons themselves.

For this reason I chose the verb *expel* (Weymouth) for the title of this book, to describe the action of dealing with demons. *Expel* is a familiar, everyday word that has no special religious overtones. It brings the whole ministry down to the level of everyday life.

Jesus Himself was extremely practical in His dealings with demons. At the same time, He emphasized the unique significance of this ministry of expelling demons when

He said, “But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you” (Matthew 12:28).

Casting out demons demonstrated two important spiritual truths. First, it revealed the existence of two opposing spiritual kingdoms: the Kingdom of God and the kingdom of Satan. Second, it demonstrated the victory of God’s Kingdom over Satan’s. Obviously Satan would prefer to keep these two truths hidden!

When Jesus cast out demons, He went beyond the precedents of the Old Testament. From the time of Moses onward, God’s prophets had performed many miracles that foreshadowed the ministry of Jesus. They had healed the sick, raised the dead, made miraculous provision for multitudes and demonstrated God’s power to control the forces of nature. But there is no record that any of them had ever cast out a demon. This was reserved for Jesus. It was a unique demonstration that the Kingdom of God had come upon the people of His day.

This makes it all the more remarkable that this ministry has been largely ignored by the contemporary Church in many parts of the world. Evangelism, especially in the West, has frequently been practiced as if demons did not exist. Let me say, as graciously as possible, that evangelism that does not include the casting out of demons is not New Testament evangelism. I will take this a step further and apply it to the ministry of praying for the sick. It is unscriptural to pray for the sick if one is not prepared also to cast out demons. Jesus did not separate one from the other.

On the other side, there are those today who carry this practice of casting out demons to unscriptural extremes.

They give the impression that any kind of problem—physical, emotional or spiritual—should be treated as demonic. But this approach is unbalanced and unscriptural. Sometimes, too, deliverance is carried out in a way that gives more prominence to the minister or to the one receiving deliverance than to the Lord Jesus.

Personally, I see this as further evidence of Satan's special and intense opposition to the ministry of deliverance. If possible, he seeks to exclude it altogether from the Church's program. Failing that, his aim is to discredit it.

For my part, I certainly did not volunteer! As I said, I was confronted by situations in which I was forced to choose between two alternatives: taking action against the demons or backing down and giving way to them. Looking back, I am glad I chose not to back down.

My primary motive in writing this book is to help others in ways that I myself have been helped. I have in mind two specific groups of people.

First, some people are under demonic oppression who do not know how to get free and are enduring the various degrees of torment that demons inflict. In some cases, the mental, emotional and physical torment is as severe as that of people imprisoned and tortured in totalitarian prison camps or gulags. I sincerely believe that it is the purpose of Jesus, through the Gospel, to offer hope and release to such people.

Second, there are those who have been called to the ministry of the Gospel but who are sometimes confronted by people who need desperately to be delivered from demons. Yet nothing in their background or training has equipped them to provide the kind of help that is needed so urgently.

I can identify with people in both of these categories. As a young preacher I was so tormented by uncontrollable bouts of depression that I was actually tempted to give up my ministry altogether. Later, when confronted by people I longed to help, I could not because of my own doctrinal preconceptions and uncertainties. I kept asking myself, *How could it be that so many Christians are oppressed by demons?*

However, I can now look back over more than thirty years of ministry, in which scarcely a single month has passed without my being involved in helping someone who needed deliverance from demons. This means that the lessons I share in this book have a solid basis—first on Scripture, then on personal observation and experience.

At times the ministry of deliverance has provoked misunderstanding and criticism from other Christians, but this is far outweighed by the satisfaction of helping desperate people. Recently my wife, Ruth, and I were out walking in Jerusalem when a Jewish woman in her fifties came up to me and asked, “Are you Derek Prince?” When I nodded, she said, “I owe my life to you,” her eyes filling with tears. “Twenty years ago I was so demonized that there was no hope for me. Then I met Jesus and somebody gave me your tapes on deliverance. Now I’m free! The people who knew me said I was like somebody who got up out of a wheelchair.”

Testimonies like that make me glad I did not back down before criticism and opposition.

My experience over these years has also greatly reinforced my confidence in the accuracy of Scripture. Liberal theologians often suggest that the descriptions of demonic activity in the New Testament are not to be taken literally, but are simply a concession to the superstitious ignorance of

the people in Jesus' time. To the contrary, I must affirm that, time and time again, I have witnessed demonic manifestations that are exactly in line with the descriptions of the New Testament. In this as well as other respects, the record of the New Testament is totally accurate. It provides the one, all-sufficient basis for our ministry today.

In this book I seek, first, to lay a solid, scriptural foundation, and then to build on it a practical explanation of what is involved in dealing with demons. The foundation, as I have indicated, is the ministry of Jesus Himself. But before we can build on this foundation, we must clear away some misunderstandings due to misleading or inaccurate terminology that has been traditionally used in English versions of the New Testament. This will be the theme of the following chapter.

Since it was my own personal experience that led me into this ministry, I describe this in some detail in Part 2. Then, in Part 3, I respond to the seven questions I have encountered most frequently in my ministry. Finally, in Part 4, I give practical systematic teaching on how to recognize and expel demons and walk in victory.

QUESTIONS FOR THIS STUDY

1. How was the ministry of casting out demons to continue after Jesus ascended to heaven?
2. What are Satan's two main tools in opposing the ministry of casting out demons?
3. Name two important truths the ministry of expelling demons demonstrates.

4. According to the New Testament, is it scriptural to evangelize or pray for the sick without being prepared to deal with demons?
5. List two groups of people this book is intended to help.
6. What are the two foundations presented from the teachings in this book?

LIFE APPLICATION

1. Before you were a believer, what was your perception of “casting out of demons”?
2. What is your present understanding of this ministry? What experiences have led to this present understanding?
3. Does approaching this subject cause fear or dread to rise in you? If so, why?

MEMORY VERSE

“But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you.”

Matthew 12:28

FAITH RESPONSE

Lord, remove any resistance I may have to this ministry or to helping others receive the ministry of expelling demons.