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DELIVERANCE AS PART OF THE THERAPEUTIC PROCESS: WORKING WITH  
CHILDREN AND ADOLESCENTS

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### Abstract

Doing deliverance with children and adolescents in a counseling setting requires that the practitioner take into consideration both spiritual and developmental issues. This outline from a presentation done at the American Association of Christian Counseling World Conference 2009 in Nashville, TN looks at deliverance in general and how the unique aspects of working with children and adolescents. This paper is to be considered an elaboration of some points found in Deliverance as Part of the Therapeutic Process – 2007 AACC World Conference Presentation

## **Deliverance as Part of the Therapeutic Process: Working with Children and Adolescents**

### **Disclaimer**

This presentation does in no way reflect the views of Liberty University. Its content only reflects the opinions of its author and presenter.

### **Theological Framework for Deliverance**

God created all and is thus the ruler of all. With Adam and Eve's rebellion Satan became "the god of this world" (2 Cor.4:4). Man's rebellion against God brought sin, sickness, demons, and death. As a result we all live in "in this present evil age" (Gal. 1:4).

Jesus came forgiving sins, healing sicknesses, driving out demons, and raising the dead.

John said "For this purpose the Son of God appeared, that he might destroy the works of the evil one" (1 Jn.3:8). Jesus said "If I drive out demons by the Spirit of God, then the Kingdom of God *has come upon you*" (Mt. 12:28).

Yet, in spite of the Kingdom of God being here people sin, get sick, and die. Why?

The Kingdom of God is "already" but "not yet" (1 Jn. 3:2). It is here, but not in its full manifestation. Jesus' purpose, and ours, is to expand God's rule on the earth.

Jesus Demonstrated that the Kingdom had come when he said: in Luke 4:18:

*Lk. 4:18 "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, 19 to proclaim the year of the Lord's favor." NIV*

### **Key Terms in this presentation:**

**Deliverance** – the process whereby a demonic spirit's influence over an individual is broken and the freedom to choose is restored.

**Demon** – an evil spiritual entity, probably angels who were cast from heaven with Satan. This word, or related words are used more than 100 times in the NT and by every author in the NT, except the author of Hebrews, who refers to Satan by name.

**Demonization** – being under the influence of a demonic spirit. This translation better captures the meaning of the KJV word "possessed." This influence is on a continuum from lightly to heavily demonized. It is not all or nothing.

### **A Key Question Among Believers is Can Christians be Demonized?**

We know that many verses point to Satan as one who seeks to be actively destructive in the life of a Christian. We are warned about the potential of demonic involvement of:

Bishops, elders, and pastors in 1Tim. 3:6-7

Bible teachers, preachers, and prophets in 2 Cor. 11:3-4, 13-15; 1 Tim. 4:1f; 1 Jn. 4:1-4.

Widows in 1 Tim. 5:9-15

Christian leaders and miracle workers in 1 Jn. 4:1-4; Mt. 7:13-29; 2 Th. 2:1-17; Rev. 13.

We are warned about a Christian receiving another spirit in 2 Cor. 11:3-4. We are also told about demonized bitter, jealous, selfish, ambitious, arrogant, lying, and cursing believers in James 3:15-19. This suggests possible demonic involvement in the life of the believer on some level.

Is there clear evidence that a Christian can or cannot be demonized? There is no clear evidence in the Scriptures indicating that Christians can, or cannot, be demonized.

While the Scriptures are unclear with regard to this issue, the clinical evidence is clear (at least to some of us) that demonic involvement in the life of a believer is a real possibility.

### **Can Christians be “Possessed” by Demons?**

No! A believer cannot be owned by a demon. We know that at salvation a believer becomes God’s property - Rom. 1:6, 7:4, 8:9; 1 Cor. 15:23; 2 Cor. 10:7; Gal. 3:29, 5:29. We know that a believer can be attacked, victimized, and tormented in varying degrees - Mt. 7:13-29; 1Tim. 3:6-7; 2 Cor. 11:3-4, 13-15; 2 Th. 2:1-17; 1 Tim. 4:1f., 5:9-15; Jas. 3:15-19. While a believer cannot be possessed, he/she can be demonized.

### **Can a Child be Demonized?**

The answer is clearly “Yes”. There are two instances of children being delivered in the Scriptures. In Matthew 17:14-18, Mark 9:19-27 and Luke 9:37-43 a man asked Jesus to cast the demon out of his son who was having seizures and suffering greatly. The boy was present for the deliverance. In Mark 7:25-30 and Matthew 15:21-28 a Greek woman asked that he daughter be set free from a demon. The girl was not present. She was delivered while lying on her bed at home.

### **Demonized Child #1**

In the Matthew 17, Mark 9, and Luke 9 passages a man begged Jesus to have mercy on his son. The details of his situation are clearly presented. He was experiencing seizures with foaming at the mouth, he was deaf and mute, he was suicidal, and he was suffering greatly. The father furthermore reported that the boy had been experiencing such things since childhood. Jesus remedied the situation by casting out the demon, which left with great violence.

## **Demonized Child #2**

In the Matthew 15 and Mark 7 passages a Greek woman fell at the feet of Jesus and begged him to drive a demon out of her little daughter. In this situation no symptoms were presented. We do, however, know that she had been like this since childhood because she was a child. Jesus, honoring her mother's request spoke the word and when the mother returned home she found her child in bed without the demon being present.

### **Why do deliverance, especially on a child?**

Deliverance sets the captive free so that the believer can more effectively serve God. It helps accomplish Christ's purpose of proclaiming freedom for the prisoners, recovery of sight for the blind, the release of the oppressed, and the proclamation of the year of the Lord's favor (Lk 4:18-19). It is an indicator that "the kingdom of God has come" (Mt. 12:28) and brings glory to God. Jesus tells us, his disciples, to cast out demons (Matt. 10:8, Mk. 3:14-15, Lk. 9:1-2) and finally, it enables the child to better fulfill his/her purpose in God before the demonic patterns become overwhelming.

### **If we believe that deliverance is not for believers...**

We underestimate the depth to which believers are able to fall into Satan's traps and the depth to which Satan will go to trap even our children. We have to acknowledge that there is no remedy for those who are this predicament. We condemn those trapped to remain there with no hope of rescue.

### **Now, as mental health providers when we diagnose...**

We usually do not look at the spiritual dimension beyond salvation. We generally look at DSM-IV criteria, namely:

- Specific symptoms
- Symptom severity and duration
- Presumed causative factors
- History of prior functioning
- Age of the individual
- Presence of other mental or physical disorders
- Etc.

### **What factors influence outcome?**

The principle of equifinality says that there are many different paths that we may take to get to the same end state. Quite different systems can produce the same results. (The same factors in different sequence may produce very different results). In short, many life situations can result in demonization.

The principal of Multifinality says that similar initial conditions lead to many different end states. (Similar initial conditions, as they play out over time, may produce very different

results.) In short, many identical life situations can result in many different results, among which is demonization.

### **Most agree that mental disorders may be caused by:**

- Genetic influences
- Accident, injury, or disease
- Exposure to substances on a voluntary or involuntary basis
- Result from clearly identified physiological malfunctions
- Unknown origins

Bible is not a diagnostic tool for mental disorders.

### **A major problem in diagnosing is that any given person may demonstrate any of the following conditions:**

- Physical disorder alone
- Demonization alone
- Mental disorder alone
- Physical and mental combined
- Physical and demonization combined
- Mental and demonization combined
- Physical, Mental, and Demonization combined

### **The Trap of False Simplicity**

Depending upon the nature of our training we want the source of our client's problems to be biological in origin, i.e. tumors, hormones, biochemical processes, addictions, etc. or social in origin, i.e. dysfunctional families; sexual, physical, and verbal abuse; absentee fathers, etc. or spiritual or demonic in origin, i.e. depression, bitterness, fear, confusion, etc.

### **The hammer complex.**

The hammer complex holds that when we have a hammer, everything in the world becomes a nail. In short, we tend to find that for which we are looking. In reality, however, No pattern of disorder is caused by the same thing all the time in all people. Diagnosis requires the process of elimination. We first check for possible physical sources such as unhealthy lifestyle, hormonal problems, unbalanced biochemical processes. We then look for possible psychological sources such as family of origin issues, stress, trauma, etc. Finally we check for possible spiritual sources. We try to determine if problem is "flesh." If so, the traditional spiritual disciplines should reduce the intensity and frequency of the problem. However, many pastors and churches see such torment as many people experience as being the result of a lack of something. The solution is therefore, simply, more; more prayer, Bible study,

meditation, worship, participation in the church, etc. The result is an exhausted tormented person.

If bringing the flesh under submission doesn't work consider demonic involvement as a possibility. We, however, tend to think of spiritual forces being at work in our children last because we can't imagine such things being active in our children.

### **What are the indicators of possible demonic involvement in children, adolescents, and adults?**

We look for behaviors and emotions that:

- Bring shame – in spite of God's forgiveness.
- Brings guilt – in spite of God's forgiveness.
- Are destructive to the person physically, psychologically, and spiritually.
- Separates the person from God.
- Constantly torments the person.
- Don't appear to respond to counseling or medication.

This results in the client (or the parent of the client having:

- No sense of personal control.
- Sense of helplessness and hopelessness.
- Questioning of truth of God's word.
- Questioning of God's ability to provide relief.
- Questioning of God's love for them.
- Increasing acceptance of the situation based upon long history of personal failure. (détente with sin)

### **What are the predictors of demonic involvement?**

1. Hereditary Afflictions or Curses
  2. Occultism
  3. Trauma or Victimization
  4. Long-term Sin
1. There are the hereditary afflictions and curses. These come with possible physical manifestations. Deut. 28:15-46 mentions:
    - Cursed fruit of your womb (children).
    - Wasting disease.
    - Fever and inflammation.
    - Boils, tumors, festering sores and the itch which will spread from the bottom of the feet to the top of the head and which will not be cured.
    - Blindness

There are mental manifestations. These may include:

- Failure
- Defeat
- Fear
- Madness
- Confusion of the mind
- Oppression
- Inconsistency
- Violence
- Victimization
- Poverty

## 2. Occult Practices (Voluntarily or involuntarily)

- Participation in occult practices
- Child sacrifices (abortion?)
- Magic
- Witchcraft
- Telling of the times (astrology)
- Interpreting omens
- Sorcery
- Divination
- Consulting mediums
- Spiritism
- Calling up the dead
- Taking trance producing drugs for the purpose of divine revelation
- Pursuing false religions
- Worshiping other gods.
- Casting spells

## 3. Trauma & Victimization: Two Dangerous issues

1<sup>st</sup> - Dealing with the effects of the traumatic act itself – physical, sexual, emotional abuse, fear producing experiences esp. in children.

- Creates sense of powerlessness & vulnerability.
- Destroys sense of trust in authority.
- Tears the fabric of the personality.

2<sup>nd</sup> - Dealing with the client's response to the abuser or the one who allowed the abuse to take place.

- Anger, hatred, bitterness toward perpetrator of the act
- Anger toward God who failed to rescue them from danger, etc.

In the midst of trauma The “Unholy Paraclete” appears. This is the demon who mimics the work of the Holy Spirit. He:

- Comes as a “helper,” “protector,” and “comforter.”
  - Always come bearing gifts, making a way of escape.
  - Encourages the development of unholy alliances. (I will help you find a way out).
  - Prompts believer to swear unholy oaths. (I will never...).
  - Offers the easy way vs. the hard way out of the pain.
    - God’s way – hard part is front loaded.
    - Satan’s way – easy part is front loaded.
4. Long Term Sin and Disobedience - pertains to making a decision the individual knew was contrary to God’s will:

*Eph 4:26-27- “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)*

Sin practiced deliberately and purposively can open the door to demonization. It starts as a sin, develops a will and purpose of its own, and then ceases to be controllable.

### **So what is the model? How do we see the captive set free?**

Do not do deliverance by yourself. Have at least one additional person with you, preferably child’s parent when working with their child. When you work with teens, more than likely they won’t want their parent present. Why have more than one person present?

- The work can be very tiring; you can take shifts.
- The demon may respond more strongly to one than the other. The one that irritates the demon the most should lead.
- Other people bring gifts that you don’t have.

Also, make sure that you have at least one person present who is of the same sex as your client. This will protect both you and the client.

**REMEMBER****IT'S****ONLY****A****DEMON!****Things to be done prior to deliverance**

- Establish rapport with client.
- Screen for medical, psychological, spiritual issues; if working with a child talk to the parents.
- Look for predictors - Hereditary Afflictions or Curses, Occult Involvement, Victimization or Trauma, and Long-standing sin.
- Diagnosis.
- Review concept of demonization.
- Explain the process.

**Working with Children and Adolescents presents Unique Challenges**

Children's and Teen's Problems are often:

- Attributed to their stage of development
- Attributed to their parent's parenting style
- Ignored because they tend to reflect on parents – goes to their self image
- Attributed to physical or psychological sources. Rarely do we consider a spiritual foundation for problems.
- Yet we know that the many of the problems of adulthood have their roots in childhood experiences.

**Basic Principles - Kids**

- Children can be demonized –
  - In Matthew 17, Mark 9, and Luke 9 passages the father noted particularly that the boy had been this way since childhood. The word childhood suggests that this condition had existed from infancy or from a very young age.
  - In the Matthew 15 and Mark 7 passages the daughter is noted as being “little” this is the same word used in the first example and again refers to a “childling” or very young child.
- You can often tell whether there is a demon in a child by what is happening to the child (description). You can also be told what the problem is by the Holy Spirit (discernment).

- In the first case, the father's assessment was supported by the son's behavior (description). Jesus knew the names of two of the demons, namely, deafness and dumbness (discernment).
- In the second case, Jesus took the mother's assessment as factual.
- At least one parent of the child needs to speak on behalf of the child.
  - In the first example the father brought his child to Jesus.
  - In the second example the mother came before Jesus and plead that Jesus would set her daughter free from the demonic spirit.
- Parents have spiritual authority over children.
  - A parent has parental authority or "covering" and the right to make decisions for the child.
  - We can assume this same right would be true for parents of adopted children as well, since the Jews in Jesus' day drew no distinction between adopted and natural children. At what age this "covering" falls away is unclear.
  - Parents expressed their desire for their children and that Jesus honored their requests, apparently without communicating with the child.

### **Children vs. Adults**

- Differences in level of communication
  - Recognize that very young children cannot communicate at the same level that adults can. This requires therapist to adjust their methodology.
- Differences in level of cooperation
  - Adults chose to cooperate with the therapist. Infants, young children, older children, and teens may resist ministry.
- Differences in level of comprehension
  - Children may not understand what is taking place.
- Differences in ability to maintain deliverance.
  - Adults can do what is necessary to maintain the deliverance. Adults have the responsibility to protect the child so that they can maintain the results of the deliverance. (Hammond, 1996)

### **Developmental Stages**

Recognize that stage of development influences approach used.

- Infants – there is no need to worry about the developmental stage because the child is passive in receiving ministry.
- Children – adjust your language so it is appropriate to their stage of development.
  - Younger children can only think in concrete terms. Adjust your language so you are speaking concretely.
  - Older children can think in abstract terms. Adjust your language so that you are speaking in a way that is appropriate to the child.
  - Demons are an abstract concept so we need to express ourselves in a manner that the child can understand.

## Working with Children

- Make sure that parent(s) are believers.
- Make sure that their physical home is “clean”. Sometimes problems can be brought on not by demonization of the home but by infestation of the property.
- Infants – have parent hold them gently and quietly pray over them. You may even minister to them while they sleep. Often they will sigh or shift positions as you finish.
- Young children – address them in language that they understand. Give firm examples of how we can sometimes let bad things into our house. Sometimes these bad things want us to do bad things to ourselves and others. Examples of such things include:
  - These things sometimes want us to do bad things, i.e.
    - Abusing pets
    - Hurting siblings
    - Burning things
    - Desire to kill themselves or others
    - Other acts of violence
- Talk about how these bad voices, feelings, or bad pictures can just “pop” into their heads. These voices and images are not them.
- They may speak of internal conversations that they’ve had with “someone – perhaps an imaginary friend.
- Ask if they want Jesus to make these bad voices, pictures, feelings go away so they can do what Jesus and their parents want them to do. Children usually want to please Jesus and their parents.
- Most of the time there is no manifestation and the deliverance takes only a few minutes.
- Children, unlike adults, have not lived long enough for the demonically driven behavioral and emotional patterns to become central to who they are.
- The demonic influence is often just on the surface of their personality and it may not take much to remove it.
- Exceptions:
  - Presence of major generational curse
  - Voluntary or involuntary involvement in occult practices
  - Trauma, abuse, victimization
- These may increase the level of demonization and make the deliverance more difficult.

## Limitations in Working with Children

- Spiritual authority over children is limited to parents.
- Therapists, camp counselors, agency workers, youth and children pastors, do not have spiritual authority over a child. Ministering to a child without the parent’s full support may not only not be successful, it may be dangerous.
- Parents often determine what has access to their young children.

- Returning a child to the environment from which he came, without an adequate support system, may also limit the long-term effectiveness of the deliverance.

## **Working with Adolescents**

- Make sure that the teen has accepted Jesus as their Savior and Lord.
- Ideally the child has a good relationship with their parents or the ministering adult.
- May have the size and appearance of an adult, they may have the emotional maturity of one much younger.
- We know that brain development doesn't stop until an individual is in his early twenties.
- Working with teenagers may prove to be particularly challenging.

Adolescents must meet the same conditions for deliverance as adults:

- They need to recognize that they are in bondage and that they need to be set free (and not just because their parents tell them they should be).
- They must be willing to handle issues of unforgiveness.
- They need to want deliverance; have a high level of motivation and be willing to do whatever is necessary to be delivered.
- Need to be willing to do what is necessary to maintain it.

Entrance Points are the same as those for adults, namely:

- Generational Curses
- Occult Involvement
- Trauma and Victimization
- Long Term Sin

Limitations - adolescents are often so peer driven and parent resistant that they may not allow ministry to occur.

- Fear being viewed as "strange or weird" by their peers.
- Automatically resistant to parent's desire because of individuation.

There are realistic concerns that adolescents may not be able to maintain their deliverances.

- Returning to the same home/school situation
- Surrounded by the same group of peers
- "Fitting in" or seeking approval" or not being seen as "strange or weird" are overwhelmingly important.

All of these make the long-term success of deliverance with teenagers questionable unless major changes are made in the child's environment or unless they are highly motivated.

## Methodology

The methodology used with adolescents is identical to that used with adults. However, the therapist/pastor may have to modify language, etc. to reflect immature cognitive/affective functioning.

### “D” Day Opening Remarks

- Put client at ease.
- Expect some level of disassociation.
- Tell client to expect physical manifestation.
- Explain why you have a trash can and tissues there ☺.
- Remember - most clients have no frame of reference for what is about to happen to them.
- Pray
  - Welcome the Holy Spirit into your presence.
  - Thank God that He is still in the business of setting his people free.
  - Ask God for protection for all involved, family, home, pets, possessions (both yours and the client's).
  - Ask God to forgive us our sins and to give us the spiritual gifts that He wants us to have.

### 1. Break Power of Curses & Oaths over both children and teens

*Deut 28:45 - All these curses will come upon you. They will pursue you and overtake you until you are destroyed, because you did not obey the LORD your God and observe the commands and decrees he gave you. (NIV)*

Break any curses that may come down upon the person from previous generations, any curses spoken by others, and any curses the client himself spoke over himself.

- ### 2. Sever Soul Ties (Hooks) that may connect the person with another. These may have appeared because of:
- Sexual intimacy
  - Emotional intimacy
  - Demonic assignment

Possible biblical basis for this is the “one flesh” principle:

- Mt. 19:5 - Referencing spouses.
- 1 Cor. 6:16 - Referencing prostitutes.

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### 3. Demand the Name of the Demon

- Require the demon to give you his name.
  - Often the most time consuming part of the deliverance.
  - Ask the client to clear their mind and listen to whatever comes into their minds.
  - Ask them to repeat to you anything and everything they hear. (Even foul words, curses). They won't but still ask them to.
  - This process does not have to make sense to the client. It will all come together in the end.
  - The demon will speak its name into the client's mind; cause the parallel corresponding emotion to be experienced, or even spell out the name before their eyes.
  - Keep at it. Don't give up.
  - If appropriate, look up the name of the demon (Helpful tools – Bible, dictionary, baby name book).
  - Often the name of the demon is symbolic and reflects its' character – this is helpful information in determining those things for which repentance is required and strategies for attack.

### 4. Renounce him - Ask the client to renounce the demon by name and ask the Lord to forgive him for allowing the demon to come in. Say:

*Please repeat after me, "Spirit of anger, I renounce you in the name of Jesus and I command that you leave me! Dear Lord Jesus, please forgive me whatever I did that allowed this demon to come in."*

Listen carefully to what the client says in repeating the prayer – the demon will often cause the individual to rearrange the words or drop some words. All demons are lawyers (but not all lawyers are demons).

### 5. Command! Don't Ask the Demon to Leave

- Command the demon to leave, stating the basis for your authority over him (death, resurrection of Jesus, shedding of his blood for our forgiveness, his victory over sin and death, etc.) Eventually the demon will have to yield.
- Don't pray and ask God to remove the demon. He told us to do it – Mt. 10:7-8; Mk. 3:13-15, 6:7-13, 16:17; Lk. 9:1-2.
- We can stop and ask God for insight. Believe that he will give us wisdom, that he will answer our prayers. He will, really.
- Watch Carefully & Listen Carefully
- Maintain eye contact, and be aware of smallest changes in body language or facial expression.
- Listen with extreme care to what the demon says. Do not assume that truth is being spoken. Do not confuse the client speaking with the demon speaking.

- Do not give up until the demon leaves.
  - 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, not trusting God, holding God accountable for a disappointment, wound, etc.
  - Once the legal basis has been discovered and the client realizes it, have them renounce it, and ask for forgiveness for it. Then cast it out.
- Note - don't get side tracked by:
  - Attempts to lead you off the path.
  - Threats to you or your family.
  - Insults.
  - Giggles and laughter.
  - Mockery.
  - Emotion.
- Signs of demonic departure...
  - Disappearance of manifested physical symptoms.
  - Sense of peace (most common).
  - Do not assume that if the symptoms disappear that the demon is gone. Go back and demand that it manifest itself again.
  - If it is quiet in the person's mind you may assume (not always accurately) that the demon is gone.
  - The client will experience increasing spiritual sensitivity.
- Moving forward...
  - If it seems too easy, stop & assess.
  - If you get stuck don't hesitate to say "We're stuck!" Stop, pray, and wait for an answer.
  - Move onto the next demon until there are no more internal voices and the person can say that his/her house is clean. Peace will reign.
  - Be confident. It's God's battle and he has already won.

## **The Good Stuff**

Pray and ask the Holy Spirit to come in and fill the vacated places in the person's life and take control over all areas (Lk. 11:21-26). Pray for healing in the wounded areas where the demon has put down roots. Thank God for His great love and faithfulness.

Note the difference between habits and strongholds. Recognize that once the spirits are gone the patterns of thought, affect, and behavior will still remain but their power is broken. It is at this stage that clients will need instruction on how to break these patterns (now counseling will work). Since these habits of thought and behavior are "flesh," they can be crucified and brought into subjection to Jesus. Now the spiritual disciplines will be effective.

## Follow-up

Get the client involved in the church community with regular Bible study, prayer, and fellowship. Provide follow-up counseling as needed. Another deliverance may be needed as evidence of further bondage emerges.

## A Successful Deliverance

The only thing that determines whether the deliverance was successful or not is long term change in the client's personality and behavior.

It was true of Jesus; it is true of us.

*Luke 4:18-19 - "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, 19to proclaim the year of the Lord's favor." (NIV)*

## 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](http://www.Amazon.com), [www.cbd.com](http://www.cbd.com), and  
[www.bmhbooks.com](http://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., LH.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 you 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.