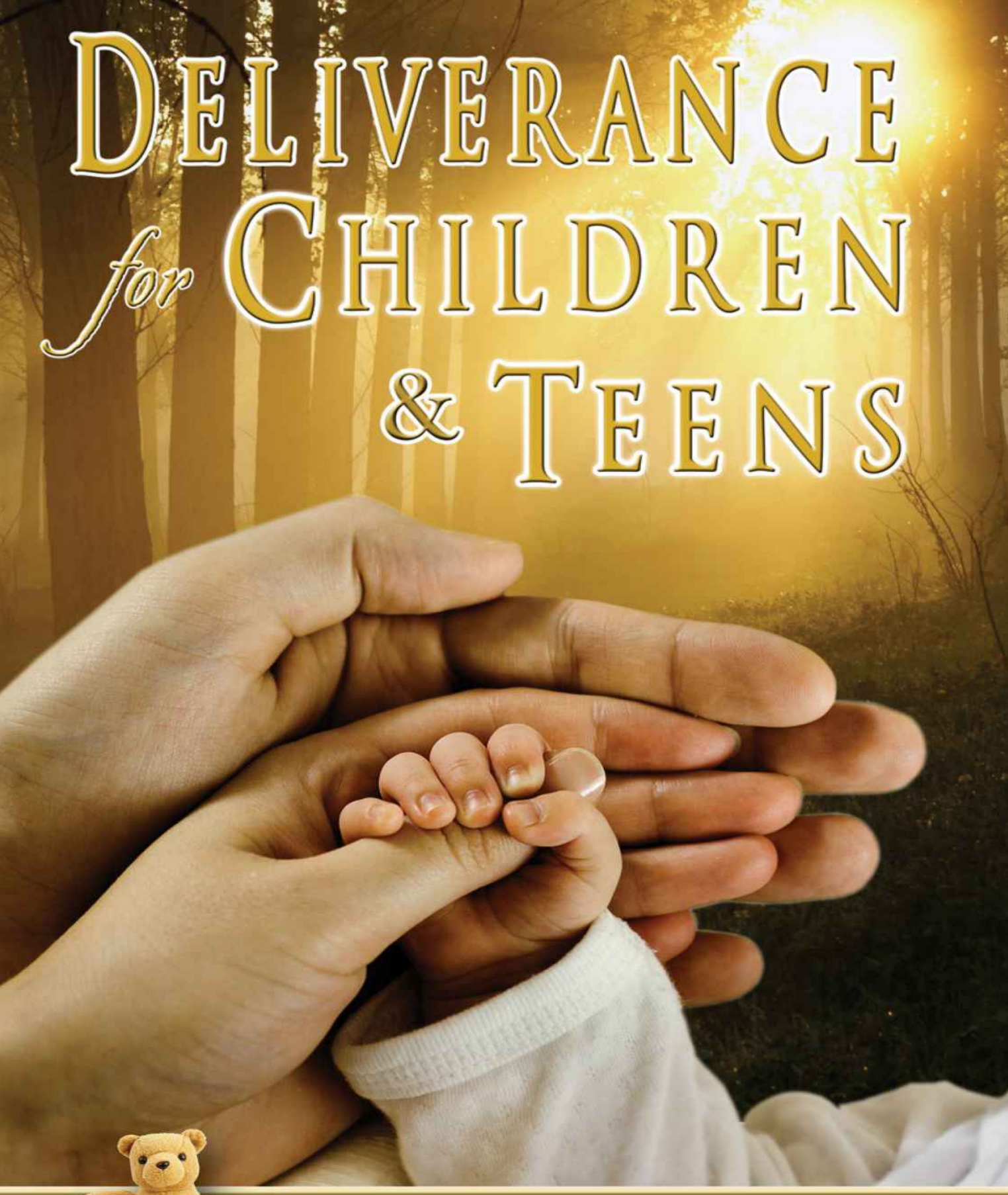
Deliverance *for* Children & Teens

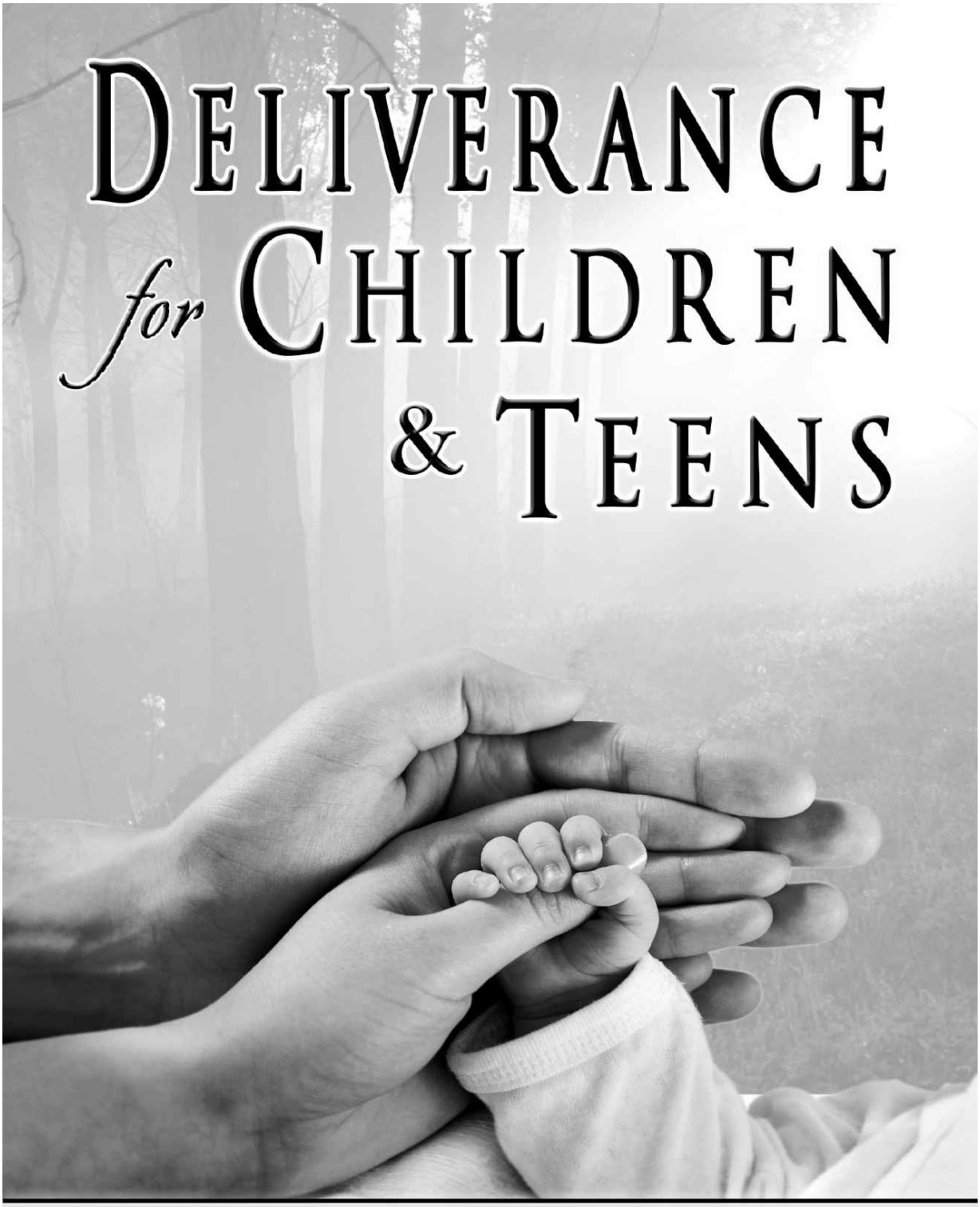




BY BILL BANKS

POWER FOR DELIVERANCE SERIES

Deliverance *for* Children & Teens



by Bill Banks

Power for Deliverance Series

Deliverance for Children & Teens
by Bill Banks

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I am also extremely grateful to Pam Miltenberger who has generously and competently reviewed my grammar and punctuation, and added several helpful insights.

Finally, I am eternally in debt to the Holy Spirit who has strengthened me, and again quickened my mortal body. The enemy has strongly opposed this manuscript, delaying its completion by attempting to take my life, and having me hospitalized for the greater part of 1988. However, the Lord has again defeated his efforts, and overcome his hindrances, permitting the belated completion of this book which I trust will be an instrument for His glory and the extension of His kingdom.

Letter from a Bible Teacher

As a Bible teacher I am frequently at a loss to know what books to give people who want to know about deliverance. Derek Prince and Don Basham long ago wrote introductions, but a handbook for how-to has long been overdue. Bill Banks' book *Ministering To Abortion's Aftermath* written several years ago has many insights into the workings of the demonic kingdom. But this book will enable anyone to pray for his own deliverance or someone else's.

I've seen Bill in action. I have prayed with him and received ministry from him. He is balanced, Scriptural, but most of all motivated by the love he says is "God's greatest power tool." This is the most practical book yet written on deliverance. It will help usher in God's mighty move today to set His people free. He is coming for a church without "spot or blemish."

- Pam Miltenberger

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Foreword

I have known Bill Banks and his family for many years. I have witnessed firsthand his compassionate ministry to hurting people and have seen the powerful results.

When I began my closer walk with the Lord in his prayer room November 11th of 1980, I did not realize how long the process would be that we as Christians must undergo if we are to mature. One aspect of Christianity that we must recognize is that once we have accepted Jesus as our Lord and Savior, the problems do not cease but may become increasingly more intense. As the Holy Spirit continues to work in our lives, He shows us that Satan is truly active in this world; part of Jesus Christ's ministry was to expose the lies of Satan and to free us from them.

Children are susceptible to the lies of Satan, and our society with its social and moral values at question, provides fertile ground for the entrance of demons. Children are constantly processing new information and sometimes cannot distinguish truth from counterfeit.

As an oral and maxillofacial surgeon, I am at times called

upon to perform reconstructive facial surgery on young patients who have facial abnormalities. Usually this type of surgery brings about a favorable facial appearance. I have seen young people who were so self-conscious about their facial appearance that they had become withdrawn. Perhaps their peers had made remarks regarding their appearance and caused these young people to believe that they were socially unacceptable. The surgical correction often brings about a positive facial appearance which in turn allows a release of the patient's personality. They are thus able to enjoy the freedom of their personality which had previously been suppressed because of their self-perception.

I recently had a conversation with a young patient who had experienced it all, alcohol, drugs, the fast track life, and had even undergone an abortion. I was appalled by the total lack in her of any moral standard. She was unable to resist sin, because she had no basis upon which to make a stand. I suspect she is probably typical of many of our troubled youth, who don't have a reason to resist, nor have they yet met the true Standard.

When a young person accepts Jesus Christ into his life, Jesus takes the twisted, wounded personality and creates a new person — beautiful, free and healthy. As an individual submits to Him, Jesus takes away the self-consciousness and replaces it with His kind of confidence. He also desires to free

the individual from Satan and his demons. The young Christian must continue to mature and not allow his "house" to remain empty but to fill it with God's word, for a house that is empty will not remain so (MAT. 12:23–24). Thus, I wholeheartedly recommend this book to parents and those who wish to be able to engage in spiritual warfare.

– **Dr. James Wellman** (Retired)

Introduction

I am especially delighted to have the foreword to this book written by such a fine surgeon and facial reconstructionist as my good Christian friend, Dr. Jim Wellman. In many ways his work and the work of ministering in deliverance are similar. He through his skill seeks to remove what is perceived as external ugliness and we in ministering deliverance strive to remove the inward scars and disfigurements caused by the Enemy and his demonic influences.

I also acknowledge my indebtedness to all those who have gone before in prior centuries as well as my contemporaries who have prayerfully sought God for answers and have subsequently shared the truths revealed to them. As Maxwell Whyte (a dear brother in the Lord and forerunner in the field of deliverance, who went to his reward this year) was kind enough to write in regard to *Power for Deliverance*, "these truths will significantly contribute to the body of knowledge about deliverance." It is both my desire and my prayer that this book might do the same.

This book is not written from a position of pride, as if we knew it all, had all the answers, or one hundred percent of the truth concerning deliverance for children. Rather, it is written in order that we might share some relevant truths which the Lord has allowed us to obtain over the past eighteen years of ministry. Neither has it been written from the vantage point of having been perfect parents. We are quick to admit that we made our share of mistakes as parents. However, in spite of our shortcomings, we have been blessed with two fine Christian sons, now young adults, in whom we are "well pleased."

Many friends have commented that my wife and I were fortunate to have come into all this (a deeper relationship with the Lord) at a time when our two sons were still small, and in their formative years. It was exciting to see them praying for their friends, and even adults, before they were four years old. It may have been a result of their sincere, bold, childlike faith that their prayers, especially for healing, were often speedily answered. However, even though they were blessed with such an early relationship with the Lord, they weren't spared from all trauma. My bout with terminal cancer when they were just one-and-a-half, and three-and-a-half, was something which we felt at the time they were too young to comprehend, but it caused some deep wounds to their souls, as we would later learn.

In spite of the early footholds, which Satan may have obtained in the lives of your children, don't despair. "For there

is no case too difficult, nor a soul so far lost, but that the Lord can deliver him, if that one will but turn wholeheartedly to Him."

The cases presented herein are not to be construed as the standard by which to judge deliverance, but should serve instead as an encouragement to faith, to let God be God, and dare to invite Him to fulfill His word for you.

" ... whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, … and in the remnant whom the Lord shall call" (JOEL 2:32).

The simple procedures discussed in this book work well, for they are His and they are based upon His word. A teacher in a local Charismatic Christian school once called me asking for guidance as to how to minister to a tormented child in her class. She said, "I'm sure his parents don't believe in demons, or even that he could have one, but he is emotionally disturbed and I know the fears which he has are unnatural. There has been a discussion of removing him from this school and putting him in an institution. I can't bring him to you, for the parents wouldn't permit it, but I do want to help him. What can I do?"

I briefly shared with her a few of the ministry techniques which are explained in this book, such as silently praying over him, binding the spirits that she recognized, praying in the

Spirit for him, and commanding the spirits to leave him. She called a month or so later with a "glory report," of a boy now normal and no longer troubled. So these principles do work, and they are transferable.

We share these truths in the hope that they will help other parents to learn techniques of spiritual warfare. We wish for parents to avoid the pain of children lost to rebellion or other enemies. By addressing problems early in their children's lives, parents and their children may be spared the heartbreak of broken, wasted, maimed or impaired lives due to demonic activity. Instead, they may come to know the joy that God intended for children to bring to parents; and to Know that there is

POWER FOR DELIVERANCE FOR YOUR CHILD!

– Bill Banks

PART ONE

Deliverance for Children



“AND IT SHALL COME TO PASS, THAT WHOSOEVER SHALL CALL ON THE NAME OF THE LORD SHALL BE *DELIVERED*: FOR IN MOUNT ZION AND IN JERUSALEM SHALL BE *DELIVERANCE*,

AS THE LORD HATH SAID, AND IN THE REMNANT WHOM THE LORD SHALL CALL."

JOEL 2:32

"FOR THE PROMISE IS UNTO YOU, AND TO YOUR CHILDREN, AND TO ALL THAT ARE AFAR OFF, EVEN AS MANY AS THE LORD OUR GOD SHALL CALL."

ACTS 2:39

Gates Through Which Demons Enter

For years there has been great need for a book which links deliverance for children with discipline and upbringing. Today's children are being exposed to all forms of aberrant behavior, and parents are losing control to the influence of peer groups at an alarming rate. The tragedy resulting from neglecting the topic of deliverance for children unfortunately is to be seen in many Christian homes where parents are trying to establish a credible witness in their communities while their children's behavior slanders their attempt.

Often parents come to us for help, knowing that their child is under the influence of an abnormal spirit, but are unwilling to mention the possibility to their child, whom they fear could be frightened by the subject. Indeed, if parents are constantly "demon-hunting," their children will probably become warped.

This book is our way of introducing the subject of deliverance for your child in a balanced fashion, so that common sense discipline becomes a part of the process. We

have found over the last eighteen years, that the mixture of love, discipline, and deliverance have gotten us through some very rough spots in raising our own sons. The rule of thumb in any deliverance situation is that deliverance is necessary only when common sense, consistent discipline or counseling fails. Relieving a child of demonic fears, and other types of spiritual baggage, can prevent him from becoming a dysfunctional adult.

When ministering deliverance to children, one frequently encounters tormenting, troubling, and vexing spirits just as Jesus did in the case of the Syrophoenician woman's daughter (Matt. 15:22ff). It is, of course, easier for us to accept the need for deliverance in the case of an alcoholic or a drug addict than in the case of an innocent child.

Many adults who have come to us desiring deliverance had problems originating in childhood; they either picked up or had a door opened for demonic spirits when they were most vulnerable. Thus, the importance of ministering deliverance to children is clearly seen in the problems which can arise later in life. What otherwise would become a serious problem in adult life can be "nipped in the bud" in childhood, before deep personality aberrations can become established.

It has been our experience, as scripture supports, that all demonic entry is gained either as a result of the individual's own choosing to sin (today or in generations past), or as a

result of wounds to the human soul. Infants and toddlers are too young to knowingly sin; the age at which the child willfully sins varies with each individual. Therefore the child is made vulnerable to demonic invasion from causes other than his own willful sin, such as the sins, actions or carelessness of others, or accidents and fearful events. That the child is innocent or undeserving of such occurrences is, unfortunately, no more protection for the child than would innocence protect him from mistreatment by an abusive parent, or from a hereditary disease.

It is important to remember that even a Christian can be tormented or afflicted with evil spirits in some areas of his life, and still be a sincere Christian, in the same way one can be a sincere Christian and yet be afflicted by a spirit of physical infirmity (MARK 9:25).

The child in a healthy family unit is living to a certain degree in a force field of spiritual protection. For him (or her) it can be like living within a bubble that shields from harm and provides an environment of safety, peace, comfort, and a general sense of wellbeing. He feels good, surrounded and warmed by the love of his parents.

If the family unit is broken, or threatened by death or divorce, the bubble of protection may be destroyed. The shield appears to develop cracks when threatened and to burst when the family unit is broken. The result for the child is to lose a

sense of wellbeing, peace and comfort. The child begins to sense (subconsciously or spiritually, even if too young to mentally comprehend the situation) that he is not safe. He had blissfully assumed that no harm could touch him, but he sees that terrible trouble has occurred. His bubble of trust has been shattered. Frequently, the child in such a situation becomes vulnerable to nightmares, fears and torments, many of which have entered because the hedge of spiritual protection has been broken or removed by the destruction (death) of the marriage, or the death of the parent.

The most common fears experienced by small children tend to underscore the validity of our analysis: fear of being abandoned (being unwanted by parents or deserted by them), fear of being alone (wanting the feeling of comfort and security of having parents physically present, for example during a storm, or after a nightmare); fear of being lost (separated from parents); fear of being kidnapped (being forcibly separated from parents); and other fears associated with bad dreams or nightmares, bullies, monsters, teachers, and of confinement in close quarters. These are all fears from which the child would expect his loving parents to protect him.

Demons can enter in a variety of ways. It is helpful to consider these areas of vulnerability, and to highlight specific "gates" or doors through which spirits may enter. This section may help you diagnose your child's problem area.

1.
GATES OF THE SENSES

Spirits often enter through the gate of the senses. Each of the five senses provides a means of receiving knowledge, good or evil, and an opening that Satan can sometimes utilize to allow evil spirits to enter.

Eye Gate – Spirits of pornography and murder, for example, may enter through viewing actual events or through seeing movies. By looking especially at things we know we should not, which is sin, an opening or "place" may be given to the Enemy. David looked sinfully upon Bathsheba, and his looking led to lust and eventually to murder, and resulted among other things in the loss of his child. Ephesians 4:27 says "do not give place to the devil."

Ear Gate – Adults may remember being frightened by radio theater or a recording of sounds intended to scare. By hearing the creaking door and the deep voice, our imaginations created images of evil. For some, nightmares resulted from being exposed to these chilling "mystery stories" or sounds. By the hearing of the ear, faith can come, but so can undesirable entities such as fear. A spirit of cursing can be acquired by hearing foul language and then allowing it to gain a foothold by repeating the same words.

Touch Gate – Parents naturally discourage scratching or rubbing of the genital area to avoid either stimulation, or the formation of an undesirable habit. The child and later adult must learn that there are certain parts of the bodies of others which should not be touched. Children should be warned against allowing others to touch them inappropriately. Sometimes just touching something tangible that belongs to someone else can lead to envy and coveting of that object.

Mouth Gate – Tasting things not to be tasted, and drinking or eating to excess are ways that demons may enter through the mouth gate. Spirits also can enter as a result of what comes out of the mouth. When one vocalizes or chooses to give expression to words of lust, profanity or blasphemy he can become vulnerable.

Nose Gate – Smelling or inhaling things one ought not to is an act of willful disobedience and can open a door to addiction. Some of the most heartbreaking addictions which we have encountered have been addictions to the sniffing of substances such as car engine cleaning products, medicines and other chemicals. These are in addition to the obvious addictions to illegal substances such as cocaine.

Gate of the Mind – Although not actually a sense gate, the mind is still an avenue utilized by the enemy to gain entry. An undisciplined, or unoccupied mind can invite wrongful

thoughts. Thoughts of lust or fear may enter a mind that is either undisciplined or allowed to remain inactive. In older individuals, this is a good reason for avoiding a state of "passive mind," or for avoiding such eastern religious practices as "emptying" or "blanking the mind." These exercises are an invitation to any demon to take advantage of an "empty house." So too are willful disobedience, or the intentional entertaining of wrongful thoughts.

2.
GATE OF HEREDITY

The second gate to consider is the ancestral or hereditary gate. We are well familiar with the physical kinds of problems and sicknesses which pass themselves down family lines. What we are less familiar with are the spiritual traits or sicknesses that also work their way through a family's lineage.

WITCHCRAFT: MANIPULATION CAN BEGIN AS EARLY AS THE CRIB

Witchcraft is defined in its simplest form as the control of one individual by another.

A young mother came to one of my wife's prayer meetings and said she wanted prayer for her attitude toward her six month old daughter who was driving her to distraction. She explained, "Joyce will not let me out of her sight. If I leave the room she immediately starts screaming."

A revelation came forth that the problem was witchcraft, and Sue asked the young mother, "Is your own mother manipulative?"

She replied, "Oh boy, is she!"

At the close of the meeting, and without the child being present, the group prayed against the spirit of witchcraft in operation, and broke its hold upon the lineage. We received word that from that point the child experienced an instant change in behavior. No longer restless, she became very peaceful. The witchcraft in this family had skipped a generation, passing over the mother and latching upon the child, which is not uncommon.

TEMPER TANTRUMS AND STUBBORNNESS

Once again by revelation, we learned in another situation that stubbornness could be inherited. In particular, we learned that the primary problem precipitating temper tantrums was not anger, as might be suspected, but rather stubbornness. Most likely, extreme stubborness also exists in a parent or grandparent. The root of repetitive temper tantrums is, in some cases, the inability to let go of a disappointment, or the miserable feeling that comes with being hurt by someone, or by not getting one's way.

In my own experience, my mother was able to re-direct my persistent tantrum by putting cold water on my face.

Children who grow up without being freed from this spirit of stubbornness can find that they are unable to loose themselves from the heaviness and pain that accompanies an emotional hurt such as a rejection or slight. Some may remain in this kind of "tailspin" for days, a full week, or even longer. Spirits that often accompany stubbornness are *melancholy* and *depression*.

PHYSICAL DISCOMFORT

A personal experience with the latent spirit of colic is recorded in our book *Power for Deliverance: Songs of Deliverance*. Colic can be an early manifestation of a spirit as well as a physical condition which, if not cast out, can open the door for stomach problems or digestive disorders such as spastic colon, diverticulitis, or ulcers. I experienced my own deliverance from colic, as an adult, which dated back to my infancy. During my deliverance I had the sensation of a match being lit in my stomach and then passing up my throat and out my mouth.

There is another parallel between healing and deliverance that is found in the area of heredity, also referred to as *familiar spirits* or *curses*. Diabetes for example, seems to remain within or run in the blood lines of families, as does hypoglycemia. Hypoglycemia is basically the opposite of diabetes and is characterized by low blood sugar and a lack of energy. It, like diabetes, seems to torment families down through the generations.

We have ministered to one such family. John, the grown son, came for prayer to be healed of his hypoglycemia. Prayer for healing was offered including binding, casting out, and breaking the hold of the spirit causing the disease. Even though John was totally healed, it took his mother a full year before she decided that her son's experience was real, and then

came herself for a healing of the same condition. At the time of this writing, their healing has lasted over 15 years.

A few years later, John and his wife Pam learned that one of their daughters had the same spirit, and they cast it out. Fortunately, although this family had experienced the spirit of hypoglycemia in three generations, they had also become familiar with spiritual warfare and had learned how to cast out spirits in the name of Jesus.

The third gate occurs in growing families…

3.
GATE OF SIBLING RIVALRY

It often comes as a great blow to a child to learn that his parents are going to have another child. This is especially true for a first child or for a child who has been the "baby" of the family for a prolonged period. The rationale of the unprepared child when a new baby comes on the scene is apt to be:

- "Why do they need another baby, am I not good

enough?" (insecurity)

- "Maybe they don't love me any more?" (rejection)
- "Maybe they're not satisfied with me and are going to give me away?" (fear of abandonment)
- "Why should this new baby be getting all the attention which I used to get?" (jealousy)

A key to avoiding such problems is to prepare the child in advance by assuring him of his importance to the family, that he is still greatly loved, and that he is going to have a new baby brother or sister to play with when the baby gets older.

Sibling rivalry is a term used in psychology to describe the competitive problems between children within the same family. Such competition may exist for the parents' attention or approval, and may spill over into other areas such as school, sports, and social activities.

The key to solving such rivalries is communication and reinforcement: to assure each child that he is accepted by the parents, loved by the family and is important to the family. Encouraging the children to share toys and play together at an early age is helpful, especially if they are close in age, as well as treating each child equally in so far as is possible.

PROBLEMS CONFRONTED IN FAMILIES DEALING WITH DIVORCE OR DEATH

There are certain aspects of sibling rivalry and sibling jealousy that are peculiar to families that have experienced divorce. Aside from the common problem of spoiling the child in an attempt to compensate for the loss of family unity, there can arise more deeply rooted problems within single parent families and second families.

Step-brothers and step-sisters can present all the same characteristics of rivalry mentioned above, plus the ripe tendency for more compounding of jealousy and feelings of rejection because of the split loyalties. (She's your mother! He's my father!)

A unique type of rejection often experienced by the child of the original marriage is that which occurs when the newly married parent actually has another child. A child in such a situation is terribly threatened, a.) when the parent with whom he lives (usually the mother) remarries and has a child, or b.) when the absent parent (usually the father) remarries and then has another child.

There are at least three possible categories of step-families, each of which can compound the hurt of the child which resulted from the destruction of the original family unit:

- father or mother dies; surviving parent marries and has additional offspring.
- mother after the divorce remarries and has offspring. Most frequently children remain with the mother, and therefore, the new baby is born into the household. Fortunately, this allows a pre-birth period of adjustment or mental preparation during the pregnancy for the child to accept the fact of the coming addition.
- when the absent father, who may be in varying degrees of absenteeism or invisibility to the child, begins a new family. It is often more of a shock to the child since he hasn't been around the expectant mother, who may be somewhat of a stranger to him and may even be perceived as an enemy by the child.

Thus the new baby is perceived by the child as a rival and as competition for the little remaining time the father has for his children. It definitely poses a threat to whatever remains of the son-father or daughter-father relationship which has already

come under great strain because of the absence of the father. Deep hurts can result and jealousy often enters.

- even deeper hurts are prone to occur if the new stepchild is conceived illegitimately. Shame, embarrassment and other hurts are added to the ones normally incurred.

Another facet of sibling-rivalry which fortunately is less common, but is occasionally uncovered, is that of sibling hatred. One child literally hates his brother or sister. Usually this is found in cases where the older child resents the appearance upon the scene of a new addition who threatens his or her role as either the baby or the “prince” or “princess” of the family. The hatred can be very real and may last into adulthood. We have encountered extreme cases in which the older sibling has either assisted or stood silently by while the

younger has attempted suicide. The only solution for this category of problem is deliverance.

4.
GATE OF CHILDHOOD TRAUMA

Traumatic experiences in early life, beginning as early as the womb but occurring any time within the vulnerable period of childhood, can provide the door for the opportunistic Enemy to gain entry.

The child or older individual can receive a wound in the realm of his soul by being:

- the victim of a wrongful, harmful action of someone else, either intentional, or unintentional,
- the victim of harm caused by his own action of sinning, either a conscious willful sin or a sin of ignorance,
- the victim of unpleasant, or cruel circumstances beyond his control.

TRAUMA AT BIRTH

The child's need for deliverance may be the result of accidents and associated trauma connected with the birth process, causing impairment or crippling, accidents removing his parents from the scene, as by death in an auto accident, or other such unfortunate occurrences.

These circumstances are in no way related to the sin of the individual child nor the parents of the child. Such tragedies do occur irrespective of the merit of the individuals and are not to be interpreted as punishment, as Scripture clearly teaches:

> "And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?"
>
> Luke 13:2–4

> "And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?
>
> Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him."
>
> John 9:1–3

Thus, we observe in the words of the Master Himself, that accidents do occur without the victim having brought the tragedy upon himself by sinning. Such tragedies should serve as a motivation to all to get right with God, and to be prepared to seek the Lord. Jesus healed every person who came to Him seeking deliverance or healing. He turned no one away, either because of the quantity or quality of their sins. None had sinned too greatly to be forgiven or to be ministered to.

These truths are especially important as they are faith-building and offer encouragement to those of us seeking either deliverance or healing. In particular, we do not have to merit the

blessing of the Lord's ministry, nor do we have to attain sinless perfection in order to be eligible for it.

Case: A Tormented Baby

Elise, a good friend of the family, told us several years after her children were born that she was blessed to have had an easy first baby, and therefore had a standard by which to measure normal feeding and sleeping schedules. Their second child was not as pliable. While the birth of the second child had been easy, the first week after her birth was one of constant turmoil. The baby did not sleep well nor long. Usually doctors blame this on the stay in the hospital; the baby has to get his days and nights straight. But this child had been born at home. They were beginning to assume that the baby might have colic and pursue solutions for that condition; however, they realized that the baby awoke at irregular times and not within hours of eating. Instead, the child would wake within minutes of the parents' bedtime. For instance, the child would wake one night as they were about to retire at eight o'clock, and another night as they were about retire at eleven o'clock. They began to feel manipulated.

After assuring themselves that their baby was not suffering physically, they determined to treat the problem as a spiritual one. The baby had been born with her eyes and eyelids very bruised. They had already prayed for healing, but realized that the fretting might be an indication of spirits that had entered in the trauma of the birth process, as indicated by the bruises.

Elise and her husband determined to pray for their child's deliverance, beginning with the spirit of trauma, every time she awoke prematurely or with painful cries. They did not have long to wait. Every night for five nights they spent fifteen or twenty minutes praying quietly over her. The bruises began disappearing by the morning following their first prayer session, and the baby slept soundly from then on. She became a baby as easy to manage as her older sister had been. Elise told me that she had no doubt that her second child was spared from being a difficult child who would not sleep through the night for months to come. She also felt that some of Satan's future plans for that child were "nipped in the bud" through their prayers.

All this, I realize, is pretty heavy teaching in light of what we have all been led to believe about babies and their schedules, and about children and their moods. However, she is convinced, and I have to agree with her logic, that when a child or infant manifests undue or constant fretting,

unhappiness, and irregular schedules, it is at least possible that the child may be exercising trauma or a desire to manipulate the parents.

The following account sheds more light on this, and first appeared in the book *Power for Deliverance*.[1] The story is illustrative of how early a spirit can gain a foothold in a life, how an innocent infant can become a victim, and how long its effect can remain.

Case: Deliverance for Sally from "IT"

Sally, a young nurse from our fellowship, phoned one day to ask if my wife and I would pray with her.

"I know that I need further deliverance. I don't have any idea what it is I'm up against this time, but I'm sure it isn't rejection because we've already dealt with that and I really believe that it is gone. This is something that is similar to rejection," she said thoughtfully.

"I know that I'm saved and that the Lord loves me, and that I've been baptized in the Spirit and walking with Him for over five years, but there is still something tormenting me."

I reflected upon the previous ministry with Sally. She had been adopted when only a few days old by an older couple who had lovingly raised her. Having been raised in a home as an only child by older parents and knowing that she had been adopted, Sally had battled rejection and abandonment problems. She had been delivered of both spirits about six months earlier and had also forgiven her birth-mother for abandoning her.

"It's embarrassing to talk about, but I'm sure most girls, or women, think of themselves as female; as a 'she' or a 'her.' For some reason, I always think of myself as an 'it.' I really don't understand why, but that's always been the way that I've thought of myself. I'm almost thirty years old, and all the dates I've had in my life you could count on one hand. I'm not upset about it because I've had no desire to date either."

I recalled that we had always known Sally to be a friendly, outgoing, loving, patient, and compassionate Christian. We had observed that although she was very pleasant and people genuinely liked her, she did not date. In spite of the fact that she had a great personality, Sally seemed to have no desire to date and did not seem, upon reflection, to be particularly feminine. She always dressed neatly but not in a very feminine way, almost like a tomboy, usually wearing a typical pantsuit and her hair close-cropped.

This seemed to be abnormal, and unnatural and therefore

probably demonic. However, being totally in the dark as to what we were up against, I suggested that we pray and ask God to intervene. We prayed a simple prayer, something to this effect: "Lord Jesus, we acknowledge that You are the Deliverer. It is Your ministry and we know that You know all about Sally's problems and You want her whole even more than we do. In Your name we command this thing tormenting her to identify itself and to come out of her…"

Then we waited.

Sally began to shake and shiver. It was evident to us that the Lord was doing something and that she was apparently seeing something. Therefore we decided to let the Lord finish His sovereign ministry to her.

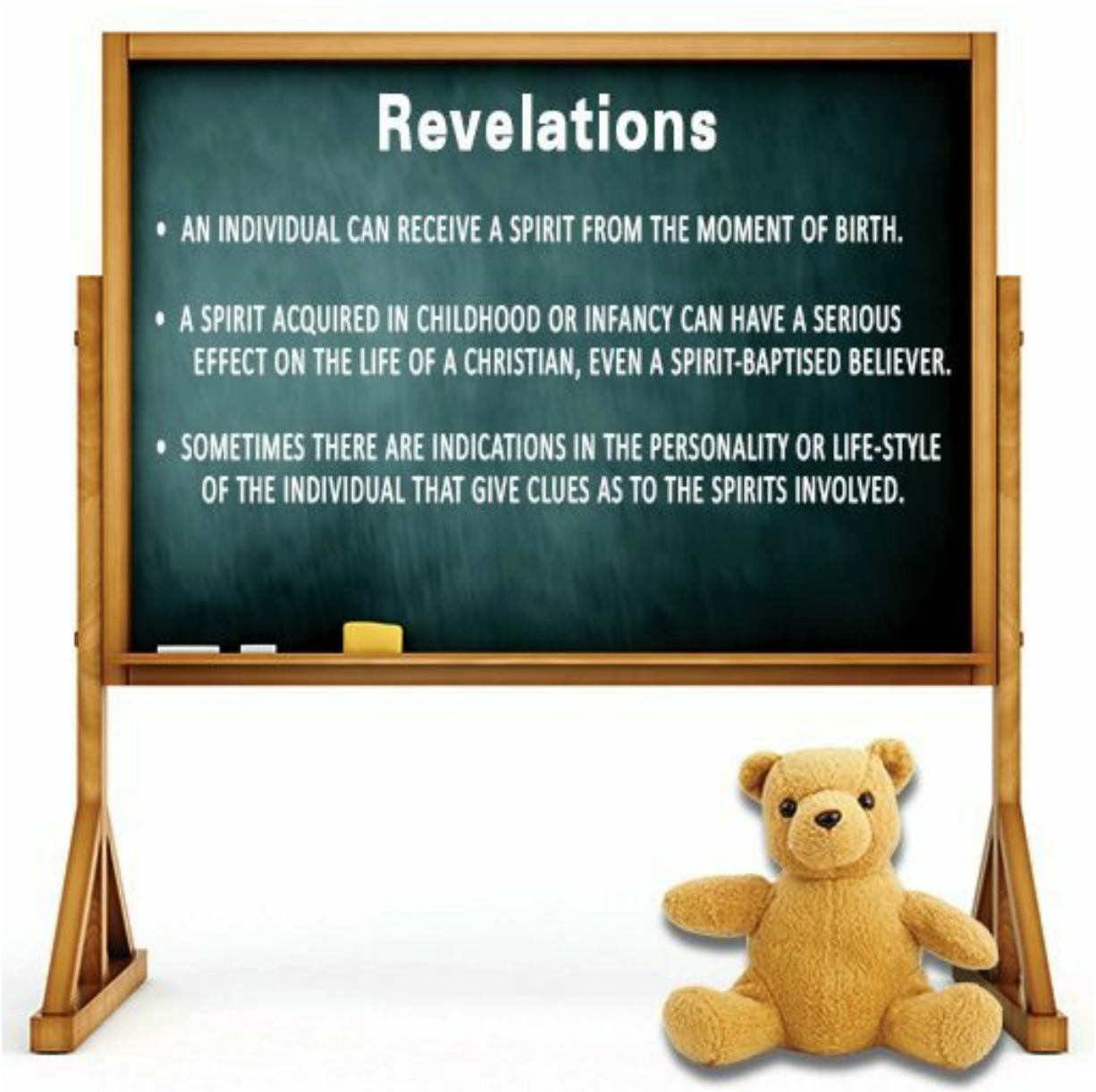
A few minutes later she looked up, her eyes wet with tears, and said, "Wow! You won't believe what the Lord just showed me. I was in a large white room and I began to be able to see details. You know I'm a nurse, so I instantly recognized the scene as a hospital delivery room. I could see the clock on the wall. I could see the delivery room staff milling around. I could hear everything they said. I knew everything going on in that room. It was amazing to me, and then I noticed that there was a woman on the table who had obviously just given birth."

Sally paused briefly for a breath and continued her description of what she'd seen. "And, suddenly, I felt myself being carried from the corner where I was, out toward the

center of the room, and I realized with a start that I was the new-born baby! The nurse carrying me attempted to hand me to the new mother. She took one look at me with a sneer on her face, put up a hand to stop the nurse and snarled, 'Get IT out of here!'"

She sighed deeply and we all then realized that the curse of being an "it" had, in essence, been laid upon her from the moment of her birth. As a result of her being unwanted by her mother and put up for adoption, she had not only picked up the spirit of rejection and the spirit of abandonment from which she had previously been delivered, but also this unusual and peculiar spirit which had caused her to think of herself as an "it." We then prayed again with her, breaking the curse of being an "it" and casting out the spirit which made her think of herself as "it." This peculiar spirit was no doubt a member of the *self-rejection* family or grouping of spirits.

After she was delivered, Sally asked that we pray with her that she might be able to start dating, "preferably a Spirit-filled man." Within a week she was back to say "You won't believe this. I can scarcely believe it, myself, but the Lord has answered that prayer. Would you believe, I have been dating a Spirit-filled man, and he has asked me to marry him!" As it turned out, Sally didn't marry him, but it was a bold move in a new direction for her, and it blessed us all to see the how far "beyond our ability to think or ask" the Lord could do.


Revelations
• AN INDIVIDUAL CAN RECEIVE A SPIRIT FROM THE MOMENT OF BIRTH.
• A SPIRIT ACQUIRED IN CHILDHOOD OR INFANCY CAN HAVE A SERIOUS EFFECT ON THE LIFE OF A CHRISTIAN, EVEN A SPIRIT-BAPTISED BELIEVER.
• SOMETIMES THERE ARE INDICATIONS IN THE PERSONALITY OR LIFE-STYLE OF THE INDIVIDUAL THAT GIVE CLUES AS TO THE SPIRITS INVOLVED.

TRAUMA FROM THE WOMB

Sally's story is an example of how early in the life of an infant problems can enter, from the very moment of birth. To go a step further, in certain cases a spirit or spirits can gain entry even before birth. This is a difficult concept, and seems totally unfair to us. Before looking at two ways in which it can happen, let us first consider a Scriptural example. The Bible records that John the Baptist, whose age was birth minus three months and who was thus in the womb of his mother, was filled with the Holy Spirit. If a child in the womb has the capacity to receive the Holy Spirit, then it is certainly logical that a child in the womb has the capacity to receive an evil spirit.

There are two main routes by which an evil spirit can gain entry to a fetus. First, and most common, is the root of inheritance. Second, is through trauma or fear experienced by the mother. The second could be termed to be inherited, although we normally consider inheritance to include only those conditions overtly manifested in the mother, father or ancestors. However, from a spiritual standpoint, the seeds or roots that give legal right of entry to a demon may have been planted in the womb, or even a generation or several generations earlier.

The concept of a child being demonized is particularly offensive to us, because it is especially unfair for an innocent, defenseless child to be vulnerable to demonic invasion.

However, it is unfortunately in line with the character of Satan, an opportunistic enemy, to mount an attack upon the weakest and most defenseless victims.

In many cases, the demonic attack on an infant's personality or wellbeing is not based on the actions of parents. However, if we consider the extreme cases where neglect is involved, such as in light of the situation of drug-addicted parents, it becomes more understandable how infants can be targeted. Drug-addicted parents give birth to drug-addicted babies. This is not unfair upon the part of God; it is simply an outworking of the law of cause and effect. Similarly, the prospective parent who goes to a séance while pregnant, can be exposing the as yet unborn child to Satanic influences and contagion. This can hold true even for a child not yet conceived.

There is another possible explanation for a child having a demonic problem, and that is the outworking of a curse. If a great-grandmother, for example, practiced witchcraft, we may see the results of her sin of being a "hater of God" manifested in her offspring to the fourth generation (EXODUS 20:5).

TRAUMA IN EARLY CHILDHOOD

Many (probably most) spirits enter individuals as infants or children, and of course adults can acquire demonic issues later in life. Children, I believe, are the most vulnerable, even than infants, because their consciousness is developing along with their minds, wills and their awareness of right and wrong.

The young child is vulnerable to many fears because he does not yet have the natural defensive weapon of a fully developed mind, the means by which an older individual may rationally defend himself. A child, for instance, who is told that the bogeyman will "get him" may pick up a fear because he is unaware that there is no such person, and that the person who mentioned the bogeyman was only joking.

An incident that occurred when I was about twelve illustrates this truth. My parents were taking my five-year-old brother, his good friend, my sister and me on an afternoon outing to visit a commercially developed cave. The five year old friend of my brother, leaned over the front seat and asked, "Where are we going?"

My Dad, who loved to tease and knowing we had not been outside of the Midwest much, said "Well, we're going to Mexico."

My family all laughed, thinking it was a great joke. But we noticed a few moments later that the guest was sobbing quietly

in the back seat with tears running down his cheeks. In spite of a good time at the caverns, and an atoning treat of ice cream cones, our guest didn't really relax until we returned him to his parents.

Even totally innocent teasing, or joking, can cause problems for children who, because of their immaturity, have difficulty distinguishing between reality and unreality, truth and fiction. Thus, parents should be careful of joking or teasing with their children, and make sure that the child knows what is a joke. When fishing with your children, a simple joshing statement such as, "Be good (an unspecific, impossible goal) or I'll use you for bait," could cause harm if the child believes you mean it. For more information, refer to the "Teasing" section under GATES OF ABUSE.

TRAUMA THROUGH ENCOUNTERS WITH DEATH

It is very difficult for a child to grasp the concept of, or to cope with the realities of, death. This is especially true when it involves a loved one.

Case: Death of a Parent

We encountered a doorway involving a variation of the fear of death in our own family. I was a terminal cancer patient in 1970 when my oldest son, Kevin, was about three and a half. I was hospitalized for several months, prior to being healed sovereignly by the Lord. He visited me at the hospital before I came home, and was very loving and affectionate. The day I returned home, he gave me a good hug, a "big love," and said "Hi Dad, sure glad you're home. Glad to see you," and went out to play.

We thought my younger son, Steve, at one-and-a-half, hadn't really been old enough to grasp any of the gravity of the situation. When I returned home, however, he crawled up into my lap. He put his arms around my neck, and hung on for all he was worth for at least forty-five minutes, which a returning father didn't mind at all. However, it did show us that

my illness and absence from the home had made a far greater impression on his little mind or spirit than we had imagined.

We made the assumption that Kevin had taken it in stride. However, when he was about eleven, we noticed a change in his personality. All of a sudden, he was no longer able to receive affection from me. He would get very giddy and silly when I was around him. I first noticed it manifesting one night when I went into the boys' bedroom to say prayers with them. He wouldn't let me kiss him goodnight.

He could receive affection from his mother and other relatives. He was loving toward me at other times, but particularly at night, when I prayed with him and tried to kiss him before bed, he was not able to receive it.

It was certainly peculiar and we realized that this was symptomatic of something deeper, although we weren't sure just what. Since we weren't able to get a handle on it or to resolve it any other way, we decided to try a rather natural technique of having me simply spend extra time alone with him. I set aside a half hour every evening to spend just with him playing ping-pong, cards, or whatever he wanted to do. I just wanted to have some quality time with him.

After about two or three months, one night when I went in to say prayers with him, he prayed a prayer that caused my jaw to drop, tears to fill my eyes, and a light of understanding to dawn. His prayer went something like this, "Dear Jesus, thank

you for not letting my Daddy die."

Here, once again, our assumptions had been incorrect. There had been a far deeper wound to his spirit due to my absence and illness than we had imagined. Because of this wound to his spirit, a fear had entered. It was an unspeakable fear, so deep and so great that he had been unable to face it or to articulate it. It was the fear that he would lose his father through death. After he prayed that short prayer that night, he was set free from this lingering torment. From that time on he was able to both receive and give normal, healthy affection toward me. The power of love and trust had broken through the barrier of fear, and allowed God's light to bear upon this area of darkness; and it had brought deliverance.

Case: Kathy & The Death of a Relative

Kathy, a beautiful young girl came to visit me one afternoon and said, "My problem is kind of strange. I have dated very few times in my life, although I am 27. I get so nervous; I can actually get physically sick before I go on a date." She continued, "I agree to go out with someone, and then I hate the thought of going and even become physically

ill." She concluded, "I don't think that's natural."

I agreed, it did not seem natural. She had at one point even attempted suicide because she felt so abnormal. Her sisters had all dated normally, and were in fact all married, as was her brother. Her sisters and brother were aware of her having dates, and lovingly, as siblings often do, urged her to date which added to the pressure she already felt.

Kathy was a very attractive young woman, well dressed, intelligent, with a nice smile. There was absolutely nothing in her appearance, mannerisms, or personality that would indicate any kind of a problem. I mentioned that to her, and we began to dig for the root that made her so unwilling, or incapable of dating. She had prefaced our conversation by saying, "I do want to get married: I want to have a normal life. My goal is to be married and have children, but I just absolutely panic at the thought of a date."

We spent half an hour trying to find any kind of a problem she'd had in her past where someone might have rejected her, or where there might have been a molestation in childhood, or a time when she had been mistreated or ill-treated in some way by a member of the opposite sex. No one in her family had even had a divorce. We were coming up with a big zero in our search for a root. The only conclusion that came out was that she was shy around men and that included feelings of embarrassment. But she didn't have any problem at all being around men whom

she did not consider a potential date.

"I get along fine with all the men at work," she noted.

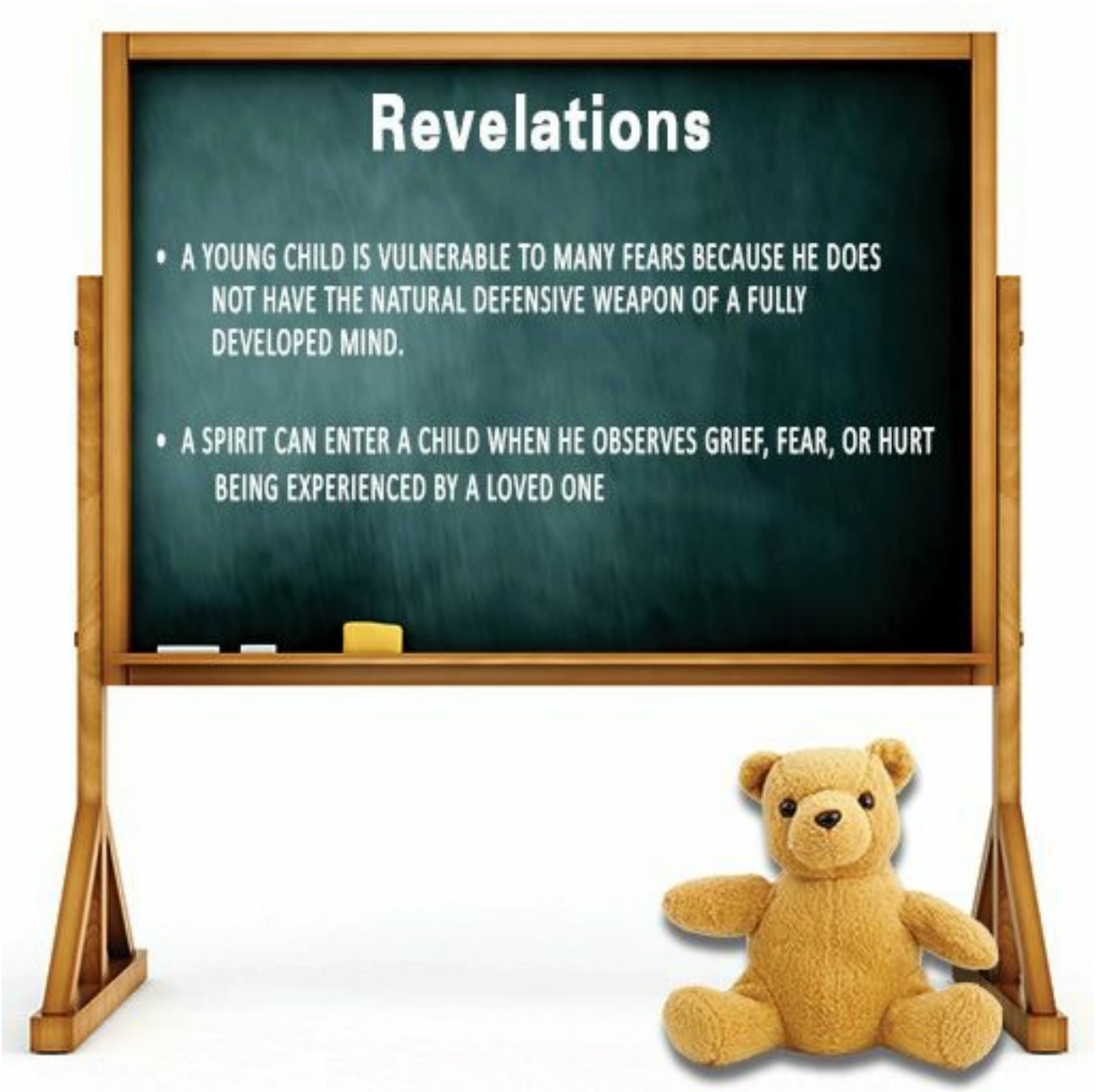
We finally zeroed in on one problem, a fear of broken relationships, yet that didn't seem to make any sense based on her history. She couldn't explain it. Her parents were happily married; her relatives were all happily married.

But suddenly she said, "Well something came to my mind as we've been talking. I don't understand what it has to do with any of this. But," she said, "I remember when I was a child of five or six, my aunt came to our house and told my mother about the death of her brother, my uncle, who had been killed in the war." Tears came into her eyes. It was obvious that Kathy had been deeply hurt and that a fear of some kind had entered at this point in her childhood related to the death of this relative.

I asked if she had known him fairly well, and she said "Yes, although I was too young to have identified him as anything other than an uncle." Apparently, the fear of losing a loved one, the fear of the loss of someone whom she loved in a quick and brutal way such as in war, had been the root of this fear. She had been frightened by observing the obvious hurt that her mother had experienced.

It can be an extremely traumatic experience for children to witness the shock, pain, and hurt of a relative learning of the

death of a loved one. I recall, as a child myself, that the only time I ever saw my father cry, or tears fill his eyes, was when he learned of the death of his mother. I was probably about eleven at the time, and it made a deep impression on me, because it was the only time I'd ever seen him cry. I remember trying to comfort him, feeling a little stupid afterwards about what I'd said, but the only comfort I could offer him from my limited experience was to tell him I'd felt the same way the year before when my dog had been hit by a car and killed.


Revelations
• A YOUNG CHILD IS VULNERABLE TO MANY FEARS BECAUSE HE DOES NOT HAVE THE NATURAL DEFENSIVE WEAPON OF A FULLY DEVELOPED MIND.
• A SPIRIT CAN ENTER A CHILD WHEN HE OBSERVES GRIEF, FEAR, OR HURT BEING EXPERIENCED BY A LOVED ONE

As a child, I was unable to fully grasp the gravity of death but somehow the weight of this experience lingered inside me into my adult life.

Case: Maisie & The Fear of Death

Maisie, a young mother, came seeking deliverance after reading *Power for Deliverance*. Her story was unique in that it contained more spirits of fear related to death than I had encountered before, or perhaps ever since. The fear of death was extremely real to Maisie; she slept at night with the light on and her head under the covers, because she was sure she'd die before morning. She had also had a dream after she had called to make the appointment to come for deliverance, in which several spirits were revealed to her.

Maisie had actually accumulated a dozen different spirits of the fear of death which had entered her as a result of:

1. Rejection by her father before birth. He didn't want another child, and tried to talk her mother into having an abortion. This certainly explained the first spirit of the fear of death.

2. Her mother became so depressed by his attitude that she seriously contemplated suicide, a spirit that was passed on to Maisie.

3. Maisie was born prematurely. The doctor mistakenly gave her mother an injection of a labor inducing drug, and she nearly died shortly after birth.

4. Her father divorced her mother when she was about three, and a fear of abandonment entered.

5. The death of her care-provider, an aunt who had taken her in while her mother worked to provide income. The aunt died when Maisie was five and yet another fear of death entered.

6. The fear of dying while exerting herself. Her grandmother had died of a heart attack, and now Maisie feared exercise in all forms. This fear effectively prevented her taking off the weight gained in having her four children, and added strain on her own marriage.

7. A fear of bleeding to death. This fear of hemorrhaging entered her when her menstrual cycle started without her having had any preparation or explanation whatsoever.

8. A fear of the death of a parent. This spirit was similar to the fear of abandonment, but had entered her when she was a teenager or young adult and was even more of a fear of being left alone.

9. Fear related to committing fornication for the first time. Another fear of death entered, a form of a fear of punishment, and she became short of breath.

10. A fear of terminal illness was also present. She had a gland that was swollen in her neck and she had became convinced that she had cancer and feared dying of that disease.

11. Fear of other physical ailments. She developed a condition diagnosed as asthma, which led her to believe she was again terminally ill. And finally,

12. She began having anxiety attacks each time that she became short of breath. Dizziness resulted with the enemy assuring her she was going to die.

Maisie had the longest chain of fear of death spirits I recall ever encountering. We should also note that several of Maisie's spirits are fairly common sources for demonic entry to a child: premature birth and birth trauma, death of a loved one (in addition to a parent, this can include a care-provider, a brother, a sister, or other close relative), guilt over own sin, and fears related to physical ailments or treatments received.

In addition to fear there can be an opposite yet companion spirit of rebellion. A person who is rejected or abandoned in childhood may react by accepting rejection as a norm in life. In essence he or she is saying, “What is wrong with me that caused them to abandon or reject me?” Or, he or she may react with rebellion and extroverted behavior, stating by actions, “Who do they think they are to reject me? How dare they!”

TRAUMA DURING PUBERTY

Trauma can also occur during puberty, as the following case illustrates.

Case: Glenda's Story

Glenda's problems stemmed from accidents and trauma. She came for ministry as an adult, with several teenaged children of her own. Glenda began by saying, "I need deliverance. I've read the books you recommended, and have brought a list of the spirits from which I feel I need deliverance."

We dealt with each spirit in turn, naming it, and commanding it to leave. Claustrophobia, was on her list and she said bluntly, "I don't know why I have it; to my knowledge I've never been confined in a tight place or anything similar, but I really am claustrophobic. Any room without windows or even an elevator bothers me."

I mentally observed with regret that we had no window in our prayer room, and then continued seeking to find a clue as to how the spirit had entered. She could offer no help at all. However as we began to pray, she suddenly exclaimed, "Oh, my gosh! I just saw myself locked in a small, dark closet under our basement stairs, in the house where I lived as a child. I

panicked. I was crying and screaming, begging my sister to let me out. But she wouldn't."

Glenda paused, wiped away the tears and continued, "I guess that was how it entered."

It is very helpful when the Lord enables the person to recall, or they themselves remember, the incident which allowed the spirit to enter. Light is brought to bear upon the work of darkness, dispelling it. As John states in the first chapter of his gospel, Light (Jesus) overcomes the darkness. Darkness cannot continue to exist in the presence of the Light. We simply cast out this spirit in agreement and continued through her list.

Glenda had very little manifestation, other than the tears with claustrophobia, until we got to the end of her list of problems and she said, "There is one 'insignificant thing,' which I added just as an afterthought at the end of my list; that's a fear of blood."

She could again in no way account for her fear of blood. As I continued commanding the spirit of the fear of blood to manifest itself, to give its full name, and to reveal how it entered, Glenda suddenly shuddered and then blushed. "This seems so strange, and it's embarrassing, but I think the Lord just showed me a clue as to how it entered. I saw myself as a little girl of about eleven and a half, or twelve, lying in the old brass bed I slept in as a child. I was hanging onto the brass

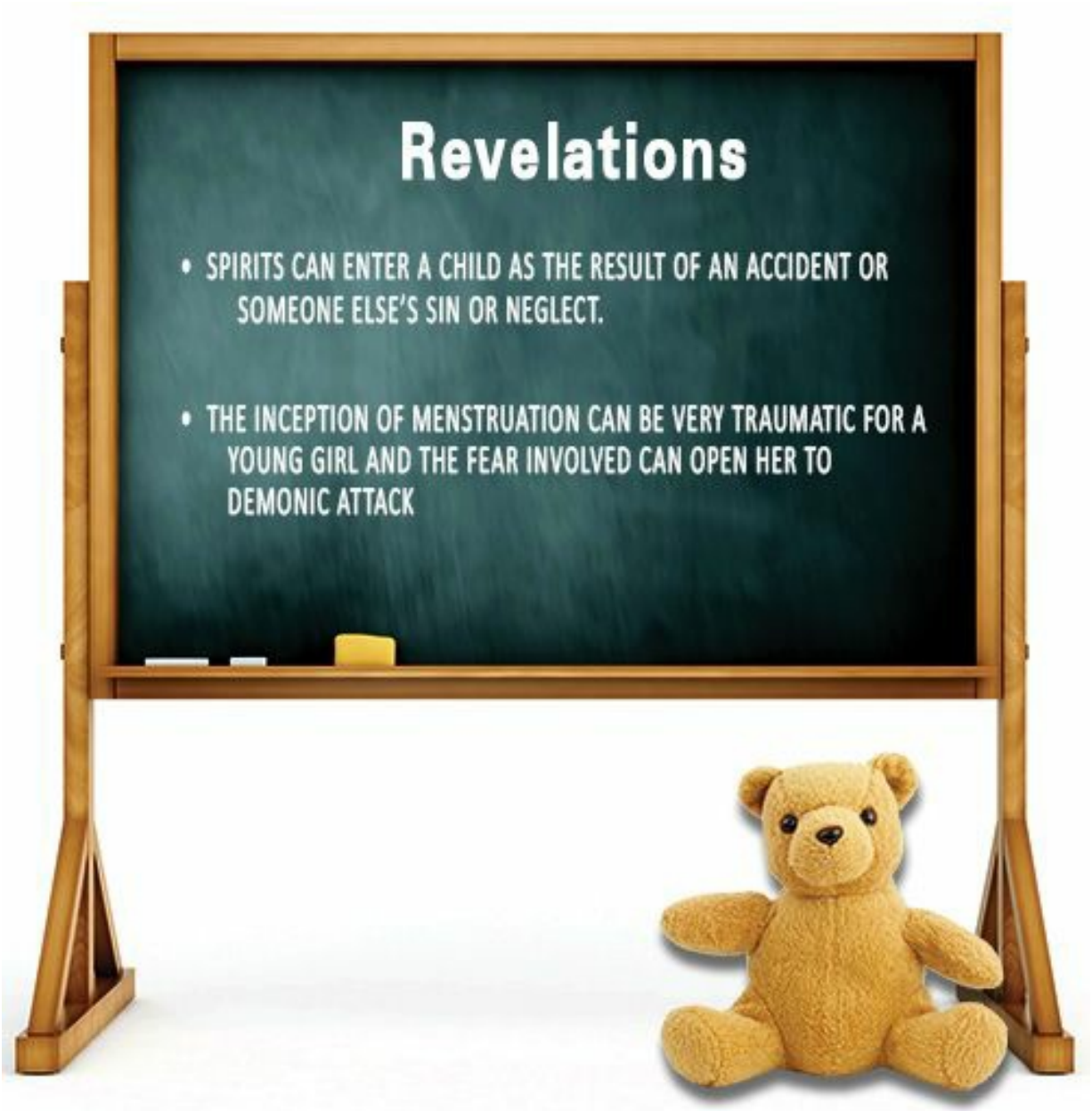
rails on the headboard, and crying violently. I was afraid that I was dying."

Curious, I asked, "Why did you think you were dying?"

"Because my menstrual period had just started; and I thought I was hemorrhaging and was going to bleed to death! No one had ever explained anything to me. My mother didn't have a very good relationship with any of her kids, and probably didn't feel comfortable about discussing periods. She probably just figured nature would take its course."

We then, in agreement, cast out the spirit of the fear of blood and its root fear of bleeding to death, both of which entered at the inception of her menstrual cycle. Glenda later reported being totally free of this long-time fear.

The examples considered thus far, represent involuntary acquisition of demonic spirits, situations where the will of the child was not involved and where there was an absence of guilt or culpability on the part of the child. These particular spirits have entered the child as the result of an accident or someone else's sin or neglect.


Revelations
• SPIRITS CAN ENTER A CHILD AS THE RESULT OF AN ACCIDENT OR SOMEONE ELSE'S SIN OR NEGLECT.
• THE INCEPTION OF MENSTRUATION CAN BE VERY TRAUMATIC FOR A YOUNG GIRL AND THE FEAR INVOLVED CAN OPEN HER TO DEMONIC ATTACK

There are also ways that a child can voluntarily become vulnerable to a spirit, primarily as the result of his own sin or willful disobedience. Willful disobedience would include behavior which we would not normally consider sin, such as disobeying parents or others with some form of authority over the child such as relatives, adults, school officials, or law enforcement personnel. These various agents of discipline or authority offer limits to the child's behavior against which he may choose to rebel. Since the child may not be old enough to know or understand God's law, these other individuals stand in the role of highest authority in his life. As such, they offer the child the opportunity to either obey and enjoy the peaceable fruits of obedience, or to rebel and bear the consequences or penalties of disobedience. Satan is, however, the ultimate rewarder of disobedience.

TRAUMA AT SCHOOL

The school-aged child can have numerous insecurities: fear of tests, fear of giving reports, fear of a new school, fear of new teachers, fear of new classmates, as well as a general fear of not getting along with others. Each of these, if discerned, should be confronted, and explained to him as being normal. If the child is not freed from these fears through explaining, discussing and prayer, then the appropriate spirits should be cast out.

The teacher, who labels a student as slow, ineducable, or unable to grasp a specific subject such as math, may affect the child in more ways than one, and possibly for the rest of his life. If the school system accepts her evaluation, it is a matter of record — whether true or not. Furthermore, if she tells the student that he "will never grasp math" she is imposing her conclusion on the child and he has no reason not to believe her. Thus, he lives with a stigma or self-doubt in this area and may, for instance, choose courses throughout his schooling to avoid math. In essence, the teacher's statement becomes a self-fulfilling prophecy. Similarly the child who is always placed in advanced classes, and due to grading on the curve is never able to make good grades, may erroneously believe himself to be a poor achiever.

TRAUMA AS REVEALED IN DREAMS

If a child frequently dreams that he has lost a parent (or both parents), that he is lost and cannot find his parents, or that he is left alone, then he is probably experiencing demonic activity. When a child has a bad dream, the parent should pray with him for protection against any fears that may be attempting to torment or enter him. If there is a particular recurrent fear in his dreams, then the parent should attempt to analyze it for its source. If, for example, the child is repeatedly dreaming about being beaten up on the way to school, talk with him and try to determine if there is a basis in fact for the fear. It may be that an actual bully has been threatening him. A parent should not pass off those dreams and fears as unreal, but make himself an ally with his child and teach him to confront the fears.

Some psychologists consider dreams to be doorways into the unconscious mind. Considering the vulnerability of children, bad dreams, nightmares, or even occult dreams can be manifestations of the presence of demons — or indications that they are attempting to gain entry.

A good friend and fellow deliverance minister once asked for deliverance for himself. He said, “I know seems kind of silly. But it’s a real, tormenting type of fear that hits me frequently in nightmares. I see a monster-type of figure and the closest way I can describe it would be to say it looks like one of the drawings

you occasionally see today of the abominable snowman. I began seeing this thing in my dreams when I was in grade school."

We didn't know, nor did he recall how the "thing" had entered, so we simply agreed and cast it out by its characteristics. "You, spirit that manifests as an abominable snowman figure, come out of him in Jesus' name." Several years later, he happened to share this experience with a good friend, a police officer, who responded, "That's the exact same thing, I've had."

Such monster-type creatures which inhabit our nightmares or make frequent appearances in them, commonly enter as a result of our having seen pictures, movies or read stories about similar creatures. Recently, I received a phone call from a man who wanted to be delivered of a "sea monster" creature that had been tormenting him in his dreams. He explained, "I know I picked this thing up when I saw a monster movie as a kid." Because he already knew the source of his problem, we simply prayed for his deliverance over the phone.

Logical or illogical fears are often common ways that demons can enter in childhood. A fear of falling, for example, or a fear of being pushed off a ledge, can be very logical. If someone had teased you by threatening to push you off a ledge or from a high place, you could have received through this traumatic experience a fear of heights or a fear of falling. Or,

someone dunking you or threatening to drown you can give entry for the fear of drowning, fear of water, fear of suffocation, or a related fear of death.

5.
GATE OF ABUSE

The parent who abuses his child physically, verbally, or sexually leaves the child with a gaping wound in his soul — a crack in his personality — and it remains festering until it receives God's prescribed remedy. Try as he might, the child cannot rid himself of the feelings of hurt, grief or pain. It may take years before the child victim comes to the point of being able to distinguish abnormal and abusive behavior. It could take years before the victim is willing to face their past, forgive their abuser and receive deliverance.

I was approached by the grandparents of two children who were being abused by their drug-addicted parents. Since a court date had been set, I asked a good friend, who is a social worker in the City of St. Louis, if she could help us get the children into protective custody. I gave her the names of the boy and girl, and I was shocked when she replied, "I'll need

more information such as dates of birth, parents' full names and mother's maiden name."

"Why do you need all that information to find an abused four year old boy and a three year old girl whose names I have already given you?" I asked.

She replied, "I have five pages of that same last name. We have over ten thousand active cases of child abuse in the City of St. Louis."

I reeled mentally at that figure, considering that the City of St. Louis has a population of only about 406,000, and that doesn't include St. Louis County, which has a population more than four times as great, or the greater metropolitan area which includes more than six times as many individuals.

The social worker continued, "It has gotten so bad that I no longer ask if drugs are involved in child abuse cases, I just ask them which drugs they're doing."

Drugs do play a large part in child abuse, but so does the problem of abortion and the attitude of our nation toward it. When a woman (and/or birth father) makes the decision to murder her child, the Scripture says "Her eye is evil [and heart hardened] ... toward her young one that cometh out from between her feet, and toward her children which she shall bear" (DEUT. 28:56–57). That attitude described in Deuteronomy, one of murderous hate (actually a spirit), often remains and will affect

her relationship with subsequent children, until it is confronted and cast out.

There are many parallels between literal wounds in our flesh and the spiritual wounds which may occur in our souls. When a wound is fresh, deliverance may not even be required. If ministry is engaged or readily available to the individual soon after he has received the wound, the infection of demons may be avoided. If, for example, the victim forgives the one who has committed the wrong speedily, not allowing "the sun to go down upon his wrath," then he will not give "Satan any place" within himself (EPH. 4:27). This will most likely prevent demonic entry.

If ministry is utilized shortly after the wrong is incurred, the demon has not yet gained a good foothold and is fairly easy to dislodge. It has not had a chance to become deeply entrenched, which is a good argument for ministering deliverance to children, and as soon as possible after the wrong is incurred. If we were raised in Christian homes, our parents who probably never considered demons a reality, practiced a basic form of deliverance upon us when they taught us, and hopefully insisted, that we forgive the people who wronged us.

VERBAL ABUSE

Particularly vicious to a child is verbal abuse. Although it comes forth from the mouth, it reflects an attitude of the heart, and the child senses the hate which motivates the unkind words. It can be as damaging to the soul of a child as physical abuse. The old adage "sticks and stones may break my bones, but words can never hurt me" is a lie. Words hurt far worse than do blows or even bones that are broken, because the bones may heal and be forgotten within a few months or years, but the sting and hurt of unkind words can haunt an individual throughout his lifetime.

The seemingly innocent practice of teasing one another, ridiculing, and name calling in childhood is another form of verbal abuse. As children, we tend to be extremely susceptible to Satan's lies, and often fall prey to either believing or being hurt by unjust labels, or what happens to be just a harmless child's game.

I recall a situation, when I was in the early years of grade school, involving a nice little girl in our class named Carla. Someone, probably a boy who liked her but who didn't know how to express his attraction at that early age, began instead to tease Carla. It was said, and the word soon spread, that she had "cooties." What began as an innocent game of avoiding contact with this girl (e.g. not coming into contact with her, and not being touched by her) soon got out of hand.

The teachers finally had to admonish the class for our cruelty toward the girl. I recall that I felt terrible for being involved in it, even if only to the extent of giving mental assent to the teasing that went on. Although I did not personally call her names, I too fell prey to the game when I noticed a small scar on my wrist, that I didn't recall receiving. It was on the exact spot where Carla had happened to touch my wrist. Even though I recognize today that it is totally foolish, for years I believed, at least partially, that the scar was a result of her having touched me. I always liked Carla and later in college she dated one of my best friends. But to this day, when I see that scar, I think of it as the misnamed "Carla's scar" and recall with remorse the mistreatment she received.

From the vantage point of a mature mind, we find it difficult to conceive that a child could seriously believe something so foolish. But, as we have learned through the deliverance ministry, they can. I would later learn the hard way with one of my own boys.

An unusual fear that I encountered in one of my sons was one that he had apparently picked up in early life. He said he couldn't put his finger on it, and couldn't explain it exactly, but he had a series of nightmares in which he felt he was trapped in a field of pipes. He said the picture he saw in his dreams looked like a big plant, like a gasoline or oil refining plant with huge pipes sticking up. The Lord then revealed to us that it was a

fear that had entered him as a small child.

In fact, we were pointed to a specific time in his life, somewhere around the age of three. He would come into the bathroom in the morning and tickle me, or crack me in the leg to distract me while I was shaving. On one occasion I picked him up and held him over my shoulder, and told him I was going to get even with him. I was going to flush him down the toilet.

I remember vividly being amazed at how he went into an absolute state of panic. He became hysterical when I merely held him over the toilet. I could not believe that he could really think I'd hurt him, and I told him that it was a joke and I did not want to harm him in any way or throw him in the toilet. But the panic was real. I was very sorry to have scared him and asked him to forgive me at the time for scaring him, and for making him think that I was going to flush him down that toilet.

He calmed down, and I thought it was long gone, completely forgotten, until more than nine years after the incident when the nightmares occurred. This fear began to surface, and we then realized what had taken hold of him and was manifesting through his nightmares. There may have been some guilt on his part, realizing that he'd been teasing me too much, or feelings that he had deserved the scare. Perhaps the guilt gave an opening for that spirit of fear. Nonetheless, we were confronted by a tormenting fear that had entered him and that was now manifesting itself almost ten years later. We cast

it out, and there was no further recurrence.

OVER-DISCIPLINE AS ABUSE

> "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."
>
> Eph. 6:4

Children are by nature loving and forgiving, and can accept far more discipline and punishment from parents and other adults than we might expect. There are times, however, when discipline may involve excessive punishment. Many spirits can enter as a result, depending upon the personality of the child. One child may manifest obsessive guilt or inferiority, another hatred and violence.

If your child tells you that he has been abused, or mistreated by an adult, his perception may or may not be accurate. Here are some points to help you discern if unfair or abusive discipline, or treatment, has actually occurred:

1. Be sure of all the facts. Sometimes a child resents discipline from an outsider and exaggerates details of the abuse to "get even." Many times, in error, parents storm into the child's school to confront his teacher, for instance, causing the child to believe that lying and rebellion can get beneficial results for him.

2. Discuss suspected unfair treatment of the child with the other adult: be open to the possibility of your child being at fault.

3. Talk with other parents and see if the problem is a common one.

4. Remove the child from the situation if the abuse or unfair treatment is validly affecting his personality.

Keep in mind that no one can be treated fairly at all times. Our sons have had to endure many unfair situations and had to learn to forgive. Unfortunately we have failed to step in on a couple of occasions and the child has developed real fears as a result. Through ministry we have heard of numerous examples where this policy should be enforced. One example was abuse of a young boy by a cub-scout master who made boys “run a gauntlet” of fist blows for minor infractions of rules. In this case the child should have been (and finally was) removed from the troop.

ABUSE THROUGH SEXUAL EXPERIENCES

The nature and severity of the actions of the demonized individual child increase in intensity and danger with age. For example, a three year old would hardly be apt to be a mass murderer, lacking physical strength and opportunity, although the root spirit can be there in latent form. There are also certain sexual sins and crimes that aren't possible until after puberty. Puberty opens the child to a whole new arena of possibilities for sin.

Demons can enter through bad sexual experience. There was a recent case of a three year old boy who was being regularly sexually molested by his divorced father while on visitation. The mother was unable to get the courts to aid her in her attempts to block the ongoing relationship. News headlines have also recently featured a number of cases in which very small children, both male and female, were raped by drunken fathers. These experiences leave scars, and become gates for demons.

A woman recently came into our retail book store and said she wanted a book that would give her more information about demons. She said that although her church and her denomination do not believe in demons, or that Christians can have them, she knew that demons are real. She explained, "I work for the government and deal with cases of sexually abused children, as a social worker. You can't tell me that

demons aren't real: even in Christian children." She knew from experience, not theology, the reality of demons.

Case: George's Self-Doubt Regarding Sexuality

The deleterious effects of the more obvious and heinous abuse of children in the form of physical or sexual abuse are being recognized today as more and more cases come to light.

Self-doubt in the area of one's sexuality is more easily understood when sin is involved in the root problem, as it was in the case of George. George's problems began with a simple mistake that occurred while he was engaged in a sinful act. He had been in World War II, and on one occasion he and several buddies went to town on leave in search of prostitutes. This finally came to light after several sessions of deliverance. We finally reached his root problem, a fear of being a homosexual. The fear had entered him when, on the trip to town, he alone of the group of men picked up a prostitute who turned out to be a transvestite, or cross-dresser. From that time on, George feared that somehow he had selected that individual either because he was himself homosexual, or there was a tendency toward homosexuality within him.

Innocent incidents also can be utilized by Satan to open a child to fear and guilt. One young boy, while sleeping one night with his father, realized that the father had become erect. The boy thought he had somehow produced or provoked that reaction in his father, and grew up carrying guilt feelings that he was himself homosexual.

We have encountered almost the identical situation with young daughters sleeping near their fathers. Because the fathers became erect in their sleep, Satan was able to lie to the girls causing them to believe they were harlots, or to fear that they were pregnant. Their experience left them with extreme guilt and a fear of men and sex.

Some children are raised under extremely terrible circumstances, in situations that would be difficult for most of us to believe. One young girl, who had been in and out of mental institutions, had been raised by a mother who had turned to prostitution to support herself and her child. One night one of her customers became unruly. A fight ensued, and the customer, a serviceman, was stabbed and killed. The girl was so young, and so traumatized by the blood, the scene, and the screaming that to this day she isn't sure whether she or her mother killed the man. The drunken mother apparently told the police that the daughter had stabbed the customer to prevent the mother from being beaten.

Homosexuality is often forced onto a young person

through a traumatic and unwanted encounter. We have seen that homosexuality is a *spirit* (see case SIX in *Power for Deliverance*). Traumatic encounters with this kind of sexuality at an early age can give credence to Satan's attempts to hook his victims as early as he can, often before they are sufficiently mature to resist. Some can resist homosexuality with love, acceptance and/or Christian family support. This indicates that the end result of becoming homosexual need not automatically occur. Cases of molestation and incest can also be healed with proper Christian love, compassion, understanding and acceptance. Unfortunately, in many if not most cases of sexual abuse or sexual pressure, the problem is compounded by the victim's guilt and shame, which creates a fear of telling anyone. This allows Satan to gain a two-fold advantage: 1.) the problem of the perverted encounter, and 2.) the problem being shrouded in darkness and silence so that no compassion, love, encouragement, counseling or ministry can occur.

Forgiveness for sins is not automatic. It requires a recognition of the sin as sin, and a confession of the sin to Jesus before one can receive His forgiveness. The same is true in cases such as these, where the victim feels guilt and shame for his part in the act even though he may well have been an unwilling victim of the homosexual encounter. The same reticence usually is present in the molestation, rape or incest victim who fails to tell anyone, denying themselves thereby the

comfort, love, acceptance and support from relatives and loved ones. Satan loves to isolate and then condemn, thus denying comfort to his victims while allowing his agents to become entrenched firmly within the personality.

Self-gratification of a sexual nature, or "masturbation," can often occur when a child is exposed to the trauma of pornography and feels something stirring within himself which he may not understand. This is another area where love, compassion, good communication, counseling and deliverance can be of great help. The parent sharing with his child that he can identify with the feelings the child is experiencing greatly helps in opening avenues for communication and loving ministry. This positive communication lets the child know that he is not unusual or odd to have had such feelings as Satan would have him believe. The parent also needs to let the child know that he wants to help the child work through the lust problem and to rid him of the kind of things that make him feel bad about himself.

The depravity of satanic ritualistic murders and sexual practices have contributed to the current rash of child abuse in all forms. The child is left with more than physical scars, he feels totally helpless, that no one really cares for him or about him, that he is worthless, and that there is no one he can trust.

Tragically, in certain areas of our country satanic cult members have attained powerful positions in the legal, justice,

and social systems. As a result protection is afforded to those who engage in these depraved practices and they are released without penalty when caught. In one instance a warlock charged with more than thirty counts of sexual abuse of children was released and acquitted. In the opinion of the medical examiner, who had examined each of the thirty children, the evidence against the man was incontrovertible and yet he went free.

6.
GATE OF "WRONG" GENDER

A common example of the unwanted-child-syndrome is where a child is born that is not the gender that was desired by one or both parents. An example is the mother who wanted a son for her husband, and consequently either hates or blames the daughter for being the wrong sex, or who dresses and treats the girl as if she were a boy. Some wives and husbands feel they need a male heir to somehow reinforce the virility or masculinity of the father. This dissatisfaction, expressed or perhaps only felt, toward the sex of the child causes confusion

within the child as to his or her proper role. Such confusion and frustration can open the door for Satan's deceptions of homosexuality or lesbianism. Sometimes it only takes an off-hand remark such as, "Why couldn't you have been the daughter/son I always wanted," to open the door. Other times it could be a cruel comment such as one which very nearly destroyed one girl's life, "If you'd been the son I wanted to give your father, he'd have come home alive to us from the war."

Case: Cora Left with a Feeling of no Self-Worth

A refined young lady named Cora came to see us with the complaint that she felt she needed deliverance. "Although I am in my thirties and have children of my own, I am not able to deal with some things in my own life," she said sadly as we sat down privately in the parlor of the church in Memphis, where I had been invited to conduct a healing service.

Cora began unfolding her story. "I feel like I don't belong anywhere. I feel like I'm a nothing. I think it all stems from the fact that I felt I could never communicate with my father."

I had known and respected her father, a popular

Pentecostal preacher and pastor, and knew both her parents to be sweet, loving people. Cora's perceptions were, however, somewhat different. She continued. "I was unplanned; I suspect unwanted, I'm not entirely sure. But I don't think I was what they wanted. My father wanted a son, and I think I was a great disappointment to him, being a girl."

"I grew up as a tomboy, trying to excel in sports, in order to win his approval. I also tried to excel academically at school. I was a top student, but nothing seemed sufficient to get the approval of my father. I never felt I had my father's love and full acceptance. I therefore had great difficulty believing in God's love. In addition, my father, who seemed to me to be uncommunicative and aloof, was obviously an authority figure — not just for me but for the other members of the church. And since he was always the one who was up front, the church seemed to be his show. It was him, plus God."

"Our whole family revolved around the authority of 'the system,' the denomination. Not too surprisingly, I became rebellious against him, and the system, and the hypocrisy that I saw within the denomination's structure. My parents were very poor when I was growing up, and I know that I have a fear of poverty. I continually fear failure. I probably have a perfectionist spirit as well. I fear rejection, and I fear hurt, because I was hurt terribly by feeling that my parents didn't really want me. I know also that I have resentment against my father and against God for allowing all these situations to exist

in my life."

Many have been prevented from receiving God's love because of the same kind of problems Cora had. It is truly difficult for an individual to believe that he can have a close relationship with a God he cannot see, when he is unable to have one with an earthly father he can see. Fortunately for Cora, she recognized the source of her problems and confronted them, finding freedom and peace through deliverance.

I would recommend that anytime a candidate for deliverance has experienced any form of rejection relating to his or her sexuality, a deliverance prayer should be offered. Specifically, I would recommend that the closely related spirits of fear of being the wrong sex, fear of being homosexual or lesbian, and the fear of being mentally ill be explored, and if found, cast out.

7.
GATE OF BREAKING FAITH

Wounds can be caused by breaking faith with a child.

"Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."

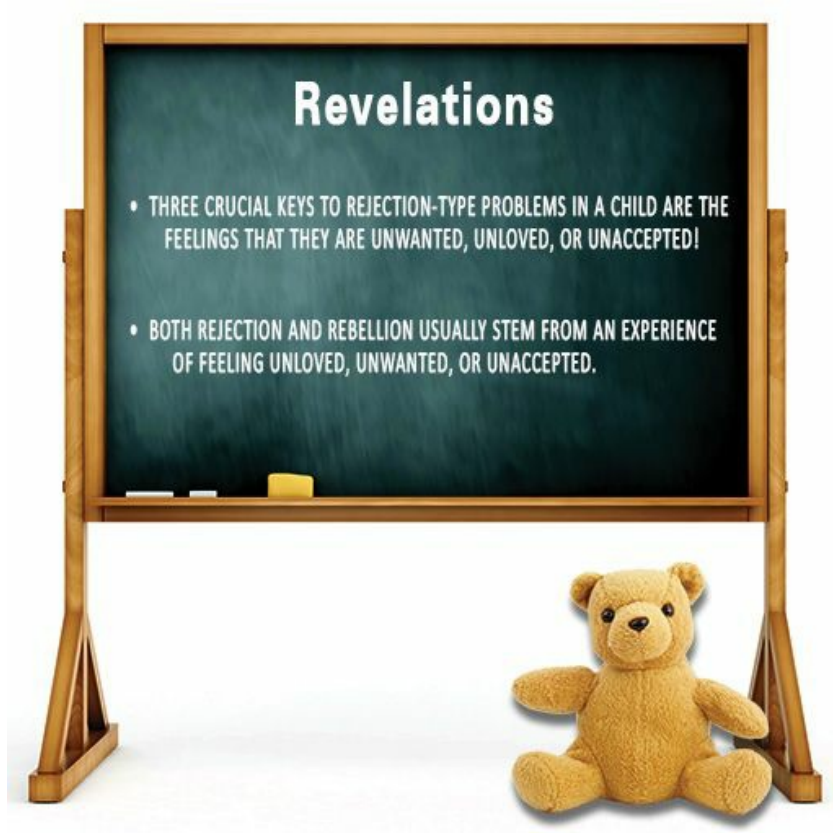
Psa. 41:9

The three most common reasons for spirits to be able to enter a child (or adult for that matter) are:

1. Not receiving love at all, or to the degree, or in the way one expected or desired to receive it.

One expects to receive love, consideration, and fair treatment from loved ones. Both rejection and rebellion usually stem from an experience of feeling unloved, unwanted, or unaccepted. The first murder

resulted from Cain feeling unaccepted, which opened him to jealousy, hatred and murder.



One of the most cruel and subtle form of child abuse is indifference. The parent who does not care about his child, who is not concerned about what the

child does or who does not love the child, has hurt the child deeply even without saying a word.

2. Being betrayed or having one's expectations dashed concerning someone else, especially a parent.

It hurts when you trust someone and that person lets you down. It can be something as simple as canceling a fishing trip, breaking a date, or as traumatic as severing all contact with you and "never speaking to you again." This causes a wound to the spirit of the victim, or more correctly to the soul of the victim.

You let your guard down with family and friends. When one of them wrongs you, breaks faith, breaks a promise to you or a covenant with you (such as the marriage covenant, or the implied covenant between parent and child for the former to love and protect the latter) then a wound occurs. The victim receives a spiritually bleeding, deep internal wound!

3. Losing through death, divorce or some other means a parent or someone very close.

There is terrible grief and fear experienced by a child when a parent dies, or becomes unavailable to him for any number of reasons, such as being absent from him for various reasons, including being in prison, in a sanitarium, or in a hospital.

8.
GATE OF REJECTION BY LOVED ONES

Rejection is a common gate of torment for adults, and often this can stem from childhood.

Case: Melanie (memories from 13 months)

One individual to whom we ministered was aware that she had picked up a spirit of rejection, and subsequently another root spirit of self-hate, at the very early age of thirteen months. When she was scarcely more than a year old, this young woman had suffered a Gran Mal epileptic seizure, and vividly recalls the looks of shock and amazement upon her parents' faces as they pulled away from her in horror. To these two early roots of rejection and self-hate, more than forty additional spirits attached themselves. Melanie was at the brink, being suicidal and barely able to function. She had sought help through counseling, psychology, psychoanalysis and psychiatry, which she described as "external salves" that offered momentary relief but no lasting help. She finally became desperate enough to seek deliverance, and was gloriously set free.

Aside from Sally (see GATE 4), who received a sovereign revelation from God in which she was shown a demonic entry right after birth, Melanie is one of the earliest actual memories that we have encountered. Although it has been noted that most spirits are picked up in childhood, it should also be observed that in regard to born again Christians and especially spirit-filled Christians (95% of our ministry is to Christians who have come for deliverance), most of their demons were acquired before they became Christians. It is comparatively rare for Christians to pick up spirits after they have become Spirit-

filled.

I have, however, seen pastors receive sovereign and striking deliverance from spirits of hurt and rejection suffered at the hands of members of their congregation. The deepest, most cruel wounds are those received in the house of "a friend."

We are most deeply and easily hurt by those whom we love, and by those whom we trust, including fellow members of the body of Christ. We let our spiritual guards down while among them. A heathen can call me a liar, a fool, crazy to believe or trust God as I do, and it doesn't phase me at all because I expect to be rejected by the world. And I have my spiritual guard up against them. But, let a fellow believer merely imply that I'm believing amiss, and it hurts. Why? Because I expect to be loved and accepted by them.

An enemy can call you ugly and it's of no concern. But, if a parent implies you are less than normally attractive, you are crushed. The source can be far more significant than the words actually spoken.

9.
GATE OF VICARIOUS PAIN

A very unusual truth we have discovered is that the individual need not have an experience personally to pick up a spirit. The normal pattern of demonic entry is for a traumatic experience to be experienced by a child, such as a bee sting, and to pick up a spirit of the fear of bees. However, it should be noted that the same entry can sometimes occur vicariously. An individual can hear about, or witness someone else having a bad experience and pick up the fear themselves.

We received an interesting illustration of this truth during a healing service when a woman came desiring relief from a chronic, undiagnosed and severe back pain. We ministered healing to her and after the first prayer, she was able to walk about with less pain. “But,” she said, “I still have one terribly painful spot.” Subsequent prayer did not eliminate the pain, so we asked, “When did this terrible pain first begin?”

Immediately she responded, “I know exactly when it began. I can tell you the very moment. It began while I was talking on the phone with my sister.”

“What were you talking about with her?” We asked in hope of getting a clue to the nature of the spirit involved.

“I had called my sister in the hospital to ask about her operation, and she was telling me about how painful her back surgery had been. Do you think there might be a connection?”

We were amazed at how obvious the answer was. We cast

out the spirit of back pain that had entered her upon hearing of her sister's pain. She was instantly and totally healed, and freed of all pain.

A similar case involved an active, athletic young boy whose older sister was seriously injured when struck by an automobile, which resulted in her losing her left leg. The boy soon after began complaining of back and leg pain and was diagnosed as having rheumatoid arthritis although he was only eight years old. He was brought for prayer and after explaining to him about the possibility of a connection with his sister's injury, we prayed for his healing and bound the spirit of vicarious pain. The pain immediately left him, and the following day he entered and won a youth golf tournament.

10.
GATE OF OVERPROTECTIVENESS

Another doorway for demons to enter has its source in overprotective parents. An overprotective parent is one who is often afraid of losing the love of the child and attempts to compensate by being involved in every aspect of his life. The

child has neither privacy nor the freedom to learn from his own mistakes. The parent hovers over him, usually with a manipulating type of fear, to obtain obedience. Such a child is often insulated from normal social situations. He is frequently overdressed, over-groomed, and otherwise physically restrained. This type of individual grows up to be insecure, unable to relate to others, and very resentful of the overprotective parent. He can acquire spirits of fear, insecurity and resentment. This pattern seems to occur most frequently with a first or an only child.

The parents must examine themselves to see if their protection is in the child's best interest, or if it is self-serving to allay their own fears. The overly protective parent normally will need deliverance from his own fears in order to be able to successfully relate to his child.

We can only suggest that through prayer you might find the boldness to offer a proper protective hedge around your children without demonstrating fear around them and without resorting to manipulation.

11.

GATE OF ABANDONMENT

There is a root of irrational anger that can come from early separation from parents.

Case: Cindy & Early Abandonment

The young college senior, Cindy, wiped the mascara tears from her cheek, and then placed both hands on the center of her chest and said, “I can’t believe the pain, the sorrow, the grief that I just experienced within my chest in the area of my heart.” She added, “It wasn’t tangible exactly, but I felt all the pain, all the heaviness, all the sorrow, all the grief. I would never have believed it.”

Her comments came during a deliverance session and followed our prayers about other problems she had addressed. I had suggested that she might have another need when she described the separation from her parents during the first month of her life, when she was in the hospital because of a physical condition at birth.

I told her that often in such situations, a spirit of the fear of being abandoned may enter as a result of the trauma of

being separated from parents and loved ones. This is often compounded by being in what can be a loveless, sterile environment, or by being terrorized by strangers who often have to inflict pain with needles on the child as part of their medical care.

Cindy had responded, “Well of course, I don’t remember anything about it, but it’s possible.” One of the complaints that had prompted her to come for ministry was a problem with outbursts of uncontrollable anger. These were not directed at any specific person but instead were random. She was generally a pleasant happy person. Her mood however could change in a flash. For instance, she could be just walking across a room and something would hit her, at which point she would be transformed into a snarling, cursing, screaming, sometimes shrieking, angry person.

We had already cast out the spirit of anger, but I felt that there was a deeper root. This separation in her infancy could certainly have been an early source of her ongoing frustration and anger. The experience would have seemed to her as being abandoned, totally helpless, separated from loved ones and at the mercy of people who were not merely failing to meet her emotional needs, but also inflicting pain and discomfort upon her. This seemed an especially logical possibility as she had stated that the anger problem had been with her all her life. Before she left the prayer room that day she said, “I would

never have believed that it could have started that early. But, that was an unreal experience. I actually experienced that heaviness, the hurt, and the weight for just a second, and I know that it's now gone."

THE LINK BETWEEN ABANDONMENT AND ANGER CONFIRMED

Later the same day a young mother stopped in to have prayer for a flu-like condition. After we prayed she laughed and began to reminisce about how I had "lovingly eased her into the Kingdom."

"I often came in, talked with you and asked a spiritual question. You, very gently, thought for a moment, and then gave me an answer from Scripture, and I went to my car." She continued, "Through my tears I said to myself, 'God that can't be right.' I would then head home and read my Bible and found that it was. Then I returned to ask you another question. And that process went on for about two years."

One of the anecdotes she related concerning her son reminded me of Cindy's deliverance. I shared with her about the revelation from earlier that day, that the spirit of anger can

be rooted in the fear of abandonment, and how this coed had picked up both by having to spend the first month of her life in the hospital. The young mother's jaw dropped, and her face registered shock followed by delight as understanding began to dawn upon her. She exclaimed, "That's the exact problem my son has." She went on, "He was premature, and had to stay in the hospital for almost a month. He has the same kind of uncontrollable anger that you just described."

Since this truth seemed to be ministering to my friend, I explained more of the details. I told her I learned that the college senior's anger had not been directed at any particular individual, such as a mother or father, but seemed instead to be random.

The young mother exclaimed, "That's the same manifestation that my son has!" She went on excitedly, "He can become terribly angry in an instant, with anyone. There is no pattern to it; it's not focused at any particular person or thing. There is just a response of irrational, momentary anger."

Since the Lord had given such a quick and definite confirmation of this truth, I realized that we were on to something tremendously significant, a key root to the spirit of irrational anger. The spirit of irrational anger is different from normal anger in that it is triggered by something illogical, even though logical anger, such as that precipitated by a flat tire, could cause an irrational response. There is no precipitating

cause for this irrational form of anger, which lends weight to the truth that it is due to a *spirit*. This amplifies our understanding of the spirit of abandonment and the corresponding need for deliverance. There are obvious similarities in the situations described and those involving the absence or loss of the parent(s) through death, divorce or adoption.

ABANDONMENT WORSE THAN REJECTION

One of the most common spirits we have found to be present in troubled children, especially in those children who have been adopted, is that of the *spirit of abandonment*. This is one of the strongest root fears we've ever encountered; stronger than rejection, for it goes deeper than rejection. It is strong because it is not merely a matter of rejection (somebody doesn't like me, or prefers someone else to me), but it is actually a *fear of death itself.* The child fearing abandonment is like the person about to drown, who will pull his rescuers under water while desperately trying to reach air himself. Similarly, the one with the spirit of abandonment is so desperate that he will do anything to try to avoid the feelings associated with abandonment.

The fear of abandonment is actually a fear of death. If the parents don't love the child, or if the child perceives an absence of love and senses abandonment, subconscious fears can arise as to whether he will have enough food, clothing or shelter. To the child, the absence of love is comparable to absence of life. Thus in a atmosphere of the fear of abandonment, his spirit says to him, "I'm going to die."

Every child may, at some point, experience a fear that the parents are not going to come back when they go out, or that the parents may leave them. Parents need to be sensitive to these fears and offer reassurance when needed.

There is an unholy trinity of spirits that work against the child's wellbeing, composed of the spirit of abandonment, the spirit of the fear of abandonment and the spirit of rejection. We have come to see each of these three as separate and distinct. In order for a child to have the spirit of abandonment, he must have actually experienced abandonment at some point in the past. But a child who has not actually experienced abandonment may still acquire a fear of being abandoned through hearing about some aspect of it, perhaps from a friend or from one of his classmates. Finally, any sensitive child can experience rejection from family, friends, adults, or from his peers.

As indicated, rejection and either the spirit of abandonment or the fear of abandonment may enter through:

1. the death of one or both parents

2. the parents' divorce, or either of the parents abandoning the family

3. his hearing about the parents of a friend dying or divorcing

4. reading or seeing a movie or TV show

5. conflict in the home

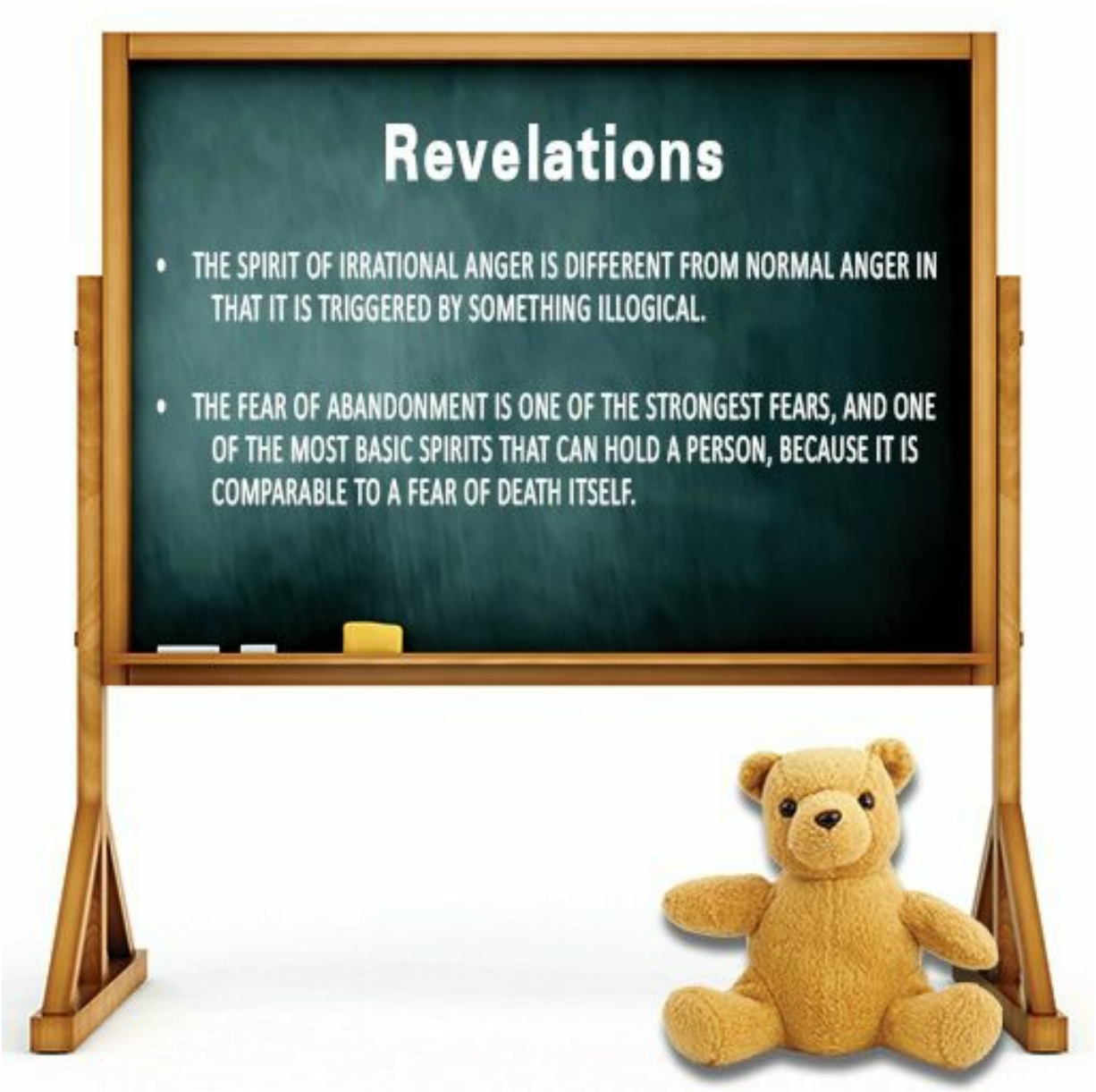
We have encountered on numerous occasions a more obscure but equally valid source for this fear rooted in abortion. In cases where either of the parents had practiced abortion prior to the conception of this child, had seriously considered abortion or perhaps even tried to abort this child unsuccessfully, the child may have the fear of being abandoned. Or the child may have the fear of being killed, or murdered, by his parents.

This fear of being killed by the parents is extremely difficult for the child to come to grips with later in life, since there appears to be no logical basis for such feelings. The parents, so far as the child is concerned, may have always been extremely loving towards him. Yet, in his own spirit, he seems

to sense that a murderous spirit lurks within the parents. This is something spiritual we're dealing with, and not a thing to be rationally discerned.

As one would expect, rejection enters children who are raised in the type of atmosphere where parents openly manifest hatred toward their children. Feelings of rejection are not as easy to understand for the child, and later adult, who has not seen the hatred actually manifested. Such rejection can be observed even in children whose parents have not allowed such feelings to surface. The child's spirit, however, senses the threat of rejection and the hatred directed toward itself from the latent spirit of murder in the mother or father.

This latent spirit can be present even though the parents have repented of the abortion and really desired to have this child. It is not uncommon for such parents to have a below-the-surface, continuing hatred of children of which they may not be aware, but it will manifest itself in various ways including intangible coldness toward the children, or worse, physical abuse of the children. I'm firmly convinced that much of the physical abuse that is being noticed by hospital emergency rooms and trauma centers today, is a result of the epidemic of abortion in this country.


Revelations
• THE SPIRIT OF IRRATIONAL ANGER IS DIFFERENT FROM NORMAL ANGER IN THAT IT IS TRIGGERED BY SOMETHING ILLOGICAL.
• THE FEAR OF ABANDONMENT IS ONE OF THE STRONGEST FEARS, AND ONE OF THE MOST BASIC SPIRITS THAT CAN HOLD A PERSON, BECAUSE IT IS COMPARABLE TO A FEAR OF DEATH ITSELF.

Some of the observable symptoms that give parents clues to the presence of the spirit of abandonment or the fear of abandonment are unreasoning fears when the parents go out, even for brief shopping trips, and crying and clinging to the parents for no apparent reason. Another fairly common manifestation may be that of nightmares.

The fear of abandonment is one of the strongest fears, and one of the most basic spirits that can hold a person, because it is comparable to a fear of death itself.

We have seen this spirit manifest itself in adults in various ways, such as a suffocating attitude toward spouses or children. Women have told us they knew that the things that they were doing or saying to their husbands were annoying, and driving them away. But they couldn't stand to be ignored, and they would therefore do anything to get his attention. Even to be abused was preferable to being ignored.

Some men panic if their wives are out of their sight for even a moment. In extreme cases, we have seen the husband not allow his wife to completely close the door when she is using the bathroom.

Similar desperate behavior may be seen in the child who has acquired a spirit of the fear of abandonment. He will do anything in an attempt to get the love, and acceptance, and peace, as well as the assurance of life, food, clothing and

shelter that he desires. Some parents have related accounts of their adopted child hiding food, or taking food to bed with him or hiding food under the bed. This is a manifestation of the fear that the food won't always be there, or that the food supply may be jeopardized. This could also be an indication of the presence of a *fear of starvation*, a variation of the fear of death, which is an integral part of the root of the fear of abandonment.

Other parents report that the adopted child has stolen money or small valuables, which is again a manifestation of that need for security. This could also be an outworking of a spirit of the fear of poverty. The fear of poverty is very often present in individuals who have been adopted or who have experienced either abandonment or the fear of abandonment as a child. The presence of these three spirits (abandonment, poverty and starvation) is quite understandable when we consider that the natural mother was quite possibly; (1) abandoned herself by the child's father, or perhaps by her family because of their embarrassment over her condition (fearing or experiencing rejection), (2) in a financial bind (fearing or experiencing poverty), and (3) not sure where her next meal was coming from (fearing or experiencing hunger). Thus the child may have inherited these spirits from the mother, or developed a propensity towards them, and had them reinforced or added to them additional spirits of the same type by virtue of his own experiences.

The fear of abandonment often remains latent. As the person grows up, he often becomes able to deal with it and effectively suppresses it. But then something occurs, a boyfriend/girlfriend relationship that doesn't work out, or rejection at school occurs, some seemingly minor form of rejection triggers an out-of-proportion response because it has struck a raw nerve which goes back to childhood and again stirs the fear of being abandoned.

Many women with this in their background, have trouble trusting their mates, believing that they will remain faithful to them, or will continue to provide for them because of their recurring fear that their loved ones will disappear. This is especially true when there has been the death of a parent, or the death of a loved one.

ADOPTION

Adoption often necessitates deliverance because of abandonment. We have yet to encounter an adopted child who did not have this kind of spirit. But I have to qualify that by saying that those who come for ministry do so because they have experienced problems. Parents of adopted children often don't understand why their love is not sufficient. But, the rationale within that child's own spirit is "if my natural parents didn't love me enough to keep me, how can I trust these foster parents, or adoptive parents, or "standin parents," to not leave me and hurt me in the same way that my natural parents did?"

The child's spirit is continually on guard against being so deeply hurt again. This builds an unwillingness to trust or an unwillingness to love, and functions as a barrier to the love between the adopted parents and the child. It may even manifest as an antagonism toward the parents, as if the child is testing to see if the parents will continue to love him even if he behaves badly.

Another fairly common manifestation is a panicked child when the adoptive parent leaves him or her for even a few moments, for instance to go to the store. It can precipitate a tantrum, or clinging to the parent, an unwillingness to let that parent out of his sight. We have observed this behavior to be so strong as to actually cause the child to vomit every time the parents would attempt to go out for an evening, and in certain

cases it borders on manipulation. There is an underlying fear in the child that the parents will not return.

Similar problems exist in a child who has lost a parent or parents to death. The same manifestation can be observed including clinging to the remaining parent, the adoptive parent, or the guardian. Fear paralyzes the child as he fights to not experience that kind of pain again.

The adopted child may also need deliverance from the "double lineage" problem (as described by Sally in GATE 13). The ancestral lines of four parents (two natural and two adoptive) come into play, presenting the possibility of four potential sources for inherited spirits.

ADOPTION REQUIRES SPECIAL CARE

Adoptive parents often stand in need of deliverance also. They can experience hurts that other parents do not, for instance when the adopted child resists their love early on. Many wonder if they have made a mistake by adopting. Satan also causes them to question their own self-worth, as well as their ability to function as parents. They can also experience rejection and hurt when the child expresses an initial curiosity about his natural parents. Still deeper hurts occur when the child tries to find or contact his "real" parents.

They are hurt when the child misbehaves and embarrasses them in public, and hurt when the child says, "I don't love you," or "I hate you," as natural born children at some point may say to natural parents. However, adoptive parents already feel somewhat insecure in their parental role and can place greater weight on these statements as if true feelings of the child.

The adoptive parent, having selflessly given love, provision and nurture is doubly hurt when the child rebuffs that love. Unfortunately, the very small child doesn't understand the situation, and small children tend to act in selfish ways anyway. Neither does the older adopted child fully grasp the great love and desires of motherhood, and often may unintentionally respond as unkindly as the smaller child. Upon reaching the teen years, many young people go through a rebellious stage (see PART FOUR - DELIVERANCE FOR TEENS). This is

especially traumatic for the adoptive mother, as it seems to be another experience of personal rejection for her and her love. She does not realize how common this problem is in homes of naturally born children, so the hurt for her is intensified.

But do not despair, there is hope. The parents may need deliverance primarily in the area of hurts related to:

- not being the natural parent of the child,
- the child's inability to express his love, and
- the child's apparent alienation from them in spite of all their best efforts and sincere offers of love extended.

They, as parents, have manifested nothing but love and goodness to the child, and yet their best efforts seem to have been rejected, or rebuffed, and this is a source of an inner wound to the parents.

Many adoptive parents have cried their hearts out in my prayer room as a result of having their love and efforts to establish a relationship with the adopted child snubbed or rebuffed. Often times, deliverance can come merely by seeing

the truth. Jesus said, “The truth shall set you free.” For many, a release occurs from merely seeing that it is not their love that’s being rejected and not their efforts to establish a relationship that are being snubbed or rejected, but it is the hurt within the child himself.

Hurts experienced by an adoptive mother when her love and good intentions are rebuffed are very real. Although adoptive fathers experience hurts too, the mother is usually more vulnerable, because she is usually the one who spends more time with the child, as provider and as communicator. She is more exposed because her love is offered more frequently. Once the initial wound of unreturned love has been made, then any minor, even unintentional, slight of the mother’s affection by the child tends to be blown out of proportion.

ABANDONMENT CAUSES DESPERATION

A baby girl and her mother were abandoned by a wayward and renegade father. As the little girl named Candy grew up, it became obvious to everyone except the mother, and eventually even to her, that the girl was desperate for the attention of a father, or father-figure, and that she needed strong discipline.

The little girl became almost crazed if she could not get the attention of any man who happened to be in the room with her. Not knowing how to properly attract the attention of the man, she would bite another child or pick a fight, or even bite the man. She would do anything to be noticed by him. When Candy was about eight years old, she would try to gain the attention of the boys in the neighborhood by pulling down her own pants, or trying to pull down theirs. Her bizarre behavior, unfortunately, tended only to make her more isolated and lonely. The neighbor children were turned off by her behavior, and their parents, upon learning of it, discouraged them having any contact with her. Nudity, or exposure, is a common manifestation of a demonic presence. See the case of the Gadarene Demoniac (LUKE 8:27,35).

Candy and her mother became embittered, and turned inward to the point that they had almost no outside contacts other than their own family and their church. Deliverance and consistent parental discipline are needed even more in situations of abandonment.

12.
GATE OF DIVORCE

Children who have gone through divorce experience pain and anguish that they cannot understand, much less explain or put into words. For this reason they may seem silent and withdrawn, or display more overt behavior.

Parents of an only child should encourage early and frequent play with other children, to teach sharing and the kind of social interaction that would normally be learned through life with siblings.

Case: Nina a Child of Conflict

Children of troubled marriages are often plagued by the conflict in the home. One young woman, a twenty-four year old school teacher with whom we had previously prayed for deliverance, was the product of much trauma: a broken home, a father who was an alcoholic, and a mother left destitute to support a family of three small children. Her father died while she was still small, and this left her feeling deserted and grieved over the absence of a relationship with him.

She had received several weeks of deliverance that had begun in a deliverance seminar at a retreat, and then had continued when she contacted my wife and me for other problems which began surfacing. One evening, as she was visiting in our home and discussing the deliverance that she'd already experienced, she suddenly exclaimed, "I think I feel something else beginning to manifest."

The spirit began causing her body to contort. Back then, I had never seen anything like the manifestations of crippling that took place as she sat in an easy chair in our family room. Her legs twisted, her hands became claw-like, as if in an advanced stage of paraplegia, and then her body began to bend to the right until her right shoulder came within a few inches of touching her right hip. Had I not witnessed it firsthand, I doubt I would have been able to believe what was taking place. Five minutes earlier, we were talking and no one would have suspected the girl had a problem of such incredible manifestation.

We commanded the crippling spirit to leave, and it did. Her muscles and joints returned to normal, and she felt fine. However, we sensed there was something else present and we commanded the next spirit to manifest itself, name itself, and to come out. A guttural voice responded, "conflict!" We commanded the spirit of conflict to come out of her, and it manifested violently. Nina began to cry, "I feel like I'm being

pulled apart."

It's difficult to describe, but she appeared as if she was being pulled apart at the shoulders, as if someone had hold of each arm or shoulder, and was pulling her in opposite directions. Her shoulders looked as if they were going to be pulled out of their sockets. Then, as suddenly as it had come on, it was gone and the battle was over. She was free. She said, "That was awful! I felt as if I would break in two, as if I were going to split right down the middle. When I was a child, and my parents fought, our house was filled with conflict. I felt like I was constantly being torn between them." This was a profound spiritual bondage that directly related to the conflict she had experienced in her family as a child.

Changes are unsettling and stressful for any child, so it is not surprising that children in divorce situations often manifest rebellious behavior as an attention getting ploy, or in an attempt to rid themselves of the internal pressure that they are experiencing. There are common emotional problems of adjustment for children who move into a new home, or new school system, even when they don't have the additional emotional stress of a broken home with which to cope. When a breakdown in family unity is added in, it can be overwhelming.

A child's reaction to divorce can be as severe as his reaction to a parent's death. Aside from the similarities in terms of the physical absence of one parent, the fact is that divorce is

the death of a family! Satan's has an unholy trinity of spirits which include murder, suicide, and death. Under these three are related spirits: under murder there is abortion; under suicide there is self-hate and self-destruction; and under death is death of an individual, death of a loved one, death of a family, or divorce. When ministering deliverance in these situations, the related spirits often act as clues as to the root spirit involved.

Case: A Stunted Child of Divorce

Jeanne came to see me one morning when I was managing our bookstore and asked, "Do you have a message for me from my father?"

Somewhat taken aback by the question from this young girl whom I had never before seen, I asked, "Who is your father?"

She gave her maiden name and said, "You remember George Smith? You visited him in the hospital, and prayed salvation with him just shortly before he died."

I then recalled the circumstances. George had been given a copy of my book *Alive Again*, and read it. He had asked his wife to call me to arrange a visit with him in the hospital and to

pray with him. When I arrived at his hospital room, we visited briefly and he told me that he had been a poor father. He felt extreme guilt over the hurts that he had caused his first family. He explained that he divorced his first wife and left a large family of small children.

His second wife, who was in the room with us, protested vehemently, "George, you're a good man. You've always been a good man; you've never intentionally hurt anyone. You've been a very good person." However, it was obvious that George was determined to make his confession (he was of Catholic background), and so his second wife of twelve years excused herself and left us alone.

George then continued, "I feel particularly bad about my one daughter, Jeanne, who is now living on the East Coast. She was the one who was hurt the most by our divorce, and I haven't seen her since that time. I really feel that I've ruined her life."

I explained God's limitless love and forgiveness, and I explained salvation, which he accepted tearfully and joyously. Now a year later, standing across the counter from me at our bookstore was Jeanne, the daughter from whom George had been estranged for twelve years, and about whom he had tearfully explained his regrets before his death. She came seeking a message or word that her father might have entrusted to me. I told her that I didn't think I had a specific message for

her, but rather a wish her father had expressed about his children, including her. I asked her if she could come back the next day when someone else could handle the store, and I could visit with her in our prayer room.

When she arrived the next day, I explained to her the best I could what had taken place in the hospital. I told her that her father's parting words to me were, "I wish Jeanne and my other children could have the blessed experience that I have just had of accepting Jesus as Savior." She did.

Jeanne left our prayer room rejoicing over the salvation that she had experienced, but still saddened by the death of her father and the missed opportunity of a father-daughter relationship. She had felt guilty that, because of her financial situation, she and her husband were unable to come for the funeral, or more importantly, to see him before he died.

An important revelation in this case, and a telling observation about conflict in the home, came a few weeks later. A woman who was in our store identified herself to me as Jeanne's aunt and wisely observed as we were talking, "How tragic it was that the divorce had an effect upon all the children." She then made a statement which had the ring of divine truth to it. "Jeanne and the other children of that family stopped growing emotionally at the time of the divorce."


Revelations
• SOME CHILDREN STOP GROWING EMOTIONALLY WHEN THEIR PARENTS DECIDE TO DIVORCE
• A CHILD'S REACTION TO DIVORCE CAN BE AS SEVERE AS HIS REACTION TO A PARENT'S DEATH.

Children often stop maturing emotionally, in part or in whole, when divorce occurs. This could be as a result of their desire to shut out any further hurt. Sometimes, children of divorce refuse to allow themselves to be loved and can subconsciously make the demonically-inspired decision to remain a child. From that point forward they remain *stunted in their emotional growth*, until they receive ministry or until someone understands their problem and lovingly brings them out of childhood.

The child who is starved for the affection of one or both parents may continue to manifest childlike "little boy" or "little girl" spirits. Most frequently, this can be the result of the absence of love from the father who has left through divorce or death. Subconsciously, the child attempts to fill the void within caused by the lack of love from that missing parent by remaining a child. This is a fairly common manifestation, seen in adults who manifest childlike behavior. More detail about the "little girl spirit" is given in connection with the eating disorder Bulimia, in our book *Deliverance from Fat & Eating Disorders*.

CHILDREN AFTER DIVORCE:

COMMON SPIRITS TO ANTICIPATE

How often we hear the complaint that an ex-husband's or ex-wife's undesirable traits are manifesting in the child or children that were abandoned. It is not uncommon to discover lying, deception and/or manipulation being manifested by the child, especially as the child approaches teen years. These spirits have usually been in operation in the offending parent, as he or she deceived the other spouse, lied about an affair, or manipulated the spouse into granting the divorce.

Another key spirit to be confronted is the tendency to avoid responsibilities. These spirits may take a variety of forms best understood by their manifestations, such as avoiding responsibilities, not fulfilling obligations, not paying bills, lack of commitment, an inability to complete tasks successfully, escaping, running away rather than facing problems. The child needs to be taught to forgive the father or mother for his or her weaknesses and to understand the way the spirit has affected the father or mother, and particularly how it has impaired this parent's effectiveness throughout life.

Dealing with these spirits and others that the child may need to confront can be especially difficult if the wayward parent is still on the scene and involved, however slightly, in the child's life. For instance, in the case of the wayward father, the mother can honestly state to the child, "I wasn't able to help your father, because I didn't understand then what

spiritual warfare and deliverance were all about, but I am going to help you!" You can command the spirit of irresponsibility or escape out of your child.

Some of these issues may be the result of a curse upon the father. Divorce and failure, as examples, can both be *generational curses* as well as *spirits*. Procrastination, or not following through on responsibilities, may manifest as an inability to complete a task, to complete school or to hold down a job. These symptoms can be fruits or results of rebellion which cause the inability to take orders. Being unable to follow through to completion may simply be a spirit, or it may be tied in with spirits of confusion, procrastination, laziness or disorganization.

"Like father, like son." If the father was a failure, the son often will be a failure also. If the father quit college, the son is likely not to finish college either. Why?

The answer may involve inheritance or habit patterns that are either observed or learned by the child. It could also involve a curse, and to a certain degree, acceptance of this kind of behavior may also play a part. This subject is developed further in PART FOUR - DELIVERANCE FOR TEENS at the close of this book.

Procrastination, or not following through on responsibilities, may also be due to a *spirit of perfectionism.* The child of divorce may rationalize that loss of parental love

was due to some imperfection on his or her part, and can thus be avoided in the future through getting everything right all the time. Related spirits to perfectionism would include stress, anxiety and nervousness.

MANIPULATION

The male child of divorce is particularly apt to become manipulative. Although it may not be evident until the teen years, there are subtle clues along the way. Often, he is not interested in playing by the rules and manages somehow to bend the rules to suit himself. On the surface it appears that the child is spoiled, but on a deeper level it is more involved.

In numerous instances, the mother is the dominant care-giver after divorce and she can, albeit unintentionally, actually train her child to be manipulative through continually giving in to him and his demands. She reinforces the child's tendency to manipulate by allowing him to pressure her. The child is allowed to wheedle, whine, suggest a bending of the rules, and will often use Dad as an ally or his absence as an excuse to get his way. This, of course, is a difficult position to be in for the care-giver. As the child grows into teens, this can morph into emotional threats, like threatening to leave home.

Naturally enough, he will attempt to use these same tactics on his classmates at school, and later on his employers who will be far less tolerant once they realize what he is doing. These are people who are outside the family and are therefore not as vulnerable. As they do not have an understanding of the person's history, they may react to his "pressure" by just not liking him in a "vague way." This will reinforce his feelings of rejection or inadequacy and will probably drive him to

greater depths of manipulation or self-orientation, often self-gratification.

SELF-GRATIFICATION

Frequently the child who has gone through a divorce or been emotionally, if not physically, abandoned by a parent seems to lose his or her ability to exercise self-restraint in various areas. One of the most common ways is that of indulging themselves with food, especially desserts or sweets. It is a common means of allaying hurts in other areas to attempt to make oneself feel good by eating. Sweets are often an unconscious substitute for the absent love which should have been present to ensure their sense of wellbeing. Compensating with food for the love of the absent parent is a self-destructive monster, because it causes the one indulging to become overweight and his complexion to blotch, which in turn increases the feelings of rejection and only multiplies the hurt. It is advisable to take steps as soon as this problem is discerned to encourage self-discipline in the area of indulgence.

I recognize that most individuals raising a family alone

never intended to be a single parent. Many women and men are as much the victims of divorce and renegade spouses as are the children of divorce. Parenting is difficult under the best circumstances, and many families that are intact still produce broken children, as our prayer room confirms. Although many single parents are doing an excellent job and should be wearing medals as national heroes, others are in extreme need of help.

ANTI-SOCIAL BEHAVIOR

The children of divorced parents will often begin to manifest anti-social behavior at school. For example, in one case, a young boy being enrolled by his recently divorced mother at a new school began blindly lashing out and clinging to the principal. He actually tore the buttons off the principal's coat as they pulled him away, attempting to force him to leave the principal's office and go to his class. The staff didn't realize that the child was attempting to cling to a father figure, as was apparently the case.

Such cases are tragic and, of course, emotionally traumatic for the care-giving parent who is already at a point of distraction due to the problems stemming from the divorce,

such as fear of the future, fear of poverty or financial disaster, fear of not being able to provide for the children. The stress of the situation is compounded by feelings of rejection, bitterness and/or hatred toward the spouse because of the divorce. While trying to cope with their own feelings of rejection, often the parent(s) are unable to grasp or understand the emotional trauma of the children. The parent may well be fighting their own spirit of abandonment after having been abandoned by their spouse. As indicated, abandonment is a far deeper form of rejection.

13.
GATE OF BEING UNWANTED

No one has to tell unwanted children that they are unwanted; they know it. I suspect that their little spirits within sense it. Such children may be those conceived before the parents were married, or born before the parents felt they could afford them, or those causing career conflicts or those necessitating moving out of a no-child apartment complex. A birth that came at an inconvenient time, or when the marriage was shaky, or after parents had decided to divorce can be

doors for such spirits. Births late in life or those that came when the mother was seriously ill can be affected. Also in this category are those children born to addicts, to unwed mothers, to alcoholic mothers, to drug addicted mothers, and to those selling themselves to support their habits who may not have even known who the father was.

More obscure to the natural observer are those children born to parents where one or both have been involved in some way with abortion previously. The act of abortion is not an unforgivable sin, but it is still a sin requiring confession (see our breakthrough book on the subject, *Ministering To Abortion's Aftermath*). Abortion, or more correctly the murdering of one's own offspring, leaves the perpetrator with a spiritual scar and an open door to spirits of abortion/murder until repentance, confession and deliverance occur. The baby subsequently born to such parents often senses danger. As life progresses, the child cannot easily explain nor understand the underlying sense of danger since there may have never been any manifestation of the hatred toward the child.

In certain cases, children may represent to the mother a bondage to a marriage she would have preferred to end. In other cases, women have testified that the child came at a time that prevented her from being able to join her husband while he was in the service, or prevented a honeymoon when he returned. We have encountered cases where the mother died in

childbirth, and the father blamed the child, consciously or subconsciously, for the death of the mother. In even more painful cases, mothers have blamed the birth of the child for the husband's infidelity, or for his divorcing her.

The old abortion spirit needs to be dealt with if the child was unwanted or if abortion was ever seriously considered by the mother or by the father. If the thought was promoted by either parent, the likelihood is that the child needs to be delivered of that spirit. If the mother rejects the child overtly, or only in her thoughts, the thought usually is translated into her emotions and the child is somehow influenced.

In addition to outright abortion, it should be noted that there are other abortion-related options such as IUDs, foams and contraceptive pills that work by inducing an abortion. These are the same in effect as an actual abortion.

14.
GATE OF CURSES

We know that God has a plan for every life that He brings into existence. Satan also has designs on that life, and his own plan. Prayerfully renounce and break any of the enemy's plans

for the baby's life that you discern.

"Death and life are in the power of the tongue."

Pro. 18:21

BREAK SATAN'S PLANS FOR THE CHILD

The occult world would have us believe that those plans are written in advance through the lines of the child's own hand, otherwise known as palmistry. Through Jesus, we know better. It is wise to destroy Satan's plan and it's effect upon the child. Isaiah may well have had in mind the plan that Satan has written in the hand of the person when he spoke the words,

"He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"

Isa. 44:20

"Thou art wearied in the greatness [length – NKJV] of thy way [life – NKJV]; yet saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved."

Isa. 57:10

Love is a powerful tool. Deliverance is effectively ministered in love. We need to assure the child that we, the ones ministering, love them, that Jesus loves them and that their parents or family loves them.

WHAT ARE CURSES?

A curse is a demonic force brought to bear upon a person or family by the words, will or actions of another individual. Curses are real and they can be broken!

Case: Sally's Curses Broken

Sally's story was told in our first book on deliverance, *Power for Deliverance*. Ten years after her story unfolded, we met again when she heard me speak at her church. A few days later, she called to ask for an appointment.

She said, "I know the Lord is in the process of doing something in me. He had been dealing with me and I was thinking of calling you even before I heard you speak, but the things that you had to say when you taught on deliverance confirmed what He has been showing me about myself. There is a need I have to be free in certain areas."

When she arrived, Sally described a number of unusual problems. One problem she described was a variation of the spirit of poverty, which she described as having "just enough." Sally said, "I always had enough to get along, but I never had anything to spare, no matter what it was. Even when I was in school as a kid, I'd have money for lunch and car fare, and maybe a dime left over. I've been working now for years, I'm in my late 30s. I've worked and tried to save money, but I've never been able to save more than a maximum of five hundred dollars. As soon as I get a little bit of money accumulated, my car breaks down or something happens to eat up whatever I've saved."

A particular Scripture immediately came to mind:

> "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes."
>
> Hag. 1:6

I suggested to her that perhaps this was a variation of the *spirit of poverty,* and was probably something she had inherited from her biological mother, who had given her up for adoption at birth. Clearly, some kind of a curse existed based on the description of the manifestations.

In the course of describing her "just enough" problem, she had an additional thought. Through a double lineage, having both a set of biological parents and a set of adoptive parents, she wondered if she had picked up problems (or spirits) from each set of parents.

She again mentioned her *fear of starvation*, which we had dealt with previously, and she observed that her weight had became a problem for her at age six when she learned that she was adopted. One could assume that with that knowledge

could have come fear and insecurity, and the more specific fear of abandonment.

This spirit of the *fear of abandonment* had been reinforced on a number of occasions. One blatant and bizarre instance occurred when her adoptive mother was having trouble disciplining her and her adopted sister. The mother drove both girls back to the orphanage from which they had been adopted and told them, "Get out of the car, and go up to the door. I am sending you back."

It is positively astounding to me how brutally unkind and unthinking some parents can be.

Sally continued, "Of course, I now know that she really wouldn't have done it, but we both repented in tears, promised to be good, and were taken home."

Sally related another clue. "I had a recurrent nightmare as a child, until about the time I turned twelve. In the nightmare I saw body parts in a doctor's desk. In my dream I recognized the desk as being that of my family physician, and he would reach down and get something out of one of the drawers, and I could see that there were body parts in the drawers of his desk."

I asked, "Were these adult or child baby parts?" Sally replied, "Child body parts."

That gave us an indication that perhaps there was a *fear*

of abortion, actually a fear of being aborted. The probability was strong that her birth-mother, who had been in a poverty situation prior to Sally's birth and who had given her up for adoption, had no doubt contemplated abortion or perhaps even attempted to get one. That gave us another area of prayer for Sally.

Sally mentioned a further point in connection with her fear of starvation. She had unnatural weight gain. She had dieted, or "starved" herself as she described, in an attempt to take off weight and had never been able to break the 170 pound mark. In spite of all her attempts, all her diets and all the various diet clubs and organizations she had joined, the weight remained. This account appears in the book *Deliverance from Fat & Eating Disorders*.

I said, "Sally, it looks like we've got plenty to pray about, let's pray now and do some 'house cleaning.'"

She said, "Fine, however before you do, there is something else I want to add. I have my same old problem when it comes to men. I don't date much, and the men that I date seem to be the wrong men. I'm getting to an age where I would like to be married and have children of my own, but I just can't seem to find the right kind of man. In fact," she blushed, "I'm embarrassed to admit it, but I find that I have been guilty of the very things that my biological mother was no doubt guilty. I met a man whom I really liked, and cared about. It

turned out he was married. So I would like to have you pray that God would find me a good man for a husband, at the least someone whom I can date and respect."

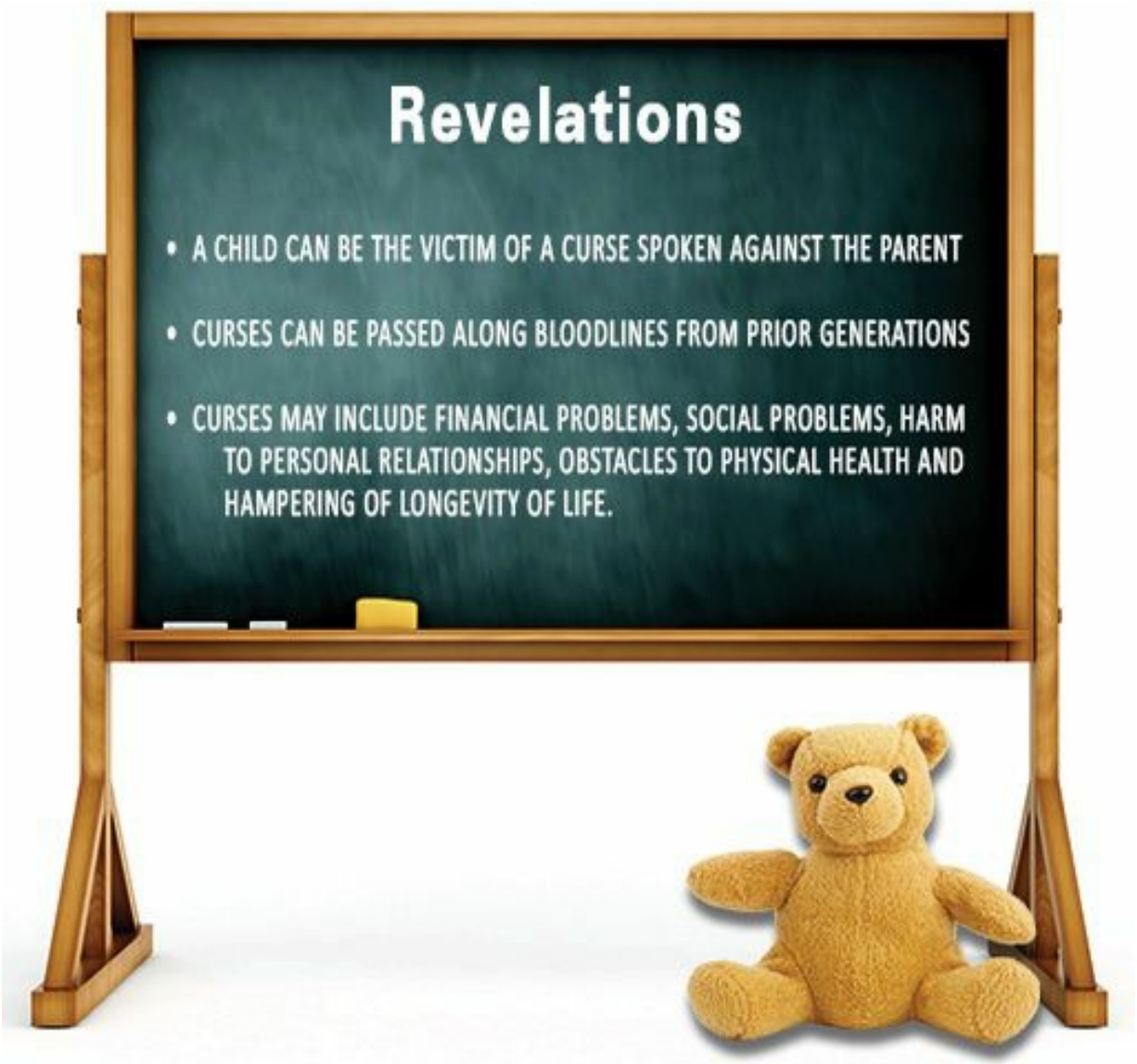
We then began to pray for Sally and as we dealt with each of the things we've mentioned, she seemed to be having some response as she commanded them to leave. She didn't seem to have significant manifestations, but a slight appearance of peace as each spirit left. At the end of the ministry, she shared with me, "I felt the things leaving. As they left I saw clouds swirling around, white clouds that left. They just blew away, like someone blowing on a little puff of smoke. They were white, and I could tell that I was being delivered because they just disappeared. When you cast out the spirit associated with abortion, the clouds became yellow, then red, and then those clouds entirely left."

While dealing with Sally, it occurred to me that we had one issue left to pray about and I said to her, "Sally, we forgot to pray about your marriage situation."

I began to pray and it became rather lengthy. I felt that it was truly anointed, because I was praying about events completely unknown to me. I began breaking curses that had been placed upon Sally in infancy; I broke the curse of remaining unmarried and having all attempts at love frustrated, a curse that was placed upon her by the wife of the man who had fathered her through her biological mother.

I explained to her afterwards, “It matters little whether the curse was directed at you, as the occupant of the womb, or at your mother while she was pregnant with you. The curse, I’m sure, was primarily directed at your birth-mother by the jealous wife but wound up affecting you.”

Even though I had felt a strong anointing, I wasn’t prepared for the next statement that Sally made, “I didn’t tell you this before; I forgot to. But God showed me yesterday that the reason that I had been unable to find a man and unable to marry was because a curse had been placed upon me in connection with my father.” Her revelation the day before confirmed what the Spirit was suggesting as we ministered the following day! God is so good and He is so desirous that His people be set free, especially when they truly desire to be delivered and call upon Him.


Revelations
• A CHILD CAN BE THE VICTIM OF A CURSE SPOKEN AGAINST THE PARENT
• CURSES CAN BE PASSED ALONG BLOODLINES FROM PRIOR GENERATIONS
• CURSES MAY INCLUDE FINANCIAL PROBLEMS, SOCIAL PROBLEMS, HARM TO PERSONAL RELATIONSHIPS, OBSTACLES TO PHYSICAL HEALTH AND HAMPERING OF LONGEVITY OF LIFE.

DISCERNING CURSES

How do I know if there is a curse on me, my child, or my family?

Curses are usually seen in patterns of behavior or circumstances affecting an individual, a family or a group of associated individuals. In Sally's case it was a financial curse, a variation of a curse of poverty that caused her to always have "only just enough" and never any to spare. The patterns of curses may also include social problems, harm to personal relationships (especially in regard to the family, such as marriage relationships, or between parent and child), obstacles to physical health and they may even hamper longevity of life.

I have discovered curses to be in effect when I've encountered complaints such as,

- "Everyone in my family has died at age 42."
- All six of my sisters have had divorces, abortions and miscarriages."
- "My mother was unfaithful, and as much as I hated it, I find I myself have been involved with a

married man."

- "All of my brothers and sisters have 'had to' get married."
- "Every man in my family has been an alcoholic, and now my teenage son is drinking heavily."
- "I can't ever seem to make any progress in my spiritual life."
- "I've either been fired from every job I've held, or every company I have worked for has gone bankrupt."
- "My father said I'd never amount to anything, never be successful, and he was right."
- "I can't even enjoy life when everything is going well. I always seem to feel as if disaster is just around the corner and it usually is."

The individuals who made these statements all somehow sensed, even though they didn't fully understand how, that these problems did not begin with them but had come through

the family. For us to even begin to understand curses requires a restructuring of our thinking, for we are dealing with powerful unseen forces that we by our senses cannot fathom. To understand these forces, we must turn to the only valid spiritual handbook available to Christians, the Word of God. I believe that every curse can be traced back to a broken covenant, or a breaching of its terms.

The Bible makes it patently clear that God takes the matter of both blessings and curses very seriously. This is at least in part due to the vital part they play in covenants. Our relationship with God is based upon a covenant, and all covenants contain terms that include both blessings and curses. When a covenant is made or "cut," a sacrificed life is required, exchanges are made and oaths are sworn.[2] Each party states in the oaths what the covenant will do, and spells out the terms stating what is expected of each party. A covenant includes a series of promises or blessings that will come as a result of faithfulness to the covenant, and as an alternative, all the curses that will come upon the one who is unfaithful to the terms of the covenant. Anyone who suspects that they may be under a curse should study DEUTERONOMY 28, where God gives a listing of the curses that can come for refusing to hear and heed His commandments.

In this Scripture, we are given the "righteous curses" that are provided for disobedience by mankind to God's covenants

with man. But keep in mind that "No man can curse what God has blessed." The curses from ones past need to be recognized and broken, however there is no need to fear future curses coming upon a committed child of God. There are in addition "unrighteous curses," which can come upon an individual. These would include **two main categories**:

There is a curse that is invoked by an *agent of Satan*, such as a witch, a warlock, a fortune-teller or others consciously operating under the anointing or power of Satan. Practitioners of voodoo in Haiti or satanic priests in Western Europe and the U.S. are examples. Frequently the one who pronounces the witchcraft curse is paid to do so, as Balaam was in NUMBERS 22, but this is not a sure test.

There is a curse spoken by an *individual*, *e.g.* by someone who hates you, but is unaware that the power is from Satan.

"No man can curse what God has blessed." Obedient Christians need not fear being cursed. Curses come upon those not in Christ, or upon vulnerable children whose parents are not walking with Jesus.

We have seen that other types of curses fall uner these two overarching categories:

1. Curses spoken by people in the world (non-believers), *without malicious intent*, especially if you do not resist it or accept it. Some examples include a doctor who says, "You'll be dead within two years if you don't quit smoking, have an operation, etc." Or, a CPA who says, "Your business will fail, if you continue to tithe."

2. Curses spoken by *Christians unintentionally*, such as "You look like you're not feeling well and might be coming down with something."

3. Curses spoken by *Christians intentionally*, and with manipulative motives, which amounts to *CHRISTIAN WITCHCRAFT*. Examples include a pastor who says, "If you leave this church, your business will fail and your prayers will not be answered." We knew a person who left a local full gospel church because he discerned the bondage of legalism, and was literally told this by his former pastor when he mentioned he was leaving.

A malevolent pronouncement can become a curse if believed, accepted or acted upon by the person against whom it was directed. There are, for instance, curses that can be spoken by members of one's own family:

- "You will never amount to anything."
- "You're dumb. You will never grasp math."
- "You're overweight like Uncle Harry, you'll probably die young like he did."
- "You'll be just like your father. You have the same type skin. You'll be prone to sunburn."
- "You have the same type of hair as your grandfather. You'll be bald."
- "You look like your grandmother; you'll have her allergies."

The most dangerous of curses may be those which come from one's own family. We simply do not think to fight or resist them. Our guard is not up because we do not expect spiritual attacks from this quarter, and we tend to believe and accept as truth what is said to or about us by those we love, or by those in authority over us.

Little girls who were called "bad" as children may find that to have become a self-fulfilling prophecy in teen or adult years. "You're dumb, you're rude, you're forgetful." There is tremendous power in our words, to bring life or to bring death and a curse. Our natural reaction is to accept or believe what we hear said about us, especially by our loved ones.

As a child I was told so often that I was stubborn that I thought it was a virtue. I thought everyone would want to be stubborn. The child's reaction may be like mine of taking pride in being stubborn. There is no incentive to fight stubbornness as long as one is proud of it or considers it to be a desirable trait.

Unrighteous prayers, those which the Scripture refers to as "praying amiss," are similar to Christian or charismatic witchcraft, but can also be done unwittingly. We need to pray carefully, making sure our prayers are consistent with the will of God and are not just our whims. The thought or intention of the heart is a key to the effect of the words that are spoken. The prayer of "You get 'em, God" reflects our own desire for

vengeance, or correction, clothed in Christian trappings.

If we are not praying in accordance with God's will, and yet the prayer is answered, whose power is utilized? Demons are willing agents who bring to pass unrighteous curses, and they are capable of answering unrighteous prayers.

If you have a physical impairment and a child says to you, "Uncle Bill, you sure walk funny," it may hurt because of the truth that the statement contains but it does not carry the sting of an intent to ridicule or the bite of vindictiveness. If a stranger, an adult were to say the same thing, "Gee, you sure walk funny," it would hurt far more because of the sting of the intent to ridicule, to mock or to hurt. The child's statement hurt only because of the pain of the truthfulness of the statement made in innocence. The latter statement hurt because the words were intended as a means, or weapon, to inflict pain, embarrassment or hurt. The absence of malice, in the first statement, prevents the hurt.

Curses come from unexpected sources. Curses are sometimes spoken over the children in the delivery room unintentionally by the doctor, who may say things like, "Boy, this kid is going to be fat." "This one is going to be ugly." Such a statement was made by a Hindu doctor who came into the labor room when my wife was about to deliver our first child. As he put a stethoscope to her stomach he said, "The baby is dead." Unaware that the child's spirit can hear what's

being spoken, people often create unintentional bondages with their tongues. A good example of this is to be seen in Sally's story in GATE 4.

SOLUTION PROVIDED

God always provides a solution for the problems that we encounter. He has done so in the area of curses, even the curses we may have fallen heir to due to the sins of our ancestors. However, it must be said that I have encountered in some groups an unhealthy curiosity into, and an almost séance-like searching for, some unknown sin committed by an ancestor.

One woman who had attended such a meeting told me in all seriousness, "Praise God, I've just learned that my great-great-great-grandfather stole a horse in the old country. The Browns prayed and broke the curse and now I am completely free."

The fact of the matter was that she wasn't free. She was still a gossip, undisciplined, a chronic complainer, her household and children were out of order spiritually and she was grossly overweight. It is my feeling that the group might have spent the time with her more profitably confronting her known problem areas, rather than going on a spiritual trip into the unknown that was probably invalid. I do recognize that occasionally a revelation may be granted in ministry, several are mentioned in *Power for Deliverance*, which exposes a sin that allowed a curse to enter in order to close the door upon it.

The effect of certain curses may be seen immediately and others may take years or even centuries in their outworking.

Jesus cursed the fig tree and within twenty-four hours it was dead (MARK 11:12–14,20–21). Moses had the Israelites pronounce blessings from Mt. Gerizim and curses from Mt. Ebal. The latter, associated with curses, is pointed out to tourists as being barren and lifeless to this day, nearly three thousand years later. This introduces another fairly important observation that should be made concerning curses and blessings: once invoked they tend to remain in effect until either their terms are fulfilled, or someone comes with the power and the authority to revoke or break them.

15.
GATE OF EXPOSURE TO CULT, OCCULT

Not infrequently one hears of an individual who has unique supernatural powers and attributes them to God. There is such a dearth of *discernment*[3] and lack of awareness of the occult within Christian groups today that churches, as well as some of the most respected Christian educational institutions, have allowed such individuals within their sphere of influence and to remain unchallenged.

Such “gifted” people may be able to levitate objects, be surrounded by a light that enables them to see in the dark, have the ability to know what is about to happen in advance (precognition), the ability to foretell the future (divination), the ability to compel others (manipulation, control, domination-witchcraft), or the ability to cause things to happen in the future (spells, sorcery). It does not automatically follow that the person is being empowered by God. Quite the contrary, the person is being utilized by the enemy.

Especially tragic is the individual who attends a Christian institution, is praised for the “gifts” and assumed to be particularly spiritual. This occurs even though he (more often, she) reports traumatic side effects such as nightly torments, tragedies occurring within their family or circle of friends, and ghoulish visitations. How blind can Christians be? It often seems that non-Christians are more perceptive of the real source of these powers than gullible Christians who have not experienced the true gifts of the Spirit. In some cases, Christians may fear offending someone by questioning the source of their “gifts.” The non-Christian is often more willing to be blunt.

All contact with the occult is forbidden to the people of God in passages such as DEUTERONOMY 18:10. Occult involvement, whether it is done innocently, or intentionally, is disobedience to God’s Word. For one to seek help from the occult is the

equivalent to calling upon another god (or demon). It insults the God who made heaven and earth, and provokes the Lord to jealousy (DEUT. 5:9).

Scripture clearly forbids man to participate in or to seek help from any occult sources. For one to seek supernatural experience in the occult realm violates God's commandment, "thou shalt have no other gods before Me." Occult means hidden or concealed knowledge that is beyond human understanding, a mysterious secret. Most people who flirt with the occult are not aware of two basic truths: that there are only two sources of wisdom in the universe, God's wisdom and the wisdom of Satan; and that there are only two sources of power for guidance, help and healing.

The power in operation behind idols and statues that seem to answer prayers is provided by a demon (1 COR. 10:20, DEUT. 18:10). Most people are unaware of how varied, diverse and widespread the influence of the occult and the demonic really are. The following partial list will give an indication, and a warning for us and for our children, of things to be avoided:

Fortune tellers, Ouija boards, horoscopes, astrology, divination in any form, water witching, tea leaves, tarot cards, séances, psychics, mediums, channelers, witchcraft, worship of Satan, white magic, black magic, clairvoyance, clairaudience, telepathy, ESP, astral projection; eastern religions and practices, transcendental meditation, yoga, reincarnation, spiritualism, numerology, table tipping, levitation, cabala,

psychic powers, pendulum healing, pendulum divination, pendants (amulets) for luck or power or healing, spells, automatic writing, palm reading, voodoo, numerology, hypnotism, superstitions or any facets of the New Age. Practicing, even once, any of these activities can open you and your children to a curse.

"A curse causeless does not come."

Pro. 26:2b

16.
CLOSING THE GATES: PROTECT & BLESS YOUR CHILD

Although we have mentioned the problems that can occur as a result of excesses in the area of protection, parents do have a responsibility to protect their children from harm. Protection from physical harm or potentially harmful activities is obviously needed, but there are other types of subtle

activity that can also produce emotional, spiritual or sexual harm to the child.

RESPONSIBILITY TO PROTECT

We read and hear a great deal today about child abuse of both a physical and sexual nature. Parents should shield their children in so far as it is possible from pornography and from witnessing lewd behavior. There is great potential harm in permitting a child to see pornography, just as there is in permitting him to begin smoking at an early age, or to be exposed to the occult. ***The parents need to protect their child from pornography, to discourage masturbation and situations where their child may be taken advantage of sexually by older children or even adults.***

Television is a constant source of trouble for children, even when something viewed seems without offense to our adult minds. A grandson of a friend of ours became hysterical while watching a television commercial against alcoholism that showed people looking into a grave. The child's parents were in the early stages of a divorce, and his insecurity became evident when viewing the death scene. We advised the grandmother to have the mother shield the child from this commercial, at the very least.

Children need to feel safe and under the protection of their parents from people and things that might cause them harm, whether the bogeyman or a neighborhood bully. If the father is an alcoholic, the child should be protected as far as possible from his abuse — be it verbal, physical, or through

the embarrassment of his actions. The child who feels that he has not been protected sufficiently while growing up will need to forgive his parents when he comes to a point of understanding. One of the most common needs for forgiveness is toward the father who has been abusive or simply uncommunicative, and with whom there has been no real relationship.

If a child is not protected from an abusive adult, whether a parent or a non-parent, he will become either very insecure and fearful, or rebellious and disrespectful.

The child will obviously need to forgive an abusive alcoholic father, but he will also need to forgive the mother for failing to protect him from the father. This is also especially true for young girls who were sexually or incestuously molested by their fathers. Some girls have tried to tell their mothers and found that they were either unable to cope with it or simply refused to believe it was occurring.

On a less traumatic level, the daughter whose mother was unsympathetic to her need for a dress to wear to a party such as "Prom" or for graduation, thus causing her to be embarrassed by her appearance, will also need to forgive. There will be varying degrees of hurt involved. We have ministered to young women who have attained the age of motherhood who were deeply hurt by such experiences. They had allowed feelings of shame and unworthiness, as well as

feelings of anger and bitterness, to develop towards their mother, and have thus allowed the opportunity for corresponding demons to enter. Through ministry, the cycle of mother-daughter spite should be broken to avoid it carrying on to the next generation.

RESPONSIBILITY TO PRAY

Christian parents, as the priests of the household, also have a responsibility to pray for their loved ones. Prayers can be specific, such as for their children to come into the fullness of salvation and the fullness of the Spirit, or for protection from harm. Beautiful Scriptural promises offer encouragement and are faith-building for parents. Paul and Silas spoke a beautiful promise of salvation for the entire family of a believer when they said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (ACTS 16:31). If you feel inadequate in wording your prayers, simply use portions of Scripture that apply and insert your children's names in the appropriate places.

Most of all, don't despair... there is hope! This promise from ACTS 16:31 is true, regardless of how impossible your particular situation with your child may seem, no matter how far he may have strayed from the Way of God. Our prayer for your child is that his testimony may ultimately be as Paul's...

> "The Lord stood with me, and strengthened me; ... and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly

kingdom, to whom be glory for ever and ever. Amen."

2 Tim. 4:17–18

RESPONSIBILITY TO BLESS

A beautiful concept from the Old Testament, which has unfortunately been lost to us today, is the "father's blessing." This is a spoken blessing to his children. The blessing entails speaking of the sincerity of your love for them. It also includes speaking or pronouncing a blessing or prayer over them.[4] What follows is an example of what I have prayed over each of my sons.

> "You are my son [daughter]. I love you and I pray that you will have a happy life, find challenging work that you enjoy, marry a good Christian girl who will be a good and faithful wife, and have children which will bless you as you have blessed me."

Children need a stable home, to know that their mother is loved by their father, and that they are loved by their parents — to the extent that this is possible. It is encouraging to know that many short term mistakes are nullified by a willingness on

the part of parents to show their love, to submit themselves openly to the Lord, and to admit their mistakes, especially to the child who is all too ready to see hypocrisy in the parent who says, "Do what I say, not what I do." Everyone makes mistakes, parents included. It is what we do about our errors that makes the difference.

"How can I create stability in my home, and how can I communicate stability to my children?"

The answer is… by means of discipline. We will address this next.

1 *Power for Deliverance (Songs of Deliverance)* by Bill Banks, available at **www.impactchristianbooks.com**

2 See *The Blood Covenant* by H. C. Trumbull, available through Impact Christian Books at **www.impactchristianbooks.com**

3 See *Discernment: God's Inner Voice to All Believers* by Susan Banks, available through Impact Christian Books at **www.impactchristianbooks.com**

4 See *The Father's Blessing* by Frank Hammond through Impact Christian Books, available at **www.impactchristianbooks.com**

PART TWO

Discipline Guards Against Demonic Activity



“TRAIN UP A CHILD IN THE WAY HE SHOULD GO: AND WHEN HE IS OLD, HE WILL NOT DEPART FROM IT.”

PROVERBS 22:6

“CHILDREN, OBEY YOUR PARENTS IN THE LORD: FOR THIS IS RIGHT. HONOUR THY FATHER AND MOTHER; WHICH IS THE FIRST COMMANDMENT WITH PROMISE; THAT IT MAY BE WELL WITH THEE, AND THOU MAYEST LIVE LONG ON THE EARTH. AND, YE FATHERS, PROVOKE NOT YOUR CHILDREN TO WRATH: BUT BRING THEM UP IN THE NURTURE AND ADMONITION OF THE LORD.”

EPHESIANS 6:1–4

Jesus told His disciples before He ascended:

> "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."
>
> MATT. 28:19

The word which He used for teach means to *disciple*. He tells His followers to go make disciples, that is, to bring mankind under discipline to Him and to His teachings. What better place for us as parents to begin than to bring our own children under the discipline of Christ, and to make disciples of them?

Discipline is the first step in ministering peace to a child's soul and as such should be utilized first. Then, if the discipline doesn't accomplish a longer term resolution of the problem, deliverance may be required. Discipline should be performed early and thoroughly enough to get through to the will of the child. However, children differ tremendously in their

responsiveness. We had one son at whom we had merely to look disapprovingly and he'd break down in tears. The other was extremely stubborn and had a very strong will, which required discipline of a more physical nature.

Children both desire and need to be loved. They also desire and need to be disciplined, as was made very clear to us through Lola.

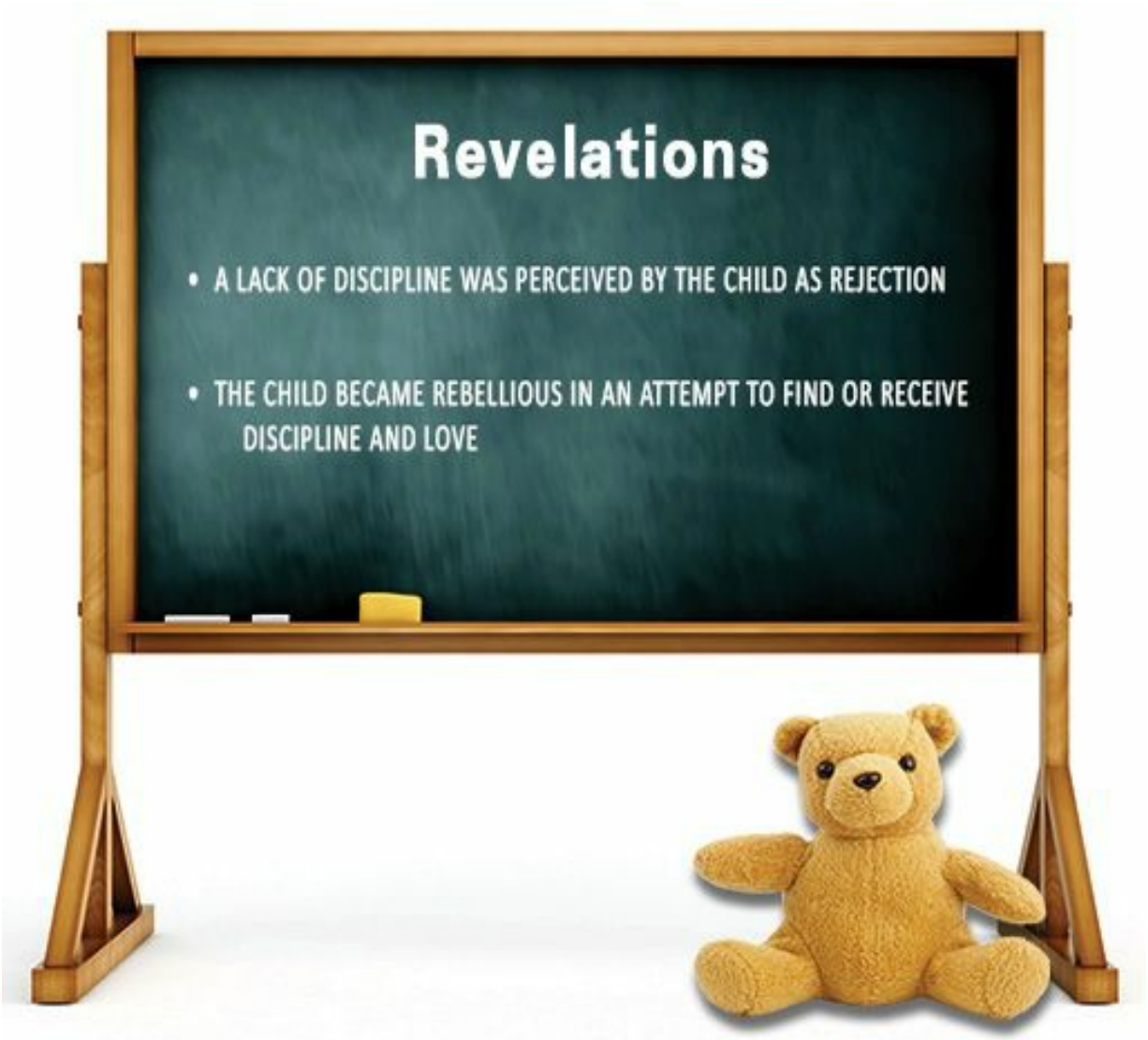
17.
A CHILD WANTS TO BE DISCIPLINED

Lola, who had been saved and baptized in the Spirit in our prayer room ten years earlier, came to see us seeking deliverance. She explained that her life had become miserable and she was in the process of divorcing her second husband. In the process of our conversation, after describing all her problems, she said something curious: "I realize my parents didn't discipline me when I was a child, and I felt rejected because of it." It seemed that a spirit of rejection had entered her life as a result of a lack of discipline.

"From childhood on," she continued, "I have acted in a

rebellious way, in essence crying out, ‘Govern me, somebody govern me! Somebody show me they love me by making me obey. I feel loveless, and I need to be loved.”

Unfortunately Lola had sought for love in many wrong areas, and had set impossible standards for herself, in an attempt to win the approval of others. It was a terrific blow to her when she finally recognized she was fallible and she had limitations. Analyzing herself further, she said, “I also recognize that I am selfish, strong willed, a ‘know-it-all,’ filled with anger and greed, discontentment, dissatisfaction and depression. And I know I need to forgive the denominations to which I have belonged for being totally unable to help me.”


Revelations
• A LACK OF DISCIPLINE WAS PERCEIVED BY THE CHILD AS REJECTION
• THE CHILD BECAME REBELLIOUS IN AN ATTEMPT TO FIND OR RECEIVE DISCIPLINE AND LOVE

The Bible contains numerous passages that describe our present problems with families and discipline.

> "As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths."
>
> Isa. 3:12

> "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away."
>
> 2 Tim. 3:1–5

Tragically these two references accurately describe the days in which we live. Our era is characterized by *disobedient children*. It is a day in which the young are indeed like the adults, meaning selfish, covetous, proud and boastful. We find ourselves surrounded by those who continually blaspheme the name of God, who have perverted sexual desires, who do not or cannot keep their word, who lie readily and are without self restraint, who are fiercely violent and hate the righteous. Men abound who are unfaithful, caught up with gratifying themselves and not interested in any deep relationship with God even though they may make a pretense of it, to appear moral.

These truly are perilous, dangerous times, for without any natural affection the undisciplined and disobedient children have become murderers of fathers and mothers. Events unthinkable a generation ago are found almost daily in the newspapers. Entire families are murdered by one of their offspring. Children callously kill classmates. Even though God accurately foretold it long ago, we ask ourselves, “How could this state of affairs have come to be?”

Some social analysts have placed the blame upon modern child-raising theories, which discourage discipline. Others have blamed the courts which have sided with the position of discouraging discipline including any form of physical punishment. These influences have reinforced the insecurity

and laziness of parents and accelerated the breakdown of the family structure. So has the failure of the churches to clarify issues and to denounce sin. There is now an epidemic of divorce and a rejection of the Word of God, wherein we read:

"Withhold not correction from the child."

Pro. 23:13

My wife Sue had a revealing experience along these lines while teaching in the sixth grade in the public school system. She often noted that pupils would come to her to share almost boastfully about some disciplinary chore which the parent had required. It seemed as if the child was proud of the parent's attention manifested by the disciplinary action.

She has also contrasted the classes which she taught during her first and second year of teaching. The first year she attempted to befriend the children, being in retrospect, somewhat lax in her discipline. The next year she was much stricter. The students from the second year still come to see

her, twenty years later. She has yet to hear from even one of the students from her first class. This spoke volumes to her about a child's attitude toward correction, as a form of care and guidance.

18.
HOW DO WE LEARN DISCIPLINE?

Recognizing that it is both essential and God ordained that we correct our children, how do we go about it effectively? It may help to consider how we as children learned discipline:

1. by our parents training us – before we were able to communicate,

2. by our parents instructing us – after we were able to communicate,

3. by our parents disciplining us – punishing for misbehavior, encouraging good behavior,

4. by observing our parents – as examples of moral behavior

5. by God's grace – being caught when we broke a rule: not being allowed by circumstances to get away with it.

We probably learned some of our most memorable lessons by virtue of the examples set for us by our parents, such as to be moral, not to drink to excess and to keep our word. It is unfortunate that the examples offered could also be in the negative.

Maturity is marked by the degree of self-discipline a person maintains. Self-discipline is learned gradually in a number of ways. Although the learning continues into adulthood, the years preceding twenty-one are the most intense. We learn to govern ourselves by observing the example set by our parents and other role models. The rules and standards are set while the child is young in order to show

him the way, and to permit him to experience the benefits of a disciplined life through gradual independence. As he grows older, the enforcement of rules is gradually diminished until he disciplines himself without assistance. A recent study in the field of education revealed that if a child cannot manifest self-discipline and moral values by age twelve, he may never do so.

19.
WILLFUL DISOBEDIENCE

We as parents are given scriptural instructions to discipline our children in PROVERBS 13:24. This also is a definition of true parental love.

To amplify on a truth mentioned earlier, sin in its most obvious and flagrant form is when someone intentionally chooses to disobey God's laws — choosing to do wrong when we know to do right. The child, before he knows God personally or His rules, expresses sin in the form of rebellion in other ways. The child who willfully disobeys his parents is sinning, or rebelling, in the only way he knows. As the child gets older, his willful disobedience may be directed toward

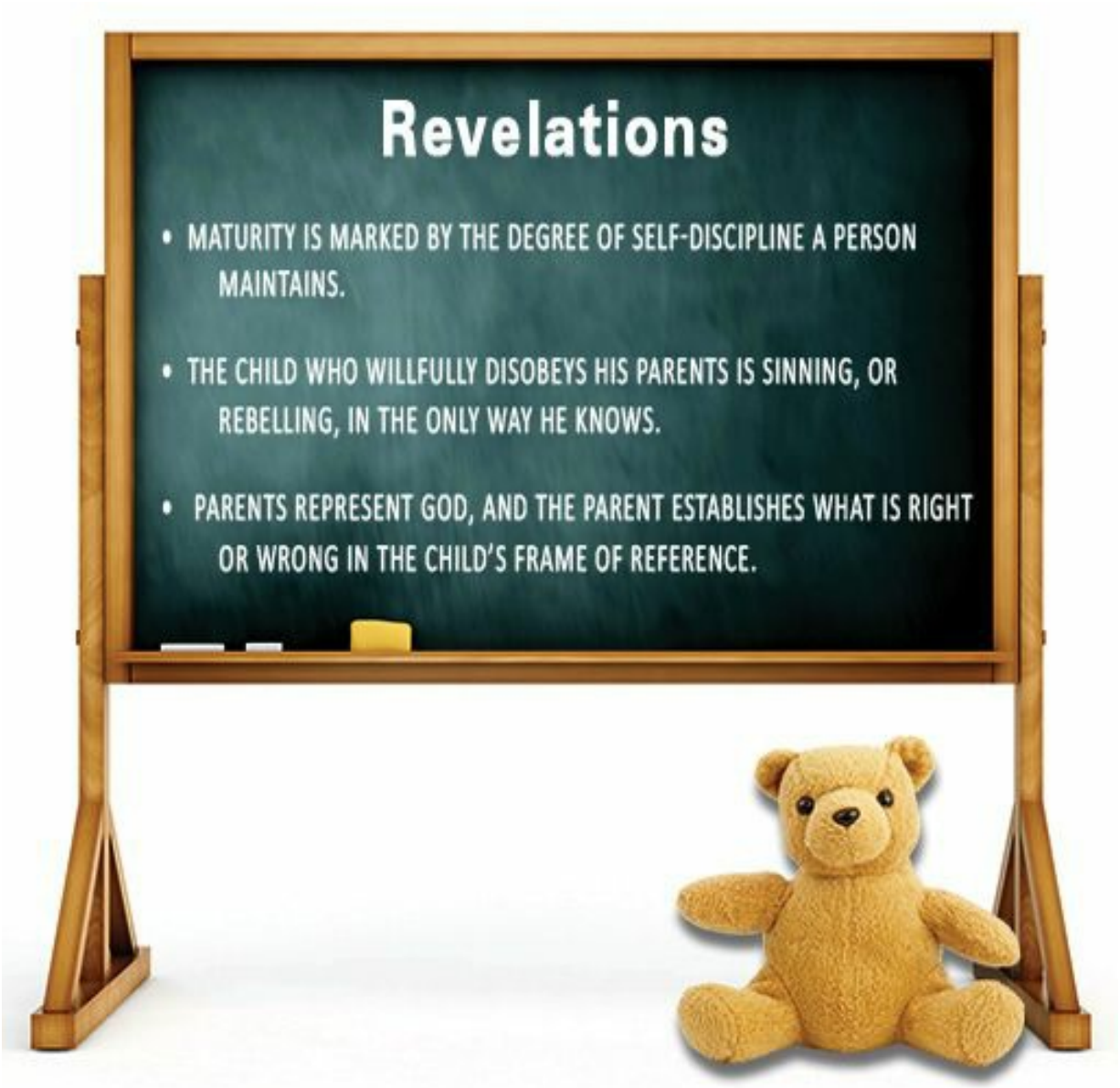
teachers or any other authority figures, such as the principal or the police.

Parents represent God, and the parent establishes what is right or wrong in the child's frame of reference. Because such willful disobedience is rudimentary sin, it is essential that the parents confront it and counter it with discipline. Such behavior is not cute and must be disciplined. If not handled by the parents then it will eventually be confronted by his classmates, the school authorities, the police, or the Lord may have to sovereignly break his willful nature by employing uncomfortable circumstances.

The results of allowing the child to go undisciplined can be extremely far reaching. Eventually, in order to be saved, that child must be willing and able to surrender his will to the will of God. If his will is completely unbroken, and he has never learned to submit his will to the will of his parents, or to obey their wishes or direct commands, he may find himself ultimately unable to surrender his will to God.

Many "modern" parents seem to feel that to discipline children will do them irreparable harm. You may observe their children in most public places. In the grocery store you see their children handling things, opening cookie packages for instance while the parents stand by saying, "Don't do that, Georgie; don't do that. Don't do that again." But they don't enforce their words at all. The result is two-fold.

First the parents have lied to their child for they do not follow through on their threat to discipline. As a result, the child doesn't believe that he or she will be punished for misbehaving. Second, the undisciplined child becomes spoiled, by repeatedly having his own way.


Revelations
• MATURITY IS MARKED BY THE DEGREE OF SELF-DISCIPLINE A PERSON MAINTAINS.
• THE CHILD WHO WILLFULLY DISOBEYS HIS PARENTS IS SINNING, OR REBELLING, IN THE ONLY WAY HE KNOWS.
• PARENTS REPRESENT GOD, AND THE PARENT ESTABLISHES WHAT IS RIGHT OR WRONG IN THE CHILD'S FRAME OF REFERENCE.

Many parents make the mistake of placing their child's intellectual skills above all else, and treat them as equals. When this is permitted, a problem soon arises as the child begins "talking down to" or out-arguing his parents. The same attitude shortly spreads to his teachers and later even to employers. This attitude, if allowed to develop in the child, will also negatively affect his relationships with his peers. We must remember that our children become equal to us only in adulthood.

First and foremost children need love. They need to know that they are loved. Love creates a feeling in the child of wellbeing, being wanted, belonging, and security. Love is not conveyed to a child merely by giving him things, but rather is best communicated to the child through holding hands both publicly and in private, giving physical expression to your love for him and demonstrating total acceptance of him.

The child also needs to be taught right from wrong. Ideally the parents should set for their child an example of integrity, courage, and morality through their own behavior and attitudes. As the child begins to confront situations in his own life requiring decisions, he should be praised and encouraged for good behavior, but also should be firmly disciplined in love when he fails to exhibit desired behavior.

Punishment can cause the child to cry. Four stages of tears may be encountered, tears of fear (anticipating the

punishment), tears of anger, tears of hurt, and finally tears of repentance. Whenever possible, I as the father, did the punishing. Men normally tend to be less emotional, and better able to use restraint. The mother usually has the role of disciplinarian during most of the day while the father is at work and needs a relief.

Punishment was a brief ritual which wasn't prolonged, as would be the case in sending a child to his room for an hour, to pout, and thus letting resentment and anger fester for that period. Although he soon learned that punishment with the spoon hurt, it would be over quickly. Thus, it was far less brutal than the more prolonged method of punishing by ignoring the child, and as a result restoration to normal family life came quickly.

After the punishment was administered, forgiveness was offered. Prayer in agreement to forgive was required when appropriate, and then love and assurance of acceptance and restoration to the family unit was given to the repentant offender.

The child was not left in doubt as to whether or not he was still loved. Because the punishment was administered in love, the child learned that it was his behavior that was not acceptable, while he himself was still loved in spite of his actions. It is important to explain the punishment to the child, so that he knows he is accepted and loved, not because of the

misdeeds, but in spite of them.

A child reared without discipline tends to feel unloved and unwanted (remember Lola). Since such children feel an inner alarm, and tend to wonder at the parents' lack of concern for them, they will often begin acting in such a way as to force the parents to impose restrictions upon their behavior! If the parents do not respond then the child's unchecked behavior will soon become more brazen or bizarre, as in Candy's case (GATE 11). A child feels a sense of protection by the restrictions placed upon him. *To know the rules, and to know the boundaries wherein we are safe, helps us all to have a sense of wellbeing and to feel at peace.*

20.
CONSISTENT DISCIPLINE BRINGS DELIVERANCE

Disciplining in the home should be directed by the father. When he is present he needs to do the disciplining. While he's at work or absent, the mother should carry forward the principles the couple has established. When out as a family, at a restaurant, in church, or shopping, the father should be the

one to maintain order. There should be unity between the parents; agreement as to discipline is extremely important. The child will naturally try to work one parent against the other, seeking to avoid punishment, therefore unity and agreement are essential in discipline.

It is even possible to discipline certain undesirable traits out of a child. We had one son who was accident prone. My wife became so frustrated with him returning bleeding every time he went out to play, sensing something more than coincidence at work, she finally threatened to discipline him the next time he had an accident. She only had to discipline him once, and he quit having accidents. This seems totally illogical to our rational minds, but there was apparently a spirit of carelessness that was taking advantage of him.

Consistent discipline can bring deliverance! Having been consistently disciplined, a child can make a decision of his will to refrain from the wrongful behavior desired by the demon. The demon will give up on him as a target and may actually leave him alone. This also is true for lying and selfishness. By breaking an habitual form of behavior, the soul may be freed from bondage.

Consistent discipline can also stir up resentment toward the disciplining parent. When this occurs the child needs to be encouraged to forgive the parent for what may seem to him to be unfair discipline (too strict, unnecessary, overly restrictive)

or even for fair and proper discipline…

> "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised [trained – nkjv] thereby."
>
> Heb. 12:11

As a part of the disciplining process it is helpful for the parent to admit to the child that he has experienced similar shortcomings or problems himself. This helps open lines of communication with the child. Admit your weaknesses to the child and ask him to forgive any ways that they may have caused him to be hurt. For instance, you can ask for his forgiveness for general shortcomings in daily life, such as "Please forgive me for being short tempered, for cursing in front of you, etc."

A parent can also help his child deal with personal

relationships, with shame and with embarrassment by sharing with the child similar personal experiences. ("I, too, had a problem with getting mad at my classmates at school when they teased me," "with feeling embarrassed and stupid," "with fantasy lust," etc.).

Jesus took upon Himself our weakness as a demonstration of His humanity, and to identify with us, as His children. When we, as adults, confess to our children some of our own faults, embarrassments, hurts, frustrations, and the pain they caused us, we are following His example and are exposing our own humanity. It can be very liberating for the child to learn that he is not alone, that he is not unusual or odd to have experienced the embarrassment and pain.

This honest sharing and opening of one's self may also help to keep open the essential lines of communication between parent and child. These frank discussions can enable the child to talk about problems openly with the parent, preventing him being vulnerable to additional spirits in the future through silence or shame. These personal chats bring the "armor of light" to bear upon the darkness with which Satan would normally attempt to shroud his activities.

"And have no fellowship with the unfruitful

> works of darkness, but rather reprove [expose - NKJV] them... But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light."
>
> Eph. 5:11–13

Flippancy, irreverence, and disrespect should not be permitted in any child. The child from the earliest point of understanding should be encouraged to respect others, and especially to respect and obey parents. There are certain things the child must never be permitted to get away with, and which require immediate discipline.

1. Overt disobedience or rebellion against a parent; manifestations such as talking back to either parent; striking, kicking or biting a parent, or any such similar rebellious activity

2. Lying

3. Irreverence

4. Manifesting hatred toward any of his peers, which may be expressed by putting them down, calling them unkind names, or even open hatred such as saying, “I hate Billy!”

5. Disrespect toward non-parent adults; such as teachers, grandparents, and the like, should not be tolerated. *A child should be protected from unfair treatment or harm by adults, but he should not treat any adult with disrespect*

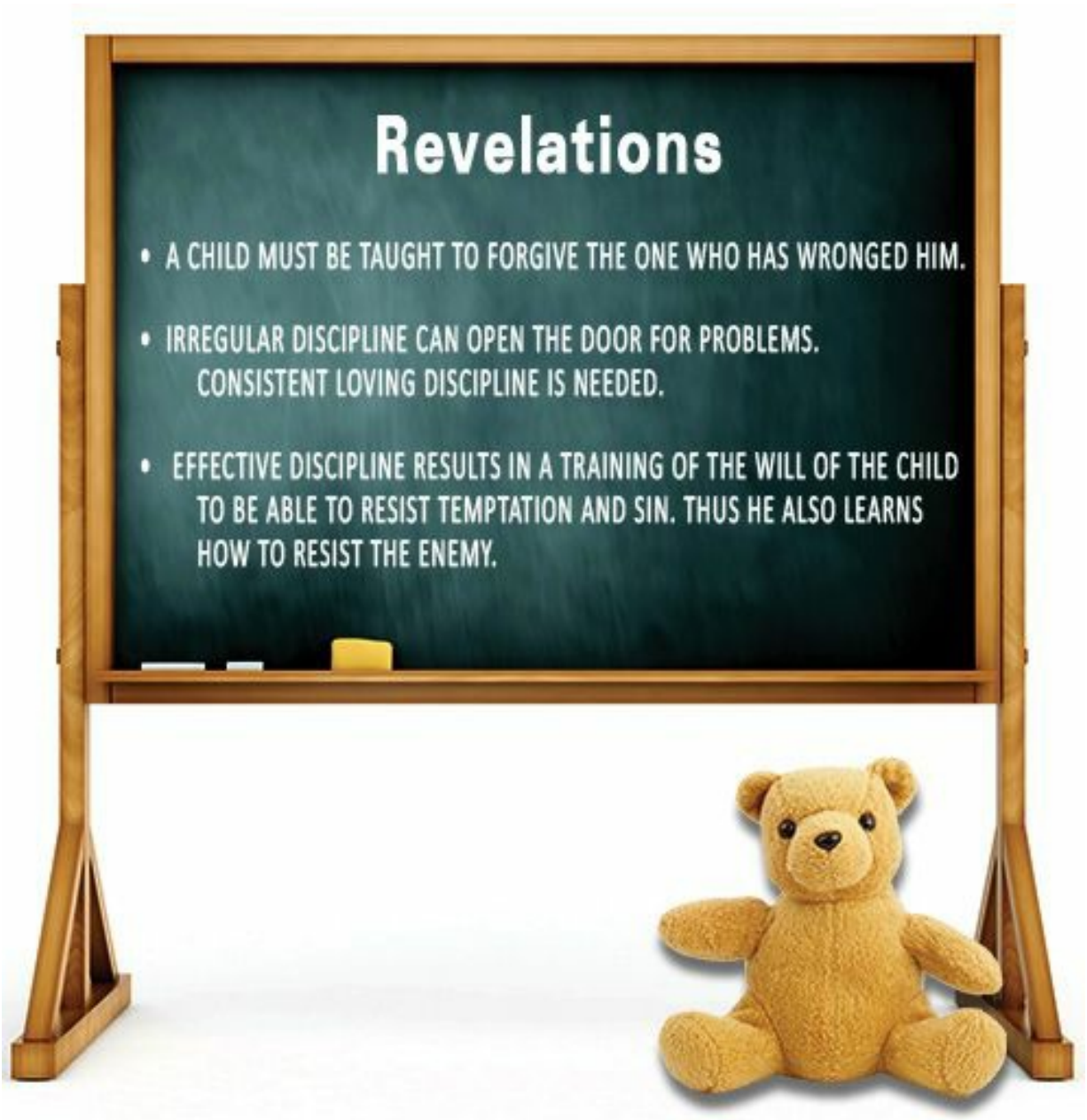
The child must be taught to forgive the one who has wronged him. If he has been bullied by someone else, as so often happens, he needs to be taught that “vengeance is the Lord’s.” He needs to learn to look to God for justice, to realize

that if he tries to get even, he will only make matters worse. But if he entrusts the matter to God, God will handle it. God may in His wisdom convert that bully into a friend, or move him out of the school, or away from the neighborhood. However He does it, God will do it in exactly the right way. Although it may take time, even years, God will work it out and cause "everything to work together for His good." However, if the bullying can't be resolved, the parent has to step in to protect the child or even remove him or her from the situation.

Just as consistent discipline can deliver and protect a child from demons, so irregular discipline can open the door for problems. Discipline that is too harsh, or administered in anger rather than love, can create hostility and open the door for demonic activity. Consistent loving discipline is needed. The child's response to irregular or harsh discipline, can be the standard responses of:

a. a *rejection* reaction of inferiority, insecurity, shyness, or

b. a *rebellion* reaction in which he tends to lash out verbally or physically towards his parents.


Revelations
• A CHILD MUST BE TAUGHT TO FORGIVE THE ONE WHO HAS WRONGED HIM.
• IRREGULAR DISCIPLINE CAN OPEN THE DOOR FOR PROBLEMS. CONSISTENT LOVING DISCIPLINE IS NEEDED.
• EFFECTIVE DISCIPLINE RESULTS IN A TRAINING OF THE WILL OF THE CHILD TO BE ABLE TO RESIST TEMPTATION AND SIN. THUS HE ALSO LEARNS HOW TO RESIST THE ENEMY.

The parent is responsible for the discipline. Since the child does not know how to resist the enemy, the parent must defend the child. The parent must discipline the child. Effective discipline results in a training of the will of the child to be able to resist temptation and sin. Thereby, he also learns how to resist the enemy.

Discipline begins as soon as the child is old enough to understand. But training is also discipline and from the very earliest moments of life, the child can be trained. The wise mother does not allow him to bite her when she's nursing. Training may include not feeding him every time he cries.

Consistent feeding and sleeping schedules comprise discipline for babies. The Scripture calls discipline training. The parents know better than the child how often a child should eat and sleep, therefore, they can train the child to the appropriate habits. Having a regular schedule also allows the mother to spot physical or emotional problems early, because she can readily compare the abnormal to the normal. If a child frets after having a good nap, the mother knows he is abnormally out of sorts. Raymond Moore, the mentor of the home schooling movement, has written several books which give advice on schedules and discipline.

Consistent eating and sleeping habits, in all ages, brings peace to the family and protection from demons, who try to enter babies and youngsters with undeveloped wills. Demons

often enter children at an early age, and if not dealt with, will go underground, into hiding, and may not be dealt with until considerably later. Many times such spirits will remain in hiding until the teen years or some point when they are discerned.

Every parent is aware of the rebellious phase of development within the child's personality which occurs at about age two, and usually at the time he learns to say "no!" It is common for disobedience to be manifested during this age, when frequent attempts are made to do the opposite of what is requested. The child's will is beginning to develop and must be molded from that point onward.

My wife, Sue, has a subtle comment for parents of misbehaving two-year-olds who attempt to excuse their children's actions as "the terrible twos." She suggests "Just try to picture him behind the wheel of a car as a teenager, manifesting this same kind of behavior." It is crucial that the child's will be dealt with at this formative age!

21.
DISCIPLINE IS A FORM OF SPIRITUAL WARFARE AND A

BATTLE OF WILLS

Discipline is a battle of the wills, and in that sense much like other forms of spiritual warfare. In fact, discipline is sometimes resisting or standing against the Adamic nature in a child, and in other cases it involves standing against the union of the will of the child and the will of the spirit(s) tempting the child to do wrong. Disciplining often leaves one feeling "wrung out," much like the similar sensation of personally resisting temptation, being involved in deliverance, opposing witchcraft, trying to be a peace maker, or even witnessing about salvation to a difficult subject. The spiritual resistance experienced is sometimes exhausting.

I learned personally that discipline can be a battle of the wills when my son, Steve, was two years old. He was standing at the door of our screen porch with a two inch twig in his hand, poking 1/4 inch holes in the screen. I stepped out on the porch and politely but firmly told him, "Don't do that, Steve. We don't want to make holes in the screen."

He belligerently poked it through the screen again. I slapped his hand with my right hand. Without blinking he poked the twig again, and I immediately slapped his hand again. This process continued, and I soon realized that I was engaged in a battle of the wills with my young son. And I knew that I had to win! It was a realization on my part of the

necessity of his being disciplined rather than merely a contest of the wills.

To abbreviate the rather lengthy battle that ensued: he poked the stick through the screen a total of seventeen times! I, in turn, smacked his hand with mine (slapping him only with the fingers of my open right palm), but toward the end I was putting all the steam into it that I could. Finally the battle ended when he dropped the stick and walked away shaking his hand and blowing on it.

His hand had to hurt; my own was stinging. However, the significant factor was that I, as disciplinarian, emerged from the battle as victor! It was essential that I win. I could not allow this two year old to disobey a direct command and to defy authority, or he would never have respected authority. Training or disciplining isn't pleasant at the time but yields "the peaceable fruit of righteousness" (HEB. 12:11).

It is also important to instill in a child a desire to work, to enjoy work, and to think of work as a challenge, or a game, and not as a burden. Training children to work is the primary area of discipline in school-aged children and especially teenagers. It is an excellent way to teach self-discipline as responsibilities of work require it. Grounding teens, although a very popular technique today, is not nearly so effective as putting them to work.

Light chores can be given to young children. They need

to be taught patiently and lovingly how to do their responsibility so they will be successful and take pride in what they do. Their success makes them feel important and needed in the family. This often requires more time from one or both parents but later yields self-disciplined adults. Supervision is needed, as is the administration of the promised consequences if the task is not completed. Many struggles may ensue, but again consistency and keeping your promise or your word is key. "I asked you to take out the trash each day this week; I owe it to you to see that you do it" gives your child the role model of responsibility, love and truthfulness. I don't believe in loading children with chores, but each should have some tasks appropriate to his age.

Rather than grounding a teenager, keep him home to clean the garage or rake the yard, some task that he is not usually assigned. If he has not acted responsibly, then give him the converse. Grounding is comparable to sending a small child to his room. Both give much time for resentment and boredom to grow. If the child does not do the task well, send him back to do it again, but check to see that he knows how and give assistance if he does not. Giving assistance, if done sparingly, when the child's attitude has improved can be the biggest blessing! The worker then learns cooperation, mercy and often opens up to his parent during the time of working together. Our Father in heaven required the most from us, but then gave His

Most to help us, knowing we could not meet the challenge.

I once observed a very cute, intelligent child of about four years of age who was picking up peanut-sized pieces of Styrofoam. After picking up each piece he would stop and say, "Phew, Phew!" and wipe his brow as if he were exhausted. Having picked up about eight pieces, he said, "I've got to rest."

He had himself convinced that he was tired from the little bit of effort that had been expended, perhaps the result of the influence of some negative role models. I had a momentary vision of him fifteen or twenty years later with no change in attitude, working at a laboring position and angry because he was not able to get a good job.

I attempted to help him change his attitude by suggesting, "A big strong boy like you isn't going to get tired lifting those little pieces, is he?"

He smiled and said firmly, "No!" And then went back to "work."

The major advantage of regular schedules and chores lies in being able to detect problems within the developing child when he deviates from the expected behavior. Parents do, however, need to be flexible enough to slacken up on the chores if the child is working hard in another area, at his studies, music or a sport. The key is to be sure the child is

busy with meaningful tasks. “Idleness breeds trouble” and great joy can come from finding oneself through diligent tasks.

One further point to be noted: every child has a special talent; for some it may be music, art, computers or a sport, the list of possibilities is almost endless. It is desirable for each child to be exposed to a variety of options, to be well rounded, and then develop his strengths. A child with a special ability has more self-confidence and a more positive self image. Sue wrote a thesis at Washington University on creativity and how to develop it in a child. Her conclusion was that creativity was there from birth. The one factor which made one creative child more successful than another was self-discipline. In other words, Mozart would have failed if he had not been disciplined to sit and work at his music!

Parents also need to realize that there is more than one kind of intelligence. Schools test in some fashion or another for the “I.Q.” of a child, a test that measures the potential for academic achievement and success. However, there are no tests to measure three other kinds of intelligence: 1.) creativity (which is difficult to be linked to a test score), 2.) social skills, *i.e.* communicative abilities, and 3.) spiritual sensitivity.

Look for all four kinds of intelligence in your child, and offer reinforcement. Just because a child may be slow academically does not mean that he or she cannot excel in this and other areas if trained and encouraged properly. Channeling

a child into his areas of strength will eliminate a lot of the kinds of disciplinary problems one encounters in the case of children with “time on their hands.” Avoiding idleness, including T.V. or computer time, can in itself prevent oppression.

Even children that are learning disabled can benefit from deliverance and healing. Hyperactivity can be due to spirits. There may be other factors such as the discoveries made in recent years concerning food, for instance that sugar affects hyperactivity, as do certain other food additives. Chemicals can have a drastic effect upon us. A few years ago I began having attacks of blurry vision about an hour after I ate in a particular restaurant. I later discovered that the wavy, watery lines before my eyes were a result of the monosodium glutamate which the chefs used in the food.


Revelations
• DISCIPLINE IS A BATTLE OF THE WILLS, AND IN THAT SENSE MUCH LIKE OTHER FORMS OF SPIRITUAL WARFARE.
• EVERY CHILD HAS SPECIAL TALENTS, AND A CHILD ALLOWED TO PURSUE THESE TALENTS HAS MORE SELF-CONFIDENCE AND A MORE POSITIVE SELF-IMAGE.
• HYPERACTIVITY AND OTHER BEHAVIORAL ISSUES CAN, IN SOME CASES, BE DUE TO SPIRITS.

Case: Polly and Victory Over Hyperactivity

"How is Polly doing?" I recently asked her stepfather. "Polly is married now, and expecting a baby of her own."

I couldn't believe it. Upon reflection, I realized that it had been fifteen years since I first met Polly, as a seven year old. I was setting up for our regular Thursday night meeting in the basement of the public library, in a room where we used to meet. I was arranging the tape recorder and my Bible on the table that I used as a podium, when suddenly a sweet little face with long tousled hair and blue eyes peeked up over the table's edge. The little girl asked sweetly, but slightly impatiently, "Mr. Banks, can I be healed now?"

This I realized must be Polly. One of the couples who had been attending these meetings called earlier in the day to ask if we would pray for their daughter during the prayer time following the end of the meeting. Polly, they explained, was extremely hyperactive and was in a special school district for children who were beyond the scope of a normal classroom. Polly's natural father had abandoned her and her mother when she was an infant. Her mother had remarried a year or so later.

Her mother related to me over the phone, "Polly is now so hyperactive that she can't sit at her desk in the classroom. She keeps getting up and moving around the room. They have told us they aren't sure they can keep her, or even if she's educable.

But we know with God all things are possible."

"Polly," I replied, "We'll pray for you in just a little while at the end of the meeting, okay?"

"Okay," she said happily.

After the singing, worship, a time of waiting on the Lord, sharing, and the teaching portion of the meeting, we break about 9 p.m. to allow the people who don't wish to remain for the healing service to leave. As soon as we had opened the healing portion of the meeting with prayer, we invited Polly to come forward. We prayed for healing for her from anything that would prevent her being able to learn, or to be calm at school. Then we bound and commanded the hyperactive spirit to leave her, along with every other spirit that caused her to be unable to be still and at peace, or to remain in her seat at school.

Polly's mother kept me informed of her subsequent progress. The very next week she reported, "Polly has been able to stay in her seat at school, and all the teachers are amazed at the change in her. She seems to be really at peace."

The next time I heard from her, she reported that Polly, after completing the semester at the special school, was returned to a normal public school, and did very well. Now her father told me that she is expecting a child of her own. God truly does provide for His own.

"Having seen the many ways that problems can enter, and

having recognized problems in my children, what can I do to help set them free? How do I go about it?" We cover this next…

PART THREE

Mechanics of Ministering



“AND WHEN HE WAS COME INTO THE HOUSE, HIS DISCIPLES ASKED HIM PRIVATELY, WHY COULD NOT WE CAST HIM OUT? AND HE SAID UNTO THEM, THIS KIND CAN COME FORTH BY

NOTHING, BUT BY PRAYER AND FASTING."

MARK 9:28–29

"AND HE WAS SAYING TO HER, "LET THE CHILDREN BE SATISFIED FIRST, FOR IT IS NOT GOOD TO TAKE THE CHILDREN'S BREAD AND THROW IT TO THE DOGS… AND HE SAID TO HER, "BECAUSE OF THIS ANSWER GO; THE DEMON HAS GONE OUT OF YOUR DAUGHTER."

MARK 7:27, 29 NASB

"AND THESE SIGNS SHALL FOLLOW THEM THAT BELIEVE; IN MY NAME SHALL THEY CAST OUT DEVILS…"

MARK 16:17A

22.
JESUS TEACHES HOW TO DELIVER A CHILD

Jesus rebuked his own disciples for being unable to minister deliverance to a young boy after He came down from the Mount of Transfiguration. Following their failure recorded in the ninth chapter of Mark, He personally presents, for their edification and for ours, a demonstration of deliverance for a child:

> "And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;
>
> And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.
>
> He answereth him, and saith, O faithless generation, how long shall I be with you? how

long shall I suffer you? bring him unto me.

And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch

that many said, He is dead.

But Jesus took him by the hand, and lifted him up; and he arose.

And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

And he said unto them, This kind can come forth by nothing, but by prayer and fasting."

Mark 9:17–29

It is faith-building for me, and I feel more confident and sure of my authority, when I use a scriptural procedure and/or methodology. As we analyze this scriptural example from the ministry of Jesus, we observe indications of the methods that were employed by Jesus. Since He is our pattern, we seek to learn from Him and to follow His example. In this particular occasion of ministry to a child, we notice a number of steps.

1. He received a presentation of the candidate's need described by an observer, verse 17.

2. Jesus utilized a description of the candidate's behavior by a close relative, when perhaps the subject could not speak for himself, verse 17, 18.

3. He apparently utilized physical observation of the candidate for deliverance, in verse 20. When closely observed, demons get stirred up and sometimes manifest themselves violently.

4. Jesus also employed the inquiry method, asking questions to determine when the demon first manifested, in order to determine when it had entered the boy, in verse 21. The Greek definitions according to *Strong's Exhaustive Concordance* help clarify two parts of this passage, "of a child" means from infancy, and "child" means half-grown child. Since the Jews considered manhood to occur

at age thirteen, this boy being half-grown was probably about seven.

5. Jesus offers an encouragement for faith to believe, which assures that the deliverance was both possible, and at hand, verse 23.

6. He rebuked the spirit by name, “dumb” or *speechless*. This was obvious even to the parent because it caused the child to be unable to speak in verse 25.

7. He apparently received and utilized a revelation, in rebuking also a deaf spirit, verse 25.

8. He spoke the command “to come out and to never enter again” in verse 25.

9. In verse 26, the spirit’s reaction was violent, either manifesting or attempting to camouflage

itself as a spirit of death.

As a commentary on this experience, I too have witnessed the spirit of death, where people being delivered collapse as if dead, just as the boy did in this Bible verse. The first time I encountered this spirit, I was hit with the fear that she was actually dead. But having on the armor of righteousness, knowing that we had done nothing wrong, and that we were simply attempting to minister in Jesus' name, the fear was more easily resisted. We quickly rebuked the spirit of death, and cast it out. As soon as we did, the color returned to her face, and we helped her to her feet.

10. In addition, Jesus employed a healing touch to lift the boy, in verse 27, and then the boy was able to arise himself. It was Jesus' power

(strength) that lifted the boy, just as Peter's strength lifted the cripple in
Acts 3. After the cripple was on his feet, as a result of the action of Peter, "his feet and ankle bones received strength."

Our analysis that healing was administered is confirmed by the parallel verse in Luke 9:42b which tells us: "And Jesus rebuked the unclean spirit and healed the child, and delivered him again to his father."

11. Jesus responded to the disciples' question regarding their impotency by explaining that "this kind" of demon is different — it was a strongly entrenched, long established spirit, which had bridged the gap from the spirit to the physical realm, in order to physically

> manifest freely and powerfully in the boy's life. Jesus told them that this kind "can only come forth by prayer and fasting." Thus, He indicates that the one ministering needs to prepare himself for spiritual battles in advance, by means of prayer and fasting, in verse 29.

Because the boy's deliverance need was immediate, and obviously did not allow for such prolonged preparation on the spot, Jesus is clearly telling His hearers that those who engage in such ministry need to be in a constant state of preparedness. That means to be prayed up, and to have prepared themselves before the need arises with fasting. I find the disciples didn't fast while the Lord was with them in the flesh:

"Then came to him the disciples of John, saying,

> Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast."
>
> Matt. 9:14–15

In this hour, perhaps as never before in the history of the world, there is a need for the delivering power of God to be manifested — that the prisoners might be freed, the prison doors battered down spiritually with spiritual weapons, and to set at liberty them that are bruised (wounded).

Jesus who loved the little children, might approve of our reading a familiar quotation from Him, with an added emphasis for ministering to children:

> "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the

> poor [little children]; he hath sent me to heal the brokenhearted [children], to preach deliverance to the captives [of all ages], and recovering of sight to the blind [parents of children], to set at liberty them that are bruised [and have been abused]."
>
> Luke 4:18

We had an occasion to minister to a boy just a few years older, named Johnnie.

Case: Johnnie's Deliverance

One evening we were invited to have dinner with friends at their home. After dinner we were sitting in their living room chatting, when suddenly a paper airplane flew into the room and landed on the rug in front of us. Their adopted son, Johnnie, yelled down from upstairs, "Read it."

His mother opened the paper and found a note asking Sue

and I to pray with him. She exclaimed, “Praise the Lord! Johnnie has never before asked anyone outside the family to pray for him.”

The parents brought Johnnie to us and we asked what he wanted us to pray about with him. He said, “I want to have the things that make me have ‘troubles’ get out of me.”

I mentally reviewed what we knew of Johnnie’s case: he was 11 years old, had been adopted shortly after birth, and had numerous problems such as stuttering, and difficulty relating to others, perhaps due to a fear of ridicule. He had not been a particularly good student because of these problems. Although the family felt that his problem was emotional in origin many other people suspected that he was mentally impaired.

It was a long deliverance session with Johnnie. It was amazing to us. We were tired and would gladly have stopped at any point if it had ceased to be productive, but spirits kept manifesting one right after another.

We let Johnnie take the lead; as soon as he’d name a problem area, we would then command it to leave him. Children often don’t know the technical names that we would use, but that needn’t hamper the deliverance. Johnnie had a limited vocabulary, which coupled with his speech impediment made communication somewhat difficult at first, until we became accustomed to his manner of speaking. His list of names for the

spirits tormenting him went something like this:

"The thing that makes me say bad things to my teacher," "The thing that makes me want to hurt my sister," "The thing that makes me stutter," "The thing that makes me cuss," "The thing that causes me to be mad at all the people at my school."

He would have visible manifestations occasionally, but most frequently he'd simply say something like, "I feel it moving in my stomach. . . it's coming up into my throat ... it's gone." "It's in my back; moving up my back into my head; it just went out the top of my head." Or "It's just gone out of my heart." As soon as he indicated that he felt the thing leave, or that the pressure (as we would have described it) was gone, we would go on to the next one, commanding it to name itself. The spirit would apparently reveal its presence to him and then he would identify it to us, by its nature.

One of the most heart-wrenching spirits named was one he described as "The thing that makes me drop balls, and people laugh at me." We commanded this spirit that caused his lack of coordination to leave him, again simply using his own terminology.

Finally, the last one apparently having been cast out, he said, "I don't feel anything pushing inside me any more." We reviewed the situation with his parents who had been supporting us with prayer. They said, "We can't believe that you've prayed with Johnnie for hours. No one in the world

would believe this. We can't thank you enough."

We greatly appreciated their expressions of gratitude, but their words paled by comparison with the report we received the next afternoon. His mother called to report, "Johnnie went out and played football catch this afternoon with his father; he was able to catch the ball for the first time in his life!"

That spirits can cause physical conditions is stated in Scripture in such passages as the thirteenth chapter of LUKE. This account records the crippled woman whom Jesus healed by casting out a spirit of infirmity. The promise for deliverance from physical sicknesses and diseases is given to us, as believers, in the same major commissioning passage which gives us power to cast out spirits:

> "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."
>
> Mark 16:17–18


Revelations
• SOME SPIRITS MAY BE MORE ENTRENCHED THAN OTHERS, EVEN IN THE CASE OF A CHILD.
• THERE IS, ON OCCASSION, SUCH A THING AS A "SPIRIT OF DEATH" WHICH CAN BE CAST OUT OF A PERSON.
• SPIRITS CAN CAUSE PHYSICAL CONDITIONS, INCLUDING POOR SKILLS.

23.
HOW TO PRAY FOR DELIVERANCE

"This all seems so overwhelming. I know that my child has been hurt and is hurting now, but where and how do I begin?" The first step is to forgive! Each parent should do a self-analysis to determine who needs to be forgiven. If there has been a divorce, or abandonment experienced by the single parent then an ideal point at which to begin forgiving is with the ex-partner. It will be very difficult to expect your child to forgive the absent parent if you haven't, even if your bitterness is not obvious to him.

If the child was conceived out of wedlock, or marriage never took place, the sin involved should be repented, and confessed to Jesus in order that the parent might personally experience cleansing and forgiveness before commencing. Perfection on the part of the parent is certainly not a prerequisite, but obedience is.

Dare to step out and attempt to minister to your child.

Remember, Peter would never have known for sure that the Lord's power could keep him from sinking into the waves, had he not made the decision to step out of the boat. Theories are fine but as the old cook said, "The proof is in the tasting."

In the final analysis, truth to be of any benefit to us, must become experiential!

PARENTS ARE IDEAL MINISTERS

I believe parents are the most logical ones to minister to their own child because they are the "priests of their own home." They are a church, "for where two or three are gathered together in my name, there am I in the midst of them," (MATT. 18:20), and have scriptural injunctions to pray for their child(ren).

The simplest ministry is to the infant or very small child, because the will has not yet become fully developed, therefore it is unable to fully exert its influence. The conflict in the deliverance is thus primarily with the spirit, as the mind, will and intellect of the child are not yet involved. This is extremely important for the child's own personality, housed in the soul, has not yet come into agreement with the evil spirit. Scripture states, "Can two walk together, except they be agreed?" (AMOS 3:3). Early deliverance, when needed, will permit a healthy development of the spirit, soul (mind, will, emotions) and body, and will prevent agreement with, or acceptance of, the intruding spirit.

One of the most simple, yet effective techniques for ministering to children regardless of age, is to pray over them while they are sleeping. Since we "wrestle not against flesh and blood" but rather with the demons that are causing the undesirable behavior or torment, and because the demon can hear us even when the child is asleep, this offers one of the least complicated forms of deliverance ministry.

MINISTERING TO A SLEEPING CHILD

The following is a sample prayer for deliverance of a sleeping child:

"Lord Jesus, I [or we] come to You, for I know that You are the Deliverer. (1) As the parent[s] of [CHILD'S NAME], (2) we thank You for him, and acknowledge him to be a blessing from You. (3) Now, in the power of your name (4) we bind (5) the spirit of [e.g. NIGHTMARES], (6) which has been tormenting him with fear, and (7) we command it to come out of him. (8) We loose him now from the hold of the spirit of [e.g. NIGHTMARES] (9) for it is written "whatsoever we loose on earth is loosed in heaven." (10) We ask You, by your Spirit, to replace [*e.g.* NIGHTMARES] with peaceful, pleasant sleep and sweet dreams. Thank You, Lord Jesus, for your ministry to [CHILD'S NAME].

Amen."

Let me briefly explain or analyze the elements of this prayer:

1. As parent(s) you are the priests of your home, and the ones who are legally and spiritually responsible for your child.

2. Thankfulness expressed to God for the child reminds both us and your child's sleeping (yet hearing) spirit of our love for him.

3. The power invoked resides in the Name and ministry of Jesus.

4. We bind the spirit in that Name.

5. We specify, if we are able, the spirit by its name.

6. We also identify it by it's nature or manifestation.

7. The command is given to cast it out.

8. Just as we have bound the spirit, so we can loose our child.

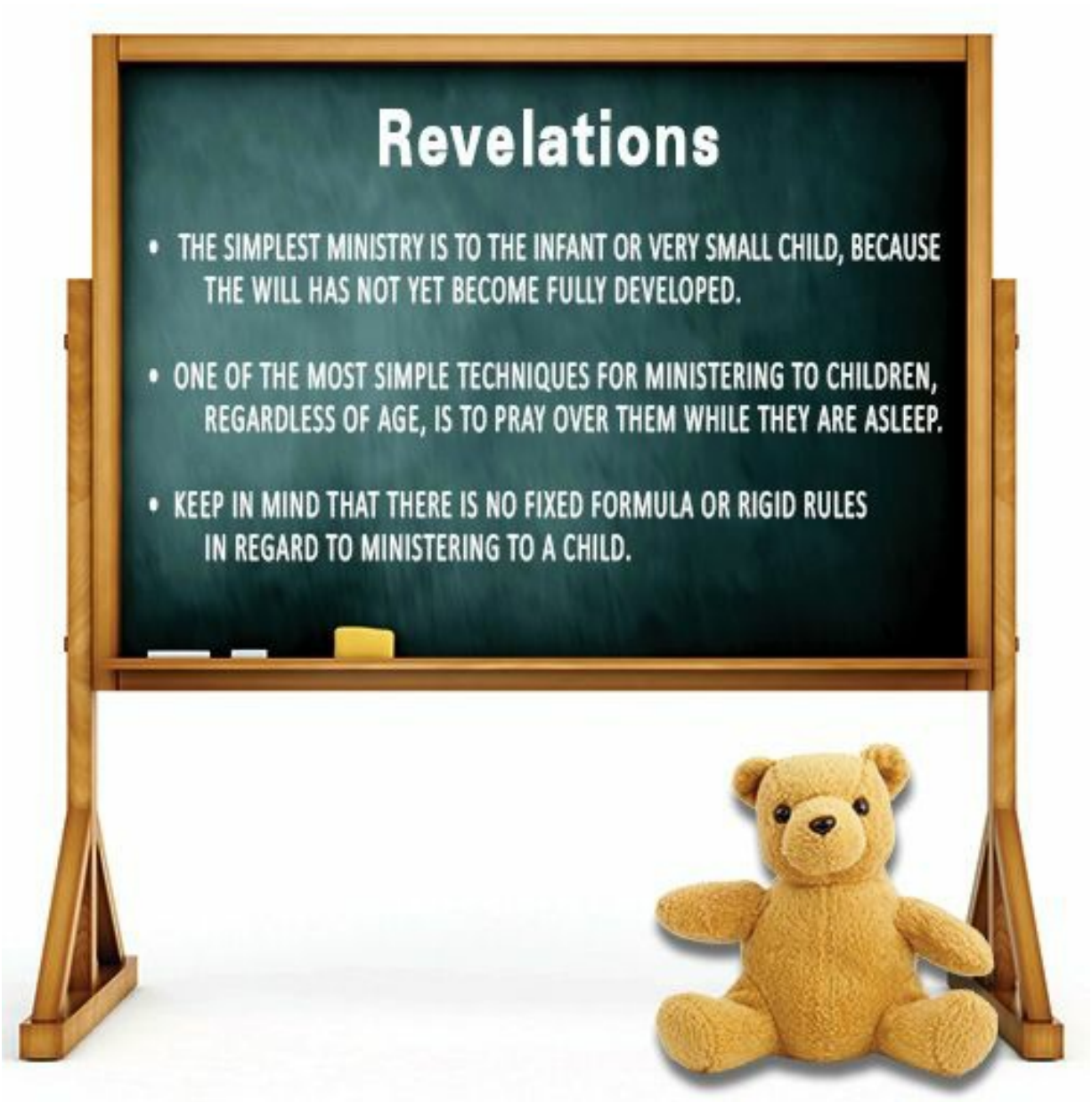
9. It is both advisable and faith-building to state, when possible, a Scriptural basis or precedent for the action taken. If the targeted spirit happens to have been mentioned in Scripture, we might quote from the applicable passage.

10. If appropriate, it is good to pray for a replacement to fill the void left by the departed spirit, or to pray for a healing of the area which may have been damaged by the spirit's activity.

Finally, remember Jesus is the Deliverer! The deliverance is not dependent upon our eloquence, nor our employment of the exact right words, but rather upon the loving, compassionate ministry of the true source of all deliverance, Jesus Christ.

There is no fixed formula or rigid rules in regard to ministering to a child. I have learned what is given here by experience and searching the Scripture. Let the Holy Spirit be your guide as you minister with love and compassion. Each child is unique; each has a unique personality. Every child has had a mixture of experiences, some positive and some negative, which have contributed to the construction of his individual personality.

Parents have their own ways of relating and interacting with their children based upon their unique personalities. The child is influenced both by what he has learned from them, and by what he has seen them do in the home environment.


Revelations
• THE SIMPLEST MINISTRY IS TO THE INFANT OR VERY SMALL CHILD, BECAUSE THE WILL HAS NOT YET BECOME FULLY DEVELOPED.
• ONE OF THE MOST SIMPLE TECHNIQUES FOR MINISTERING TO CHILDREN, REGARDLESS OF AGE, IS TO PRAY OVER THEM WHILE THEY ARE ASLEEP.
• KEEP IN MIND THAT THERE IS NO FIXED FORMULA OR RIGID RULES IN REGARD TO MINISTERING TO A CHILD.

It's very helpful for the mother or father to explain to the child about deliverance, perhaps sharing the benefits of their own experience in terms the child can grasp. "You remember how I used to be so crabby and angry and now I'm not anymore?" This helps make deliverance acceptable to him and builds the child's interest and desire for his own deliverance. We also recommend the illustrated children's book called *The Little Skunk* as a means of explaining deliverance in a non-frightening way to children.[5]

DELIVERANCE IS AUTHORITY EXERCISED

All deliverance is simply authority exercised. Each time a demon is cast out in the name and by the power of Jesus, it is a demonstration of the superiority of the kingdom of God over the kingdom of Satan. Parents seeking to minister to a child need to keep in mind the truth of the Scripture,

> "For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare

are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

2 Cor. 10:3–5

Thus, for one to be successful in the ministry of deliverance, one must recognize:

- the authority that exists in the Name of Jesus,
- the superiority of the power vested in that authority over the power of the demonic realm, and
- to have the boldness of faith to exercise that authority in an actual situation of spiritual warfare.

> “And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.”
>
> Rev. 12:11

We are overcomers, and more than overcomers, because Jesus has given us dominion.

> “And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.”
>
> Mk. 16:17–18

Adam was given dominion to rule the earth, but it was natural dominion. Ours is a dominion superior to that of Adam's. We have a new and better covenant, and have been given a new, better, and a broader dominion over the unseen forces that would seek to influence mankind, as well as the natural world. There is a basic truth of dominion; *exousia* (Greek for authority or power) must be exercised.

We are to take, or extend, the kingdom by force utilizing the spiritual weapons provided us by the Lord. God's most powerful weapons have been entrusted to us. The blood of Jesus, the Name of Jesus, and the gifts of Holy Spirit are weapons and supernatural tools that Jesus has provided for us. We have offensive weapons with which to attack: the Sword of the Spirit, the spear of praying in the Spirit, as stated in Ephesians 6:11, binding and loosening, and *exousia* and *dunamis*.

We also have defensive weapons, such as the helmet, the shield, the breastplate and our legal commissioning, "behold I give unto you power." He has given us His strength. In the Old Testament, they were told "Let the weak say I am strong." Paul said, "I can do all things through Christ who strengthens me."

Another powerful weapon is His Word. In the Old Testament, "God sent His Word and healed them." Jesus, the Word, came and healed all with whom He came in contact. Jesus spoke the word of power, that word that will not return

unto Him void, and He has commissioned us who believe as soldiers in His army, giving us the legal right to use His Name, His power and His weapons.

What are the purposes of our warfare?

1. to extend the kingdom, by adding souls to it

2. to set at liberty the prisoners of war, the "captives"

3. to break bonds and bondages

4. to "earnestly contend for the faith" (JUDE 3:6) and

5. to "Fight the good fight of faith" (1 TIMOTHY 6:12).

The Kingdom of God exists wherever hearts love, desire,

and are in submission to the King. One is either in one kingdom or the other by default. To choose not to enter the Kingdom of God, is to choose to remain in the Kingdom of Satan. Without salvation, one remains by default in the kingdom of Darkness. We have, however, been translated into the kingdom of God's dear Son, the Kingdom of Light.

The many instances in Scripture where Jesus ministered to children, taken with the characteristic aspects of Jesus' ministry, show His loving, compassionate, concern for the little children. As do the following statements that He made in Matthew:

> "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."
>
> Matt. 19:14

> "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Matt. 18:6

> "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."

Matt. 18:10

The angels, perhaps "guardian angels," of the little children continually behold the face of God. Jesus is concerned about the welfare of His little ones, and He has chosen to involve His followers in His ministry to His children.

EXPLAINING DELIVERANCE TO SMALL CHILDREN

When dealing with a child it is important to explain things to them in matter of fact terms without becoming emotional.

The one ministering to the child should be familiar with forgiveness and be able to explain it in terms understandable to the child. A complete, yet simple explanation of forgiveness is to be found in some of our other books *Ministering To Abortion's Aftermath* and in *Power for Deliverance: Songs Of Deliverance*.[6]

It is helpful to try to put ourselves in the child's place, to try to think like the child. The young child doesn't need to know, nor is he interested in the theology of deliverance. He just wants to know what he needs to do to be free of his problem. The best rule is to keep it simple.

Children today have seen so many frightening movies and television shows about demons that if we were to use the word demon with some, they might be truly frightened. You may refer to the children's book *The Little Skunk*[7] as one way of explaining deliverance in a non-threatening way. We suggest reading the book first on your own, and then with your child prior to proceeding with prayer.

DEALING WITH AN OLDER CHILD

When dealing with a child who is older, the situation is

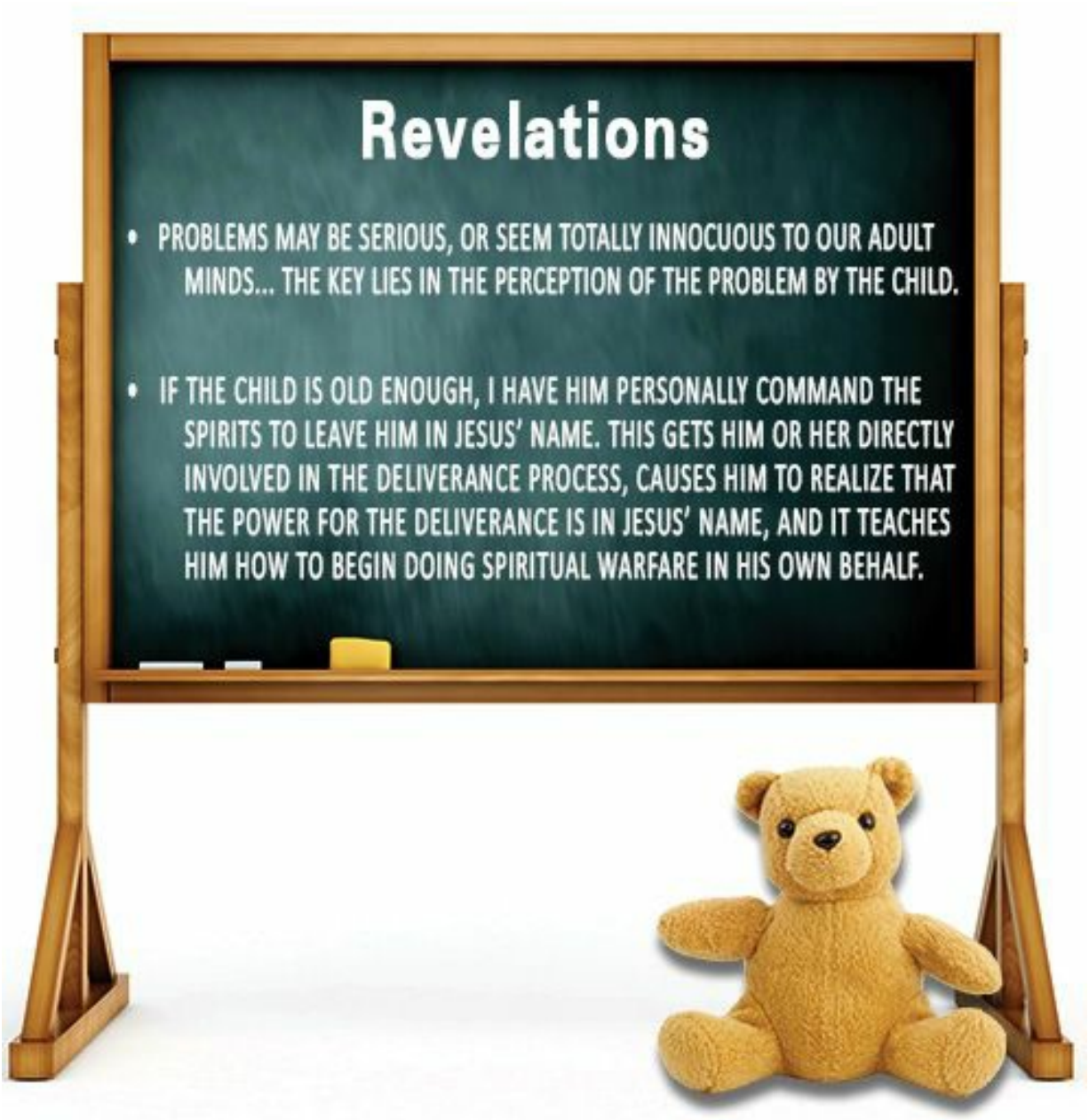
different. He is able to cooperate with you in the pre-deliverance session, or conversation, by explaining to you how the "thing inside" bothers him. He can at least give you a clue to its nature or identity, and may even be able to give you the exact experience that allowed the spirit to enter. For example, "Uncle Charlie touched me," "Cousin Bobby locked me in a dark closet," "My pet dog was killed because I didn't keep him on the leash," (e.g. pain, loss, grief and guilt, all in one brief sentence). "I'm afraid because I broke Mama's vase," or "I borrowed Daddy's screwdriver and lost it, " or "I looked at Tommy's book of dirty pictures, and now I have bad dreams and can't sleep" are all statements indicating the sources of the problems or the doors by which the spirit gained entry.

The problems described may truly be serious, or seem totally innocuous to our adult minds, but the key lies in the perception of the problem by the child. Satan uses the child's perception of guilt and self-blame to work his wiles upon the child.

In the case of talking children, just as with adults, the Enemy will attempt to delay the inevitable deliverance by stalling, extending the conversation and dragging out the detailing of the problems. Finally, while talking with the child, you may need to reach a point in the conversation where you simply have to tell the child, "Okay, we've talked enough about your problems. Now I'm going to command the spirits, or bad

angels, that have been causing you to be afraid, to have nightmares, and to be unable to sleep at night to come out. You just be still, and ask Jesus to set you free, and let me pray for you."

You then cast out the appropriate spirits. Sometimes it is helpful, and you may feel led, to have the child get involved in the process by telling him, "Take a deep breath and let it all out." On other occasions, you may just want him to sit still, and relax while you do the praying. If he's old enough to be actively involved, I have him personally command the thing to leave him in Jesus' name. This accomplishes three things. It gets him directly involved in the deliverance process, causes him to realize that the power for the deliverance is in Jesus' name, and it teaches him how to begin doing spiritual warfare in his own behalf.


Revelations
• PROBLEMS MAY BE SERIOUS, OR SEEM TOTALLY INNOCUOUS TO OUR ADULT MINDS... THE KEY LIES IN THE PERCEPTION OF THE PROBLEM BY THE CHILD.
• IF THE CHILD IS OLD ENOUGH, I HAVE HIM PERSONALLY COMMAND THE SPIRITS TO LEAVE HIM IN JESUS' NAME. THIS GETS HIM OR HER DIRECTLY INVOLVED IN THE DELIVERANCE PROCESS, CAUSES HIM TO REALIZE THAT THE POWER FOR THE DELIVERANCE IS IN JESUS' NAME, AND IT TEACHES HIM HOW TO BEGIN DOING SPIRITUAL WARFARE IN HIS OWN BEHALF.

24.
WHEN TO MINISTER DELIVERANCE

The best time to treat a flesh wound is as soon as possible after it occurs. We apply antiseptic to a wound to avoid germs of infection entering, to prevent spreading of the infection and it's destructive corruption. The same is true of wounds to the soul or spirit. It is best to treat them as soon as we discern that they have occurred, to prevent the wrong (wound) allowing a spirit (germ) to enter, and to block the corruptive, destructive spread of the spirit's (infection) torment. We need to cast the spirit out, much like we'd attempt to kill the germs in a natural wound with antiseptic. We should be lovingly firm in our determination to minister to the emotional or spiritual wounds of our children, rather than simply ignoring them as so many unfortunately do. I am sure that on occasions, as a child, I cried and begged my mother not to pour iodine or peroxide into my cuts. But my mother knew it was necessary to prevent infection. In much the same way, we need to be lovingly firm in our resolve to minister to our children's spiritual needs.

It is possible for an infant or fetus to be protected from demons or even delivered while still in the womb. If, for example, the mother had seriously considered abortion, had mentally or emotionally rejected it, perhaps because the father had divorced her while she was pregnant, or for any other reason, she can repent of her rejection of the child and ask God's forgiveness. Then she should bind the spirits of rejection in the child, and cast them out along with any other spirits of hurt, fears of being unwanted, abandoned or the fear of being killed by the parents.

Even if the child was unwanted or abortion had seriously been considered, it is still possible for the child to be delivered from the point of conception onward. Other very early spirits that might be acquired include birth trauma from difficult deliveries, rough treatment during birth such as the use of forceps, or even as a result of anesthesia or the drugs used to induce or retard labor. There also may be spirits of miscarriage, spirits of still-birth, and even childlessness (barrenness) within the mother that need to be confronted.[8] The former two pose an obvious threat to the well-being of the child.

The easiest time to minister deliverance to a child is probably from birth to about age two. Because the child's will is not developed, we need only battle the demon which doesn't have access to either a mature mind or will with which to resist. The deliverance is definitely facilitated, too, if the parents are in

complete agreement and properly prepared.

25.
WHERE TO MINISTER DELIVERANCE

Most often, the ideal conditions for the deliverance of a child exist in the child's own home, with the parents doing the ministering. Next best is for the one ministering to do it in the home. But that, of course, is not a prerequisite either. It can happen in a church, in a prayer room or even in an open meeting.

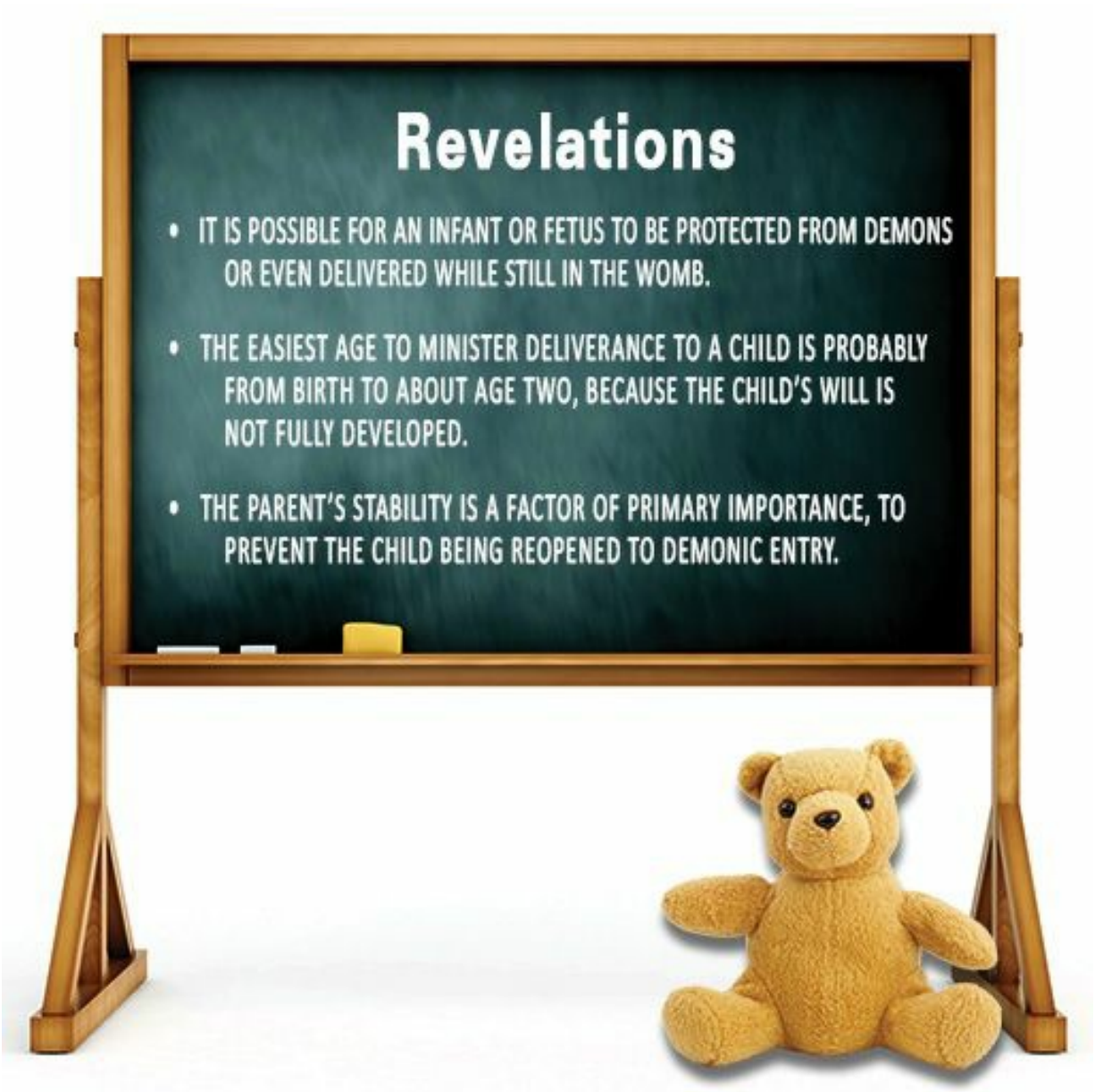
The parents should be encouraged to keep deliverance in perspective. They should be warned, "Your child will definitely not attain perfection merely by being delivered. Discipline will still be required, and don't forget that your child is still a child. He's still apt to manifest, at times, childish behavior." As his will develops, his Adamic nature will still cause him to misbehave.

Sometimes we've discovered that the parents needed deliverance more than their child, and in certain cases they may need to be delivered before the child in order to be able to offer

the child a stable family unit. Every child needs a stable home if he is to develop a stable personality. Stability is even more necessary if one parent is absent.

The parent's stability is a factor of primary importance, to prevent the child being reopened to demonic entry. That is, if there are problems in the home, they should be resolved before the child is delivered, if at all possible, lest the child be thrown back into the same situations that initially caused the problems within him.

Many times we have been contacted by grandparents who wanted to sneak a grandchild in for deliverance while they were babysitting, because the parents were not believers, and were opposed to it. Although opinions may differ, I don't have much faith for such deliverance. There may be exceptions, but this normally isn't a healthy procedure, because the child — even if totally delivered — will be returned to the environment that has produced the initial demonic problems, and he will be without support.


Revelations
• IT IS POSSIBLE FOR AN INFANT OR FETUS TO BE PROTECTED FROM DEMONS OR EVEN DELIVERED WHILE STILL IN THE WOMB.
• THE EASIEST AGE TO MINISTER DELIVERANCE TO A CHILD IS PROBABLY FROM BIRTH TO ABOUT AGE TWO, BECAUSE THE CHILD'S WILL IS NOT FULLY DEVELOPED.
• THE PARENT'S STABILITY IS A FACTOR OF PRIMARY IMPORTANCE, TO PREVENT THE CHILD BEING REOPENED TO DEMONIC ENTRY.

26.
THE STAGES OF DELIVERANCE

It is a good practice to lead the child in a prayer such as the following:

"Lord Jesus, I am sorry for all the bad things I have done. Please forgive me. I love You; I belong to You, and I want to live for You. I forgive everybody who has hurt me, made me mad, or made me cry. I forgive my mother and my father (if appropriate) for _____. Now, I ask You to make the things that cause me to do wrong things to get out of me, in Jesus' name. Amen"

The one ministering should then take authority over the spirits involved, and command them to leave.

It is also a good procedure to have the candidate for deliverance, whether child or adult, sit facing you when you are ministering so that you can be able to see clearly the face of the child or candidate. This permits you to be able to detect reactions to your prayers. Experience has shown that the Lord often grants discernment to the ones ministering as they observe the facial reactions of the candidate.

It is a common practice for us and the parent(s) to hold the hands of the child being delivered. This will sometimes give an indication of the strength of the demon's hold and of his activity. The demon will often cause the child to fight in an attempt to remove your hand and to resist your touch. In some instances a child will cry and try to prevent anyone from praying for him, even without any touch. The physical touch is a point of contact and has great power. Demons respond with hatred toward prayer, praying in tongues, and at the Name of Jesus.

My wife once had an experience when a young boy fell off his bike and scraped his leg not far from her. She called to him and said, "Come here, and let me help you."

The crying child stood up, took one look at her and said, "No way! You're not going to pray for me."

We had long suspected that this particular child had a demonic problem, and his supernaturally knowing what was in her mind and fearing her touch or prayer confirmed it.

You may encounter other symptoms during the deliverance. You may be led during the actual deliverance session to continue explaining in terms the child can grasp, "Just open your mouth and let the demon come out; just like you open your mouth and take in a deep breath of air, blow him out. The demon has to have a way to get out of you, so you open your mouth."

The child may become totally silent and still, almost like a small animal hoping to hide, by remaining still. He also may seem to become withdrawn, in another attempt to ignore the one ministering (hoping to be ignored in return). He might appear angry, or even become furious with rage. Counter his reactions with loving compassion. My experience has been that in true deliverance, the Lord usually gives the one ministering a supernatural compassion and love for the candidate, no matter how offensive he may become.

DURING THE DELIVERANCE

It is helpful to reassure the child as the deliverance progresses, especially if there is resistance. Let him know that you, the one ministering, recognize that it is not him, but the demon that is causing the unpleasant manifestations. The child may begin to look as if he might cry. If he does, then explain, "You may feel like crying while we're praying for you, that's okay. It isn't you, it's the demon that's crying."

When the child is given directions such as these, his response can reveal to the one ministering the degree of cooperation that exists on his part. For instance, if you tell the child, "Open your mouth, take a deep breath, and then let it all out," on some occasions, when the spirit is definitely manifesting, it may cause the child to respond with a flat, "No!" In other cases he may simply shake his head in refusal, and firmly clench his teeth or clamp his mouth shut, each of which reveals the demonic resistance at work.

The one praying may be led to pray and command the spirit that's holding the mouth shut to loose its hold. Again remember, it's the anointing that breaks the yoke, and our sensitivity to the Spirit is of prime importance.

THE WILL OF THE CHILD

A common question is "How do you break through to the will of a child, or break the resistance of his own will?" This is accomplished fairly easily by the anointing of the Lord, by means of the gifts of the Spirit, through discerning of spirits, the word of knowledge, and the word of wisdom. We have found that when God has prepared the individual, the deliverance flows naturally and simply. Experience and knowledge of deliverance are helpful, but recognize that we all start from the point of having had no experience, even as the Apostles did.

With older children, the will definitely becomes involved; they can choose to keep the demon. We certainly do have authority over the evil spirits, but we do not have authority over the flesh of the child, nor the will of the individual.

Be very loving in your attitude toward the child, but equally firm with the demon. I usually try to vary between speaking softly with the child, and giving firm commands to the spirit. This is a good practice to follow with adults also. Softly speak Scriptures or loving words of encouragement to the person, and then again speak firmly and authoritatively to the demon.

HOW DO WE KNOW WHEN THE CHILD IS DELIVERED?

How can we tell when the child is delivered? Sometimes he will be able to tell you. Usually it will become obvious when the child either becomes relaxed and at peace, or the one ministering feels relaxed and observes an absence of the pressure that often accompanies deliverance. Such pressure is probably a gentle corollary to the pressure being exerted upon the demons by the Holy Spirit from within you. You might choose to think of it as a tensed muscle within you, holding one end of a spiritual stick or spear with which the Holy Spirit routing the evil spirit.

Sometimes it will take a period of time to determine just how much the Lord has done in the child. This is particularly true when there have not been manifestations during the deliverance, which may often be the case. Many deliverances result in little or no manifestation. In other cases there will be immediate, observable symptoms that the deliverance has been effective. You may see the child who was very restless and irritable a few moments earlier, suddenly become peaceful when he's delivered. Whereas before he was pouting or sad, after the deliverance he is bubbly and happy.

However, do remember that children differ. One may be very vocal, another can be very quiet. On a personal note, for years we thought our second son was never going to be able to speak because his older brother did all his talking for him.

The older would look at the younger and say, “He wants water,” or, “He wants a sandwich.” We thought it was a great accomplishment when the younger finally would say, “Me too.” When the older son asked for a cookie, or a piece of candy, our younger one would say, “Me too.”

The point to be noted is to not expect each child to react in the same way. It is not terribly important whether we understand exactly how or even when the deliverance has taken place. We can simply trust that the deliverance prayers have been heard, and that the Great Deliverer is on the case!

POST DELIVERANCE CONVERSATION

Finally, it’s a good idea to thank and compliment the child when the deliverance is over, to congratulate him for helping in the deliverance. Just as you don’t want to be rushed or crowded for time while engaging in deliverance, you also want to take the time to be sure to close the doors against Satan’s reentry. It is as important to end the deliverance properly as it was to begin it properly. Our goal in closing is to leave the child grateful to God for His help, and desiring to go on with Him.

The post-deliverance ministry is very important for the adult candidate, and it is also for the child. Assure the candidate he is still loved and accepted. Satan has been telling the candidate for a long time that if ever anyone were to find out about his sins, that they would hate him. To put the lie to Satan's threats, make sure the individual's parent(s) embrace the child.

If the candidate is old enough to understand, I offer suggestions to help him continue to grow in his spiritual walk. This is important as are recommendations for being on guard against the enemy. The recommendations may be as simple as, "Come back if you start feeling any of these symptoms trying to return." I also may give him specific Scriptures to use in combating his particular area of weakness, or a list of general warfare Scriptures and a reminder to never again open the door through which the spirit had entered.

Remind him that Jesus is the One who has set him free.

Jesus loves him. It is He who has ministered to him, and driven away his enemies, the bad angels, bad thoughts, demons (or whatever particular terminology we've used with the child).

Revelations

- DELIVERANCE IS NORMALLY COMPLETED WHEN WHEN THE CHILD BECOMES RELAXED AND AT PEACE, OR THE ONE MINISTERING OBSERVES AN ABSENCE OF SPIRITUAL PRESSURE IN THE ROOM.
- DO NOT BE DISCOURAGED... MANY DELIVERANCES RESULT IN LITTLE OR NO MANIFESTATION.
- SATAN HAS BEEN TELLING THE CHILD FOR A LONG TIME THAT IF ANYONE WERE TO FIND OUT HIS SINS, THAT HIS FAMILY WOULD HATE HIM. TO PUT THE LIE TO SATAN'S THREATS, IT IS IMPORTANT FOR THE PARENT(S) TO EMBRACE THE CHILD AND STATE THEIR LOVE FOR HIM OR HER.



PRAYER TO BREAK A CURSE

"Lord Jesus: (1) I reaffirm you as my Savior and King, and I thank you for shedding Your blood for me, which cleanses me from all sin and allows me to become righteous in the sight of God. (2) I confess my sin (e.g. in robbing you of your tithes, Mal. 3:10) which made me eligible for this righteous curse. I repent of my sin, ask your forgiveness for it, and your help in righteously fulfilling my obligation (e.g. to tithe). By a decision of my will I break all ties with Satan, his kingdom, the occult or any other route of access that I may have opened to him. (3) I acknowledge that you became a curse for me that I might be freed from all

curses, and I now renounce and sever all ties with the curse (e.g. of poverty). I break its power over me, my family and my lineage, in your name and the power of your completed work upon the cross. (4) I thank you for having made provision for me in advance and for having broken this curse over me. In your precious name I pray.

Amen."

DELIVERANCE FOR A BABY'S ROOM, OR A HOUSE?

If the other forms of deliverance do not remove the tormenting problems from your child, another possibility does exist. Be sensitive to the Holy Spirit who may lead you to pray deliverance over the room in which your child sleeps, or even your whole house.

"Can my baby's room somehow be having an effect upon

his personality?" a young mother recently asked me. "My grandmother committed suicide in the house where we are now living and my baby seems to be tormented. He can't seem to sleep through the night. I probably wouldn't have thought of it but a friend was having the same kind of problems with her children and she learned that a murder had previously taken place in her house. What can I do to rid my house of whatever kind of spirits may be lingering around?"

This is a question that is frequently asked in such terms as, "Can a building, or house, be demon-possessed?" With the normal qualifying statement that the Scripture uses the term "demonized" rather than "possessed," the answer definitely is yes. So also can a piece of land, an occult book, an idol, or anything that has been utilized in some way by Satan's followers, or that has been an object of worship. I have heard from Christian real estate people that even potential customers, who were unbelievers, when taken into certain houses have experienced a sensation of cold chill and have complained that there was a presence of evil. One large estate in our area in which unbelievable child molestation had occurred and child pornography had been filmed, was bulldozed after two years of unsuccessful attempts to sell it.

As to what can be done, the answer I would offer is once again spiritual warfare. I would recommend the following steps for a dwelling:

1. Pray for the entire house, binding all spirits and commanding them to leave.

2. You also may wish to go through the house and pray over each individual room in the same fashion.

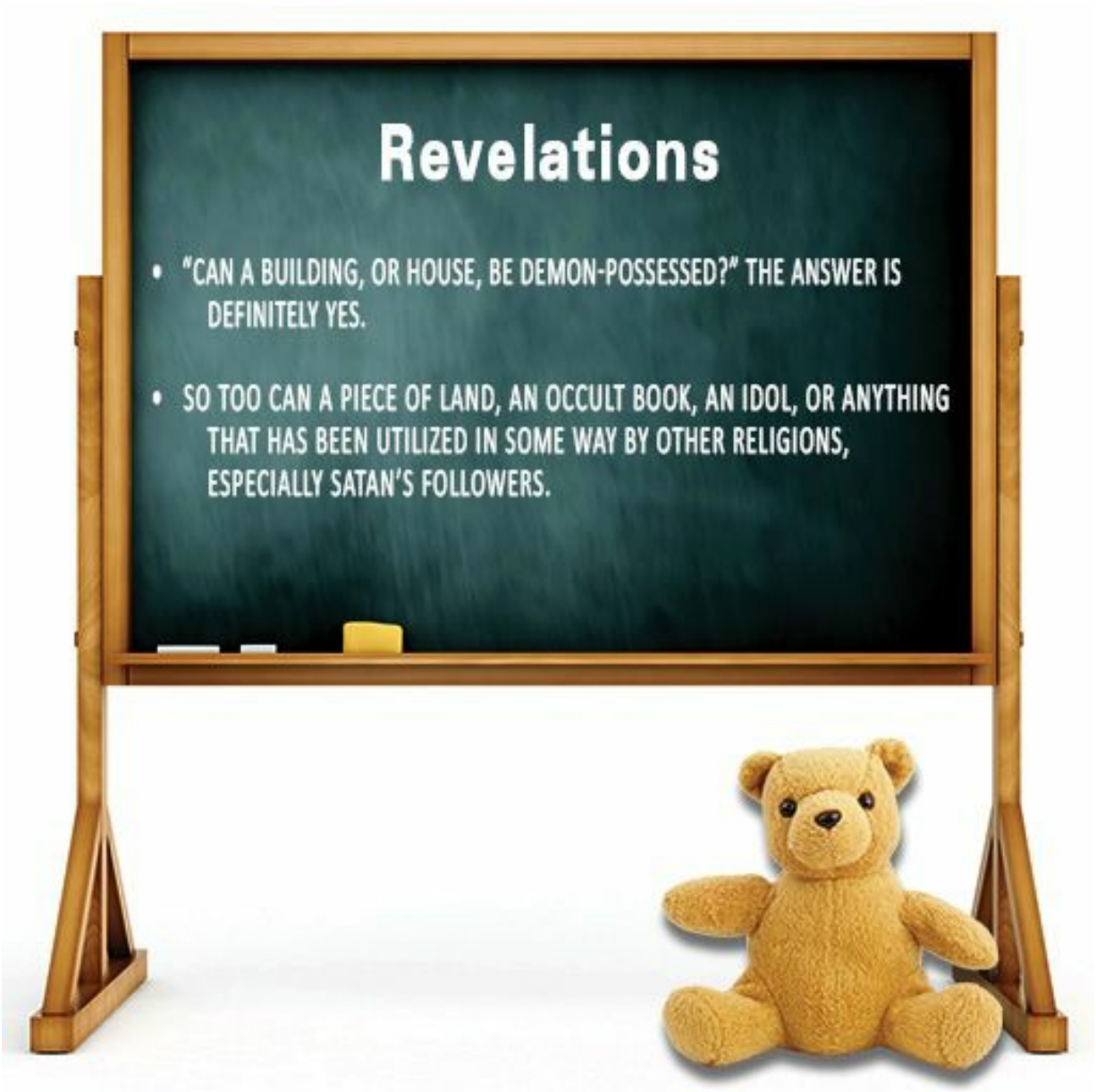
3. As you go through each room, prayerfully ask the Lord to show you any objects that have been tainted by sin, or that are occult.

4. I like to dedicate to the Lord every building that I use (either rent or own) by praying and anointing at least the doorpost and lintel of the entry with oil. If the building is known to have an undesirable history, I would anoint the entry to each room after having commanded the spirits out, and dedicating it to the Lord.

5. Some have felt led to sing praises to the Lord in each room.

6. Others have felt a leading to make a “Jericho March” around the property, following the Scriptural example of the seven fold march around Jericho.

7. Some have felt it preferable to have others whom they respect as spiritually mature join them in these steps, which is fine.


Revelations
• "CAN A BUILDING, OR HOUSE, BE DEMON-POSSESSED?" THE ANSWER IS DEFINITELY YES.
• SO TOO CAN A PIECE OF LAND, AN OCCULT BOOK, AN IDOL, OR ANYTHING THAT HAS BEEN UTILIZED IN SOME WAY BY OTHER RELIGIONS, ESPECIALLY SATAN'S FOLLOWERS.

The most important thing is to endeavor to be obedient to the directions which the Lord may impress on you rather than to follow a particular set of instructions. He might have you do something entirely different from the steps that I have suggested.

HELPING THE CHILD RETAIN DELIVERANCE

Deliverance must be maintained once it is accomplished. A stable, God-fearing, God-honoring household is one means of doing that. Probably the most important reason for ministering deliverance to children is that the vast majority of spirits encountered in adults were acquired as children. Children are especially vulnerable to the invasion of evil spirits.

There may be a need to remove tangible items from the baby's room. Such items may include monster toys, witch dolls or other frightening dolls, dolls that are evil in appearance, or games like Ouija Boards, and fantasy or occult board games. In addition, tainted objects may include things such as decorations composed of actual weapons, swords, spears or guns. Occult objects would include idols, like little Buddhas, good luck emblems, witch decorations, hex symbols, such as

the “eye of god,” or the Pennsylvania Dutch hex symbols, and anything else about which you feel uneasy. Books about reincarnation, false religions, or the occult are also strong candidates for elimination of evil spirits. Parents need to learn how to protect their children from receiving evil spirits; how to deliver their own children if they do have spirits; and then how to help keep them free, that is, to maintain their deliverance.

If the child is very small, the responsibility remains of the parents. If the child is old enough, teach him to memorize Scriptures that he can use to resist the enemy, and to avoid or flee from sources of temptation. The parents, regardless of the age of the child, have a responsibility:

- to be a spiritual covering for the child
- to protect the child from harm
- to pray for the child
- to bind any spirits that would come against him

It is not always possible to prevent criticism, but a parent can be a buffer against criticism from outside. Don't let anyone mistreat your child: don't permit him to be shamed, or abused verbally, mentally, physically, or sexually. The parent has a role; the child has a role, and God has a role in keeping the child free.

ADDITIONAL THOUGHTS & SUGGESTIONS

Daycare centers are an unfortunate fact of life confronted by many single or working parents. The selection of one should be given prayerful consideration. The child who cries when being dropped off at his daycare center, may be indicating a problem. It is possible that he just doesn't want to be away from his mother, or there may be a problem within the child, such as insecurity.

The problem, however, may exist within the daycare center, itself. If the child is delivered from insecurity and still cries when taken to the day care center, the parent needs to examine the care given at the center.

We have been informally consulted in connection with

some of these cases to confirm suspicions of authorities that certain activities described by very small children were indeed part of satanic rituals or practices of witchcraft. The Enemy certainly is no gentleman and will attack the most vulnerable whenever the opportunity arises, and he can find depraved men or women to do his bidding.


Revelations
• THE VAST MAJORITY OF SPIRITS ENCOUNTERED IN ADULTS WERE ACQUIRED AS CHILDREN. CHILDREN ARE ESPECIALLY VULNERABLE TO THE INVASION OF EVIL SPIRITS.
• PARENTS NEED TO LEARN HOW TO PROTECT THEIR CHILDREN FROM RECEIVING EVIL SPIRITS.
• WHEN DAYCARE CENTERS ARE NECESSARY, THE SELECTION OF ONE SHOULD BE GIVEN PRAYERFUL CONSIDERATION.

Physical infirmities also respond to deliverance. Three experiences in our immediate family have taught us the value of deliverance. If the child has colic, it is wise to pray the initial problem through to its logical conclusion (refer to the account of deliverance from colic, in the book *Power for Deliverance*). If the problem is asthma, pray also against disorders of the lungs and respiratory system and trouble with the heart. If he is frequently troubled with swollen glands, pray against cancer in addition to the primary problem.

If the child is old enough to understand or prone to be fearful, as is commonly the case with asthmatics, either pray silently when the child is asleep, or out of his hearing. We want to be on guard against planting seeds of additional fears. Our goal is to "nip physical problems in the bud." This praying the problem through is an especially effective technique for small children, who don't have the fear connotations associated with diseases like cancer that would be present in older children.

GOD'S BASIC POWER TOOLS FOR LIFE'S PROBLEMS

There are certain techniques which God has given to help us at any age to deal with the problems that we are bound to

confront in our lives. He has provided what I like to think of as "God's Basic Power Tools," which should be explained and taught to the child. These are:

1. to confess sins

2. to forgive all others

3. to love, as in The Golden Rule: Do unto others as you would have others do unto you, and

4. to get rid of anger

"A soft answer turneth away wrath: but grievous words stir up anger. A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife."

Pro. 15:1, 18

> "Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil."
>
> Eph 4:26–27

Deliverance is *not* a magic wand. It does not offer a solution to all problems. It is definitely not a substitute for discipline of one's children. Nor does it obviate the necessity for future discipline. One must still love the child enough to discipline him, and one must also still love the candidate for deliverance even after he's been delivered, when he may manifest unlovable behavior. Don't despair. Remember, God doesn't give up on His own!

> "But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children."

Isa. 49:25

"I have no greater joy than to hear that my children walk in truth."

3 John 1:4

5 *The Little Skunk* by Sue Banks, is available at **www.impactchristianbooks.com**

6 *Ministering to Abortion's Aftermath* and *The Power for Deliverance,* by Bill and Sue Banks, are available at **www.impactchristianbooks.com**

7 *The Little Skunk* by Sue Banks, as mentioned previously, is also available at **www.impactchristianbooks.com**

8 See *Deliverance from Childlessness*, by Bill Banks, available at **www.impactchristianbooks.com**

PART FOUR

Deliverance For Teens



BUT THUS SAITH THE LORD, EVEN THE CAPTIVES OF THE MIGHTY SHALL BE TAKEN AWAY, AND THE PREY OF THE

TERRIBLE SHALL BE DELIVERED: FOR I WILL CONTEND WITH HIM THAT CONTENDETH WITH THEE, AND I WILL SAVE THY CHILDREN.

ISAIAH 49:25

I HAVE NO GREATER JOY THAN TO HEAR THAT MY CHILDREN WALK IN TRUTH.

3 JOHN 1:4

Deliverance For Teens

If the youngster does not receive sound discipline accompanied by appropriate ministry at an early age, he probably will become a troublesome, rebellious *teenager*. Deliverance for an older teen is really no different than deliverance for an adult (as described in the book *Power for Deliverance*). The techniques for ministering to the young teen would be basically the same as those presented earlier in this book.

27.
SALVATION

It is important to press for *salvation* prior to deliverance. This should be clearly presented to the young candidate because the extra freedom teens enjoy can be occasions for further demonic bondages, unless the teen has committed

himself to Christ.

28.
BAPTISM IN THE HOLY SPIRIT

The *Baptism in the Holy Spirit* should also be explained. However, too much pressure can get in the way of ministry. The candidate should be encouraged to read up on the subject and to seek further ministry. Many times simply receiving salvation and or the Baptism seems to solve what was perceived as a need for deliverance.

29.
EXPERIENCED DELIVERANCE WORKER

By the time a child has reached the teen years, patterns of behavior and the relationship with his parents have usually

been well established. Thus, unless there has been a history of effective prayer ministry with the child, and he has learned to completely trust his parents and also to trust that their prayers "work," I would recommend that the parents refer him to an *Experienced Deliervance Worker* in whom they have confidence. Ideally this should be someone with whom the family has had a long-standing relationship of trust, such as a pastor or close friend. Choosing someone outside the family is especially logical if the child is already rebelling against the parents' authority. Hopefully, he will be more open and receptive to ministry from the new source.

A TEEN CAN SEEK DELIVERANCE FOR HIM/HERSELF

It was noted earlier that a child raised with exposure to deliverance will learn to seek it for himself when he needs it later in life. Sam, a senior in high school, called one day sounding slightly embarrassed, but seeking an appointment for prayer and deliverance. His parents had told me previously that they were at their wits' end with him. He was not having any real problems in his life, but even his unbelieving girlfriend had recognized his need for help, and had suggested that he call to make an appointment for deliverance. Sam was having

difficulty controlling his temper, which would flare at the slightest inconvenience or frustration.

When Sam arrived at our prayer room, he explained, “I don’t know what’s the matter with me. I’m having a terrible problem with my temper. I’ve been blowing up at everyone around me. I’ve been yelling at the people I love, and there really isn’t any reason for it that I can think of. I need help.”

Sam had always had difficulty grasping mathematical concepts due to a learning disability. He had been tutored from grade school on, and was now in trigonometry, and floundering. I asked if the frustration was greater now that he was in trig. He said, “No, it is frustrating, but no worse than math has been for me all along.”

We then in agreement commanded the spirits that had caused Sam to be angry and short of temper to manifest themselves, name themselves, and to come out. I also commanded any spirit of anger over being ridiculed by classmates, friends or teachers for his math learning disability to come out. Although there weren’t any violent manifestations, Sam did begin to sweat profusely. When we were through, he said, “I really do feel better already. I feel quiet and at peace deep inside.” The entire prayer session had only taken about thirty minutes, from start to finish.

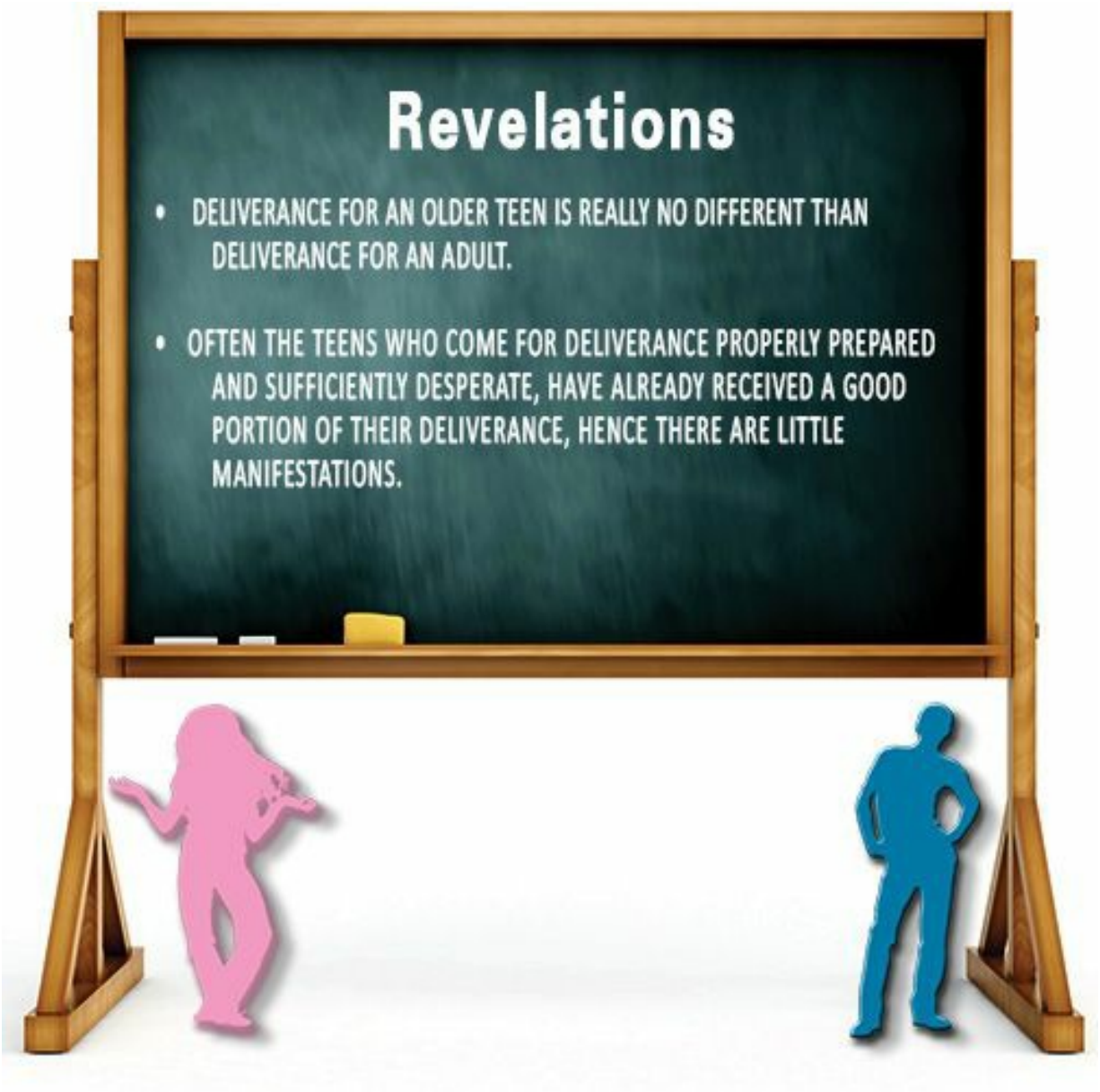
Very often the teens (and adults) who come for deliverance properly prepared, and sufficiently desperate, have

already received a good portion of their deliverance and do not have significant manifestations during the actual deliverance prayer session. They have already persevered by exercising their wills. Overcoming the resistance to making the call to set up the appointment, and the enemy's attempts to prevent them getting to the prayer room, can be the persistence needed to obtain the victory. Sam apparently had won his battle earlier.

I was somewhat disappointed in that there hadn't been a more obvious manifestation for his benefit. I felt that he would have been more sure of his deliverance if he had had a real experience of deliverance. However, I learned long ago that visible manifestations are not necessary for complete deliverance to occur, and Sam didn't seem the least bit disappointed.

His mother called the next afternoon to thank me for praying with Sam. She reported that he seemed a totally different person, had been listening to musical tapes of praise all day, and had thrown out the few rock tapes that he owned. A week later Sam himself called to thank me, to report that all was going well and that he had just gotten his first ever "A" in math on a trig test. A year later, I overheard his mother giving a tearful and joyful testimony about the fantastic changes which God had worked in Sam. "Although he had always been a good kid, he has become so much more peaceful, and sweeter. He has become more bold in witnessing, too, and has even begun

sharing his testimony publicly through a young people's organization in connection with his church youth group."


Revelations
• DELIVERANCE FOR AN OLDER TEEN IS REALLY NO DIFFERENT THAN DELIVERANCE FOR AN ADULT.
• OFTEN THE TEENS WHO COME FOR DELIVERANCE PROPERLY PREPARED AND SUFFICIENTLY DESPERATE, HAVE ALREADY RECEIVED A GOOD PORTION OF THEIR DELIVERANCE, HENCE THERE ARE LITTLE MANIFESTATIONS.

30.
UNIQUE NEEDS AMONG TEENS

There are certain areas of *unique needs* encountered in the ministry to teens. Joan, an adult child of an alcoholic came seeking help, and I learned several things from her story.

Joan's Case: Addictions & Compulsions

Having made an appointment, Joan came to visit our prayer room on the verge of tears. "I don't want to sound like I'm being critical of my parents because I love them both. And they are both really wonderful people. But I have to tell someone and get delivered or I think I'll go crazy."

"The problem that I have is," tears filled her eyes as she began, "I resent my father for his drinking. He can't help it and doesn't believe that he has a problem. Denial of the problem is one of our family's biggest problems. He refuses to see it, my mother won't admit it or face it, and my brothers and sisters normally won't talk about it either. I can't criticize my mother, she has kept the family together and she has worked hard to keep us in food and housing when my father drank up the rent

money."

When she paused for a breath and to wipe away the tears with a tissue, I asked. "Do you have a fear of the family falling apart, or of his abandoning you?"

"Yes. We prayed against the fear of abandonment the last time I was here, and we also cast out a spirit of anorexia nervosa. You may recall I was a borderline anorexic when I was in college, which you said you felt was somehow tied in with my relationship with my father." She repeated herself, "I do love him, but at times I not only resent him . . . I think I even hate him . . . for what he has done to our family. I am so angry with him, and so disappointed in him as a father for all the times he has embarrassed us. My whole family has been ashamed about the way he has acted at times, and by how he has let us down when he was supposed to attend functions at school with us, and couldn't." Joan finished with a huge sigh.

"Well, perhaps we should pray then about the ways he has failed both you and your family, and forgive him for failing to be the kind of father that you wanted and needed." I suggested.

"That's right, and there's still something more. I know that I need to be delivered of selfishness. I know my parents spoiled me: my mother to make up for my father's failures; my father himself tried to make it up to me and my brothers and sisters by giving us 'things.' As a result, I know I wasn't

disciplined properly and was allowed to become self-indulgent, spoiled, rebellious and," Joan finally sobbed it out, "Pride is there too. I know it shouldn't be and I hate it, but I have a spirit of pride."

Joan sobbed in repentance and then broke her own silence, "Before we pray, there's still something else that's kind of weird. It seems that every man that I date turns out to be wild, with alcoholic tendencies, or is already an alcoholic. I don't understand it. But I want to get rid of that too, if we can."

"Let me summarize and try to make some sense out of all this before we pray, okay?" I suggested.

"Sure. Please do, I'm confused as you can tell by all this and I can't understand why I feel the way I do." Joan agreed.

"First, we recognize that you have feelings of resentment toward your father for his alcoholism and for all the ways he has failed you and your family over the years, and you need to forgive him. You also need to forgive your mother for not being able to protect you from your father's weaknesses, for not somehow solving the problem; also for the denial." Joan nodded silently in agreement and I continued, "You have had a problem with compulsive behavior, and you've also recognized that your parents spoiled you attempting to compensate for the problems in the household. In addition you probably need to be set free from a fear of the family falling apart, from a fear of losing your father through divorce or through death by killing

himself in an auto accident or something of the sort." A revelation then struck me, "You also have anger against him, I think, because of a fear that he was committing suicide by drinking." Joan again nodded quietly.

"You mentioned your having sinned and the feeling of being defeated, as if you couldn't really pray effectively, and couldn't seem to get your prayers answered. Your problem is that you cannot 'approach the throne of grace boldly,' because you aren't able to 'reckon yourself dead to sin' and because you have this undealt with sin upon your heart. Thus, you are feeling guilt over the sin, which you knew you shouldn't have committed in the first place, and that you also knew you should have confessed, your conscience isn't clean and as a result you cannot 'boldly approach the throne.' "

"You also know that you should love and honor your parents and are being tormented because you believe you are not doing so. Recognize this truth: we hate the sin but love the sinner. You love your parents and give them respect, but that doesn't mean you have to love your Dad's drinking."

We then prayed and after she had forgiven her father and her mother, and confessed her sins "in the presence of a witness," we cast out the spirits which we had uncovered one by one. I then felt it appropriate to explain to Joan about a Christian being cleansed from sins.

"If you have a set of silver at home, you know how

valuable silver is. But silver in spite of its value, tarnishes. It is a precious substance exposed to a somewhat hostile environment, the air, and because of its contact with the air it tarnishes. It is still the same silver, still has the same value, but it appears dirty, and needs to be cleaned."

"The solution is to get out the silver polish and apply it with a little elbow grease, and soon the silver looks as good as new. This is a picture of us as Christians: we too are of great value and precious, but as we come in contact with a somewhat hostile environment, the world and its pollution of sins, we become tarnished. We feel dirty because of the sins that so easily beset us, and we have to go to Jesus for cleansing. The blood is His cleansing agent which removes from us the taint, or tarnish of sin."

> "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."
>
> "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

1 John 1: 7, 9

By revelation as we were talking I suddenly realized why we so often hear the complaint from candidates for deliverance, "I hate the way my father was and the things that he did, but now I find I am becoming the way he was and I am doing the same kinds of things that he did." And from women the cry "I don't understand it but I always date men who are alcoholics like my father."

LIKE FATHER, LIKE SON!

"Like father, like son." I have wondered for years why this is true. The reasons are varied and complicated, but quite understandable when viewed from the standpoint of spiritual warfare and spiritual roots. There are five reasons I can see:

1. The child of an alcoholic often picks up the same kind of addictive spirit that the father had either through inheritance or by means of acceptance.

Acceptance is what occurs when the child learns a particular negative trait from a parent or other source and considers it to be an acceptable form of behavior. An example would be the individual whose parents had solved their marital problems by divorce. The spirit of divorce can run through a family for generations. Since there has been a family contact with divorce, the stigma or the resistance to divorce does not exist. Thus the individual may consider divorce an acceptable solution for dealing with the problems.

2. The addictive spirit would work in the child of the alcoholic just as it did in the parent alcoholic, causing him either to crave alcohol,

or to look to it as an escape from or solution to problems. Thus it is important to break that spirit's hold on the child as a preventative, even though there may not yet have been any manifestations of that particular spirit at the time of ministry.

3. The repetition of the problems of the parents also may be due to the child acquiring a spirit from either parent. The son, as mentioned above, may acquire an alcoholic spirit, while the daughter may receive from the mother a spirit that causes her to love, desire, or want to "mother" an alcoholic.

The daughter may be drawn to men with alcoholic tendencies because their personalities remind her of her father, because she has a desire to mother them, or because she desires to be able to control the man in her life in order to prevent her marriage having the kind of problems that she experienced in her childhood. The

latter could also be reflective of a desire for security, trying to run the family by being in charge, but the means employed in the attempt still boils down to witchcraft. “Witchcraft” is defined as manipulation, control or domination of someone else to bend, or to get, the other person to do your will.

4. There is also the distinct possibility of a curse at work within the family. The solution is to break the curse within the individual and to break it in the lineage as well.

5. Psychology would tell us that these patterns are a result of the child focusing upon the undesirable behavior in the parent. Becoming preoccupied with it, or obsessive about it, the result is a subconscious replaying of that behavior.

The fear of poverty is usually present, and can be a natural result of alcoholism. The child understandably fears that there will not be enough money for food, rent, and clothing, perhaps because he has heard the mother express her own fears, or because he observes or experiences the lack. Even in cases where there has been no deprivation, the child can have the fear that there will not be enough money because of the drinking, or the possibility of the breadwinner losing his job.

Many adults who have grown up as children in alcoholic homes, and particularly those who are now Christians, have similar feelings of defeat, feeling as if they are somehow failures with God or estranged from Him. This is due at least in part to guilt over not "honoring father and mother," as EPHESIANS 6:2 admonishes, and in part to the feelings of guilt for having resentment or hatred toward one or both parents without having forgiven them (LUKE 6:37 "forgive and you shall be forgiven"). It also may be a precursor of failure to obey another relevant Scripture, "that your life may be long upon the earth" (EPH. 6:3). The solution is actually simple, but often hard to realize. It is to forgive the parents for failing to meet all their needs as children. For help in accomplishing forgiveness, see the forgiveness section in *Power for Deliverance*.


Revelations
• RESISTING TEMPTATION HAS NEVER BEEN EASY, BUT IF ONE DOESN'T RESIST DURING THE TEEN YEARS, THERE IS NO INDICATION ONE WILL BE ABLE IN LATER LIFE EITHER.
• TODAY SO MANY OF OUR YOUNG PEOPLE HAVE A HARDENED LOOK ABOUT THEM. WHY? IT IS, I FEAR, BECAUSE OF SIN.

PEER PRESSURES

In spite of the voices to be heard to the contrary, it is not necessary that every teenager go through a nasty rebellious stage, drink to excess, experiment with drugs, nor to become sexually active. I do not pretend that it is easy for the Christian teenager to resist peer pressure, but if it were not possible, what chance would the army of Christian soldiers have when engaging in other forms of spiritual warfare? Resisting temptation has never been easy, but if one doesn't resist during the teen years, there is no indication one will be able in later life either.

Today so many of our young people have a hardened look about them. Why? It is, I fear, because of sin. The hard look is accentuated by eyeliner and makeup, as well as clothing and hairstyles. But if you look closely at the faces of these teenagers, especially the teenage girls, rather than the sweetness to be expected, too often you see a hardened look similar to that of a seasoned street walker. Many of these young people complain of being burned out on life, having experienced everything before many of us in the preceding generation even knew what life was all about.

An acquaintance who does a national teen radio show told me that there are over fourteen million teen prostitutes. Tragically, there are also millions of teen, unwanted pregnancies. The cause of all these problems is sin and often

neglect or abuse by parents or role models.

There are tremendous tensions and stresses for boys and girls in the dating environment, an environment fraught with the potential for rejection. In the teen years, self doubts exist anyway. “Am I cute or handsome? Am I desirable? Does he/she like me?” There is great pressure exerted by peers to be acceptable socially, by doing, acting, behaving in acceptable ways. This can lead to experimentation with drugs, alcohol and sexual promiscuity. The solution to all these problems resides in a stronger pressure: Godly virtue and His righteousness, the love of parents, the respect for and from parents, and the corresponding respect of one’s self.

REJECTION BY SOCIAL GROUPS OR OPPOSITE SEX

The spirits of rejection encountered by the teen may be either logical or illogical, resulting from actual instances of rejection or mere perceptions of rejection. The teen may be hampered socially by a spirit of rejection, a rejection causing spirit, or by feelings of inadequacy, insecurity, fear of people and shyness — all of which can become demonic. Such spirits may be familiar, inherited, learned or taught as well as received

directly through personal trauma or experiences.

The Case of Jerry

In junior high school, my friend Jerry called a girl on the phone to ask her to go out with him to a movie. I never learned exactly what she said to him, but her response, and the way she treated him on the phone, crushed him. From that time on, Jerry said he "would never call a girl on the phone again." He would only make a date if he could catch a girl alone at school and ask her in person. Later, in high school when the senior prom rolled around, he asked a girl in person. He apparently feared a recurrence of being ridiculed and rejected.

That bad experience and his reaction to it resulted in a fear of, and isolation from, women. He felt different from other boys, and that contributed to his becoming a loner and for feeling strange. Thus, he became easy prey for Satan to convince that he was homosexual.

How tragic, that no one at that time had either the wisdom or the experience to pray with Jerry to remove the hurt of the experience and to prevent Satan's foothold in his life. Some of the earliest and most effective spiritual warfare can be waged on behalf of our children as we pray them through the traumatic situations that we all seem to experience. To pray protection for our children is both fine and wise, but there is a place beyond the preventive stage where we must engage the enemy, praying out the fiery darts and removing the painful splinters before the "infection" of bitterness, resentment,

hatred, self-pity or other serious wounds to the spirit occur.

FRATERNITY REJECTION

While in college, one of my roommates was crushed when he did not receive an invitation to join the fraternity of his choice. I hurt for him in his grief. He was normally a sweet, jovial individual, but was in tears on learning that he was not going to be asked to join.

He was subsequently invited to join as part of a "package deal" arranged so that the fraternity could get an individual whom they really wanted. To illustrate the fickleness of the rush system: the following year the "desired individual" had transferred to another school, and my former roommate, condescendingly accepted in the "package deal" was selected as the organization's chairman. So in the long run he proved to be of far more actual benefit to the group than their "first choice."

Those who do not join a fraternity or sorority are perhaps spared from something for which they will later have to repent, and be delivered of as well. Fraternities and sororities are secret societies, and owe their basis for existence, to a certain degree, to a mystique of secrecy. We are told in Scripture to have nothing to do with the works of darkness or with things done in secret. The remedy for this is to repent of the involvement, and to sever all ties with the darkness and secrecy.

Secret societies usually have either direct roots or close parallels in the occult. Many fraternities, as was the case with

the college fraternity to which I belonged, derive their rituals from Freemasonry.

SUICIDE AND CAUSES

A child needs to be reassured that the parents' problems are the parents' problems, and that he didn't cause them. "It is not your fault that your father is an alcoholic!" "It's not your fault that your parents can't get along, or got a divorce!" "It's not your fault that your mother is sleeping around, or that your father is a womanizer!" The importance of communicating these truths to the child cannot be overemphasized. These guilt feelings and the accompanying self-blame are often cited as contributing causes to teen suicides.

Suicide has become one of the leading causes of death among youth. A variety of factors contribute to its increase. Considering this issue from the perspective of spiritual warfare and spiritual roots, we observe the following to be some of the causes.

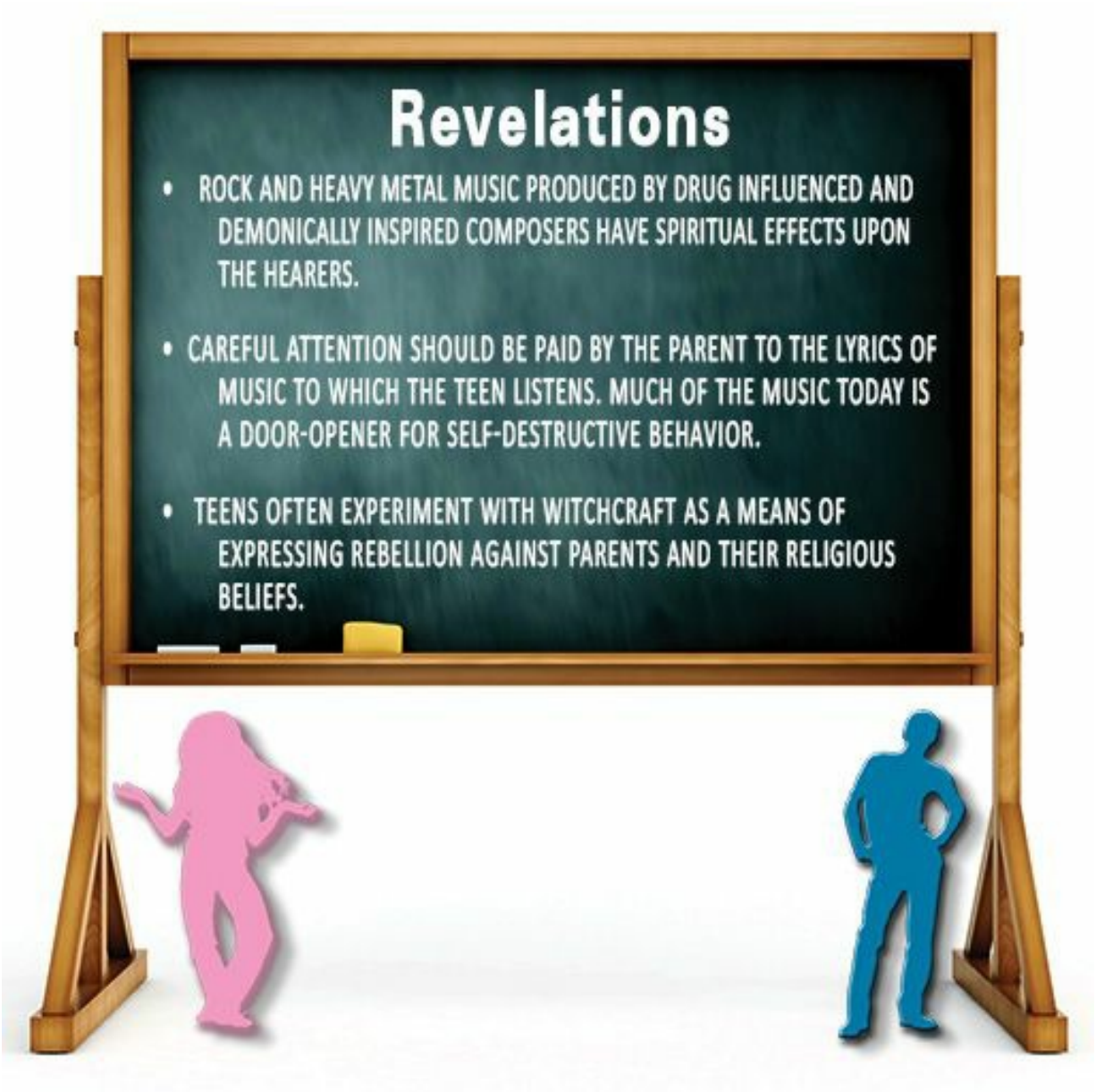
1. YOUNG PEOPLE ARE EXPERIENCING CONTACT WITH AND CONTAGION FROM SATAN'S KINGDOM.

This includes false religious cults such as eastern and occult religions.

Music also plays a large part in the problem. Rock and

heavy metal music produced by drug influenced and demonically inspired composers have spiritual effects upon the hearers. The effect which music can have upon a tormented individual, in the reverse, is to be seen in the scriptural account of David playing for Saul. Recently an intelligent, sophisticated Christian young man confessed to me that he used music like a drug, to escape from reality.

Modern children's games, like fantasy board games which encourage role playing as witches, warlocks, or wizards, and which involve invoking demons whether seriously or not, make the players vulnerable to demonic invasion. Suicide, or self-destruction, is apparently often invited through involvement with the game. I recently met a family which related to me that their ten-year-old son told them he shot himself as a result of playing the game. The only explanation he could offer was, "Something just came over me. It wasn't me."


Revelations
• ROCK AND HEAVY METAL MUSIC PRODUCED BY DRUG INFLUENCED AND DEMONICALLY INSPIRED COMPOSERS HAVE SPIRITUAL EFFECTS UPON THE HEARERS.
• CAREFUL ATTENTION SHOULD BE PAID BY THE PARENT TO THE LYRICS OF MUSIC TO WHICH THE TEEN LISTENS. MUCH OF THE MUSIC TODAY IS A DOOR-OPENER FOR SELF-DESTRUCTIVE BEHAVIOR.
• TEENS OFTEN EXPERIMENT WITH WITCHCRAFT AS A MEANS OF EXPRESSING REBELLION AGAINST PARENTS AND THEIR RELIGIOUS BELIEFS.

Teens often experiment with witchcraft as a means of expressing rebellion against parents and their religious beliefs. Satan's followers aren't concerned with why, but welcome all prospects. They aggressively seek new converts. We encountered a local coven that used sex, drugs and prostitution to lure men, and to exercise control over them. Other experimentation with the occult such as séances, Ouija boards, tarot cards, levitation, fortune-telling, E.S.P., and horoscopes also open the unsuspecting teen to Satan's attacks.

Satanism has become so real a threat today that the government has had to become involved. The FBI utilizes one of the largest computers available to trace missing children's body parts. Also special training sessions are being offered to representatives from local police departments.

The wide press coverage given Satanic cult, mass murders attract national attention. The press also carried the satanic murder case in Illinois in which an infant baby girl was killed and frozen. These illustrate the bizarre and flagrant ways in which Satan is rearing his ugly head in this hour in our country.

2. THE PRESSURES OF TODAY'S LIFESTYLES CREATE PROBLEMS FOR THE TEEN.

There are a great many fears, and real pressures, accentuated by nuclear and anti-war propaganda that teens experience. Hopelessness is a reality for many teens who anticipate there being no hope for the future due to problems with the environment, the economy and anticipation of a nuclear holocaust.

Despair resulting from broken homes, or out-of-order homes, has become common among teens. Additional pressures are created by divorce, being torn between parents and the grief caused thereby. Many complain of being unhappy or sad, due to the family unit having been broken and one parent absent.

Shame is common in teens who are concerned by the fact that their parents are dating and sleeping around. Additionally, the embarrassment of financial pressures, and the feeling of being a burden to the working mother, worries the teen who remains at home. He also often feels extreme frustration over being unable to bring the parents back together or to be of greater assistance.

Alcohol and drugs are a common form of escape for the teen, but the related problems only compound his situation. Drugs cause him to feel entrapped and that there is no chance

of escape. When on drugs, he also experiences guilt, shame and the fear of discovery.

Guilt is a major factor in teen suicides. Many are tormented by the awareness of having done something wrong, for example having totaled a car, having accidentally injured someone or having failed God. It may have been something as simple as having said something that hurt someone, or it may be more serious such as the guilt of having emotionally hurt a girlfriend or boyfriend.

Statistics were recently published stating that sex among teens is even worse than expected. Sixty-eight percent of teens from conservative church backgrounds admitted to having been sexually active. If those teens with a moral and Godly incentive chose not to be chaste, it is hardly surprising that the majority of teens complain of being sexually burned out. Their complaint, "Illicit sex is no longer a kick, why bother living?" Similarly, they are bombarded in our society with sexual stimuli and are exposed to sexual perversion, homosexuality, lesbianism and masturbation.

Tragically, many have become addicted to pornography, which is easily obtainable. Sexual promiscuity and disease, coupled with guilt, greatly increases the pressure experienced by the teen.

Oddly enough, suicide begets suicide. The teen who has a family member who commits or attempts suicide, has had the

concept introduced to him and is therefore more prone to himself consider it. The spirit of suicide can also be inherited or the teen who has lost a parent, a relative, or a close friend can become preoccupied with the subject.

There is a romanticizing of death: the Romeo-Juliet syndrome or the "I can't live without you" syndrome. There is also the "copy-cat" suicide syndrome. Suicide rates increased dramatically in the twelve months following the deaths of Marilyn Monroe, Janice Joplin and John Lennon. There is almost a contagion of suicide that is observed when the newspapers carry accounts of either teen or teen-hero suicides. "Copy cat" suicides are an unfortunate fact of life noted by experts in the field.

Teens have problems with unreality not facing life, either having an unreal view of life and death caused by television or movies which often portray death as a quick, painless end. Another facet of unreality is reincarnation.

The following account illustrates the contagion aspect of suicide.

Case: Mary and Suicide

“Mr. Banks, my brother just recently committed suicide, and I find I don’t want to live any longer myself. I always believed him to be a sincere Christian. He went forward two years ago and made a commitment to the Lord, and has faithfully attended church. He was an honor student, and a class officer at his high school. Did his suicide banish him to hell?”

“Mary, please don’t take what I am about to say as in any way endorsing suicide. It is clearly wrong for anyone to take his life, especially for a Christian to harm the “temple of the Holy Spirit.” But I am firmly convinced that suicide is a demon or an evil spirit. You and I cannot come to a logical conclusion to kill ourselves. We can only come to that conclusion if we are mentally ill, or under the influence of a demon.” I paused and she nodded in agreement.

“If what I have just said is true, as I believe it to be, then I can see no more basis for God denying entrance to heaven for a victim of a spirit of suicide, than I can for one who died as a result of a spirit of cancer, or one whose death resulted from being run down by an automobile driven by a drug-addicted driver. As I understand it, one’s basis for entry into heaven is having believed and accepted Jesus’ offer of adoption into the family of God, by accepting Him as Savior and Lord. Thus, irrespective of the manner of one’s death, heaven awaits the true believer.”

I happened to have on my prayer room table several articles containing interesting statistics on suicide among our youth which someone had just given me to read. I shared with Mary, that the Centers for Disease Control in Atlanta, in a survey of 8th and 10th grade students, found that 34% of all the students had thought seriously about ending their lives. Fifteen percent had gone so far as to actually inflict potentially fatal injuries upon themselves.

These figures agree with the overall statistics that show that 85% of all potential suicides did not really want to die. Most attempts were made at home during the evening hours when the family was at home and present to prevent a successful attempt. The true cry of the potentially suicidal child is, "Notice me! Love me! I'm unhappy and hurting!"

Mary experienced relief and we then prayed together, renouncing the spirit of suicide that had been attempting to enter her.

Case: Joanne's Suicide

It is essential that the candidate for deliverance have a true desire to be free from the spirits that have tormented him

and that the candidate be willing to be totally honest with the one to whom he goes for ministry. Unfortunately, over the years, we've seen a number of people come who were, in essence, playing games with God or at least with the ministry of deliverance. There were situations wherein the individual wanted to be free of some condition that they perceived to be undesirable, such as cigarette smoking, but were unwilling to confront and to admit the sinfulness of their serious problems with promiscuity.

Often the candidate will present a socially acceptable problem, somewhat like a thermometer to "test the water," to see if the one ministering deliverance will be judgmental and rigid or compassionate and loving. It takes Spirit-anointed, prayerful discernment to determine whether the seeking is real.

The results of this type of game-playing can be tragic. I am reminded of the case of a young woman who came with this type of mindset, who wanted to be freed of her smoking and cursing habits, but was either afraid or unwilling to allow us to delve for the deeper roots that caused her to be suicidal.

One of the unfortunate aspects of deliverance ministry is that it cannot be mandated. The candidate must be willing to be open to help. After I told the young woman that we were wasting time unless she was willing to go for the deeper problems, she left and I never saw her again. About five years later I learned from a good friend, an experienced deliverance

worker in our area, that she had committed suicide. He called me, grief stricken, because he had ministered to her for almost a year, apparently with the same frustrating results.

I was able to offer him some comfort when I reminded him of a truth that he already knew, that the one ministering can go no further than the candidate is willing, and that although we do have authority over the demons, we do not have power over the flesh nor the will of the individual. He then related to me that he had contacted the parents of the young woman several weeks before she killed herself, to tell them that since she was unwilling to receive the help that she needed, he recommended they have her institutionalized for her own protection.

Sometimes suicide is an attempt to retaliate against someone else, or to get revenge. Most frequently suicide is an ultimate form of self-abuse, resulting usually from an incident of rejection experienced at the hands of someone else. It also may be an extreme form of self-hate stemming from being hated. It can come as the fruit of an involvement with the occult. Self-mutilation, cigarette burns and razor cuts in the flesh are an outward cry of "Help me! I hate this body, as I have been taught or caused to hate it." Suicide also may involve mental illness, or chemical imbalances in the brain, which are still caused by Satan, but utilize a medically diagnosable means.

SUICIDE CAN BE WITHOUT REASON

One teen was a high school senior, captain of the football team, captain of the basketball team, in line to be valedictorian of his class and from a good Christian family, yet hanged himself. He left a note stating that the reason for it was that he had committed a sin, something so terrible that he was convinced it was unforgivable.

How tragic that Christians don't fully grasp forgiveness. There is, of course, a fine line between teaching children that they can be forgiven for anything by the Lord, and creating a mentality of license to do anything they wish. Children need to be lovingly instructed. Just as their parents can love them in spite of their shortcomings, failures and mistakes, so can a loving and compassionate God love them to an even greater degree.

Surveys of elementary school and college students have shown that from forty-one percent to seventy percent had entertained thoughts of suicide within the year of the survey. "I don't care if I live or die," is a commonly heard response which reflects the conflict between the two opposing forces within these individuals. The urge to preserve one's own life being countered by the frustration of unhappiness in life.

How can they do it? Why do they do it? To get attention, to retaliate, to make someone else feel sorry for not loving them; "I'll make you (them) sorry." Suicide is both a tool of

manipulation and can be self-inflicted punishment. It's often a desire to end all the pain and hurt, usually resulting from guilt or sin. Judas is a scriptural example of a suicide, as is the Philippian jailer; both as a result of failure at their tasks in life (the latter's attempt being averted by Paul and Silas).

Teens who feel unwanted, unrelated or rejected may turn to suicide, but oddly enough so may those who seem to belong to certain groups. Psychiatrists have noted suicidal problems resulting from apparently being plugged into certain anti-social teen groups. Careful attention should be paid by the parent to the lyrics of music to which the teen listens. Much of the music today is a door-opener for self-destructive behavior.

Kids today aren't allowed to have fun in sports. There is team pressure usually caused by adults and the other children. Today, too many kids don't have what I had while growing up: a strong loving family, a good solid interactive neighborhood with friendly neighbors who were like an extended family, and a church with activities.


Revelations
• GUILT IS A MAJOR FACTOR IN TEEN SUICIDES.
• THE TRUE CRY OF THE POTENTIALLY SUICIDAL CHILD IS, "NOTICE ME! LOVE ME! I'M UNHAPPY AND HURTING!"
• SUICIDE IS BOTH A TOOL OF MANIPULATION AND CAN BE SELF-INFLICTED PUNISHMENT.

There are symptoms to watch for:

Abrupt changes in personality, sudden mood swings, failure in school, changes in eating habits, becoming bulimic or anorexic (as described in *Deliverance From Fat & Eating Disorders*), morbid fears, sleep problems, and abnormal sleeping such as no sleep for days or sleeping around the clock. Hopelessness, despair, loss of someone or something very important in the child's life, death of a pet, death of a member of the family, death of the family itself through divorce, death of a good friend or a good friend's parent, taking irrational or big risks, frequent serious auto accidents are all indications of a seriously troubled teen. Very obvious clues such as making of a will, or giving away treasured possessions, along with changes in eating habits gives a warning to the family. Alcohol and drug abuse create or lead to instability of mental processes, and give additional warnings to the parents. The teen who becomes gloomy, withdrawn, won't communicate, who manifests hostility, becomes sullen or suddenly becomes hyperactive or frantic, is also giving clear indications of deeper problems.

SAMPLE PRAYERS FOR TEENS

It is often helpful to have the teen candidate for deliverance read something on the subject in advance to prepare himself. He should also be directed to prepare a list of his problems areas in advance, and to prayerfully determine that he wants to be free. He should then be encouraged to honestly confess any sins of which he is aware, to break all ties with sins or Satan, and then to forgive all others who have wronged him in any way.

“Lord Jesus, I confess that I have sinned by and I am sorry for it, please forgive me. I forgive my parents and _____ , for hurting me by _____ . I confess my unforgiveness as sin. I ask You to wash me with Your blood. I renounce all sins involved in harboring unforgiveness against _____, and I give up my right to be angry with them, and now, by a decision of my will, I forgive them for wronging me, and I ask You to forgive them as well.

Amen.”

Having voided himself of sin, the candidate is now ready to take authority over the spirit and to cast them out.

"In the name of Jesus Christ, I take authority over the spirit(s) tormenting me. I bind you, you spirit of _____ and I command you to leave me right now in Jesus' name!"

32.
PRAYING FOR LOST TEENS

“Agreed, it would be easier and best to deliver a child when he is small, but my child is a teenager now, and I have just come to understand about deliverance. How can I introduce deliverance to him?” There are two opposite views regarding deliverance which parents may have: either nothing is demons or everything is demons. Balance is needed as is loving sensitivity when introducing the subject to your teen. Keep in mind that the Lord has provided spiritual weapons for this battle.

RECOMMENDED BATTLE STRATEGY

Remember the universal truth, that all ministry and the gifts of the Spirit work best in love, and this holds especially true here. Your teen, like all of us, needs and desires to be loved and accepted. So, remain constant in your affection, remembering that the same love and concern that is motivating you to seek deliverance for him should be shown to him. Let him know how much you love him and care for him. Give him unconditional love. Pray for strength and the ability to love him even more.

Do not let your anger at his problems cause you to treat him in an unloving way. Remember Paul's words in Ephesians 6, "We wrestle not against flesh and blood." Our warfare is not directed at him, but rather at the demons influencing him. So, give him love. It works wonders, even as the Scripture says concerning husbands being won by their wives in 1 PETER 3:1.

Since the enemy has blinded the eyes of your loved one, you have the first specific target for your spiritual attack. You should bind within your loved one the ruling spirit who is preventing him from being able to see the goodness of God. You can pray a scriptural prayer after the pattern that Paul gives in EPHESIANS 1:18, "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." Pray specifically for him that he may be saved and

baptized in the Holy Spirit.

If there are specific areas of demonic activity which you recognize, such as alcoholism, for example, bind that specific spirit in your praying. Utilize your two-fold weapons of praying with your understanding and with the Spirit. Both these powerful weapons can serve in either a defensive or offensive capacity. The intense opposition and resistance so often directed against praying in the Spirit bears adequate testimony that it has tremendous power.

To recap the seven aspects of our spiritual battle plan for this tormented unsaved teen:

1. love him to the best of your ability, and pray for even more ability;

2. don't let your anger be directed at him, but only focused upon the spirits;

3. bind the spirits blinding his eyes to spiritual

and gospel truth;

4. pray for him to be saved and baptized in the Holy Spirit;

5. pray against specific spirits if recognized, such as alcoholism;

6. utilize prayer with your understanding; and

7. pray in the Spirit for him.

For parents of teenagers, there comes a time when having prayed in faith, you should rest from your efforts, trusting that the prayer has been heard, and that the answer has been dispatched and will be received. One of our son's went through a period of about four years, during and after college, of being burned out in legalistic prayer groups. Then he again began to

desire Christian fellowship, Christian Bible studies and to attend church functions. We knew that he was okay spiritually, even though we were concerned that he was not involved or "plugged-in" anywhere. But after that period of time, having been allowed the freedom to wait, rather than being forced into something, the hunger was restored. God does not give up on His own!

There is hope as Jane's story illustrates!

THE MIRACLE OF JANE GIVES US ALL HOPE

A tremendous example of the power of God to answer prayers beyond our ability to think or to ask is the story of Jane. It is a story that blesses me every time I think of it because of its example of God's provision, mercy, grace and even His willingness to save of a soul in answer to a stranger's prayer.

A beautiful young woman who had received the baptism in the Spirit in our prayer room came back a few months later for prayer stating, "I know that I need some deliverance because of the wild past that I've had, and because of the things that I did in my youth."

Perhaps it had something to do with the way she had her hair fixed that day, but she looked even more familiar to me than she had at our first meeting. I asked her again, “Jane, haven’t we met at some time in the past? You seem awfully familiar to me.”

She said, “No, I don’t think so, except for the time I came for the Baptism in the Spirit a few months ago.”

Then suddenly it came to me, and I asked her if she had ever been on *television*.

She gave me a funny look, and said, “Yes I was, just one time.”

I then asked if it had been on that comedy show I was picturing. She relied with a strangely amused look, “Yes, but” she continued, “no one has ever told me they saw the show. If you saw it, you’re the first person who in all these years has told me that they saw that show, more than ten years ago.”

My mind was reeling as I continued, “Not only did I see it, but I can tell you exactly what took place on it. A famous comedian was appearing as a guest that evening on a popular primetime television program. They were going to have this well-known comedic actor do some body painting. They were going to use you as the model. When you came out on stage you were in a yellow swimming suit, a bikini. As you came out, they asked your first name, and asked how tall you were.”

She said, “My gosh, that’s exactly what happened. How did you know?”

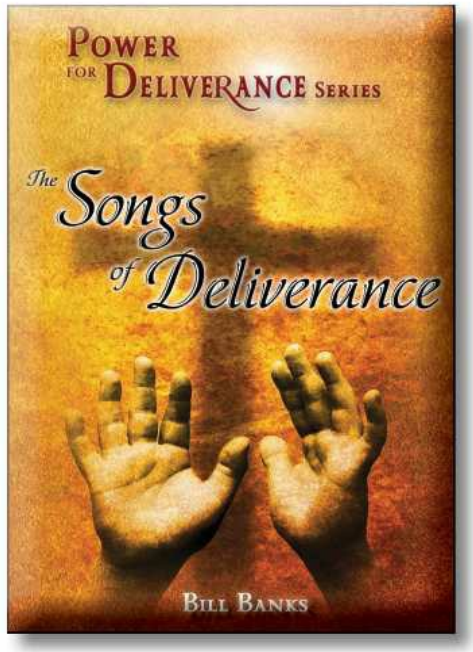
I continued, “Well, you won’t believe this,” and the hair on the back of my neck stood up as I related to her what had taken place in my living room some ten years before when I saw her come out on the stage on television. I had sensed in my spirit that she didn’t belong on that show; that she was totally out of place. I was led to pray that God would save her, get her out of that kind of lifestyle, and turn her life around.

Now here was Jane, more than ten years later, sitting in my prayer room, having been saved, baptized in the Spirit, a housewife and mother of several healthy children. God had not only answered my prayer, but done it beyond my wildest dreams and had even allowed me to be an instrument in drawing her into a relationship with Him. Even as I relate this, I am astounded at the beauty and perfection of His workings.

With God all things are possible. This account stimulates our faith to believe God for the saving not only of strangers, but more so for the saving of our loved ones. It especially encourages us to pray for children and teens. If He could get Jane out of that kind of lifestyle, then He can certainly get your child out of drugs, alcohol, smoking, sexual problems or any other kind of undesirable life style.

Nothing is too difficult for our God!

Miraculous Deliverance Testimonies!



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By Bill Banks

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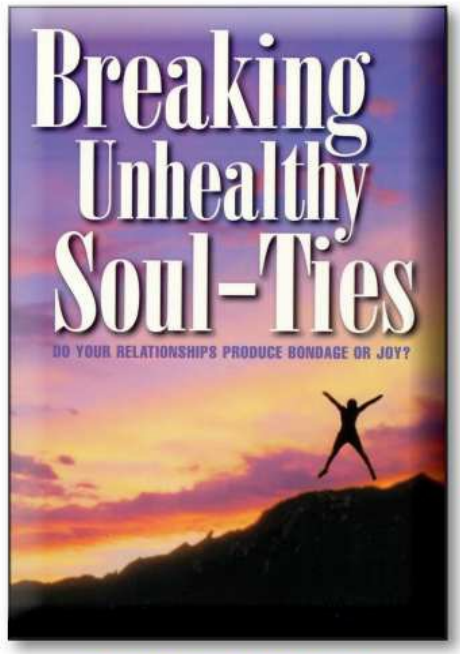
Do Your Relationships Produce

Bondage or Joy?



Does someone manipulate you?
What are the symptoms of an ungodly relationship?
Are you tormented with thoughts of a former lover or friend?





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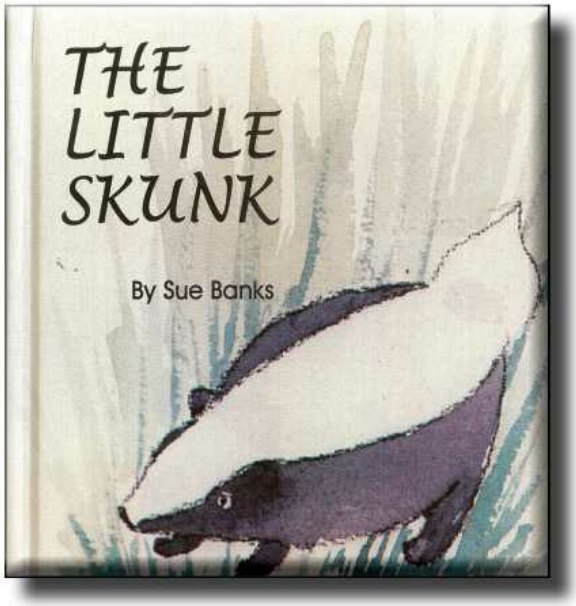
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"Here at last is a thorough and theologically sound treatment of a little understood subject" - from the *Foreword* by Frank Hammond

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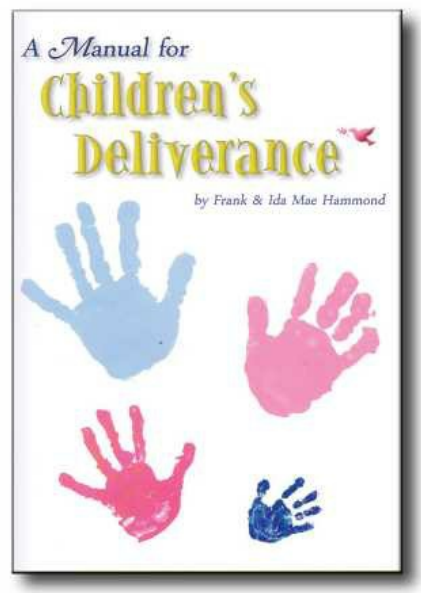
A children's book on deliverance! For the child to read with a parent to understand the subject of deliverance without fear. (Deliverance need not be frightening if properly presented).

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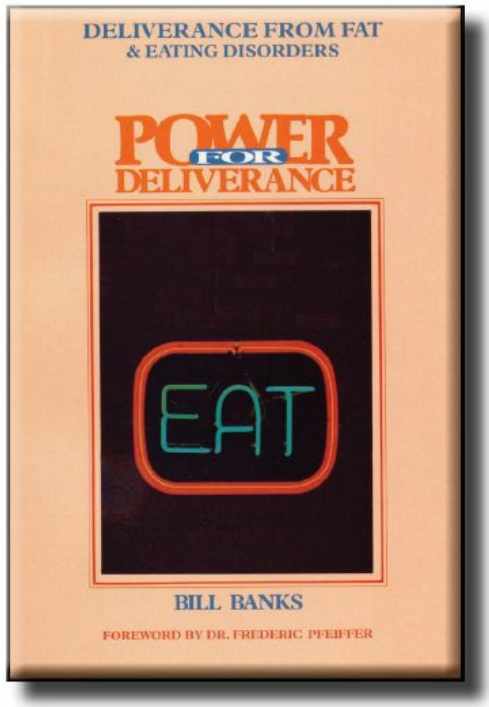
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Breaking Free from
FAT & EATING DISORDERS



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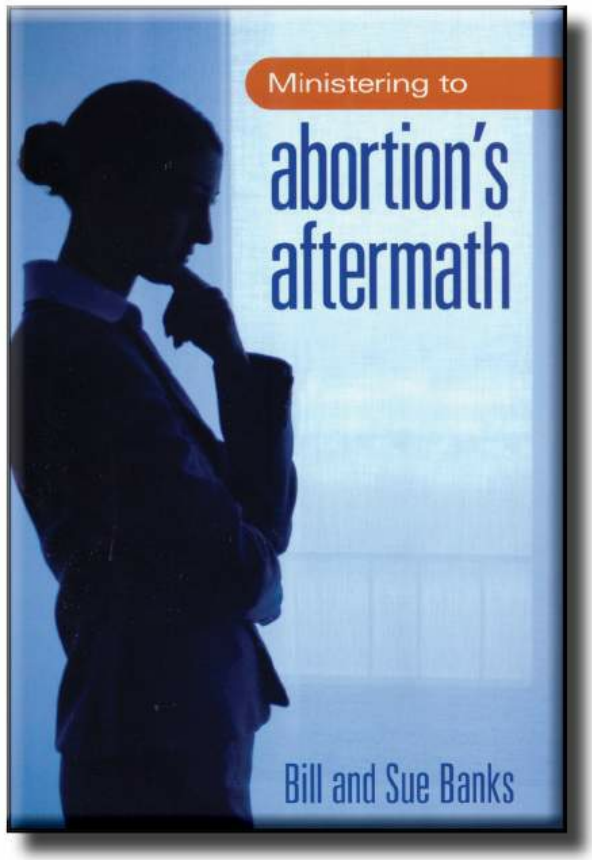
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What are the True Effects of Abortion?



MINISTERING TO ABORTION'S AFTERMATH

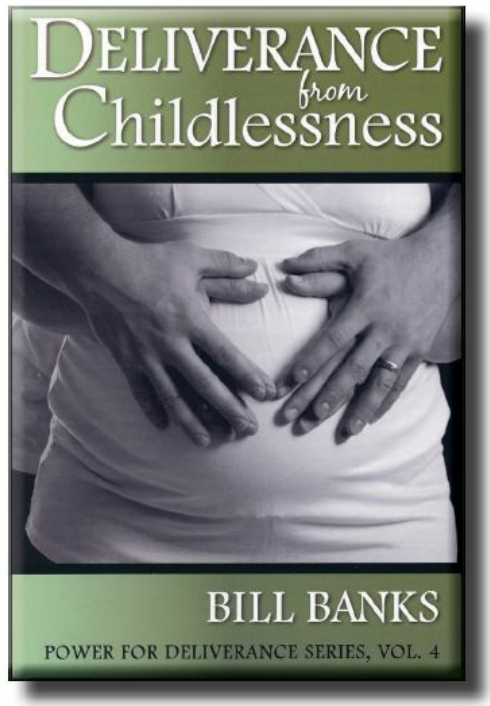
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INFERTILITY & STERILITY



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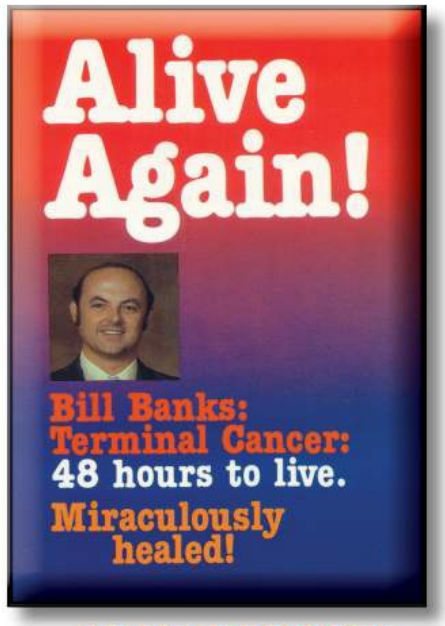
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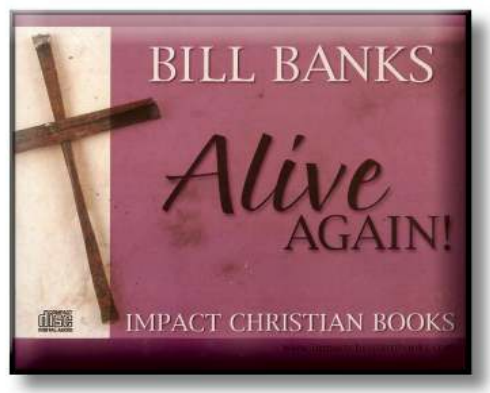
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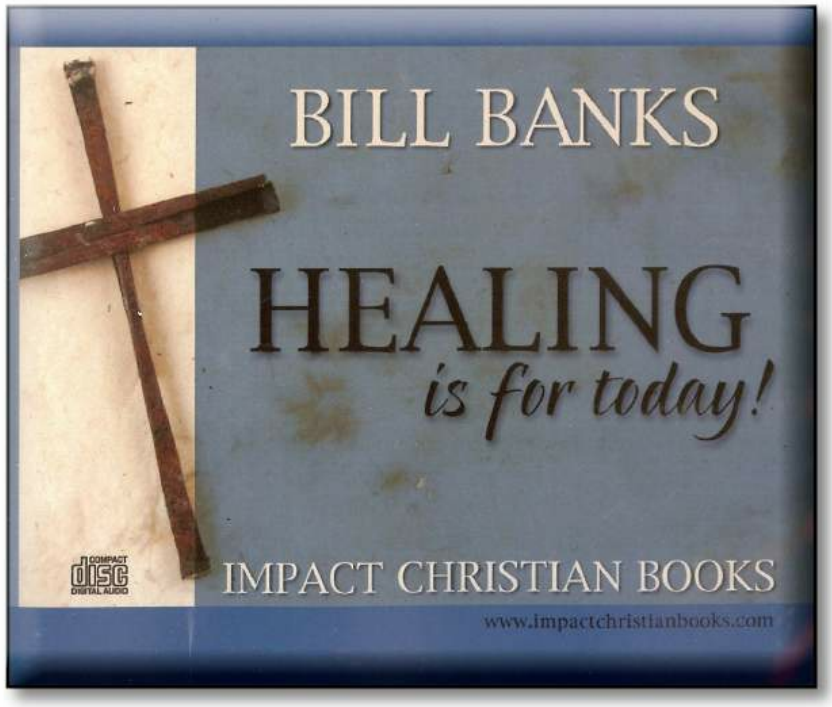
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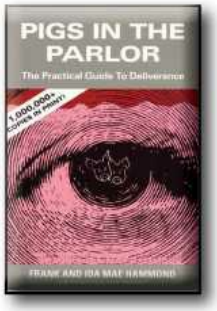


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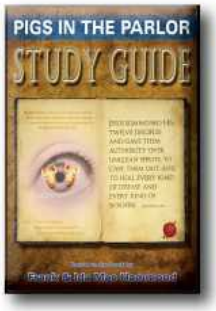


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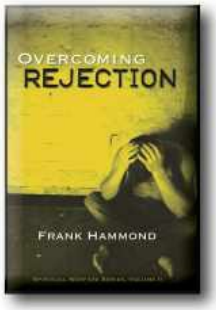
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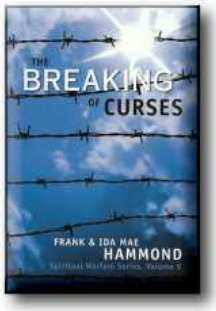


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