

How to Identify the Enemy - Part 1

by Derek Prince

The ministry of Jesus included deliverance from evil spirits, and the church has departed from this pattern.

Duration: 27:30

Scripture: Matthew 10:1, Matthew 10:5-7, Mark 16:15-17, Luke 10:1, Luke 13:31-32, Acts 8:6-7

Topics: "Spiritual Warfare", "Demon Deliverance"

Description

In this sermon, Derek Prince discusses the basics of deliverance and how to identify the enemy. He emphasizes that the ministry of Jesus serves as the ultimate example and should not be improved upon. Jesus' ministry involved driving out evil spirits as a priority, indicating that those in the service of God today should also be equipped to deal with demons. Prince addresses the cultural differences in accepting the need for deliverance and highlights that demons adapt to their environment. He also references Luke 4:40-41, which further supports the importance of deliverance in Jesus' ministry.

Transcript

This is tape number 4128. Derek Prince speaks on the subject, Basics of Deliverance. This message is entitled, How to Identify the Enemy.

The theme of this and the following session will be Basics of Deliverance. The subtitle is, All you ever wanted to know about demons but were afraid to ask. In these two sessions I'm going to seek to achieve a well-nigh impossible task.

To cover in two hours, every main aspect of this ministry. Of course not in detail, but in outline. I believe it's appropriate that we begin by considering this aspect of the ministry of Jesus.

And I'd like to turn to Mark chapter 1. I have said many times, as far as I'm concerned. I have no ambition to improve on the ministry of Jesus. Some people, I think, feel that it could be done better today.

That's not my attitude. When he began his public ministry, the thing that struck people the most. Was his way of dealing with evil spirits.

And it's worthy of note, that this was one miracle of Jesus. Which had never previously been recorded in the Old Testament. Almost all his other miracles.

Healing, provision of food, control of nature. Had already been recorded in the Old Testament. But there's no Old Testament record of driving out evil spirits.

And the people who witnessed it, were immediately gripped by it. And became excited about it. Here's the first account in a synagogue in Capernaum.

It says in verse 23 of Mark 1. Now there was a man in their synagogue with an unclean spirit. The Greek says, in an unclean spirit. Which is not translatable into English.

I think perhaps the best contemporary English would be. Under the influence of an unclean spirit. There are three phrases that are used more or less interchangeably.

We might as well mention them now. Demons, evil spirits and unclean spirits. It also talks about specific types of spirits.

Such as a spirit of infirmity or a spirit of fear. All right, there was a man in their synagogue. Under the influence of an unclean spirit.

And he cried out. Notice the he is not the man, it's the spirit. Saying, let us alone.

What have we to do with you Jesus of Nazareth? Did you come to destroy us? I know who you are, the Holy One of God. Notice that the evil spirits instantly identified who Jesus was. It took his disciples maybe more than a year.

To begin to realize who he really was. They knew instantly. They feared him.

Also notice the combination of we and I. Which is very typical. When Jesus spoke to the man in Gadara. He said, what is your name? Singular.

And he said, my name is Legion for we are many. This combination of I and we. Is very characteristic of demons.

Verse 25. But Jesus rebuked him saying, be quiet. And come out of him.

The Greek says literally, be muzzled. Come out of him. And when the unclean spirit had convulsed him.

And cried out with a loud voice. He came out of him. Notice there were very dramatic physical manifestations.

It was not the kind of behavior that was normal in the synagogue. Somebody once said to me, in most churches. What they would have done was put the man out of the church.

But Jesus put the demon out of the man. You understand. And he left the man in the synagogue.

Then we read the next verse. Then they were all amazed. So that they questioned among themselves.

Saying, what is this? What new doctrine is this? Or what is this? A new doctrine with authority. He commands even the unclean spirits. And they obey him.

And immediately his fame or his reputation. Spread throughout all the region around Galilee. That is so true.

The situation hasn't changed. If you begin to get manifestations of evil spirits. And deal with them.

The reputation will go all around, immediately. It's a thing that still tremendously impresses people. When they witness it.

The thing that I want to emphasize there. Is Jesus did not deal with the man. He dealt with the spirit in the man.

Another person in that man. And there's no indication that the man had behaved abnormally before. You understand.

It was the presence of Jesus. With the anointing of the Holy Spirit upon him. That brought out the unseen presence of the demon in the man.

Now the same day. Later on in this chapter. In verse 32 through 34.

We read a further development of his ministry. Now at evening when the sun had set. They brought to him all who were sick.

And those who were demon possessed. Let me say once and for all. I do not like the translation demon possessed.

The Greek word is daimonidzamai. If I were to write it in English letters. It would be something like this.

Where daimon is the root and comes from the noun demon. You understand. So idzamai is the passive.

To be demonized. That would be the best translation. To be demonized.

This translation demon possessed. Has unfortunately obscured the issue for millions of people. Because they say how can a Christian be possessed by the devil.

My answer is a true Christian cannot be possessed by the devil. A true Christian is possessed by Jesus. However in many true Christians.

There are some areas where they are demonized. Where they are afflicted and affected by demons. Areas in their lives and character.

Where they are not themselves fully in control. And they are demonized. But not possessed by Satan.

If we could just clear away that one obstacle of translation. We would be a lot further to seeing reality. All right now at evening when the sun had set.

They brought to him all who were sick. And those who were demonized. And really the New Testament hardly makes any distinction.

And Jesus did not either. Almost invariably he dealt with the sick and with the demonized. In one overall operation.

And the whole city was gathered together at the door. Then he healed many who were sick with various diseases. And cast out many demons.

And he did not allow the demons to speak. Because they knew him. The King James and this version and various others.

Use the word cast out demons. The translation I prefer is that of Phillips. Where he uses the word expel.

Because that doesn't have a lot of religious connotations. It's simple, practical, down to earth. If you inhale smoke into your lungs.

What do you do to get rid of it? You expel it. It's an action of the will. But it's also, there's also a physical aspect to it.

And I, that's what I like to use. I don't always use it. But that in my opinion best represents.

He expelled many demons. He did not allow the demons to speak. Because they knew him.

And then I'd like to read one more verse in that chapter. Verse 39. He was preaching in their synagogues throughout all Galilee.

And casting out demons. Phillips translation says. He continued throughout the whole of Galilee.

Preaching in their synagogues and expelling demons. I particularly like the fact that he uses the word continued. Which represents a certain tense in Greek.

He brings out the fact. That this was not an isolated dramatic instance. That just took place in one synagogue.

But that it was his regular practice in every synagogue. To do two things. Preach and expel demons.

And he did it through the whole of Galilee. There must have been hundreds of synagogues in Galilee. You see a lot of people have got the attitude.

Well perhaps every now and then there is a case. Where it's necessary to expel demons. But they're very rare and they're exceptional.

And usually the attitude is. And if there are such people. They're either in jails or mental institutions.

Well I simply have to point out to you. That that was not the kind of person Jesus was dealing with. He was dealing with Orthodox Jews.

Who met every Sunday in the synagogue. And spent the rest of the week. Caring for their families, tilling their fields, fishing the sea.

Keeping their stores and so on. They were basically normal, respectable, religious people. But they had, what we could say, certain hang-ups.

Certain areas, as I say. Where they were not in control of themselves. So do not get the impression.

That a person who needs deliverance. Must be either a criminal or a maniac. It's just the same kind of people.

That we deal mainly with today, not exclusively. Good, respectable, religious people. Who attend church and say the right things.

But in their lives, somewhere. There's an area that's demonized. Where they're not in control.

It may be in their physical desires. Maybe in their emotions. It may be in their mind.

I'm going to deal with the various areas later. But if you can accept what I've said. It will get away, it will clear away a whole lot of prejudices.

Which will keep you from being able to see this subject objectively. It's a funny thing, but people in one nation. Can easily accept that people in another nation.

Could need deliverance. I've dealt with this subject in Denmark. The Danes have no problems in believing that Americans need deliverance.

See, and the Americans have no problem in believing Africans need deliverance. Well I spent eight years of my life in Africa. But I have to tell you, I never met so many demons in Africa.

As I've met in America. They're just cultural differences. They adapt themselves to their environment.

All right, let's look at one other picture of the ministry of Jesus. Which is parallel. In fact it describes the same incidents in Luke 4 verses 40 and 41.

That's the same part of Jesus ministry that described in Mark 1. Luke 4 40 and 41. Now when the sun was setting. All those who had anyone sick with various diseases brought them to him.

He laid his hands on every one of them and healed them. And demons also came out of many, crying out. We don't need to read more.

See the ministries of healing and deliverance were interwoven. They came because they were sick. But in many cases, their cure demanded the expelling of evil spirits.

And notice Jesus laid his hands on every one of them. There used to be, I don't know whether there still is today. A Pentecostal tradition that it's unscriptural to lay your hands on somebody who has an evil spirit.

If that is so, then Jesus was unscriptural. And I'd rather follow his pattern than a tradition. Now, let's look on in Luke just to one other chapter.

Luke 13, we find the woman who was bent double. In Luke 13 verses 11 through 16. Another incident in another synagogue later on.

Behold there was a woman who had a spirit of infirmity eighteen years. And was bent over and could in no way raise herself up. Now notice this was caused by a spirit of infirmity.

An evil spirit that had doubled her body over. So that she couldn't straighten herself up. When Jesus saw her, he called her to him and said to her.

Woman you are loosed from your infirmity. Notice the word loosed indicates binding. He said that in faith, nothing had changed.

Notice that. And he laid his hands on her. Notice she had a spirit of infirmity.

But he laid his hands on her. And immediately she was made straight and glorified God. But the ruler of the synagogue answered with indignation.

Because Jesus had healed on the Sabbath. And he said to the crowd. There are six days on which men ought to work.

Therefore come and be healed on them and not on the Sabbath day. The Lord then answered him and said hypocrite. Does not each one of you on the Sabbath loose his ox or his donkey from the stall.

And lead it away to water it. So ought not this woman being a daughter of Abraham. Whom Satan has bound.

Think of it for 18 years. Be loosed from this bond on the Sabbath. She was a believing woman.

She was a Jewess. She was a member of the synagogue. She had this terrible physical problem.

Her back was bent over. It was not primarily a physical problem. It was caused by spirit of infirmity.

And the moment the spirit of infirmity left her. She straightened up. Now that is demands discernment.

But I'm simply pointing out. That some problems we would classify as physical. Are actually caused by evil spirits.

Jesus also dealt with dumbness, deafness and blindness. As being caused by evil spirits. And in many cases his ministry to heal the people.

Was to deliver them from the spirits. That caused their dumbness, their deafness and their blindness. Now without going into details.

I have to say I have seen parallel instances. In my own ministry. In each of those areas.

Then we read on just a little further. In Luke 13 verses 31 and 32. This is the last of our glimpses of the ministry of Jesus.

On that very same day. Some Pharisees came saying to him. Get out and depart from here.

For Herod wants to kill you. And he said to them. Go tell that fox, that's Herod.

Behold I cast out demons. And perform cures today and tomorrow. The third day I shall be perfected.

That's a Hebraism. Today, tomorrow and the third day. Means from now on until the job is finished.

So he said I'm going to be doing two things. Casting out demons and performing cures. That's how he started.

That's how he continued. And that's how he ended. His whole ministry from beginning to end.

Included in it as a major part. Probably one third of his time. In healing the sick and casting out demons.

And the two were so intertwined. That it was really impossible to distinguish. Between them.

Now the next thing I want to say. Which I will illustrate very briefly. Is in the New Testament.

No one was ever sent out to evangelize. Without first being commissioned to deal with evil spirits. There isn't an example in the New Testament.

It is unscriptural to do that. Let's look at the first twelve disciples. Who were sent out.

Matthew chapter 10, verse 1. When he had called his twelve disciples to him. He gave them power over unclean spirits. To cast them out and to heal all kinds of sickness.

And all kinds of disease. Notice the first thing he did. Was to give them authority to deal with evil spirits.

And then it says, missing out the list of the names. In verse 5. These twelve Jesus sent out. And then it says, we're missing out the irrelevant parts.

Verse 6 and 7. But go rather to the lost sheep of the house of Israel. And as you go preach. Saying the kingdom of heaven is at hand.

But don't merely preach, do something. What? Heal the sick, cleanse the lepers, raise the dead. Cast out demons.

It was included in their equipment. And it was included in their commission. In Luke chapter 10.

We read about a further 70. Who were sent out. Luke chapter 10, verse 1. After these things the Lord appointed 70 others also.

And sent them two by two before his face. Into every city and place where he himself was about to go. Now we'll only turn on to verse 17.

The report that these 70 brought back. And it says in verse 17. Then the 70 returned with joy.

Saying Lord even the demons are subject to us in your name. And what was what impressed them most? They had authority over demons. They were not the 12, they were the 70.

And then we look at the final commission. At the end of the Gospels. First of all in Mark 16.

Verse 15 and following. Mark 16, 15. He said to them, go into all the world.

And preach the gospel to every creature. He believes, is baptized, is saved. He believes not, is condemned.

Verse 17. And these signs will follow those who believe. What's the first sign? In my name they will cast out demons.

He did not send them out. Without first making sure that they knew how to deal with demons. And in Matthew 28.

The other version of the great commission. Verses 19 and 20 he says. Go therefore and make disciples of all the nations.

Baptizing them in the name of the Father and of the Son and the Holy Spirit. Teaching them to observe all things that I have commanded you. And lo I'm with you always, even to the end of the age.

He's told them to teach their disciples. Everything he taught them. And one of the main things he taught them.

Was how to deal with evil spirits. And he said when you make disciples. You teach them what I've taught you.

And when they make disciples. They're to teach those disciples. What they have been taught.

And he says, I'm with you to the end of the age. He made no provision for that process to change. He envisaged the same thing going on.

From the time he left, to the time he came back. That's his program. The tragedy is the church has departed from it.

They have not improved upon it. They can't. They've simply made a disaster out of it.

Now there's only one person in the New Testament. Other than Jesus. Who is called an evangelist.

Only one. I've counted 28 persons called apostles. But only one person called an evangelist.

Isn't that remarkable. We don't hesitate to dub the title on evangelist. Anybody who isn't a pastor in the contemporary church.

Has to be an evangelist. There are only two options, basically. Who was the evangelist? Who can tell me? Philip.

Now his ministry is described in Acts chapter 8. Acts chapter 8, verse 5. Then Philip went down to the city of Samaria. And preached Christ to them. Philip's message was very simple.

It was a one-word message. In Samaria he preached Christ. On the road to Gaza he preached Jesus.

All right. And the multitudes with one accord. He did the things spoken by Philip.

Because he had a well-organized committee and a choir. No. Hearing and seeing the miracles which he did.

For, what was the first thing? Unclean spirits crying with a loud voice. Came out of many who were demonized. And many who were paralyzed and lame were healed.

Notice the first thing in his ministry, as an evangelist. Was driving out evil spirits. So I'm, I'm suggesting to you.

That both the pattern and the commission of Jesus. Leave no room for the servants of God today. To go out in evangelism.

Without first being equipped to deal with evil spirits. I don't believe you can find an example there. Now I'm going to give you some general teaching.

On the nature of demons. I will, I will stick with the word demons. And ways in which you can know.

If they're at work in you or in others. Of course there's always the two gifts. Of discerning of spirits and the word of knowledge.

But apart from that, in the supernatural realm. There are many, many other combined indications. Which should alert us to the presence of demons.

Either in ourselves or in others. You need to know. First of all, as I've said.

They are persons without bodies. You're dealing with persons. Disembodied persons who have a passionate craving.

To get into a body. You need to understand that. They are totally discontented outside of a body.

The kind of body they want is a human body. But rather than be disembodied. They'll settle for a pig or a dog or other animal.

They do not want to be disembodied. That is torment for them. They have two main objectives assigned to them by Satan.

Number one. To keep you from knowing Christ as Savior. But if they fail in that.

Their number two objective. Is to keep you from serving Christ effectively. You see that.

If they failed in number one. They don't give up. They simply switch to number two.

Now we need to distinguish between the flesh and demons. The flesh being the old carnal nature, the old man. Demons being persons that move in.

And occupy areas of your personality. I compare them this way. The flesh is the carcass.

The demons are the vultures that settle on the carcass. You understand. If there were no flesh there'd be no vultures.

It's a very vivid picture. If you've lived in a country where there are vultures. You know when something is about to die.

A little speck appears up in the sky and hovers there. And you look up a little while later. There are three or four more.

And the nearer the animal on the earth gets to death. The lower down the vultures come. Jesus said where the carcass is.

The vultures will be gathered together. Where the unregenerate flesh of man is exposed. In its carnality and its sinfulness.

You can be sure the vultures will be gathering. Now the remedies are totally different. What's the remedy for the flesh? The cross.

That's right. Galatians 5.24 They that are Christ's have crucified the flesh. With the affections and lusts.

What's the remedy for demons? To expel them. That's right. Now you cannot switch the remedies.

You cannot expel the flesh. And you cannot crucify a demon. So in order to know which remedy to apply.

You have to know what you're dealing with. Okay. Now I would say in general.

If you are a committed, sincere Christian. Who reads your Bible, prays, has regular fellowship. And desires to serve the Lord.

And you have a special kind of problem. Something tormenting. Something aggravating.

Something humiliating. Something binding and enslaving. And you've tried every remedy.

You've prayed. You've fasted. You've reckoned yourself dead.

And you still haven't resolved it. You can be almost sure you're dealing with a demon. I can say this out of experience.

Which is too long for me to relate this morning. Now what I want to do. In the next part of this session.

Is give you some characteristic activities of demons. I'm going to list about nine verbs. Which describe characteristic activities of demons.

If these are present in your life. More than one. Or if they are very intense.

You should begin to check. You probably need deliverance. And bear in mind all these are activities of persons.

Because we're dealing with persons without bodies. Please stop your machine at this point. And turn the tape over.

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