

# CALVARY BIBLECOLLEGE: SHILLONG

## 5<sup>th</sup> SPIRITUAL EMPHASIS WEEEEK

### A Paper Presentation on *Issues and Challenges of Exorcism*

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#### INTRODUCTION

In today's world, we the Christians are confronted with many kinds of problems, and one of the most significant and important problems we are confronting now is the battle with the demons or the devil. In Eph. 6:12, we see that our battle is not against flesh and blood, rather it is against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. The devil is trying to devour people as much as he can as the end time is coming nearer and nearer. The devil is trying to create problem as much as he can, while he can. That is why exorcism became a big challenge for Christians now-a-day. So, as a Christian we need to be alert and ready to confront the work of the devil.

When we look at Mark 16: 17, there are the signs that would follow believers, and one among them is casting out devils in the name of Jesus. God do not call us only to be a peacemaker or an instrument of peace, he also calls us to be his soldiers, he do not wants us only to be a lenient and soft-hearted Christian, rather he also want us to fight for his kingdom -a fight for Him especially in spiritual war with the devil and its power. So, in this paper we will focus on some of the issues that we need to know of exorcism and the challenges we have to face as a soldier of Christ.

#### 1. THE TERM EXORCISM

Exorcism comes from the Greek term *horkos*, meaning "oath," and translates as *adjuro*, or adjure, in Latin and English. To "exorcize," then, does not really mean to cast out so much as it means "putting the Devil on oath," or invoking a higher authority to compel the Devil to act in a way contrary to its wishes. Such compulsion also implies binding.<sup>1</sup> Another Greek noun used in this connection is ἑξορκισμός, *exorkismos* which means 'binding by oath', and designates a person who drives out evil spirits. The verbal form, *exorkizo*, means "to put someone under oath," "to adjure" (Matt. 26:63). It came to express the idea of compelling someone to do something by invoking a supernatural power ("to exorcise").<sup>2</sup> The Greek verb that usually describes the action of getting rid of demon is *ekballo*, normally translated "to drive out," but the King James Version regularly translated "to cast out".<sup>3</sup> The one who perform exorcism are called exorcist.

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<sup>1</sup>Rosemary Ellen Guiley, "Exorcism" in *The Encyclopedia of Witches, Witchcraft and Wicca*, Third Edition (New York: Facts on File, 2008), 115.

<sup>2</sup><http://en.wikipedia.org/wiki/Exorcism> (29/4/15)

<sup>3</sup>Derek Prince, *They Shall Expel Demons* (Christchurch, New Zealand: Derek Prince Ministries – Asia/Pacific, 2006), 20.

Then, the term 'exorcism' means the expulsion of evil spirits by commanding them to depart. The expulsion is often done in the name of a deity, saints, angels or other intercessory figures.<sup>4</sup>Exorcism is the practice of using magical words and ceremonies to expel evil spirits or demons.<sup>5</sup>Exorcism was understood as a way of removing unwanted supernatural beings from people and it is understood as forcing an unwanted spirit entity to leave its host.<sup>6</sup>According to Mac Millan Dictionary, "exorcism is a process or action that is used for getting rid of an evil spirit, for example a ceremony or prayer." And the Oxford Advanced Learners' Dictionary define exorcism as "the act of getting rid of an evil spirit from a place or a person's body by prayers or magic; a ceremony where this is done. The expulsion of evil spirits by commanding them to depart. The expulsion is often done in the name of a deity, saints, angels or other intercessory figures."

## 2. EXORCISM IN THE BIBLE AND INTER TESTAMENTAL PERIOD

The casting out of demons from a person or some particular place is very common in the Biblical lands during the Biblical period. According to the Sumerian/Akkadian teaching, the evil spirits has no connection with their god and they live separately. But these evil spirits were the descendants of the god of heaven Anu.<sup>7</sup> Now let us see how the Bible tells us about exorcism -

*2.1 Exorcism in the Old Testament:* Even though casting out demons are very common in the neighbouring areas of the Biblical lands during the Old Testament time, we could hardly see any record about casting out demons. One thing that connects with the activity of the devil is seen in I Sam 16:14 where King Saul was troubled by "a distressing spirit from the LORD." But David could soothor reduced the trouble made by the evil spirit through his playing of the harp. And it seems that distressing spirit go out on its own (I Sam 16: 23).<sup>8</sup>From the time of Moses onward, God's prophets had performed many miracles that foreshadowed the ministry of Jesus. They healed the sick, raised the dead, made miraculous provision for multitudes had demonstrated God's power to control the forces of nature. But there is no record that any of them had ever cast out a demon. This was reserved for Jesus. It was a unique demonstration that the Kingdom of God had come upon the people of His day.<sup>9</sup>

*2.2 Exorcism in the Inter Testamental Period:* Even though we do not see anything about casting out demons in the Old Testament, we do see a lot in the Inter Testamental writings. In the apocrypha, in Tobit 6:7, 16-17; 8:3) we see that the angel Raphael asked Tobit to burn the stomach of a fish in the marriage room and that its smell will chase the demons out. And Josephus also wrote in his book *Antiquities of the Jews* that Solomon have the ability to cast out demons.He also wrote that Eleazar cast out demons in front of a Roman Legion Vespasian. Rabbi Jahanan de Zakkai also wrote the technique of casting out demons - "in order to cast out

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<sup>4</sup>Rosemary Ellen Guiley, "Exorcism" in *The Encyclopedia of Witches, Witchcraft and Wicca...*,115.

<sup>5</sup>Merill F. Unger, "Exorcism" in *The New Unger's Bible Dictionary* edited by R.K. Harrison(Chicago: Moody Press, 1988), 388.

<sup>6</sup>Graham Twelftree, "Deliverance and Exorcism in the New Testament" in *Exorcism and Deliverance* edited by William K. Kay and Robin Parry (Secunderabad: Authentic Books, 2011), 45.

<sup>7</sup>Revd Chuauthuama, "Ramhuai Hnawhchhuah (exorcism)" in *Zotawng Bible Dictionary*, First Edition (Guwahati: Revd. Chuauthuama, 2011), 913.

<sup>8</sup>Revd Chuauthuama, "Ramhuai Hnawhchhuah (exorcism)" in *Zotawng Bible Dictionary...*, 914.

<sup>9</sup>Derek Prince, *They Shall Expel Demons ...*, 13.

demons, one has to take the root of one kind of vegetables, and that root has to be burnt under the person who was possessed by demons who should also be surrounded by water, then the demon will run away.”<sup>10</sup>

2.3 *Exorcism in the New Testament*: In the New Testament the verb is not used to refer to exorcism, and the noun is applied only once to Jewish exorcists (Acts 19:13). The New Testament uses the verb “to cast out” (*ekballo*) demons rather than “to exorcise.” This may have something to do with the fact that exorcism was associated with magic, the performance of certain rituals, and the use of specific religious formulas. This is not what we find in the New Testament.<sup>11</sup> But the term exorcism and casting out may be used interchangeably.

The casting out of demons was common in Jesus’ ministry, but He did not provide the disciples with a particular procedure. He simply cast out evil spirits by the power of His word, without the performance of any rituals or the use of traditional formulas (Matt. 8:16). He ordered them to leave and they obeyed (Luke 9:49, 50; 10:17). There were no long, time-consuming exercises, no shouting that we know about, no physical involvement of Jesus with the possessed person. In fact, He never touched a demoniac, and only once did He enter into a dialogue with one (Mark 5:7-10). Jesus simply had authority over evil powers, and they could not resist Him.<sup>12</sup> For Jesus, his ministry of exorcism was not preparatory to the kingdom, nor a sign of the kingdom nor an indication that the kingdoms had arrived, nor even an illustration of the kingdom, but actually the kingdom of God itself in operation.<sup>13</sup>

Jesus shared with His disciples that same authority (Matt. 10:8; Mark 3:15; Luke 9:1). The way they probably cast out demons is illustrated in the book of Acts. The apostles called upon Jesus’ name to free people from demons. The formula is a simple one: “In the name of Jesus Christ I command you to come out...” (Acts 16:18, NIV). It was Christ who freed the person; the apostle called upon Him to intervene. There was no protracted struggle with the demon or dialogue with it. Christ’s power was effective through the word of the disciples.<sup>14</sup> Mark also gives a brief description of how the disciples carried out their task: “And they cast out demons, and anointed with oil many who were sick, and healed them,” (Mark 6:13).<sup>15</sup>

### 3. EXORCISM IN OTHER RELIGIONS

Demonic possession has been portrayed in many films, televisions shows and books over the years. However, the exorcisms depicted in the media are predominantly carried out by the Christians. Many of us do not know that other religions are also performing exorcism. What we need to know is that many other religious methods of exorcism are still veiled. Other religions such as Judaism, Hinduism, Buddhism, Islam, Shinto and others have some form of exorcism rituals. But I’d like to add is that with regards to its manner and superiority the exorcism performed by other religion may not be necessarily same with those we see in the Bible and what we are doing now in Jesus name. Now, let us see how other religions are performing exorcism:

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<sup>10</sup> Revd Chuauthuama, “Ramhuai Hnawhchhuah (exorcism)” in *Zotawng Bible Dictionary...*, 914.

<sup>11</sup><http://en.wikipedia.org/wiki/Exorcism> (29/4/15)

<sup>12</sup> Derek Prince, *They Shall Expel Demons ...*, 13.

<sup>13</sup> G.H. Twelftree, “Demon, Devil, Satan” in *Dictionary of Jesus and the Gospels* eds. Joel B. Green, Scot Mc Knight and I. Howard Marshall (Illinois: Intervarsity Press, 1992), 169.

<sup>14</sup><http://en.wikipedia.org/wiki/Exorcism> (29/4/15)

<sup>15</sup> *Ibid*

**3.1In ethnic religions:** The Egyptians ascribed certain diseases and various other evils to demons, and believed in the efficacy of magical charms and incantations for banishing or dispelling them. The dead more particularly needed to be well fortified with magic in order to be able to accomplish in safety their perilous journey to the underworld. But of exorcism, in the strict sense, there is hardly any trace in the Egyptian records. In the famous case where a demon was expelled from the daughter of the Prince of Bekhten, human ministry was unavailing, and the god Khonsu himself had to be sent the whole way from Thebes for the purpose. The demon gracefully retired when confronted with the god, and was allowed by the latter to be treated at a grand banquet before departing “to his own place”.<sup>16</sup>

Babylonian magic was largely bound up with medicine, certain diseases being attributed to some kind of demoniacal possession, and exorcism being considered easiest, if not the only, way of curing them. For this purpose certain formulae of adjuration were employed, in which some god or goddess, or some group of deities, was invoked to conjure away the evil one and repair the mischief he had caused.<sup>17</sup>

**3.2Buddhist Exorcisms:** Buddhists generally use a less aggressive method of exorcism than Christians. Since Buddhists cannot harm any being, even a demon possessing an individual, they instead persuade the spirit to leave the body. Buddhists do not want to harm the individual or the spirit but see both as entities which are negatively affecting one another. The goal of an exorcism is to benefit both, and bring peace.<sup>18</sup>

Chanting and praying over the possessed person is designed to help both entities. Reciting mantras and sutras are not used to “compel” or “chase” a spirit, but rather to help it alleviate its own suffering and to benefit from exposure to the *Dharma*. In Buddhist belief, all beings are reborn after death, sometimes to demon realms, sometimes to human realms, or even godlier realms, all based on their karma. By reciting *sutras* to both demon and possessed person, Buddhists help purify negative *karma*'s and convince the demon to stop causing suffering.<sup>19</sup>

This is in stark contrast to the more aggressive methods carried out by the Catholic Church. The entity is presumed to be an evil demon by the Catholic Church and this means that exorcisms are carried out in a framework of fear. The Buddhist method of exorcism is in line with their belief system which aims to instill peace in those who practice, and to alleviate the suffering of all beings, including demons.<sup>20</sup>

**3.3Jewish Exorcisms:** One of the best known Judaic rituals, cited in Judaism rabbinical literature dating from the first century AD, concerns the *dybbuk*, an evil or doomed spirit which possesses a victim and causes mental illness and a personality change. The *dybbuk* is expelled through the

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<sup>16</sup><http://www.newadvent.org/cathen/05709a.htm> (24/4/15)

<sup>17</sup> *Ibid.*

<sup>18</sup> <http://www.spiritandghost.com/demon-test-page/> (24/4/15)

<sup>19</sup> *Ibid.*

<sup>20</sup> *Ibid.*

victim's small toe, and then is either redeemed or sent to hell.<sup>21</sup> Jewish exorcism practices are remarkably similar to those of Buddhists. There has been some debate on which practices are actually still in use but research shows that recent methods involve expelling the possessive entity while helping both possessed and possessor heal afterwards. The ritual involves reciting Psalm 91, the Psalm of protection, and this is performed only by a rabbi. This aspect is very similar to the Catholic Church ritual. However, quite different to the Catholic exorcism is the presence of ten men called the *minyán* who pray for the expelled entity—much more in line with Buddhism. Additionally, a horn called a *shofar* is blown in order to ‘shake’ out the possessor from the body. The protection of the spirit and healing processes are similar to Buddhist rituals.<sup>22</sup>

**3.4 Hindu Exorcisms:** Like Buddhists, Hindus often use *mantras*. In both *Vedic* and *Tantric* traditions, the method is similar. The *Vedas* (holy books) contain many secret mantras. Sometimes reading of sections of the *Vedas* are sufficient. According to *Gita Mahatmya*, recitation of the 3<sup>rd</sup>, 7<sup>th</sup> and 8<sup>th</sup> chapters of the *Bhagavad Gita* and visualization methods can be used to release ghosts or demons possessing a person. Pictures of deities, particularly *Shiva*, *Vishnu*, and *Brahma* might be placed around the victim. Incense and *puja*'s are offered, and holy waters from India's sacred river might be sprinkled.<sup>23</sup>

The typical Hindu exorcism practices consist of blowing cow-dung smoke, pressing rock salt between the fingers, burning pig excreta, beating or pulling the victim's hair, reciting prayers or mantras, and offering gifts of candy and other presents to get the evil or troublesome spirits to depart from the persons. The ritual employed in *Shamanism* is that the shaman enters a trace during which he attempts to discover the cause of the victim's trouble. Frequently the cause is thought linked to a dead person. The *shaman* then is said to travel to the lower world to speak with this soul. He then knows the cure of this victim's affliction, or may even bring back the soul to cure it.<sup>24</sup> *Vaishnava* traditions also employ a recitation of names of *Narasimha* and reading scriptures (notably *Bhagavata Purana*) aloud. According to *Gita Mahatmya* of *Padma Purana*, reading the 3<sup>rd</sup>, 7<sup>th</sup> and 8<sup>th</sup> chapter of *Bhagavad Gita* and mentally offering the result to departed persons helps them to get released from their ghostly situation as mentioned earlier. *Kirtan*, continuous playing of *mantras*, keeping scriptures and holy pictures of the deities (*Shiva*, *Vishnu*, *Brahma*, *Shakti* etc.) (esp. of *Narasimha*) in the house, burning incense offered during a *puja*, sprinkling water from holy rivers, and blowing conches used in *puja* are other effective practices.<sup>25</sup>

Although these are only some examples, demons are mentioned in almost every religion. Exorcisms are different according to the belief systems and they all come from a place of protection for the possessed individual. They do not always appear to work but they can help some people and the processes involved are often kept very discreet.<sup>26</sup>

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<sup>21</sup><http://www.themystica.com/mystica/articles/e/exorcism.html>. (24/5/15)

<sup>22</sup><http://www.spiritandghost.com/demon-test-page/> (24/4/15)

<sup>23</sup> *Ibid.*

<sup>24</sup><http://www.themystica.com/mystica/articles/e/exorcism.html>. (24/5/15)

<sup>25</sup><http://www.demonicpedia.com/exorcism/exorcism-in-hinduism/> (7/5/15)

<sup>26</sup><http://www.spiritandghost.com/demon-test-page/> (24/4/15)

All persons do not consider the purpose of the ritual of exorcism as expelling the spirit as condemning it to hell as do the Christians. Some, including occultists and witches, do not consider the spirits demonic but at times become confuse and invade persons' bodies. The purpose of this type of exorcism is to release the spirit. Then the spirit is free to journey onto its resting place or new life. Witches frequently are asked to exorcise ghosts and other unwanted psychic energy that trouble persons. Spirit exorcisms, as cures of physical illnesses and solutions to other personal problems are common in Africa, Latin America, the Middle East, the Orient, and among tribal cultures.<sup>27</sup>

#### 4. EXORCISM IN THE CATHOLIC CHURCH

Members of many faiths—Hasidic Jews, Muslims, Hindus, Protestant Christians and Pentecostal Christians—practice exorcism, but only the Roman Catholic church offers a formal ritual. The formal procedure was outlined in the Catholic *Rituale Romanum*.<sup>28</sup> In fact, the ritual is only carried out once all other methods of helping the allegedly possessed individual are exhausted. Assessment is carried out by a psychologist to rule out mental illness and only after this is carried out an ordained priest obtain permission to proceed with an exorcism. Permission is given by a local bishop and the ritual can begin. Signs of possession include reciting of otherwise unknown languages, out of character behaviour such as violence and contortions, supernatural strength and rejection of religious artefacts. The ritual includes the reciting of the Vatican's ritual of exorcism which will carry on until the exorcism is completely finished. The ritual commands the demon to leave the body which is in stark contrast to the methods of the Buddhists.<sup>29</sup>

The chief points of importance in the instructions of the Roman Ritual, prefixed to the rite itself, are as follows:<sup>30</sup>

- Possession is not lightly to be taken for granted. Each case is to be carefully examined and great caution to be used in distinguishing genuine possession from certain forms of disease.
- The priest who undertakes the office should be himself a holy man, of a blameless life, intelligent, courageous, humble, and he should prepare for the work by special acts of devotion and mortification, particularly by prayer and a fasting (Matthew 17:20).
- He should avoid in the course of the rite everything that savours of superstition, and should leave the medical aspects of the case to qualified physicians.
- He should admonish the possessed, in so far as the latter is capable, to dispose himself for the exorcism by prayer, fasting, confession, and communion, and while the rite is in progress to excite within himself a lively faith in God's goodness, and a patient resignation to His holy will.
- The exorcism should take place in the Church or some other sacred place, if convenient; but if on account of sickness or for other legitimate reasons, it takes place in a private house, witnesses (preferably members of the family) should be present: this is specially enjoined, as a measure of precaution, in case the subject is a woman.

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<sup>27</sup><http://www.themystica.com/mystica/articles/e/exorcism.html>. (24/5/15)

<sup>28</sup>Rosemary Ellen Guiley, "Exorcism" in *The Encyclopedia of Witches, Witchcraft and Wicca...*, 117.

<sup>29</sup>[http://www.spiritandghost.com/demon-test-page/\(24/4/15\)](http://www.spiritandghost.com/demon-test-page/(24/4/15))

<sup>30</sup><http://www.newadvent.org/cathen/05709a.htm> (24/4/15)

- All idle and curious questioning of the demon should be avoided, and the prayers and aspirations should be read with great faith, humility, and fervour, and with a consciousness of power and authority.
- The Blessed Sacrament is not to be brought near the body of the obsessed during exorcism for fear of possible irreverence; but the crucifix, holy water, and, where available, relics of the saints are to be employed.
- If expulsion of the evil spirit is not obtained at once, the rite should be repeated, if need be, several times.

## 5. PREPARATION FOR DELIVERANCE

When one is going to have a ministry of exorcism, he/she should have a thorough preparation as it is all about spiritual war, one cannot just sit still and try to deliver the victims. Now, we will look at some of the ways how we should prepare ourselves in confronting the demons.

Derek Prince in his book *And They Shall Expel Demons*, says there are four conditions for deliverance as follows:<sup>31</sup>

1. Be sure you have repented – that is, turned away from every form of sin.
2. Look only to Jesus; He alone is the Deliverer.
3. Base your appeal solely on what Jesus did for you through His death on the cross, not on any “good works” of your own.
4. Be sure that, by an act of your will, you have forgiven every person who ever harmed or wronged you.

Rebecca Brown in her book *He Set the Captives Free* also mentioned eight important things to note for those who entered spiritual war as follows:<sup>32</sup>

1. We have to admit that Jesus have full authority over our life.
2. We must allow the power of the Cross to work through our lives.
3. We have to surrender ourselves or even our loved ones to God so that he can use us as he requires. In surrendering we must be willing to even change our daily life.
4. We must study what the Lord is telling us to do. We must have discernment of what is from Satan and what is from God. At this point we need to rely on the Bible, the Spirit of the Lord will not tell you anything that is not in tune with the Bible. Satan cannot know your thoughts, so sometimes it is good to have silent prayers. And at this time it is good to control our thoughts that it will not go around here and there.
5. We must have complete control over our minds. This is one of the most difficult task, but the command of God is clear (II Cor 10:3-5; Rom 12:2). Our mind is the greatest battlefield. Complete control of our minds requires diligence, perseverance and hard work. Chinese Christian writer Watchman Nee says that human choice and our spirit is like a fortress which the devil and his demons are eagerly trying to win over it. The battlefield for taking over the fortress was our mind – where he used all kinds of temptations. (*The Spiritual Man*, Volume III by Watchman Nee). But while we are

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<sup>31</sup> Derek Prince, *They Shall Expel Demons ...*, 78.

<sup>32</sup> Rebecca Brown, *Saltangte Chhuah Zalen Turin a Lokal* trans by Lafakawma Khiangte and Lalchhuanawmi Vanchhawng (Aizawl: Faktea & Chhuanatei, 2007), 230-251.

- having a battle, we must not do on our own, on our own power, because we will never won a battle on our own, rather we need to rely on God's power.
6. Memorizing Bible Verse is very important as we prepare for deliverance (Ps 119:9,10). The best way to keep the Word of God in our heart is to memorize it. If we are really fighting with the demons, sometimes we may not have the time to open the Bible and search the passages we want. So, it is good to memorize the Word of God.
  7. Sometime God put us under some authorities or leaders. If we cannot submit ourselves to the authority that God had appointed for us, we will never be willing to submit ourselves to God Himself as well. So, we must also search for God appointed authority over us.
  8. We must not look down and belittle the power of Satan. We must not foolishly fight against the power of the devil without proper preparation. Never forget that the battle is a real battle and we must know our enemy very well first. Satan is clever than us, and never forget what God says while he made Satan "You were the seal of perfection, full of wisdom and perfect in beauty" (Ezk 28:12). Two Bible books which were very instrumental while performing exorcism were Psalms and Joshua.

Apart from these, I interview two of our present ministers and one our missionaries in Assam Mission Fields and ask how we should prepare ourselves before performing deliverance, and some of the new points that they have shared to me and other point which I learned for preparation are as follows:

1. Prayer is an important tool if there is a chance to pray.<sup>33</sup> And if there are some cases which needs more attention and more time, in such situation we must prepare ourselves with fasting prayers.<sup>34</sup>
2. We must be God-confident, not self-confident.<sup>35</sup> We must ask God to give us strength.<sup>36</sup>We must not rely on our own strength and power; rather we must rely on the power of God.<sup>37</sup>
3. We must humble ourselves (I Pet 5:5-6). If we approach God with an attitude of pride, He resists us and we have no access to Him. God never offers to make us humble. Throughout the Bible He places the responsibility on us. If we are not prepared to humble ourselves, we will not be willing to take another step that follow.<sup>38</sup>
4. We must personally affirm our faith in Christ.<sup>39</sup>
5. We must examine ourselves whether we have touched unholy things or not. We should examine ourselves whether we live a holy life acceptable to God or not.<sup>40</sup> We must confess any known sin, any sin we committed.<sup>41</sup>

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<sup>33</sup> A telephonic interview with Chatuanlalramnghaka, Missionary to Assam Mission Field, Kachugaon on 6<sup>th</sup> May, 2015.

<sup>34</sup> A telephonic interview with Rev. Rosanga Colney, District Treasurer, Aizawl East District on 6<sup>th</sup> May, 2015.

<sup>35</sup> A telephonic interview with Chatuanlalramnghaka...,6<sup>th</sup> May, 2015.

<sup>36</sup> A telephonic interview with Rev. Rosanga Colney..., 6<sup>th</sup> May, 2015.

<sup>37</sup> A telephonic interview with Rev. R. Lalankima, Kawkulh Sectional Pastor, Aizawl East District on 6<sup>th</sup> May, 2015.

<sup>38</sup> Derek Prince, *They Shall Expel Demons ...*, 244.

<sup>39</sup> Ibid.

<sup>40</sup> A telephonic interview with Rev. R. Lalankima...,6<sup>th</sup> May, 2015.

<sup>41</sup> Derek Prince, *They Shall Expel Demons ...*, 246.



6. We must be full with the Holy Spirit and well prepared in the spirit.<sup>42</sup>
7. We must repent all of our sins. And we must break away with the occult and all false religion.<sup>43</sup>
8. We do not need any other materials rather than the Bible for our weapon.<sup>44</sup>
9. Know the symptoms of demonic possession. Some of them are: blaspheming, a phobic-like repelling from all things Christian, such as hating churches, the Blessed Sacrament, Bibles, holy water, rosaries, etc. -- and some may possess super-human strength, speaking in devilish languages, and they oppose the name of Jesus, the Jesus gifts of the Pentecostal blessing, Holy Spirit infilling with Holy, promised Biblical Gifts and Fruits of the Spirit, and "endowment with power from on high", available to "to as many as the Lord God shall call", etc.<sup>45</sup>
10. If there are no other persons to have an anointing prayer, it may be good to have an anointing prayer yourself.<sup>46</sup>

## 6. THE DELIVERANCE AND SOME POINTS TO NOTE

There are certain things we ought to know while performing exorcism as follows:

1. We must use Jesus' name as Jesus has prophesied about casting out demons in his name. The name of Jesus is above all other names and there is power in the name of Jesus. Continually emphasize the promise of Joel 2:32: "Whoever calls on the name of the Lord shall be saved (delivered)," and the name of the LORD is Jesus.
2. We must not use physical assault, or torture the victim - because when we think that we are punishing them, we are just torturing the human being, not the demon.<sup>47</sup> But there are some people who used physical torture like the Christian Revival Church in Assam Mission Field.<sup>48</sup>
3. We must confront them without fear, if we fear them; we are encouraging the demons to try harder. And they know the voice of those who fear.<sup>49</sup> We must look at their eyes and we must not take away our eyes from them out of fear, because if they know that we fear them, we are encouraging them.<sup>50</sup>
4. One important thing we need to know to successfully cast out demon was to love them with all our heart.<sup>51</sup> If we have the deep love for their soul, we will surely try our best to deliver them and try to bring salvation to them. We will pray for them with tears for our love for their souls.<sup>52</sup> Sometime we may need to blow from their mouth in spite of the saliva that come out of their mouth. And this can be done only when we have a real love for them.<sup>53</sup>
5. Sometimes anointing oil in Jesus name and praying for them is helpful.<sup>54</sup>

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<sup>42</sup> A telephonic interview with Chatuanlalamnghaka..., 6<sup>th</sup> May, 2015.

<sup>43</sup> A telephonic interview with Rev. Rosanga Colney..., 6<sup>th</sup> May, 2015.

<sup>44</sup> Ibid.

<sup>45</sup> Derek Prince, *They Shall Expel Demons ...*, 286.

<sup>46</sup> A telephonic interview with Rev. R. Laltlankima..., 6<sup>th</sup> May, 2015.

<sup>47</sup> A telephonic interview with Rev. R. Laltlankima..., 6<sup>th</sup> May, 2015.

<sup>48</sup> A telephonic interview with Chatuanlalamnghaka..., 6<sup>th</sup> May, 2015.

<sup>49</sup> A telephonic interview with Rev. Rosanga Colney..., 6<sup>th</sup> May, 2015.

<sup>50</sup> A telephonic interview with Rev. R. Laltlankima..., 6<sup>th</sup> May, 2015.

<sup>51</sup> Ibid.

<sup>52</sup> A telephonic interview with Rev. R. Laltlankima..., 6<sup>th</sup> May, 2015.

<sup>53</sup> Ibid.

<sup>54</sup> A telephonic interview with Chatuanlalamnghaka..., 6<sup>th</sup> May, 2015.

6. When we pray for them, in order to know their condition sometime it is good to keep our eyes open while praying (if we can concentrate ourselves).<sup>55</sup>

7. While performing exorcism, in some cases we should not allow others especially women in most cases (if they are not bold enough) to witness exorcism, or even some male who are just staring at them. Otherwise, their presence can create problems in the deliverance.<sup>56</sup> But in some cases, especially in Mission Fields, others may be allowed and then God can use as an instrument for extending His Kingdom. Even the church of Nepalbara Church in Kachugaon was the result of exorcism in Jesus. Name and now they are around 30 members.<sup>57</sup>

8. Sometimes it is good to let the victim drink water that is already dedicated in Jesus name. Even if they do not want to open their mouth sometime we may do it by force.<sup>58</sup> And some ministers dedicated oil and let them drink.<sup>59</sup>

9. Sometimes reading Scripture before them is useful.<sup>60</sup>

10. And sometimes demons are cast out by singing spiritual songs and also by speaking in tongues before them.<sup>61</sup>

11. If the demon possessed them for so long, in such cases, the human have love for the demon. So, it is very difficult to deliver them because they feel pity for the demon.<sup>62</sup> But tell them that "The one who possess you does not love him/her, rather Jesus loves him/her more than any other else." In doing this it may be good to call the victim by their name.<sup>63</sup>

12. Sometimes the demons are trying to frighten the ministers - they are facial expressions, their eyes became big or dreadful, their teeth looks like a vampire, they are shouting, they are changing their voices, and even the house where they perform were swinging like in an earthquake, sometimes the house looks as if it was burning while in reality it is not. Sometimes in such cases it is good to rebuke them.<sup>64</sup> Some will just accused you as the reason of their pain (e.g if they are drugs addict - "Why don't you come and visit me and pray for me?")<sup>65</sup> As you minister, Satan may attack you with a spirit of fear. If so, affirm that, "God has not given (me) a spirit of fear, but of power and of love and of a sound mind," (2 Tim 1:7)

13. There are some demons who do not speak, some just act as if they sleep, these kinds of demons can be cast out by praying them or letting them drink water which is already dedicated.<sup>66</sup>

14. If the demon possessed is a female, it is good to let at least one women to be there. Otherwise it may bring a bad name to the minister.<sup>67</sup>

15. Sometimes it is good to scrub on their body from their belly upward till their mouth to let the demon go out.<sup>68</sup>

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<sup>55</sup> A telephonic interview with Rev. Rosanga Colney..., 6<sup>th</sup> May, 2015.

<sup>56</sup> A telephonic interview with Chatuanlalramnghaka, Rev R. Laltlankima, Rev Rosanga Colney..., 6<sup>th</sup> May, 2015.

<sup>57</sup> A telephonic interview with Rev. R. Laltlankima..., 6<sup>th</sup> May, 2015.

<sup>58</sup> A telephonic interview with Chatuanlalramnghaka, Rev R. Laltlankima, Rev Rosanga Colney..., 6<sup>th</sup> May, 2015.

<sup>59</sup> A telephonic interview with Chatuanlalramnghaka..., 6<sup>th</sup> May, 2015.

<sup>60</sup> A telephonic interview with Rev. R. Laltlankima..., 6<sup>th</sup> May, 2015.

<sup>61</sup> Ibid.

<sup>62</sup> Ibid.

<sup>63</sup> Ibid.

<sup>64</sup> A telephonic interview with Chatuanlalramnghaka, Rev R. Laltlankima, Rev Rosanga Colney..., 6<sup>th</sup> May, 2015.

<sup>65</sup> Ibid.

<sup>66</sup> A telephonic interview with Chatuanlalramnghaka, Rev R. Laltlankima, Rev Rosanga Colney..., 6<sup>th</sup> May, 2015.

<sup>67</sup> A telephonic interview with Rev. Rosanga Colney..., 6<sup>th</sup> May, 2015.

<sup>68</sup> Ibid.

16. It is good to ask their name, and after knowing their name we can know their activity and we will then know how to deal with them.<sup>69</sup> And sometime you may ask why do they enter? How long are they trying to stay there?<sup>70</sup>

17. There are some people (the one who possessed) who need to be encouraged not to lose hope.<sup>71</sup>

18. If they are more than one, it is good to ask them how many they are? If they try to deceive you, look at their eyes and if they are not cast out they will not look at you back.<sup>72</sup> If we doubt of their deliverance, let them pray and ask them to pray in Jesus name, then if they were not alright, there is fear in their eyes.<sup>73</sup>

19. There are some who cannot control their body anymore because their relationship is too deep, and the devil let them do what they do not want to do.<sup>74</sup>

20. Demons can say, "Praise the Lord", "Halleluiah", they can imitate our speaking in tongues, but what they cannot say properly is - "Jesus is God"<sup>75</sup>

21. If we are dealing with two or more person who are possessed with demons, it is good to keep them separate, because if they stays together, they can work together.<sup>76</sup>

22. Remember that two are better than one to perform exorcism. Sometimes what is difficult for one person may be easy for more than one.<sup>77</sup>

23. There may be a time when you apply all these things and failed, but we must not give up hope in such situation, rather we must think that this might be God's way of letting me experience a new kind of deliverance experience. Never lose hope. Remember the the one in you is greater than the devil.<sup>78</sup>

24. Sometimes God will give the knowledge to some other people who are not involve in the ministry of deliverance of how the demon can be cast out.<sup>79</sup>

25. If the counselee is struggling, do not simply take over and do it all for him. Suggest appropriate scripture passages for him to quote on his own behalf. Encourage him to exercise and develop his own faith.<sup>80</sup>

26. Sometimes the process of deliverance encounter a kind of spiritual 'logjam' in which the counselee appears to be struggling against something in himself that he does not fully understand. If this happens, ask the Lord for word of knowledge that will identify the nature of the problem.<sup>81</sup>

27. Do not shout at demons. They are not deaf. Shouting at them does not give you more authority; it only uses strength that could be better spent in other ways.<sup>82</sup>

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<sup>69</sup>Rosemary Ellen Guiley, "Exorcism" in *The Encyclopedia of Witches, Witchcraft and Wicca...*,117.

<sup>70</sup> A telephonic conversation with Rev R. Laltlankim...,6<sup>th</sup> May, 2015.

<sup>71</sup> A telephonic interview with Rev. Rosanga Colney..., 6<sup>th</sup> May, 2015.

<sup>72</sup> Ibid.

<sup>73</sup> A telephonic interview with Rev. Rosanga Colney..., 6<sup>th</sup> May, 2015.

<sup>74</sup> Ibid.

<sup>75</sup> A telephonic interview with Rev. R. Laltlankima...,6<sup>th</sup> May, 2015.

<sup>76</sup> Ibid.

<sup>77</sup> Derek Prince, *They Shall Expel Demons ...*, 290.

<sup>78</sup> A telephonic interview with Rev. R. Laltlankima...,6<sup>th</sup> May, 2015.

<sup>79</sup> Ibid.

<sup>80</sup> Derek Prince, *They Shall Expel Demons ...*, 293.

<sup>81</sup> Ibid.

<sup>82</sup> Ibid.

## 7. HOW WILL WE KNOW THAT THEY ARE CAST OUT?

In some cases it may be difficult to know whether the demons were cast out or not. But in most of the cases, when the demons depart from the body, they are crying out with joy, tears of joy is there and their faces were lightened up. And in most cases they vomit and a smelly odor was produced. Some shout with a loud voice and leave the body.<sup>83</sup> And it is good to let them pray after deliverance. While they pray open your eyes and while they pray ask them to point their finger at the demons and after they point at them, soothe them away in Jesus name.

Demon always comes out through the mouth with sobbing, crying, screaming, roaring, spitting or even vomiting. Have a supply of tissue papers or towels or other similar materials ready that the counselee can use.<sup>84</sup>

After deliverance the minister should guide them for a while in the path of holiness. Holiness is the unique mark of the God of the Bible. It should also be the unique mark of His people. It is an essential part of the package of salvation.<sup>85</sup>

## CONCLUSION

The world is now nearing its end, and we can see that the devil is trying it best to win over more and more people. So, as a people who dedicate our life for ministry, we must not sit idle, rather let us walk out and do his ministry. Let the signs follow us. Whatever experiences you are going through – know that God has a purpose. All the powers of Satan and his followers cannot barred you from experiencing God's purpose in you. Jesus came to set the captives free and as we are the followers of Jesus, let us join him in casting out demons and preaching the gospel. Let us proclaim that "I know whom I believeth" as we see in II Tim 1:12b. So, let us try our best to fight against demons and its power. Let us save more souls and try to bring them to Christ. Let the devil work his way and failed to win people.

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<sup>83</sup> Ibid.

<sup>84</sup> Derek Prince, *They Shall Expel Demons ...*, 293.

<sup>85</sup> Ibid, 298.

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## INTERVIEW

A telephonic interview with Chatuanlalramnghaka, Missionary to Assam Mission Field, Kachugaon on 6<sup>th</sup> May, 2015.

A telephonic interview with Rev. Rosanga Colney, District Treasurer, Aizawl East District on 6<sup>th</sup> May, 2015.

A telephonic interview with Rev. R. Laltlankima, Kawlkulh Sectional Pastor, Aizawl East District on 6<sup>th</sup> May, 2015.

### **TOPIC FOR GROUP DISCUSSION**

**Q.** Should the minister or the one who perform exorcism works with the help of medical experts in performing exorcism? Yes or No? Give reasons to your answer.