

HEALING OF THE SPIRIT

Dr. Arlin Epperson
Columbia, Missouri USA
573 449 1045
aepperson@ccis.edu
www.healingofthespirit.org

2010.1 NA

Table of Contents

1	Healing of the Spirit - Introduction	1
	Identifying Open Gates	
2	Healing from Our Sins	9
3	Healing from Unforgiveness	13
4	Healing from Sexual Sins and Soul Ties	22
5	Healing from Miscarriages and Abortion	31
6	Healing from the Occult	33
7	Healing from Divorce	40
8	Healing from Curses	42
9	Healing from Generational Influences	53
9.1	Genogram	70
10	Healing Your Tongue	71
11	Healing from Vows and Death Wishes	75
12	Healing Objects and Places	78
13	Healing from involuntary exposure	86
14	Healing from Freemasonry	88
15	Healing from Pride	97
	Inner Healing Gates	
16	Healing of Hurts, Emotions and Memories	101
17	Healing from Sexual Abuse	109
18	Healing from Rejection	112
19	Healing from Trauma	125
20	Healing Our Image of God	127
	Closing the Gates	
21	Healing Requires Repentance	133
22	Healing from the Influences of Darkness	136
23	Reasons Healing May Not Occur	149
24	After Care (How to Keep Your Healing)	151
	Additional Information	
25	Healing Power of Communion	155
26	Open Gates	159
27	20 Questions	160
28	Resources	161

Healing of the Spirit — Introduction

Course Overview

My intention in offering this booklet is to educate the believer with regard to the total process of spiritual healing. Scripture offers many truths which are hidden to the untrained eye, scriptural truths which are designed to “*set us free*” (John 8:31-32). And, as King David confirmed, God desires “*truth in the inward parts*” (Ps. 51:7).

For those who believe and who are familiar with God’s Word, bringing these truths to greater light and understanding allows us to see more clearly how to utilize God’s design in the process of healing. As Christ read from, and in fulfillment of, Isaiah 61, He announced that God sent him (among other things) “*to proclaim liberty to the captives.*”

This booklet attempts to reveal God’s truth with regard to many of the areas of bondage in which an individual finds himself, that he might be “made free,” for truly, “*If the Son therefore shall make you free, ye shall be free indeed*” (John 8:36). It is intended to be both a self-help guide to those seeking freedom from bondage and a manual for intercessors, pastors, and deliverance ministers who pray for those who are bound.

After accepting Jesus Christ with all their heart, a person must be ready to remove from their life all that prevents the absolute working of the Holy Spirit. Therefore, inquiry should be made about areas in the person’s life that may still be in bondage; we cannot set something free which has not first been surrendered.

Deliverance is not about shouting! It is about focusing on discovering what it is that is giving the enemy authority to remain in a person’s life. God’s motive is to restore human beings to His image and likeness. The Hebrew and Greek words for “**salvation**” imply the ideas of deliverance, safety, preservation, healing and soundness.

Finding oneself in spiritual bondage is akin to finding oneself bound with many chains or ropes, each chain or rope representing a different area of one’s life where bondage has occurred. First the cause of these bondages is discovered (there are always more than one), then the individual renounces these ties, and cuts the ropes one at a time. Once these ropes or ties are all cut, the demon(s) then has nothing on which to continue their hold, and with much joy it must go when it is commanded to leave. And the person is free to the glory of God.

Many believers have not been taught, and are therefore unaware, that before they knew the Lord Jesus Christ they submitted their life—or areas of their life—to a different lordship. These believers have never been led to take back or renounce the authority given over to the enemy, who may still be maintaining his position—if only partially—and who will assert his right whenever possible, thereby oppressing the believer. Whatever authority hasn’t been given to Jesus is claimed by Satan. Evil spirits can only inhabit where they have authority. Satan always stands at our right hand ready to bind us, if we allow it. If we open our hedge, a serpent shall bite us (Eccl. 10:8).

Why Preach, Teach and Minister Inner Healing and Deliverance?

Many Christians do not recognize or know they are in bondage, that they have **strongholds** and open “gates” or “doors” which allow darkness to influence them. The scriptural admonition stated in Hosea 4:6 is still applicable today: “*My people are destroyed for lack of knowledge.*” Isa 5:13 says “*my people are gone into captivity because they have no knowledge*”.

One of Christ’s purposes in coming to earth was to destroy the works of the devil (I John 3:9-10). He came first to “*preach the gospel to the poor*” (those spiritually oppressed, Luke 4:18) and to “*proclaim liberty to the captives*” (Luke 4:18; Is. 42:7, 49:9 and 61:1), then, second, “*to proclaim the acceptable year of the Lord*” (Luke 4:19, Is. 61:2). The order is very important.

Scripture also tells us that Jesus came to preach the Gospel of the Kingdom of God (Mark 1:4, Matt 12:28). Several other scriptures help us understand what the Gospel of the Kingdom of God is; “*not in word, but in power*” (I Cor 4:20), “*But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you*” (Luke 11:20), “*the Kingdom of God is within you*” (Luke 17:21) and “*For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost*” (Rom 14:17). These suggest the Gospel of the Kingdom of God is reclaiming that which belongs to God, but has been temporarily occupied by the kingdom of darkness.

Being in bondage to sin separates us from God. Bondage blinds us and keeps us from seeing and hearing the Word of God (Is. 6:9-10, 42:7-9, 42:18-20, Mat. 13:15, 2 Cor. 4:4). Bondage causes us to lose what good news we hear (see Mat. 13:13-17). In ministering to others we first loose them from darkness so they can spiritually see and hear, then we preach the Good News to them and then they bear fruit even 30, 60 and 100 fold (Matt 13:23)

Other reasons we should preach, teach, and minister include:

1. Casting out demons was the first sign mentioned for those who believe (Mark 16:17).
2. We should follow Christ’s example, wherein an estimated one-third of Christ’s ministry was demonstrated through casting out demons.
3. Jesus cast out demons to bring the Kingdom of God to seekers (those seeking out Jesus; refer to Jesus’ declaration in Mat. 12:28).
4. Jesus cast out demons to show that the Kingdom of God is not in word only but in power (see Mat. 6:13, 28:18, 10:1 and 12:28).
5. We preach, teach, and minister to bring release to seekers, giving “*beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness*” (Is. 61:3).

Two Kingdoms

Scripture teaches us that before we were formed in our mother’s womb, God knew us (Jer. 1:5, Eph. 1:4-5). God even knows the number of hairs on our head (Luke 12:7). He created us in love. From the very beginning of time, God desired for us to be healthy: spiritually, emotionally, and physically. Again, the order is important, as hereinafter revealed.

God created Adam and Eve in perfect health, in His own likeness and image (Gen. 1:26); He gave them dominion over all the earth (Gen. 1:28). Sickness and disease did not exist in the Garden of Eden. From the very beginning of his creation, man was not created to

be sick or to die. Thus, we know that God's perfect will is for us to be in spiritual and physical health. In addition, from scripture, the attributes of the Kingdom of God versus those of the Kingdom of Darkness are made evident.

The Kingdom of God: God's kingdom is one of love, acceptance, and forgiveness. He offers us mercy and grace. He is **the God of all hope**. He is our peace. He will never leave us nor forsake us. **He is our deliverer** (Rom. 11:26, Mat. 6:13), who has destroyed the "*works of darkness*" (ungodliness).

The Kingdom of Darkness: Satan came, bringing disobedience, rebellion, sin, sickness, separation, pain, and torment. He is known as "*the prince of this world*" (John 12:31, 14:30, 16:11). We know that Satan's kingdom is one where there is no love, no joy, no peace, no acceptance, and no forgiveness; his purposes are to steal, kill, and destroy (based on John 10:10 and other verses). In the Kingdom of Darkness, there is only rejection, disillusionment, destruction, deceit, division, and despair.

We know that before man inhabited the earth Lucifer was expelled from heaven to the earth. On earth Satan continued his rebellion against God by tempting man to disobey God. Man sinned and became alienated from his Creator. Man then became vulnerable to Satan and the supernatural beings under Satan's control, known as fallen angels, demons or evil spirits. Satan has a plan for your life, to steal, to kill, and to destroy. (John 10:10) He first wants to keep us from believing in God and Jesus, if he fails in this, then he wants to keep us from knowing Jesus Christ personally, and if that fails, he wants to keep us from serving Jesus Christ effectively.

The Kingdom of God and the kingdom of evil are engaged in fierce conflict one against the other for the souls, spirits and bodies of men and women on earth. But God, not willing to allow His creation to come under the influence of darkness, prepared a way of escape (salvation) for mankind and sent His own Son, Jesus to earth to show us the way. It is through the message of Jesus and His works on the cross giving us power over the darkness that we are redeemed and set free.

Authority Given Us by God.

You must be totally convinced of the absolute victory of the completed work of Jesus, of His absolute victory over darkness. (Rom 8:38-39). Authority of darkness has been stripped by the finished work of Jesus on the cross. The Scriptures tell us that Jesus has absolute authority in heaven and earth. *And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.* (Matt 28:18)

"Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, And hath put all things under his feet, and gave him to be the head over all things to the church". (Eph 1:21-22)

“And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it”. (Col 2:15)

Jesus gave this power and authority to the 12, (Matt 10:1) to the 70 (Luke 10:9,19) and to us. (Mark 16:17-18) The only authority the darkness has is what you or someone else gives them. Whatever you come into agreement with, you empower.

We are one with Christ. He is with us and in us. This principle of unification with Christ took place when you received salvation. You and Christ are one. (see Rom 6, 8, Eph 2, 4, Gal 2:20). We need to be assured of who we are, and who's we are in Christ, and that we have absolute authority over darkness give us by Jesus Christ.

Remember that demons aren't being made anymore. There's the same number wandering around the planet today as there were in Jesus' day, yet the population of people has increase into the billions. On top of that we all know from Scripture that there are two angels for every demon. And since Jesus has ALL authority, (Matt 28:18) that leaves none for the devil. The "All" has been handed over to us. The devil only has the power and authority we give him.

Authority Prayer

I am a child of the King, I am a co-heir with Jesus. All Jesus bought and paid for is my inheritance. I am united with Jesus, I have been crucified with Christ. I died with Him, I am buried with Him, I was raised with Him, I am seated with Him in the heavenlies far above all rule, all power, all authority, and above every name that is named, not only in this age, but also in the one to come. Therefore I carry the authority of Christ. I have authority over sickness, over sin, over demons, and over the world. I am the salt of the earth. I am the light of the world. I will displace the darkness, I have the full armor of God. I put on the breastplate of righteousness, the belt of truth, the helmet of salvation, the sandals of peace, I take up the shield of faith and the sword of the Spirit, for the weapons of my warfare are not fleshly. They are divinely powerful to tear down the strongholds of darkness. I can do all things through Christ, because greater is He who is in me than he who is in the world. (credit to Rodney Hogue)

How Darkness Gets in

Adam and Eve listened to Satan's lies and allowed sin to enter God's beautiful world, thus causing all mankind to inherit the effects of sin, including sickness and death.

Because God knew we would be born into a world whose prince (Satan) is evil, He created a spiritual "**hedge**" (as illustrated in Job 1:10) around us to shield us from the influences of that evil (Job 1:10 and 2:4-6). Even so, God provides spiritual armor for our protection (Eph. 6:13-18). Also, God's angels camp round about us to preserve and to protect us (Ps. 34:7 and 91:10-12).

All of us are born with a spiritual hedge like Job's, but because of the original sin of Adam and Eve (and subsequent sins), we have doors or gates open in our hedge that allow Satan to inflict us, as Satan inflicted Job. These open doors have many causes; the most

common causes are listed below, although numerous ones will be enumerated upon throughout this body of work.

- **Our own sins** (lying, stealing, cheating, pride, etc.)
- **Unforgiveness** (bitterness)
- **Participation in or exposure to the occult**, (In Africa: witchcraft, traditional medicines, family traditions and celebrations)
- **Polygamy** (Africa)
- **Sexual sins**
- **Abortion**
- **Divorce**
- **Curses**
- **Inherited or Generational Sin:** See Exodus 20:5 regarding the iniquities of the fathers being passed on to the children of the third and fourth generations.
- **Words**
- **Vows and death wishes**
- **Sins of others against us** (physical, verbal, or sexual abuse, rejection, etc.)
- **Wounds and hurts deep within our spirit**
- **Curses**
- **Vows and death wishes**
- **Objects & Places**
- **Secret societies**
- **Involuntary exposure to darkness**
- **Poverty** (Africa)
- **Hurts, Emotions and Memories**
- **Abuse, sexual, emotional, physical**
- **Rejection**
- **Trauma**
- **Our Image of God**

How It All Works

Sin opens doors or gates in our spiritual hedge, allowing spiritual pollution to enter, thereby causing spiritual as well as physical problems. Sin can actually make us sick—spiritually, mentally, emotionally, and physically. There is no “safe dabbling” or “demon free zone” when it comes to associations with the powers of darkness.

Even so, the Good News is that God loves us and determinedly wants to restore us to His Kingdom, so much so that he sent His Son Jesus to earth that we may be forgiven, saved, healed, and delivered (Is. 53:5 and 61:1-3) from the works of darkness. The Good News is that God wants to restore us to Himself that we might walk in the peace and protection of His will.

Sins, wounds, and hurts are always barriers which separate us from approaching God or from feeling connected to Him. These dark influences in our lives (at times resulting in bondage) hinder or prevent us from being restored to our rightful relationship with the Lord,

from hearing His voice and knowing His will for our lives. Dark influences severely restrict our ministry; they keep us in bondage and prevent God's healing power from working in us.

Nonetheless, know that God wants whatever is separating us from Him to be healed. He wants to close the open gates in our spiritual hedge and to set us free from the influences of darkness. He wants to remove all the chains (or ropes) binding people in the different areas of their lives. The Good News is that God's love can heal us, can rebuild our hedge and restore our spirit, our emotions and our body to wholeness, and can transform us to allow us to experience and live the abundant life promised through Christ. Again, God wants us to be restored to Him in the purity and innocence that Adam first had in the beginning.

Unfortunately most Christians don't believe they can have these open gates and dark or binding influences—because they have experienced baptism. While baptism provides forgiveness for our sins if we repent, it does not necessarily take away the consequences of our sins or of those of our ancestors. These consequences (passed on through the generations as spoken of in Exodus 20:5, as well as in other scriptures) are called "**iniquities.**" Plainly stated, sin is the cause and iniquity is the result, consequences, or effect of the sin.

For example, if you are driving drunk, hit a pedestrian and put him in the hospital, and this person then has a permanent disability, will the Lord forgive your sin? Yes, if you repent. He provided for our forgiveness on the Cross; but will He immediately remove the consequences of that sin? No. The sin is on the head of the driver but the result or consequences of that sin is borne by the pedestrian. Christians can be totally repentant and still unknowingly be under the influence of darkness in parts of their spirit as a result of the consequences of previous sin.

The problem is one of awareness. Again, "*My people are destroyed for lack of knowledge*" (Hosea 4:6). "*Where there is no counsel, the people fall*" (Prov 11:14). "*My people are gone into captivity because they have no knowledge*" (Isa 5:13-14). A person who is sick and doesn't know it will never go to a doctor. A Christian who is crippled on the inside, but who thinks his life is normal, will never ask God for healing; and "*we have not because we ask not*" (Jas. 4:2). Many Christians struggle with major issues in their lives but are ignorant of the fact that the victory Jesus won for them on the cross not only assures them of eternal salvation but also provides the keys to healing (Is. 53:5, Mal. 4:2).

Unfortunately many Christians believe that because they have been saved and born again they are protected from darkness. Satan loves such spiritual blindness and false beliefs. The author has personally prayed with hundreds of people influenced by darkness and everyone said they were a Christian. To think salvation and baptism shields us from darkness is one of Satan's biggest deceptions. As an example, look at the Apostle Peter. Peter was obedient, he followed Jesus (Matt 4:19), he had power to cast out demons and heal the sick (Matt 10:1), he had faith to walk on water (Matt 14:29), he was a part of the miracles of feeding the 5000 (Matt 14:21), and the 4000 (Matt 15:38), and he was prophetic when he knew who Jesus was (Matt 16:16). But when he was rebuking Jesus about going to Jerusalem, Jesus said unto Peter, "*Get thee behind me, Satan*" (Matt 16:23). Many believe Peter had a demon; else Jesus would have spoken to Peter, not Satan.

Look at the struggle Apostle Paul had. In Romans chapter 6 & 7 Paul talks about his fight against sin, "*I do what I hate*" (Rom 7:15), "*evil is present in me*" (Rom 7:21) and says "*Oh wretched Man I Am*" (Rom 7:24-25). He mentions the word "I" over 40 times. But in

chapter 8 he admits he can do nothing and needs the Holy Spirit. He mentions the Holy Spirit 16 times.

Healing of the Spirit involves the applications of the cross, the blood of our Lord Jesus, and the resurrection life and light of Jesus—to whatever in the person’s spirit has not yet been redeemed. With the help of the Holy Spirit and the assistance of godly intercessors, the Lord is asked to walk through our spiritual house, to cleanse it of all defilements and of every deposit of evil and sin. Many times physical healing comes, as well as inner spirit healings.

God’s promises of healing, and the inherited rights of the believer given to us by Jesus’ death on the cross, are for those who have accepted Jesus into their hearts, have been baptized, and have a desire to follow Him. Before we address a number of the more common open gates in our spirits, and how to close them, we need to review four types of healing, and the scriptures relating to them.

Scriptures on Healing

Francis MacNutt, (*Healing* (1974). ISBN 0-87796-074-0). 1974 wrote the classic book *Healing*. He, listed four types of healing. Reading many of the scriptures under each category listed below will help increase your faith in the healing process.

Also, read Luke 4:18-19 to review the six aspects for which Jesus was anointed: “*The Spirit of the Lord is upon me, because he hath anointed me (#1) to preach the gospel to the poor; he hath sent me (#2) to heal the brokenhearted, (#3) to proclaim liberty to the captives, (#4) and recovery of sight to the blind, (#5) to set at liberty them that are bruised, (#6) to proclaim the acceptable year of the Lord.*” These are identified below under each of MacNutt’s categories of healing.

Healing of the Spirit (dealing with repentance and forgiveness)

(#1—“*preach the gospel to the poor*” [in spirit]) (Also see Matt 5:3 It is the first Beatitude)

1. Healing, forgiveness, and repentance are interconnected.

Mat. 9:2	Mark 2:5	
Luke 5:20 and 7:47	Jas. 5:15	

2. Forgiveness and repentance are required to complete the healing process.

Mat. 3:2 and 4:17	Mat. 6:15	Mat. 18:35
Mark 6:12	Mark 11:26	Luke 13:3, 5
Jas. 5:9		

Healing the Wounded Spirit (dealing with inner healing of emotions, wounds, and hurts)

(#2—“*heal the brokenhearted*” and #5—“*set at liberty them that are bruised*”)

Prov. 20:27	Is. 61:1-3	John 13:21
Ps. 30:5, 11 and 45:7	Ezek. 11:19 and 18:31	1 Cor. 6:20
Ps. 51:10 and 92:10	Ezek. 36:26-27	2 Cor. 4:16
Ps. 35:18 and 41:4	Mat. 6:22-23	

Healing from the Powers of Darkness (dealing with release from bondages)
 (#3—“to proclaim liberty to the captives”)

<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>Acts</u>
8:16	1:23-26	4:33-35	5:16
8:28-33	1:32, 34	4:41	8:7
10:1, 8	3:10-12	6:18	16:16-18
12:22	3:14-15	7:21	19:12
12:27-28	3:22	8:2	19:13-16
15:22, 28	3:30	8:27-37	
17:15	5:1-14	9:1	
	6:13	9:28-42	
	7:25	13:11-13	
	9:17-26		

Healing of the Body (#4—“recovering of sight to the blind”)

<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>Acts</u>
4:23	1:31-32, 41-42	4:39-40	3:1-7
8:13, 15-16	2:5-9	5:12-13, 17-18	5:16
9:6, 28-29, 36	5:23, 29, 41-42	6:8, 19	9:33-34, 40
10:1	6:5, 13, 56	7:14-15	14:10
11:5	7:34, 37	8:47, 55	19:12
12:11	8:25	9:1	28:8
14:14	10:46-52	14:4	
15:28		18:42-43	
20:34		22:51	
<u>John</u>	1 Pet. 2:24		
4:50	Is. 53:5		
5:5-8			
9:6-7			

(#6—only then did he “proclaim the acceptable year of the Lord”)

It is interesting to note that most people who come for prayer come for # 4 healing of their bodies. This is their # 1 priority. However God’s highest priority is healing of the spirit (repentance). We seem to have the priorities backwards.

How Gates Get Opened

The next part of the study will focus on the ways that doors in our spirit are opened. We will study in depth the most common ways. There are many more. Horrobin in his book *Healing through Deliverance* (Vol 2, Chosen books, 2003, ISBN 0-8007-9329-3) lists 49 ways. One of the first books on deliverance *Pigs in the Parlor* by Frank and Ida Mae Hammond (Impact books, 1973) lists 258 demons in 53 categories.

Healing from Our Sins

Now that we understand the importance of confession and repentance in the process of healing, the next step in the process of closing our spiritual gates and reconciling our relationship with God is to identify the sin(s) in our lives—the open gates through which Satan influences us.

When we sin, we set in motion **irrevocable forces of spiritual laws**. One of these is the spiritual law of **sowing and reaping**, of consequence and retribution. “*Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap*” (Gal. 6:7). If you sow sin, you reap darkness, torment, fear, guilt, shame, pain, illness, depression, irrational behavior, and feelings of worthlessness. With this law comes the certainty of blessings for the obedient, and, likewise, curses or punishment for the disobedient.

Seeking repentance and forgiveness for sin is a lifelong process: “*For all have sinned, and come short of the glory of God*” (Rom. 3:23). However, we are only accountable to God for the sins we know about; in His merciful nature, during our lifelong walk with Him, He only convicts us of our sins a few at a time. If He revealed all of our sins at once, we would be overwhelmed and, feeling defeated, we would not even begin to reconcile. Thus, He reveals our sins to us in layers—as in our attempt to peel individual layers from an onion. The closer we grow to God, the more we see the sin of our lives.

To make things even more difficult, the father of sin—Satan—blinds us, preventing us from seeing our impurities, so we either don’t see them or we rationalize them as not being a true problem. While the **sins of our actions** (such as lying, fornicating, stealing, cursing, hating, drunkenness, not tithing, or involvement with pornography) should be so obvious to us that we should not need the conviction of the Holy Spirit to realize we are in disobedience, the **sins of attitude** (such as pride, rebellion, unbelief, envy, selfishness, ambition, control, self independence, self sufficiency etc.) are much more subtle and more difficult for us to see. These sins are a part of who we are; they are a part of our spiritual inheritance, our personal “culture.” We are in need of God’s help (through His grace) to see and heal them. God can seldom deal with “the sins of attitude” until we have dealt with “the sins of behavior” (listed hereinafter).

Exactly when we are forgiven of our sins is sometimes not clear. There is absolutely no question that our Lord Jesus Christ’s death upon the cross provided the ultimate sacrifice for the forgiveness of all sin. But when does that forgiveness actually occur in our life? Is it at the moment of baptism or at the receiving of the Holy Spirit (being “*born again*,” John 3:3-6), or is it readily available, as is His grace which is always available to us but for which we must ask, and meet the conditions of confession and repentance in order to receive?

Many individuals die without having first asked Jesus into their heart; the same may be true of their neglect in asking for forgiveness of sin. Many do not ask for forgiveness, therefore, they have not received it (Jas. 4:2, “... *ye have not, because ye ask not*”). When we confess, repent and ask for forgiveness, God immediately forgives us. (I John 1:9)

If we are unrepentant when we are baptized, will our sins be forgiven just because we “got wet?” I think not. Likewise, are we forgiven at baptism of the sins we don’t know about and for which we have not asked for forgiveness? I think not. But for these sins, neither are we held accountable until the Lord makes them known to us.

Christ died to cover the sins of the believer, as well as the sins of the heathen—who knows nothing of Jesus or His grace.

The sinner’s prayer (“Lord, forgive me of all my sins”), as you will soon see from this booklet does NOT suffice? We must be very specific about which sins. Such “general-all encompassing” prayers may provide temporary relief from darkness and bondage, but soon the seeker returns for more prayer for the same things.

As we have mentioned elsewhere within these sections, we must remember that forgiveness of sin and the consequences of past sins are two different things, and will need to be addressed through two different processes. Some may know and trust that they have been forgiven, yet feelings of condemnation, shame, and guilt continue to afflict them. On the other hand, experience suggests that sins which have previously been repented of (such as those repented of in preparation for or at baptism) usually are not likewise **recalled** by the believer (through a continued sense of guilt, shame, condemnation). These repented sins have been covered by the blood of Jesus and remembered by Him, as is stated, “*no more.*” We therefore must depend upon the Holy Spirit to help us identify those sins that are currently (for whatever reason) uncovered and of which we are blinded.

As you read through the following lists, be open to the conviction of the Holy Spirit with regard to those sins in your spirit which may be “uncovered,” those of which you may yet be blind. Other sins not listed herein may come to mind, as well. Those sins which are identified “today” are those the Lord wishes for you to deal with “today.” As you re-read the list in the future, other sins may additionally be identified for which you do not feel conviction today. “*Line upon line*” and “*precept upon precept*” is the way of the Lord.

Spiritual Sin Checklist

As you review the list of 72 behavioral sins noted below, pray that the Lord will convict you of any sins of which you yet need to confess and repent. Use this opportunity to identify and mark (perhaps with the date) those unrepentant sins as the Lord reveals them to you. Should you be uncertain of the accuracy of the meaning of any of the following words, I would suggest you look them up in the dictionary. (These behavioral sins are identified in the following scriptural references: Ex. 20:1-17, Mark 7:21-22, Rom. 1:29-31, 1 Cor. 6:9-10, Gal. 5:19-21, Eph. 4:25-31 and 5:3-5, 1 Pet. 4:3, Phil 2:3.)

Sins of Behavior (what we do)

abortion	evil concupiscence	Lord's name in vain
abuser of your body	evil thoughts	lover of money
abusers of themselves	extortion	lust
adulterers	fearful	lying
an evil eye	filthy communications	maliciousness
anger	foolishness	malignity
backbiters	fornicators	no graven images
bitterness	gossip	occult activity
blasphemy	haters of God	other gods
boasters	hatred	pornography

clamor	heresies	reveling
covenant breakers	hypocrisy	reviler
covetous	idolaters	sedition
debate	idolatry	slothful in finances
deceitful	implacable	strife
deceiving	iniquity	surfeiting
despiteful	inordinate affection	thieves
disobedient to parents	insecurity	uncleanness
doubt/unbelief	inventors of evil things	unforgiving
drunkenness	jesting	unmerciful
effeminate	keep Sabbath holy	variance
emulation	kill	whisperers
envy	lasciviousness	wickedness
without natural affection		witchcraft
not honoring father and mother		

Sins of Attitude (who we are)

- | | | | |
|---------------|------------|-----------------|----------------|
| prideful | rebellious | self-sufficient | independent |
| seek to excel | slothful | vain | controlling |
| complacent | striving | disbelieving | self-righteous |

Ask God, by the power of the Holy Spirit, to reveal to you if there are other sins not on this list that you may have forgotten yet need to address. These sins remain in your subconscious for your entire life **until you deal with them**. As long as they are there, your spiritual gates are still open and Satan can continue to use them against you.

Be open to the ways in which God chooses to reveal things to you. He may reveal a picture of something that happened in the past that draws up feelings and/or thoughts that need to be addressed or the name of someone may come to you to spark another memory. If anything is unclear, just ask the Holy Spirit, the Spirit of Truth, to enlighten your mind's understanding.

Use the space below to identify additional sins:

_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

Generally, the above steps will identify the sins in your life. On some occasions, however, there may be sins buried so deeply that you may need the assistance of an experienced intercessor to help in this process, in asking the Holy Spirit to identify them for you. Typically we are blind to our own baggage or "stuff;" without the Lord's help and the help of another of His servants, we do not receive the healing we desperately need.

The process of confessing and repenting of the sins we've committed is the easiest step in the practice of closing open gates. Closing other gates may be more difficult. Although Jesus bore our sins, in some areas we have to **appropriate the power of the cross** in order to receive the desired freedom from sin (Acts 8:23 and 19:18, Eph. 4:28). These processes will be described in more detail in subsequent sections.

Sin of Lying

The sin of lying seems to be much more common among born again Christians than many of the others listed. We are commanded not to lie. *Lie not one to another, seeing that ye have put off the old man with his deeds;* (Col 3:9). *“Therefore, putting away lying, let each one of you speak truth with his neighbor...”* (Eph 4:25) Lying is considered “evil speaking” in v 31, and grieves the Holy Spirit of God. (v 30). There is no exception in the Bible for “little white lies”, such as telling your spouse he/she really looks good, when they don't, or telling the pastor he/she preached a really good sermon when they didn't. Turn forward to the section on Healing of Your Tongue. Several scriptures indicate we reap what we sow. When we sow lies, we reap dishonesty, loss of respect and loss of credibility. **Lies are the language of hell.** From the section on Healing Your Tongue, you see that words have power, they have an assignment. When you lie you are coming into agreement with Satan and sending false words on an assignment. When you believe a lie, you empower the liar by agreeing with the Devil, giving him further license to “kill, steal & destroy? This opens a door for darkness in your spirit, as well as opening a door of deception in the one who receives the lie. The root problem behind people who lie is fear of rejection, fear of failure, primarily fear of man.

Prayer for Healing of Sinfulness

For each sin or group of sins identified, pray something similar to the following:

Lord God, I confess and acknowledge _____ as a sin in my life. I am sorry for my sin and I repent of it. I renounce this sin and give back the spiritual ground to my Lord Jesus. In Jesus' name I pray. Amen.

Prayer for Healing from the Sin of Lying

Lord God, I come now to confess and acknowledge the sin of lying. Father, only you know the many times I have lied. I know that lying is the language of hell. I am sorry for my sin and I repent of it. I renounce all the lies I have spoken. Release all those to whom I have lied from believing the lies I have spoken. I revoke all assignments of the lies I have spoken. . I take back the spiritual authority I gave the darkness when I lied, and I give it to Jesus. I commit to you that I will not lie again. In Jesus name AMEN.

Confession

After making your list, find a trustworthy friend, or a pastor, and share your list—for the purpose of confession. You need not go into specific details but you do need to verbally confess these sins. Ask your friend or pastor to pray for you, that the Lord might forgive and heal you of all your sins; pray that your spiritual gates in each of these areas may be closed and healed. Then give praise to Jesus.

Healing from Unforgiveness, Judgment, and Accusation

In teaching about the last days, Jesus said, “*And then shall many be offended, and shall betray one another, and shall hate one another*” (Mat. 24:10). Unforgiveness may be the single, biggest roadblock preventing the healing of the spirit. Forgiveness can be defined as, “the act of setting someone free from an obligation to you—that is a result of a wrong done against you.”

Why must we forgive? (Scriptural admonitions follow)

1. We are commanded to forgive (Lev. 19:16, Luke 6:37, Mark 11:27, Jas. 5:9, Col. 3:13, Eph. 4:32).
2. If we do not forgive, **God will not forgive us**; Jesus’ death on the cross is for naught and our salvation may be in question (Mat. 6:12-15 and 18:15).
3. If we do not forgive, we may be eating and drinking condemnation to our souls when we partake of Communion (1 Cor. 11:28-30).
4. If we do not forgive, God will deliver us over to the “*tormentors*”—hurts and wounds turn into hard feelings, self-pity, bitterness, resentment, and ultimately hate (Mat. 18:33-34).
5. Healing from sickness and forgiveness are tied closely together. We may not be healed unless we choose to forgive (Is. 33:24, Mat. 9:2-6, Mark 2:5-9, Luke 5:20-23, Jas. 5:15).
6. We cannot offer anything to the Lord at His alter unless we first forgive and try to amend and reconcile (Mat. 5:25, Luke 17:3).
7. The law of the “*aught [anything] against any*”—“*And when ye stand praying, forgive, if ye have **aught against any**; that your Father also which is in heaven may forgive you your trespasses*” (Mark 11:25).
8. We are told to forgive “*seventy times seven*” (Mat. 18:21-22), until we develop a forgiving nature.
9. When we don’t forgive we are saying to ourselves and to God, “I am going to hold these people captive with my anger until they have made complete restoration to me, until I’ve collected my IOU’s” (the law of binding and loosening identified in Mat. 16:19).

There are two other laws also at work within the act of unforgiveness: (1) the law of offenses (Mat. 5:26, Luke 17:3 and 18:15, Mark 9:40, Col. 3:13, Eph. 4:32) and (2) the law of judgment (Mat. 7:2, John 7:24).

Concerning Offenses

1. There are two elements to an offense: (1) the injury—the act of being hurt—and (2) the debt—or IOU—the offended person **feels** they are owed something as a result of the injury. As a victim or as the recipient of an offense, we want the offending person to apologize, to say they are sorry, to take back the words they said or the things they did, and to accept responsibility for making restitution or for amending the offense.

2. Offenses sometimes occur because of unrealized expectations. In expecting a certain behavior from someone, we can be setting ourselves up for **feeling offended**. (An example would be an aunt who lives out of state sending a baby shower gift and expecting, but not receiving, a “thank you acknowledgment.” In this instance, the aunt’s well-grounded, traditional expectation of a courtesy thank you note is met by a less-established or unintentionally forgotten reply.) When we have certain expectations of others (whether they are well-grounded or not) we often set ourselves up for offense by expecting specific behaviors or actions from them. When others do not act accordingly, as we believe they should, we conclude they have let us down, and feelings of irritability may follow. This happens often between parents and children or between spouses. Individuals with a **spirit of control** will have significant problems in this area. The offender didn’t do what we thought he should, or what we wanted him to do, so we become offended and the spirit of anger enters.
3. Offense also comes through false, unrealistic, or exaggerated expectations of ourselves—such as when we seek recognition, affirmative acceptance, or confirmation, and it doesn’t occur (a spirit of rejection is at work in this example).
4. Those who have been rejected since birth are more susceptible to being wounded by these types of offenses.
5. The closer the relationship, the more severe the feelings of offense (such as in divorce). Only those you care about can hurt you deeply.
6. We misjudge the offender. Most offenses occur innocently, without the offender’s intention or awareness, but we usually believe the offense was intentional.
7. We become angry and resentful. Satan sees (and uses the fact) that we take the words and actions of others in ways “not intended.”
8. When a person is deceived, he or she “believes” they are right, even though they aren’t.
9. There are two categories of offended people: (1) those treated unjustly and (2) those who **believe** they have been treated unjustly.
10. Pride will keep us from admitting our true condition.
11. When we are offended, we become bound, and “*whatsoever thou shalt bind on earth shall be bound in heaven...*” (Mat. 16:19). When we develop resentment against an offender we not only become bound ourselves, we bind them as well.
12. When we become offended we develop a **hardened heart**—to protect us, we begin to build walls around our heart. These walls may reduce the hurt of future offenses but they also keep out the love of God, which heals us. (For additional information about tearing down these walls, see the section on “Healing from Vows and Death Wishes.”)
13. The normal response to being offended is to try to deny it, forget it, or bury it in our subconscious. This condition is only temporary; offenses surface again in another form—such as physical illness, lack of peace, etc.
14. Some of the conditions which cultivate one’s sense of being offended include: insults, attacks, wounding, division, separation, broken relationships, betrayal, and backsliding.
15. When we allow an offense to remain in our heart, it causes severe spiritual consequences.
16. We tend to betray those who offend us—and talk about and criticize them (behind their back) to others.
17. We tend to collect more offenses, from that person and others.

18. Unhealed offenses eventually turn into hatred, bitterness, and hardness of heart.
19. We ultimately end up with a wounded spirit.
20. An offense is the ultimate cause that directs many to leave their church fellowship and/or to fall from the faith.
21. Many individuals seek revenge. However, scripture advises, “*Recompense to no man evil for evil... Vengeance is mine; I will repay, saith the Lord*” (Rom. 12:17-19).
22. Bitterness develops from unfulfilled revenge; it is a “root.” Hebrews 12:14-15 cautions us: “... lest any **root of bitterness** springing up trouble you, and thereby many be defiled.” If roots are nurtured (watered, protected, fed, and given attention), they increase in depth and strength. They become hard to pull out. The harvest they reap includes anger, resentment, jealousy, hatred, strife, hardness of heart, and discord. When we become offended, our ability to produce **righteous fruit** is stagnated.

Concerning Forgiveness

When a serious sin has been committed against a person, particularly against a child (such as sexual, physical, or verbal abuse), or when a life-threatening, frightening, or a highly unsafe experience or traumatic event occurs (such as a divorce), the one offended remembers the panic, violation, trauma, pain, sense of disloyalty or abandonment, confusion, shame and guilt, and later revisits the situation over and over again in his or her mind. This **recalling of a traumatic memory** (known as PTSD—post-traumatic stress disorder) scientists now believe may be even worse than the disabling physiological response suffered at the time of the initial event. It is believed this recalling of a traumatic memory or event **reconsolidates** the memory, writing it more strongly into the mind. PTSD is suffered by up to 6% of boys and 15% of girls (refer to http://www.medicinenet.com/posttraumatic_stress_disorder/article.htm). In these cases, forgiveness is extremely difficult for the traumatized person without the help of an intercessor and inner healing.

When offenses are not forgiven, unforgiveness sets in and eventually opens a door for a spirit of unforgiveness to take residence in the soul of the person. This dark spirit has acquired the **spiritual legal right** to be there, because it is feeding off the perceived or realized impression of injustice and the repeated visitation to the memory of the trauma. This spirit of unforgiveness can become very entrenched. However, when the offended person extends forgiveness, the legal right of the dark spirit to stay has been removed and it must leave when commanded to do so in the name of Jesus.

The one offended and seeking healing will find it very difficult to forgive until the experience is healed and the spirit of unforgiveness is cast out. Make note that, should the one offended sincerely forgive their abuser, “**feelings**” of unforgiveness may return because the spiritual ground has not been renounced and given to the Lord. This step (returning ground to the Lord) is vital to the process of inner healing and is discussed more fully in the section titled “Healing of Hurts, Emotions and Memories.” Other noteworthy fundamentals include:

1. If we want to close the open gate of unforgiveness and be released from this bondage, we first must **accept that Jesus Christ forgave us of our sins**—He cancelled out our IOU’s (debts) and **we must do likewise** (Mat. 6:12, 15; Mat. 18:35).

2. **Forgiveness isn't free.** In the Old Testament, animals, doves, fruit, and grain were offered in sacrifice for sin. In the New Testament, Christ offered his life for forgiveness of sin.
3. Forgiveness is similar to being given an “executive pardon,” where the offender is forgiven the crime and does not have to pay the resultant debt for the offense.
4. **Forgiveness is an act of our agency and will; it is not a feeling;** however, the feeling of forgiveness does follow as we forgive others.
5. When we exercise our agency to forgive, all the powers of heaven (by His design) come to our aid.
6. Forgiveness may also require forgiving God.
7. We must also forgive ourselves and **accept God's forgiveness for ourselves**, as we are similarly to “*love thy neighbor as thyself*” (Mat. 22:39).
8. Know that, as soon as we confess, **God forgives us** (1 John 1:9).
9. If the offending person is a Christian, Mat 5:25-27 requires you to reconcile with your brother before bringing a gift to the altar. Forgiveness is not however dependent upon reconciliation. Your forgiveness doesn't require the offender's cooperation or their act of reconciliation. But scripture does remind us that we are to “*bless and curse not*,” so offering a prayer of blessing upon them should follow.
10. **Expect Satan to try to deceive you** at a later time, to make you “think” you have not forgiven or that it takes a very long time to forgive—both of which are lies.
11. Many people are bound by bitterness against dead people. You must forgive them also.
12. If someone is holding a sin against you, it is their problem, not yours. They have to get it right before God, just like you do. Forgiveness doesn't require reconciliation. Whether they get it right with God really doesn't have anything to do without because you are standing alone before God in the integrity of your heart.

Parable of the Unforgiving Servant

In Matthew 18, Jesus sheds expanded light on the consequences which result from the sin unforgiveness. The servant that refused to forgive the debt was “*delivered . . . to the “tormentors”*” (v34.). **till** he should pay all that was due unto him.” Some scholars interpret the word “tormentors” within this passage to mean “unclean spirits” that come in through the open door of **unforgiveness** and cause, bitterness, hatred, anger, turmoil, unrest, judgment and a loss of peace, which remain **till** the debt is forgiven.

Concerning Judgment

1. Despite the fact that being offended and being judgmental have similar (but not identical) characteristics, their consequences are the same. Once severely offended, the person may be open to a “spirit of unforgiveness,” “a spirit of hate,” “a judgmental spirit,” and/or the “root of bitterness,” now collecting offenses and being overly-critical and judgmental of all others.
2. If we do not deal with the offense quickly, it produces **fruit in opposition to that promoted by God**—the fruit of sin, hurt, anger, outrage, jealousy, resentment, strife, bitterness, hatred, and envy, all which serve only to harden the heart, creating a loss of sensitivity and a blurring of our spiritual vision.

3. If Satan can convince us to make judgments out of (for instance) resentment or anger, or a critical and negative attitude, we will promptly begin hearing from an occult spirit. The occult spirit will tell us of all kinds of “things” that are “wrong” with everyone; it will come and whisper to us, even give us negative visions and dreams about this or that person, that ministry, etc. **The occult spirit begins to confirm and justify our negative feelings**, causing us to feel as if we are God’s “policemen”—called to keep the Body of Christ in order.
4. When we judge, Satan draws us into another spiritual realm in which we can be more easily manipulated. We are deceived into believing the wrong things; we begin, for example, to selectively believe the negative about people and their actions, which brings about division within relationships. We also physically and emotionally separate ourselves from others. Sometimes the spirits of deception and delusion enter, to further deceive and bind us.
5. **When in bondage to a “spirit of judgment,” we judge others by what we see with our natural eyes and not as Jesus sees.** “.. *the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart*” (1 Sam. 16:7). We then “act” upon what we see in the natural, which is tainted by this evil spirit.
6. Sometimes, through the gift of the Holy Spirit, we see another’s sin. We may conclude that “if we see this sin, surely they do also.” We may then question why their actions are not in agreement with what we believe is correct, moral, ethical, or righteous behavior. At this point, it is wise to remember that it is not our responsibility to bring correction—**correction, or conviction, is the responsibility of the Lord**. Those with the gift of discerning of spirits are particularly susceptible to this trap of the adversary.
7. We **judge the motives** of others, thereby discrediting their worth (which is great in the sight of God).
8. Sometimes we judge groups of people, ethnic groups, or certain cultures. While we would not admit to being “**prejudice**,” that is actually what is taking place.
9. Sometimes we judge another’s ability to minister by what we see through this judgmental spirit. We thereafter choose not to receive this person’s ministry, to only receive ministry from those whose spirituality, we believe, is “up to par” (equal or superior to our own).
10. When we exercise a critical and judging nature, we are actually **in rebellion against God** (Num. 12:1).

Now is a good time to take stock of, or to examine, your own life. If you have ever been the victim of false accusation or judgment, inspect what’s on your heart and ask yourself, “Have I ever sowed the seeds of accusation or false judgment into someone else’s life? Have I ever had a critical, fault-finding attitude towards someone else?” Sometimes we experience such a “sense of conviction” with our **perceived judgments** that we are sure we have understood God’s heart. This is not always the case. We can be sincere, not realizing that we are sincerely wrong about another individual. We are all susceptible to these varying kinds of deception if we are not **mindfully aware** of these **forms of entrapment** and ever humbly repentant in our relationship with God.

Root of Bitterness

If we do not deal in a timely manner with our unforgiveness and judgment (Eph 4:26) it may eventually turn into bitterness. *“Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled”*. (Heb 12:15) This can eventually lead to resentment, retaliation, anger, hatred, and perhaps even violence or murder (character assassination or verbal abuse). For more on this specific problem see John & Paula Sanford’s book *The Transformation of the Inner Man*, Victory House, 1982 ISBN 0-932081-13-4, pg 237-268. Bitterness comes with several other spirits: hatred, unforgiveness, resentment, anger, retaliation. They all may need to be cast out.

We May Need To Forgive God

Sometimes we become offended and angry with God, as when He doesn’t do things according to our expectations (as when letting a family member or relative die, when letting bad things happen to good people, etc.) or He doesn’t heal us when we think we have the faith to be healed. We need to be aware that **we cannot see God’s plan for us or for others**. We may be making a false judgment before its time. We need to **release God to be God**—to relinquish our will to Him and our expectations of Him. In these instances, we need to tell God we are sorry and to ask for His forgiveness.

For Those Who Have Offended Others

When someone is obedient to the commandment in Matt 5:26 and confronts you with an offense you have committed against them, you must remember to **humble yourself**. Pride defends, but humility agrees and says, “You are right. I am sorry that I’ve offended you. Please forgive me.” You can be sincerely sorrowful for the thought of your having instigated offense. This must be your response even though you feel you have done nothing wrong and that you have been falsely accused.

Healing of Relationships

Deliverance may not occur if the seeker has problems in their relationships with their father or mother.

- a. We must honor them (Ex. 20:12, the 5th commandment). This is the first commandment with a promise that if we honor our fathers and mothers, it will go well with us for the rest of our life.
- b. We must forgive them (Mat. 15:4, Mark 10:19, Eph. 6:2)
- c. We cannot be a disciple if we hate our father or our mother (Luke 14:26)
- d. *“Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness”* (Prov. 20:20).
- e. *“Cursed is the one who treats his father and mother with contempt”* (Deu 27:16)

You are required to love (have loving respect for) your father and your mother, but you are not required to enjoy their company. When individuals—even family members—are not “safe” to be around, it is healthy to detach from their presence. This means respect them, and

be willing to do anything to help them. It means that we must follow their directions as long as we live under their roof. If one or both of their parents did not spend time holding the seeker, or telling them they were loved, or if they were conceived out of wedlock rejection is likely to be present. Other inner healing may be required if verbal, physical or sexual abuse is revealed. The minister is looking for hurts, or emotional reactions to hurts such as resentment, anger, rejection, self-pity or depression.

Other sources of possible unforgiveness in relationships includes: brothers, sisters, employers, teachers, present spouses, previous spouses and children. When ministering to seekers, ask them early about these relationships with father and mother, and any unforgiveness.

Becoming Unoffendable

As spiritually mature adults, our goal should be to develop an unoffendable heart, to become unoffendable. In several places, the scriptures tell us not to be offended (Ps. 119:165, Luke 7:23, Rom. 14:21, 1 Cor. 8:13). While none of us can achieve this goal immediately, the following guidelines may be helpful:

1. We are exhorted not to let the sun go down on our wrath (Eph. 4:26). We are to **reconcile quickly**; the longer we delay, the harder it becomes.
2. When you are offended, don't talk about offenses to everyone; **go directly to the one who sinned against you**, as Jesus told us to do. (Matt 5:26) (If you have problems with your tongue, see the section on "Healing Your Tongue.")
3. **Extend forgiveness**—which is required, but we are not obligated to trust. Forgiveness is mandatory; trust must be earned.
4. Don't feel guilty if you still do not like to be associated with a person. The Lord calls us to love them, not necessarily to enjoy their company.
5. Our goal should be to **develop the "fruits of the spirit"** sufficiently enough to create a permanent cushion of love around our heart, such that no offense can penetrate it.

How to Forgive

1. It takes effort to be free of unforgiveness. You have to **recognize you are hurt (through conviction) and confess it**.
2. Be willing to tear up all the IOU's (debts) of people who have offended you.
3. Take a pencil in hand and pray to God that He will reveal anyone for whom you have unforgiveness. Write their names below. Do not be surprised at the number God reveals.

4. Share your list (in confession) with a trusted friend or pastor.

5. Ask this trusted friend or pastor to pray with you, that the Holy Spirit would further reveal to you any **persons for whom you may still harbor unforgiveness**—though you may have already forgotten them. (We seldom see all of our own "stuff.")
6. Remember, the Lord does not require you to reconcile with the person if they are unwilling to do so. **Reconciliation requires forgiveness on the part of both parties.** Know, though, that God does require you to **be willing to reconcile.**
7. If you have difficulty in forgiving someone tell the Lord, "**I am willing to be made willing by an act of my agency and will.**" This process works like an IOU. He will forgive you now, and free you, while you work on forgiving the person you have agreed to forgive. Make sure you are able to forgive this person or get help by asking others to pray for you to accomplish this commitment.
8. If you have a hard time forgiving someone, **ask Jesus to fill you with His own understanding and love for the other party** (to do for you what you cannot do for yourself) and to pour out His forgiving love into your heart. Ask God to let you see the other party as He sees them.
9. Sometimes the unforgiveness has **a root in a previous traumatic or abusive experience.** In such cases, the above steps may be insufficient for releasing your offender and the assistance of a knowledgeable intercessor, who can pray for inner healing, may be required. (If you have tried to forgive and the unforgiveness keeps returning, inner healing prayer is probably required.)
10. In faith believing, pray the prayer stated in Ezek. 36:26, prefacing it with, "Lord, I believe your promise in Ezekiel is also available to me." "*A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.*"
11. If the seeker has difficulty forgiving the one who hurt them, have the seeker repeat every hurt or offense against each offender one at a time, or talk to the offender as if they were there. If they continue to have extreme difficulty forgiving, postpone the forgiveness until the end of the deliverance prayer when all other gates are closed, and their spirit is much stronger.

Prayer for Healing From Unforgiveness

If you are angry with God, first pray to Him, asking His forgiveness of your anger toward Him. Then, for each person you listed above (as revealed by the Holy Spirit) pray the following prayer (adapted from *The Bait of Satan*, page 188):

Father, in the name of Jesus, I acknowledge that I have sinned against you by not forgiving those who have offended me. I have been critical and judgmental toward others. I repent of this and ask your forgiveness.

I also acknowledge my inability to forgive without your help. Therefore, from my heart, I choose to forgive _____ (insert person's name—release each one individually).

I bring under the blood of Jesus all that they have done wrong toward me. I release them from owing me anything. I remit their sins against me.

Heavenly Father, as my Lord Jesus asked you to forgive those who had sinned against Him, I likewise pray that your forgiveness come to those who have sinned against me.

I loose them from bondage, and I know that what is loosed on earth is also loosed in heaven. I ask that you bless them and lead them into a closer relationship with you.
I pray these favors in the precious name of Jesus. Amen.

Resources

1. Rodney Hogue, *Forgiveness*, 2008, available from Community of Grace, 380 Elmhurst St. Hayward, CA 94544. 81p.
2. John Bevere, *The Bait of Satan* (Charisma House, 1994). ISBN 0-88419-374-8.
3. Susan Gaddis, *Help, I'm Stuck with These People for the Rest of Eternity* (Arrow Publications, 2004). ISBN 1886296332.
4. Kathie Walters, *The Spirit of False Judgment* (Faith Printing, 4210 Locust Hill Road, Taylors, SC 29687, 1995). ISBN 0-9629559-5-7.

Healing from Sexual Immorality, Soul Ties And Pornography

Sexual Sin

In the beginning God created Adam and Eve and intended they be joined as husband and wife. *“For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh”* (Gen. 2:24; see also Mark 10:2-12). **Becoming one** speaks of an inseparable union, spiritually and physically. What was joined on earth (through sexual union) would be joined spiritually in heaven.

God intended that there never be sexual relationships outside of marriage, and that the first marriage would be the only marriage. Paul presses further, teaching us that God’s intentions for the relationship between husband and wife can be used as a picture of God’s intention for the relationship between Jesus and His church (Eph. 5:23). But God also gave them (and us) free will. Then Satan, the father of lies whose agenda is to distort and destroy, entered the picture, and he has been working continuously to twist the commands and will of God ever since that first, fateful sin-event in the Garden of Eden.

Unfortunately there is as much sexual sin displayed within the body of Christ as is displayed outside of it. For many, the Bible’s teachings are considered irrelevant or they are dismissed as out-of-date. Today’s primary concern has been for the **physical dangers** of unprotected sex, rather than for the more significant **spiritual dangers**—of which we are unknowingly being blinded.

Consider the following scriptures on this subject:

1. Exodus 20:14 asserts, *“You shall not commit adultery”* (included earlier, in vs. 5, are the “iniquities of the fathers” that will be visited upon the children unto the third and fourth generations).
2. Proverbs 6:32 exposes that whoever commits adultery *“destroyeth his own soul.”*
3. Malachi 2:13-16 infers the Lord made them one in flesh and spirit (vs. 15).
4. Matthew 5:32 implies that whoever is divorced and remarries, commits adultery (see also Mat. 19:9).
5. 1 Corinthians 3:16 and 6:19 confirm: our body is the temple of God. Immorality defiles God’s temple.
6. 1 Corinthians 5:1-6, where Paul speaks of immorality within the Church.
7. 1 Corinthians 6:16-20 illustrates that sexual sins are spoken of in a separate category: *“Do you not know that he who unites himself with a prostitute is one with her in body. The two will become one flesh.”* Sexual sins cause a person to sin against his or her own body.
8. I Corinthians 7:15 a cause for divorce.
9. Galatians 5:21 reads, *“... those that practice such things (sexual sins) shall not inherit the kingdom of God.”*
10. 1 Thessalonians 4:3-6 advises us to *“flee fornication”*—it is a sin against our own body.
11. Gal 6:8 *“For he who sows to his flesh will of the flesh reap corruption.”*
12. In at least two scriptures in the bible, sexual sins are listed first among reasons the unrighteous will not inherit the Kingdom of God. (I Cor 6:9-11, & Gal 5:19)

13. Every perversion including divorce, adultery, promiscuity, homosexuality, prostitution, bestiality and incest are thoroughly and repeatedly condemned in both the Old and New Testaments. (See Lev 18:22-24, 20:10-21, I Cor 6:9, Rom 1:24-32, 13:13; Gal 5:19-21; Eph 5:5; 1 Tim 1:10; Rev 21:8; 22:15).

Within no less than 55 passages, the New Testament denounces “*porneia*,” the Greek word for “sexual immorality.” Sexual immorality is specifically applied to premarital sex in Paul’s admonition to unmarried Christians (1 Cor. 7:9). There is no question as to whether or not God takes sexual sins very seriously. Sexual sins are the third most-hated sins, after (1) “*thou shalt have none other gods before me*” (Deut. 5:7) and (2) murder (Deut. 5:17). Be aware that these sins open up a very large hole in our spiritual hedge (reference to this teaching can be found on page 2 in the section titled, “Healing of the Spirit — Introduction”). Consider also the 25 consequences of committing adultery (see Prov. 5:4-2, 6:20-25 and 16-22; 2 Sam. 10:12, 11:4-7, 12:1-7 and 13-14).

According to Jeremiah 3, God calls joining with or the worshipping of idols of any kind, a “joining” to another God. He calls this behavior **spiritual adultery**. In defining **physical adultery** as “all wrongful joining together—whether before or after marriage and as in same sex (homosexual) relationships or in relationships with animals,” the seventh commandment (Ex. 20:14) this has a much broader meaning than just that committed as “heterosexual sin by married people.”

Through sexual union, there is a joining of spirit, soul, and body. After intercourse, the bodies may separate but the souls and spirits are still joined together. Something of the man becomes part of the woman, and something of the woman becomes part of the man. The union creates a spiritual and a physical “soul tie” between the two partners. This is as it was intended by God for the first union and marriage between a man and women. Regrettably, when individuals have sex with those who are not their “first and only husband or wife,” the spirituality of “one flesh” becomes confused, and God’s perfect plan for us is thwarted, even as His plan for Adam and Eve was thwarted. What is bound on earth is bound in heaven. (Matt 16:19, 18:18)

When we join sexually with another person, we join or become connected to that person emotionally and spiritually. Sexual union between a husband and wife (as defined in Gen. 2:24) allows the sharing of love and all other good gifts between them. Sexual union outside of God’s design for marriage (Gen. 2:24) allows the receiving of all the corrupt things from this sexual partner (such as spirits of darkness, predispositions to addictions, all of the iniquities for which he or she may be the recipient—because of the sins of his or her ancestors that have been passed down through generational curses, as decreed in Ex. 20:5) and the additional results or consequences of sins this partner may have committed (such as dabbling in the occult).

Through sexual union, we have become one with their spirit. Not only are we connected with everyone with whom we have had a sexual relationship, we are additionally **connected in chain-like fashion** with everyone with whom they have had a sexual relationship. Sex outside of marriage is a degradation of God’s creation and an insult to Him, of rebellion and foolishness. Sexual sins allow any darkness or demons present in one partner to pass to the other partner. Not only that, but it allows a partner to be exposed to every dark spirit from any of the previous partners either have had. It spreads darkness like HIV.

Some people feel helpless to be freed. But now that you belong to Christ, no other power can force you to do anything unless you give it ground to do so through (1) disobedience (see

John 14:30; 1 John 2:10), (2) a love for sin (see Ps 52:3; 2 Thess 2:12; Jam 4:4; I John 2:15), (3) a self-righteous attempt to make yourself holy, (4) or a lack of desire to be free (See Rev. 3:15;16).

Soul Bondage and/or Ties

Soul bondage or soul ties result from any joining together. Soul bondage or soul ties are the cleaving together of bodies, spirits, or souls in a relationship whereby two souls are joined or knitted together and become as one. The term *soul tie* is not found in Scripture, but the concept is, particularly in the use of words *knit* and *cleave*. A soul tie can occur spiritually, emotionally, or physically. Note that there are good (holy, God-empowered) soul ties such as Jonathan with David (I Sam 18:1) as well as evil (unholy) soul ties such as when Shechem raped Dinah (Gen 34:1-3). The KJV says “His soul *clave* unto Dinah”.

God-Empowered Ties

Ties that are God-empowered and blessed include those that are just and healthy within the “husband and wife” relationship in marriage, the parent and child relationship, sibling relationships, and other extended relative relationships (Gen. 2:24, Mat. 19:4-9, etc.). When these soul ties are disrupted by death, divorce, or adultery, wounding can be severe.

Unholy Satan-Empowered Ties

Unholy ties created by immoral sexual activities (and by **dark vows**, covenants, curses, oaths, and organizational secret oaths) are Satan-empowered and are an abomination to God. Sexual sins produce unholy spiritual and physical soul ties that must be broken before healing can occur and the captives be set free.

Non-Sexual Bonding Ties

Non-sexual bonding ties develop when one person dominates another in a manner not designed of God. Sometimes unhealthy non-sexual soul ties are developed with parents, mentors or friends—those whom we strongly admire or with whom we have a close or intimate relationship. Often these are evident in co-dependent relationships.

Spiritual Adultery

Spiritual adultery takes place (1) when a marriage partner gives to someone else what belongs only to their mate (for instance, giving personal and intimate communications from the heart or sharing deep fellowship with another), (2) when a marriage partner’s heart has not yet learned to embrace it’s only source of manhood or womanhood in their marital companion, (3) when flirting with or passionately kissing someone who is not your mate, or (4) when sharing innermost feelings with another (who is not a counselor).

Consequences of Sexual Sin Summarized

1. Sexual sin blocks the love of God that flows between husband and wife in the true and holy expression of our sexual nature.

2. Immorality is destructive and will eventually demand a price (the law of sowing and reaping applies here).
3. Sexual sin produces sexual additions, prostitution, adultery, sexual abuse, incest, homosexuality, Sodomasochism, shame, guilt, and a lack of self-worth.
4. Immorality and the Holy Spirit cannot abide together; if immorality continues, the Holy Spirit will leave.
5. In ungodly sex, something of each partner is given away to the other and becomes part of them (See the example in 1 Cor. 6:16, where Paul talks of those who “join” together with a prostitute as “becoming one flesh.”).
6. Sexual sin becomes a **chain of bondage** through which people are unknowingly influenced by the life and personality of those to whom they have been sexually joined.
7. Ungodly soul ties provide opportunities for all of the following to be transferred (for the demonic to transfer from one person to another—both at the time of sexual intercourse and at any time subsequent): spirits of darkness, predispositions to addictions, all of the iniquities for which he or she may be the recipient through the sins of his or her ancestors as passed down through generational curses (Ex. 20:5), and the results or consequences of the sins the partner may have committed, such as involvement in the occult.
8. Those with many sexual partners begin to lose their own identity. They begin not to know who they really are.
9. Consider the 25 consequences of adultery noted in the following scriptures. (Prov. 1:8-20, 5:1-12 and 6:20-35, 7:1-27, 2 Sam 11:4-7, 12:1-14).
10. God hates immorality. It is the third worst sin after idolatry and murder.

Healing Grace

The Good News is that God in heaven sent his Son Jesus to die for us on the cross that we might be forgiven of every sin, sexual and otherwise, washed clean by the blood of Jesus, and renewed in relationship with Him by the power of the Holy Spirit. The Lord forgave King David, the woman at the well, and the woman caught in adultery. (2 Sam. 12:13, John 4:7-19, John 8:11). **He will forgive and release you also.**

You may have already confessed your sexual sins to God when you were “born again” and been forgiven. However, that does not necessarily also allow you to escape the consequences of your sin. (For example, if you have an abortion, Will God will forgive your sin of murder? Yes; He did that on the Cross; but will He immediately remove the consequences of that sin and return the fetus to life? No. The sin is on the head of the mother but the result or consequences of that sin is borne by the aborted fetus. Christians can be totally repentant and still unknowingly be under the influence of darkness in parts of their spirit as a result of previous sin.)

Until the open doors are closed and the legal rights which have been opened to darkness renounced and given to God, the adversary can still use these past sins against you, even though you are forgiven.

Prayers for sexual sins, soul ties, and cleansing are identified below.

Prayer for Sexual Sins

The prayer for release from sexual sins and bondage (or soul ties) should cover the following areas:

1. Pray for forgiveness.
2. Pray for release and loosing.
3. Pray to break the power of inherited lust; pray to forgive the one who introduced the problem into the family line.
4. Pray for breaking of all soul ties between the seeker and every other partner or previous husband to which they are no longer married.
 - 4a. Pray that **the sword of the Spirit** will separate each partner and break every soul tie.
 - 4b. Place **the cross of Jesus** between each partner and cover them with **the blood of Jesus**.
 - 4c. “Loose” each partner from these unholy unions.
 - 4d. In the name of Jesus, declare the spirits of the persons involved in immorality to be separated.
 - 4e. **Take authority** (in Jesus' name), breaking any satanic power that exists in the person’s life as a result of illicit sex, non-sexual bondage, or spiritual adultery.
 - 4.f If they are currently married to a “born again” spouse, pray that God will recognize the current union as the “twain shall be one flesh” mentioned in Gen 2:24 and Mark 10:2-12).
5. Pray for cleansing of body, soul, and spirit.
 - 5a. Pray to cleanse the person’s mind of pornographic images, ungodly sexual experiences and all sinful thoughts, words, deeds and acts.
 - 5b. Pray to cleanse the eyes that have looked upon what they should not have seen.
 - 5c. Pray to cleanse the ears from whatever they have heard that is unholy.
 - 5d. Pray to cleanse the mouth, skin, hands, and sexual organs from what they have touched.
6. Pray against any spirits of immorality, pornography, and unusual sexual practices, particularly if the seeker has had an experience with a prostitute or with an animal.
7. Pray the seeker is released from all iniquities and from the consequences of these sins.
8. Pray the Lord heal all of these experiences so that Satan can no longer use them for evil purposes.
9. Pray the seeker is healed of all guilt and shame.
10. Pray for healing of all these sins and soul ties, that these be covered by the blood of Jesus.
11. For single people, pray that all the “normal sexual emotions” be channeled into other acceptable and appropriate activities.
12. Pray release from any immorality or polygamy of their forefathers.
13. Renounce “Baal” (the god of sexual depravity) in the name of Jesus.

Sexual sin is an area in which it is most helpful to use an intercessor. It is difficult for a seeker to pray for him-or-herself with complete success in this area. The seeker needs first to confess the sins and to repent out loud naming the partner (or partners, if necessary, as the Lord directs).

Again, the seeker should also **repent** from all illicit and unusual sexual practices and pornography, if applicable. He or she needs to **renounce the spirit of lust, lust of the eyes,**

and **renounce Satan's ground**, previously given in all of these acts. Most importantly, the seeker must **be determined to live a chaste life in the future or to marry** (1 Cor. 7:1-16).

Previous sexual habits are difficult to break, particularly if the seeker is young and unmarried. In every case, **the seeker must be warned that Satan will sorely tempt them soon after their healing.**

The following can be prayed by the seeker.

In the name of Jesus, I renounce all sexual and spiritual bondage to (name of the person) and to the authority I have given him (or her) by submitting myself to him (or her) and offering him (or her) my body. I cut every soul tie with (person's) name, and renounce every dark spirit that may have come to me through this union with him (or her). AMEN

NOTE: The person may need to pray this prayer for each one with whom they have had an immoral sexual union. If there are many, or they are not able to remember their names, they can ask God to allow them to repeat this prayer for as many as they can remember and to put all the others into one "basket" and present them to the Lord as one.

Prayer for Loosing and Release

The intercessor should pray the following:

In the name of Jesus, I direct your spirit to forget these unions. In the name of Jesus you are loosed from that person (or these persons). I declare your spirit to be separated from each of these partners, and I place the cross of Jesus between you and each unholy union. I cover you with the blood of Jesus as a protective shield from any and all detrimental influences to which you may have been exposed through sexual union with this (or these) partner(s).

In the name of Jesus and according to Chapter six of the book of Ephesians, I take the sword of the Spirit and I cut every soul tie between you and any partner you have every been intimate with.

I set your spirit free to cleave only to your own spouse. I loose you in Jesus' name, grateful for God's word that proclaims, "...*whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven*" (Mat. 16:19). (Continue with the prayer for cleansing, which follows.)

Prayer for Cleansing

In Song of Solomon 4:12-5:1 the term "garden" is a specific symbol for a woman's sexuality. The term "ruined gardens" implies sexual brokenness. Many times the seeker will feel dirty, unclean, or sexually broken, and need to be restored to innocence by God, and be cleansed in spirit and body. This is a good opportunity for "**behold and be held**" prayer where we ask Jesus to come and take the seeker into His arms and make them clean and innocent again. He many times will use the symbol of clean water being sprinkled upon them.

Prayer,

Lord, Jesus, From both Ezekiel 36:25 ("*Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.*") and Acts 11:9 ("*But the voice answered me again from heaven, What God hath cleansed, that call not thou common.*") we trust you will cleanse and make new _____ (name of seeker); and through Hebrews 10:10 ("*By the which will we are sanctified through the offering of the body of*

Jesus Christ once for all.”) we trust that through the offering once of the body of Jesus, she/he is sanctified. I pray God pour His holy water over all that needs cleansing. (Sometimes the Lord will give you a picture; pray over what you distinguish within the picture.)

Jesus, we ask you now to pour your streams of living water all over _____ and into every cell of his (her) being. Let the water flow over every part of his (her) body, head, arms, private parts, legs, and feet.

Thank you Lord that your living water is washing him (her) “*white as snow*,” (“*Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.*”—Is. 1:18) that every bit of defilement, shame, and guilt is being washed away.

Thank you, Lord for making him (her) squeaky clean, inside and out. Lord, you now see them as clean and white as the day you created them in heaven—you’ve given him (her) a new body in Jesus, perfectly clean and pure. Thank you. In Jesus’ name I pray. Amen.

Resources

1. David Kyle Foster, *Sexual Healing*, (Regal books) 2001, ISBN 0-8307-3715-4
2. Doris Wagner, *Ministering Freedom to the Sexually Broken* (Wagner Publications, 2003). ISBN 1-58502-038-9. (This was the best resource acquired on this subject—from which much of the above material was taken.) (now 4 booklets are combined into one 332 page booklet entitled “How to Minister Freedom”, Wagner, Doris, 2005 ISBN 0830737251, 30 contributors)
3. John & Paula Sandford, *Transformation of the Inner Man* (Victory House, 1982): pps 269-294. ISBN 0-932081-13-4.
4. Elaine Rose Penn, *Soul Ties* (Charisma Training Ministries, PO Box 2410, Albany, NY 12220, 2000). ISBN 0-9700449-0-9.
5. Bill and Sue Banks, *Breaking Unhealthy Soul-Ties* (Impact Books, 322 Leffingwell Ave., Suite 101, Kirkwood, MO 63122, 1999). ISBN 0-89228-139-1.

Pornography

Pornography is derived from the Greek word “*porne*”, which can be translated as “*female captives*” or “*prostitutes*”. *Porneia* is often translated as “*fornication*”, “*whoredom*” or “*sexual immorality*”. In the New Testament there are twenty-six references to *porneia*. Of these twenty-six, six occur in Paul’s letters to the Corinthian saints. The context of these letters is that believers are not to conform to the cultural norms that the church found itself confronted with. . . . “*But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.*” (Mat 5:28). I believe this scripture refers to women we look at online, in magazines, or in person. Our bodies are not made for *porneia* (I Cor 6:13), we should run from it (I Cor 6:18), we should not seek it out (I Cor 7:2) and we should repent if we fall prey to it (2 Cor 12:21)

Unfortunately in the United States, the courts have determined that viewing pornography is one of our First Amendment rights of the Constitution. With the advent of the Internet, pornography is pervasive in our society. We can keep it a secret by viewing in our own homes with the blinds pulled. People hide their porn habits and try to make sure that no one else finds out. Whatever is hidden is available to the devil to use against us.

A group called Promise Keepers was founded in 1990. The group held meetings of church men met in stadiums across the country. Those attending were encouraged to commit to the 7 promises of the organization. In one of these meetings, the speaker asked the group of over 20,000 to raise their hands if they previously or currently had a problem with pornography. Over 60% raised their hands. These were church men who attended church regularly and held positions as deacons and elders. Out of this movement came some popular resources such as the video curriculum entitled *Personal Holiness in Times of Temptation*, as a part of “The Biblical Manhood” series for Promise Keepers developed by Dr. Bruce Wilkinson. The problem is not isolated to a few “deviates” isolated from church. It is within the church as much as without.

Pornography dishonors the image of God in an individual by treating him or her as a sexual object to be consumed. Pornography takes human sexuality out of its natural context, intimacy between two human beings and makes it a product to be bought and sold. It debases the human body and reduces its value. Pornography is the consumption of sexual poison that becomes part of the fabric of the mind. It inherently degrades and dehumanizes. Pornography shapes and rewires us in such a way that we become unable to view women as we should. It has numbed the healthy sexuality of men who are active consumers of it. Many men have confessed their frustration and shame as their inability to view women as beautiful human beings created by God, but rather immediately focus on the woman’s breasts, buttocks or hips and evaluating them in terms of potential sexual partners. Pornography demonstrates to women the reality that men are prone to selfishness, domination and violence. Many men feel a deep sense of shame or guilt as a result of viewing and sexually acting out to pornography. The more pornography a man views, the less freedom he has over what he thinks and pursues.

Just as food is consumed and digested by the body, pornography is consumed by the senses and digested and deposited in the brain. Pornographic images are stored as pictures in the brain forever, to be recalled at will, or by the influence of the adversary in our times of trial or lust. Research has shown that repeated exposure to pornography creates a one-way neurological superhighway where a man’s mental life is over-sexualized and narrowed. It affects our brain in ways similar to drugs and alcohol. It becomes very addictive. Each time that an unhealthy sexual pattern is repeated, neurological, emotional and spiritual erosion carves out a channel in the brain that will eventually develop into a canyon from which there is no escape short of God’s intervention. The brain is a complex organ. How pornography affects our brain is a complex process

Pornography is not only addictive, it is progressive. That is, over time it demands more and more visual stimulation progressing from soft porn, through hard core porn, viewing sex with animals, child porn and eventually to sadism & masochism (S&M) (if you do not know what this is, look it up in the dictionary.) Porn is vicarious and voyeuristic at its core.

Masturbating is almost always a part of viewing pornography. When this occurs it causes addiction to the fantasy. Pornography and the masturbation it fuels are sins committed against one’s own body (I Cor 6:17) Are bodies are temples of God (I Cor 6:12-20). When we engage in sexual activity not sanctioned by God (married man and wife) we dishonor the image of God. . It also grieves the Holy Spirit which will leave us. Whenever we sin we grieve the heart of God and we defile His image (Eph 4:31) . Each time a man views pornography he impairs the ability of the Holy Spirit to direct him toward sanctification, and he slips further into depravity (I Thes 5:19).

All human beings, men and women, are created in the image of God. We are created for the purpose of knowing, loving and worshiping Christ. We are to conform to the image of Christ. Sanctification is the process by which we are made holy. It is the process by which we become what we are intended to be. This process of sanctification extends into our sexuality. God calls us to live in sexual purity. There should be no question about viewing pornography being a sin. There may be some question as to whether accompanying masturbation is a sin. But this is not the correct question. Although the Bible is silent on this question the better question to ask is “Does masturbation lead me toward sanctification? (Some quote Gen 38:9 “*And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother.*” in support of the Bible saying masturbation is a sin, but that interpretation is in error. This passage speaks of the Israelite law requiring the brother of a deceased husband with no sons to impregnate the widow in order that the dead husband would have offspring to continue the family name. In this case Onan was disobedient to the law, so the Lord slew him also.)

How then do we re-wire our brain and move toward sanctification. How does a man change from being addicted to pornography to become addicted to holiness? How do we neurologically become “enslaved” to purity rather than porn? The answer is the same as for any other thing that leads us away from God rather than toward him: Confession and repentance. What remains hidden and secret is open to the adversary. It is not enough just to confess to God. We need to confess to God and our brethren”. This does not suggest we should necessarily confess before the whole congregation. But it does mean that we need to confess to a pastor, or if we are a pastor, to a fellow pastor or bishop. Or someone of high spirituality to which we can become accountable, and who will mentor and encourage us. And who will help us if we fall. But confession is difficult for many men because it is an admission of failure. It goes against our culture to admit weakness. But many of God’s teachings in the Bible go against current culture. Then, whom shall we follow and who do we fear, or fellow man or God? If we want to be healed, we have little choice. There is no other way.

Prayer for healing from Pornography.

After the seeker has been led in prayers of confession and repentance for the sins of lust, lust of the eyes and adultery in his heart (Matt 5:28) the intercessor should ask the Lord to bring to the seekers mind the very first time the seeker was exposed to pornography. Then a prayer of inner healing should be prayed, asking Jesus to come into that picture in the seekers mind, and to stand between him and the pornography. Pray the blood of Jesus cover the seeker. A prayer to **behold and beheld** is appropriate here. (This is described in more detail in another section) The seeker needs to ask God to remove from his memory all the images that do not glorify God and to unwire his brain from the results of pornography. Demons of lust, lust of the eyes, adultery and masturbation should be cast out.

NOTE: Much of the above material is taken from the book by William M. Struthers, *Wired for Intimacy. How pornography hijacks the male brain.* 2010, ISBN 978-0-8308-3700-7.

Appendix A contains a list of online resources for recovery from online pornography and sexual addiction. Appendix B contains a list of books on pornography and sex addiction recovery.

Healing from Miscarriages and Abortions

Some may question, “Why are the healings of miscarriages and of abortions included in the same section? One is involuntary and the other is by choice. In both cases, however, a life is lost, typically there is no funeral, and rarely is there emotional closure. There may also be spiritual and emotional connections with the fetus for years after the event which need to be healed.

Miscarriages

There is no accumulative account tallied of the number of miscarriages released. Even so, **death is an intruder in God's plan**; He never intended for us to die. The sin of Adam and Eve changed all that.

God certainly does not desire that babies in the womb die, but because we live in an imperfect world riddled with disease, miscarriages occur. The emotional trauma experienced by the mother over the loss of a fetus is compounded by the somewhat insensitive attitude of many fathers, as in the comment, “Let’s put this behind us and move on,” when the mother is still grieving and in need of closure. However, before the mother can have peace from her loss, she will need to have spiritual and emotional closure of the experience, and she will need to release the baby to Jesus. (This situation is not gender-specific to mothers alone, but we will be using the mother’s experience for the sake of explanation.)

Most often, an unborn baby does not have a burial (or a committal or memorial service) and the mother often has not encountered closure of the experience or released the baby to the Lord. Without this closure and release, the law of binding and loosing comes into effect: the mother is bound on earth and the baby is bound in heaven.

For the sake of the mother’s peace, inner healing is usually required. The mother may blame herself, feeling that she contributed to the miscarriage because of poor health practices or because she is unsure whether or not she could have done something to prevent it. The thought that she could have prevented it may be a lie from the adversary that the mother has accepted and chosen to believe. Fear that the mother won’t be able to conceive again or other similar issues (pain of separation or unfinished grieving and, therefore, a tie to the unborn child) may formulate. In addition to these possibilities, the spirit of death may enter through the experience of miscarriage.

Prayer for Miscarriages (the intercessor should follow these steps)

The mother did not sin, so there is no need for repentance.

1. Bring the experience before the Lord.
2. Pray that the mother may see the child with Jesus (sometimes the Lord will reveal the sex of the child).
3. Ask the mother if she is ready to release the child to Jesus.
4. Pray a prayer of committal for release (that the mother frees her soul tie to the child and she also releases the child to Jesus, committing the baby to Him for whatever good purposes He has for the child).
5. Pray the Lord bring peace between mother and child.
6. Pray for healing of any guilt involved.

7. Sometimes the Lord will reveal the name of the child; if not, have the mother name the child.
8. Pray a blessing upon the mother and upon the child.
9. Pray that what is loosed on earth is loosed in heaven (Matt 16:19)
10. During the prayer, the grief may come out as either anger or deep hurt, and there may be much sobbing, which is part of the process of release.

Abortions

Sadly enough, it is estimated that nearly 50% of pregnancies in the U.S. end in abortion. Regardless of the circumstances, God considers this the taking of life. Repentance is required for this act. Remember, God forgave King David for taking a life and He will forgive the seeker as well. Within this process, there is almost always a **spirit of abortion** that needs to be cast out, along with other companion spirits of various sexual sins. One of the results of abortion may be endometriosis (endometrial-like cells appear and flourish in areas outside the uterine cavity, most commonly on the ovaries) because it has to do with the hormonal interruption.

Prayer for Abortion (follow these steps)

1. Have the seeker pray and confess the sin, repent, and ask God for forgiveness for the sin of murder.
2. Have the seeker confess and repent for the sin of lust. .
3. Pray for the healing of any guilt, shame, fear, and/or confusion that may have existed at the time of the abortion.
4. If necessary, pray that Jesus will come into the experience.

The rest of the prayer is the same as for miscarriages.

5. Pray a prayer of committal for release (that the mother frees her soul tie to the child and she also releases the child to Jesus, committing the baby for whatever good purposes He has in store for the baby).
6. Pray the Lord bring peace between mother and child.
7. Pray for healing of any guilt involved.
8. Pray that the mother may see the child with Jesus (sometimes the Lord will reveal the sex of the child.).
9. Sometimes the Lord will reveal the name of the child; if not, have the mother name the child.
10. Pray a blessing upon the mother and upon the child.
11. Pray that what is loosed on earth is loosed in heaven (Matt 16:19)
12. Have both parents pray to forgive themselves. (During this prayer, the grief may come out as either anger or deep hurt, and there may be much sobbing, which is part of the process of release.)
13. Pray a prayer for cleansing.

Healing from the Occult

One of Satan's favorite weapons against us is occult involvement. **Occult involvement occurs when an individual seeks to gain knowledge or power from a spiritual source other than God.** ("Occult" means to conceal, or cause to disappear from view. secret, mysterious, supernatural). The special danger of occult involvement is that it appeals to our spiritual hunger, which is our innate desire to find the Lord, and it diverts us from right relationship with Him into the occult underworld—which opens people to the demonic.

Satan and his dark angels continually labor to rob the Lord of praise, worship, and devotion, and to usurp or seize these for themselves; they try to keep us from knowing and experiencing God by deceiving people and leading them into the kingdom of darkness. But God desires "*truth in the inward parts*" (Ps. 51:6) and that we be set (made) free from all the dark influences within our lives.

Though at times an individual's pursuit into the occult is intentional, most often people become exposed to the occult unsuspectingly, such as when they innocently have their palm read, they visit a fortune teller, or they play with an Ouija board or a visit to a witchdoctor. . . . When an individual seeks understanding, guidance, truth, etc., but inquires through occult means—rather than those means designed by God, they are opening their "**spiritual hedge of protection**" to the dark side, allowing this act to create chains and bondage.

The ensnared person then becomes dependent upon these dark angels, returning to them again and again for guidance, healing, power, and satisfaction of their personal desires. By so doing, these unsuspecting individuals receive the illicit attention and worship they so strongly desire, although it isn't from God.

The Bible (in a number of passages, such as in Deut. 18:10-12, Is. 47:11-15, Acts 8:18-20 and 2 Thes. 2:9-11) strictly forbids occult participation. There are 110 scriptures about God's curse placed upon those who practice occultism. Occult practices use "the powers of darkness" rather than "the power of God" to accomplish the desired end.

When we open ourselves up to occult practices, we become guilty of idolatry, and therefore violate the first Commandment, "*Thou shalt have no other gods before me*" (Ex. 20:3). Occult practices, whether participated in ignorantly or not, **always** have consequences. There is no "safe dabbling." These are sins of a most serious nature.

C. Peter Wagner and others have divided "spiritual warfare" into three separately-identified levels, as stated below:

1. **Ground or Personal Level:** where the casting out of demons from an individual (commonly called **deliverance**) is practiced. This procedure is more thoroughly covered in a separate section titled "Healing from Influences of Darkness."
2. **Occult Level:** which deals with demonic activity occurring in objects, such as is practiced in Satanism, witchcraft, shamanism, curandero, and freemasonry (as discussed in several other sections within this material).

3. **Territorial Level:** spiritual warfare which deals with powerful principalities and powers over houses, neighborhoods, city, territories, regions, and nations (and is likewise further discussed in the section on “Setting Your Church Free”).

Many believers who come for prayer and deliverance have “dabbled” with minor forms of the occult, such as fortune telling, Ouija boards, certain books and games, and the like. Even these **minor exposures will often allow a demon to inhabit the believer**. These exposures can prevent the Holy Spirit from communicating with the seeker for the healing they desire in other areas of need; they act as serious roadblocks and must, therefore, be dealt with early-on in the healing process.

Those individuals whose exposure in the occult has run deeper and is more serious (such as regularly taking part in séances, making Satanic vows, being involved in witchcraft or Satan worship, etc.) will require more serious prayer and attention. Addressing this expanded involvement is beyond the scope of these teaching materials. In such cases an experienced intercessor or deliverance team is advisable.

Francis MacNutt, in his book *Deliverance from Evil Spirits* (page 212), makes a listing of the following degrees of occult involvement.

1. **The unwitting entrance into Satan’s Kingdom:** by engagement in spiritualism or other occult practices (for example, using with an Ouija board or playing the game “Dungeons & Dragons”) without intending to contact Satan
2. **Knowingly seeking spiritual power to harm or dominate someone:** by such practices as casting spells (for example, going to a voodoo practitioner or witch, because you seek success or want to curse an enemy)
3. **Becoming a channel or witch:** allowing a spirit to take over part of your life (for example, through the practice of automatic writing)
4. **Commencing a knowing, direct relationship with Satan:** by, for instance, making a pact with Satan
5. **Becoming part of a coven, engaged in Satan worship:** a coven is “an assembly or band of usually 13 witches” with the most severe levels of evil involving sexual orgies, torture, blood sacrifices (animal or human), and parodies (distortions) of Christian worship

Names of the occult spirits change as they graduate up the scale. MacNutt suggests these highest levels of spirits are, for at least four reasons, especially hard to cast out.

1. They rule over entire families and clusters of spirits which they have brought with them.
2. They have supernatural attributes (the demonic reverse of the “gifts of the Holy Spirit”), attributes such as knowledge (enabling them to read into your past or into your imagination) or communication (enabling them to influence another spirit inhabiting

- someone else for the purpose of making an eruption in another part of a meeting or church, thereby distracting you from your prayer and/or frightening bystanders).
3. They have the capacity to draw power from other spirits which are higher than they are in their spiritual hierarchy.
 4. They are protected by a number of blocking spirits which surround them with a rebellious, lying defense system.

People get involved in the occult for a number of reasons, some of which are listed below:

Prosperity	Prestige	Power and/or control
Knowledge	Pleasure	Desire for healing
Entertainment	Impatience (in waiting on God)	

Symptoms (Possibly Indicative of Influence from Occult Spirits)

1. Psychic abilities, clairvoyance, divination (the feeling of having **special powers**)
2. Inward perception of a separate personality, name, or voice, that prompts undesirable thoughts or behaviors
3. Fearful, repetitive night visitations by an evil presence
4. Separation of the mind from the body (spacing out, dizziness)
5. Inability to focus on and retain Biblical truths
6. Difficulty staying focused or participating in prayer (agitation, nausea, anger, rebellion)
7. Uncontrolled thoughts or impressions (for example, sexual perversion, cursings, violence)
8. Uncontrolled compulsive behaviors (sexual sin, anger, chemical indulgence)
9. Preoccupation with thoughts of death, despair, hopelessness
10. Uncontrollable and irrational or paralyzing fear
11. Unusual, non-typical emotional expressions (laughter, sadness, crying, anger)
12. Extreme nervousness (at the mention of the name of Jesus, while reading the scriptures or while in prayer)
13. Can't say or pray the name of Jesus
14. Thoughts about committing suicide
15. Headaches occurring for no known physical reason

Other Symptoms Which Indicate Serious Occult Influence Include: (identified from *Blinding the Evil Eye*, page 46 *Ministering Freedom from Occult Bondage* by Doris Wagner Editor 2004)

1. Repetitions of raps and other sounds
2. Movements of objects (tables, chairs, etc.) without contact or with insufficient contact to explain the movement
3. Apports (the paranormal transference of an article from one place to another or the appearance of an article from an unknown source)
4. Moulds (for example, impressions made upon paraffin or similar substances)
5. Luminous appearances (For example, sometimes images come to people: vague glimmerings, light, or faces—more or less defined. Some of the people may be already dead or be in some other geographical location. The images are seen as glimpses—dim, not definite, but with enough of an image that they know who they represent. The image may appear unclear, observed partly in a shadow or in poor lighting.)
6. Levitation (the raising of objects from off the ground by supernormal means)
7. Materialization or the appearance of a spirit in visible human form
8. Spirit-photography (where the feature or form of a deceased person appears on a plate along with the likeness of a living photographed subject)
9. Table-rapping in answer to questions
10. Automatic writing or slate-writing
11. Trance-speaking
12. Clairvoyance; descriptions of the spirit-world
13. Communications from the dead

The Occult Trap by James S. Wallace (see reference material at the end of this section) has an excellent list of primary and secondary symptoms (pages 212-216).

It is important—in the process of healing from the occult—to know exactly what the occult involvement was (the root of the problem) in order to confess, repent, and pray for the eviction of the specific intruders.

As you read through the following list, ask the Holy Spirit to recall to your mind every occasion of involvement you have had. Keep in mind that many of these activities are clearly occult but the occult nature of others may not be as evident. Mark all items that apply, even if there is a question in your mind as to their having (or not having) an occult nature so that you are confident that you have renounced all possible occult or demonic influences in your life.

Occult Checklist

(Check those in which you are or have been involved.)

Soothsayers, Fortune Tellers (Deut. 18:9-16, Dan. 2:26-28, Is. 47:10-15):

1. Had your fortune told by tea leaves, palm reading, crystal ball, etc.
2. Read or followed horoscopes or had a chart made for yourself
3. Been hypnotized or practiced self-hypnosis, Yoga, or Transcendental Meditation (TM)

Necromancy, Spiritualism (1 Sam. 28:7-11, Is. 8:19, Lev. 19:31 and 20:6):

4. Attended a séance or spiritualist meeting
5. Believed in reincarnation or had a reincarnation reading
6. Played with an Ouija board, tarot cards, a crystal ball, or played the game “Dungeon & Dragons”
7. Played games of an occult nature (using ESP, telepathy, hypnotism, etc.)
8. Consulted a medium or a numerologist, had your handwriting analyzed, acted as a medium, or practiced channeling
9. Sought healing through magic spells or charms, a Christian Scientist, a spiritualists, or a psychic healing, or had psychic surgery
10. Practiced table lifting, levitation of objects, pendulum swinging, lifting bodies, automatic writing, or soul-travel
11. Used a charm or any kind of protection or “good luck” piece, or been superstitious
12. Practiced water-witching to find out where to dig a well
13. Practiced Transcendental Meditation or Yoga or connected with its spiritualist attendant
14. Sought or communicated with apparitions that were not of God or with persons who have died
15. Worshipped in pagan shrines or temples

Possessed or read books on any of the following (Acts 19:19-20):

16. Astrology, the interpretation of dreams, Christian Science, Unity, Scientology, or Science of the Mind
17. Witchcraft, fortune telling, magic, ESP, psychic phenomena or possession
18. Anything in your home given to you by someone in the occult or of an occult nature or items made in non-Christian countries (which might be idols)
19. Followed the writings of Edgar Cayce, Jean Dixon, Shirley MacLaine, L. Ron Hubbard (Church of Scientology), or any other New Age author
20. Interest shown in demonic types of movies, such as “The Exorcist,” “Rosemary’s Baby,” “The Omen,” or been drawn to things like horror shows or scary movies
21. Accepted the humanist theory, that man is self-sufficient, not needing God

Sorcery or Magic (2 Kings 17:17 and 21:6, Is. 47:9, Mal. 3:5, Acts 8:11 and 13:4-12):

22. Practiced mind-control over any person or animal, cast a magic spell, sought a psychic experience or contacted a psychic in person or through a psychic hotline

Devil Worship (2 Chr. 11:15, Ps. 106:37, 1 Cor. 10:20-22, Rev. 9:20-21):

23. Made a pact with Satan or been involved in (or witnessed) Satan worship or Black Magic
24. Attended the meeting of a coven
25. Attended a Black Mass
26. Made a promise, pact, or blood compact with Satan
27. Have been (or are) a victim of Satanic ritual abuse

Witchcraft (1 Sam. 15:23 and 28:7, 2 Ki. 9:22, 1 Chr. 10:13, Is. 8:19, 19:3 and 29:4, Mic. 5:12, Gal. 5:19-20):

28. Attended witchcraft or voodoo activities
29. Visited or was taken to a witch doctor. (Africa)
30. Participation in tribal ceremonies such as at birth, circumcision, weddings or calendar celebrations. (Africa)
31. Using traditional medicines (Africa)
32. Listened to hard rock or acid rock music with a Satanic influence, as in KISS, Black Sabbath, 9" Nails, etc.
33. Visited or was taken to a witch doctor
34. Visited or worshipped in a shrine or temple of a non-Judeo/Christian religion, or have in your possession any books, articles, or statutes from a non-Judeo/Christian religion
36. Been involved in freemasonry, Eastern Star, DeMolay, or Rainbow Girls
37. Wished somebody else was dead or wished you were dead
38. Planned or attempted to take your own life
39. Hoped someone else would die

Contact with Objects:

40. Have you any object, image, charm, statue, bracelet, necklace, jewelry, or book(s) in your possession or in your home, that may bring an evil presence or influence with it; has someone involved in the occult given you any amulet or object?

Generational Bondage (Ex. 34:6-7, Num. 14:17-19, Deut. 5:8-10, Josh. 22:16-29, Ps. 33:11, Jer. 11:10-13, Acts 2:38-39):

41. Have any of your ancestors been involved in witchcraft, pagan religions, or fortunetelling?
42. Has anyone in your ancestry been a member of the Masons (see the section on "Healing from Freemasonry")?

Release from Occult Influences

First, destroy all books, jewelry, statues, objects, and paraphernalia associated with any cult, occult, or false religion source (see additional section on “Healing Objects and Places”).

Pray the following prayer aloud, against each separate type of occult activity:

Lord Jesus, I recognize and confess _____ as a sin in my life. I am deeply sorry for this sin and I repent of it. Please forgive me.

I renounce Satan in this area in all his ways; I take back any spiritual territory I have given him and I now give it to God. In Jesus’ name I pray. Amen.

After confessing and repenting of these sins, **pray the following prayer aloud just once**:

In the name of the Lord Jesus, I repeat my baptismal vows and commit my life to Jesus. Lord, I claim and thank you for all of the blessings made available to me because of your death on the cross.

Lord, you gave us power over the adversary. I therefore release myself and my family from any hold which any of these occult activities have, or have had, on our lives.

I cancel any curse against me or against any member of my family. And I claim the protection of the blood of Jesus over my mind, body, and spirit. I close the door on you Satan, never to be opened again. In Jesus’ name I pray. Amen.

Resources

Most books on inner healing and deliverance have at least one chapter on healing from the occult (for additional resources see the list at the end of the section on “Healing from Influences of Darkness”).

1. James S. Wallace, *The Occult Trap* (Wagner Publications, 2004). ISBN 1-58502-040-0. (The best single book available on this topic—some of the material for this section has been taken from his book.)
2. Don Basham and Dick Leggatt, *The Most Dangerous Game* (Manna Christian Outreach, Greensburg, PA, 1974). ISBN 0-8007-0726-5. (May be out of print but available as a used book through Amazon, Barnes and Noble, or Alibris.)
3. Peter Horrobin, *Healing Through Deliverance, Vol. 1* (Chosen Books, 2003). ISBN 0-8007-9329-3. (Appendix 2 contains a complete list of all scriptures relating to the occult; Appendix 3 includes a thorough glossary of occult terms.)
4. Doris Wagner, Editor, *Ministering Freedom From Occult Bondages*, (Wagner Publications, 2004): p46. ISBN 1-58502-039-7. (now 4 booklets are combined into one 332 page booklet entitled “How to Minister Freedom”, Wagner, Doris, 2005 ISBN 0830737251, 30 contributors)
5. Francis MacNutt, *Deliverance From Evil Spirits: A Practical Manual* (Chosen, 1995). ISBN 0-8007-9232-7.

Healing From Divorce

In the beginning, God created Adam and Eve and intended they be joined together as husband and wife: “*Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh*” (Gen. 2:24; also Mark 10:6-9). Paul informs us that God’s intentions for the marriage relationship between husband and wife could be used as a picture of God’s intentions for the relationship between Jesus and His church (Eph. 5:23). In addition, God gave humans free will; then Satan entered the picture and he has been working to end God’s design for the marriage relationship ever since.

Additional Issues and Concerns

1. Marriage is a spiritual covenant between God and the marriage partners and it is taken very seriously by God. God intended that there be only one marriage (Gen. 2:24, Mark 10:6-9). Godly soul ties are created through the covenant of marriage.
2. Divorce is not within God's original design and, therefore, He considers it sin. Spiritual laws are violated in the practice of divorce (Mat. 5:32).
3. There are three easily-identifiable justifications for divorce within the scriptures: (1) adultery and fornication (Mat. 5:32), (2) an unbelieving spouse who leaves the relationship (1 Cor. 7:15) or a spouse who has been cheated on and has not sinned by divorcing the guilty spouse, is free to remarry without sin (Mat. 5:32), and (3) while abandonment or sexual sin on the part of either party is clear justification for divorce, other passages (such as 1 Cor. 7:2-5) suggest a spouse is not under bondage to stay married to a person who violates the vows of **rendering due benevolence**.
4. The issue—scripturally—is not “the reason for the divorce” but whether or not either spouse has sex with someone else after the divorce, which the scripture calls adultery (“*whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery*”—Mat. 5:32).
5. When adultery happens, God’s “two shall become one flesh” plan (Gen. 2:24) becomes confused, polluted, and broken. When this plan is broken, it provides an entry point for the powers of darkness.
6. Ecclesiastes 5:4-6 suggests that a curse of divorce may be set in motion by breaking a vow with God (and marriage is a vow).
7. Deep wounds of rejection, anger, and abandonment may remain after the broken relationship.
8. Soul ties remain between the couple until these are spiritually cut.
9. The Good News is that God in heaven sent his Son Jesus to die on the cross for us so that we might be **forgiven of every sin** (Matt 12:31) (including divorce, sexual sin, or adultery by remarriage), washed clean by the blood of Jesus, and renewed in relationship to Him by the power of the Holy Spirit.
10. The focus of healing from divorce should not be on trying to determine whether or not sin was committed through this experience but on asking for forgiveness where due and accepting the grace and forgiveness of our loving Father.

Prayer for Healing of Divorce

The seeker should follow these steps:

1. Ask God's forgiveness for your part in the divorce (it is seldom one-sided).
2. Ask God's forgiveness for any sexual sin that happened before or after the divorce.
3. Ask God's forgiveness for any sins because of remarriage.
4. Healing from divorce requires total forgiveness of the former spouse.
5. Pray that the part of you that remains with your spouse be loosed.
6. Pray for inner healing for the feelings of rejection, anger, or abandonment.
7. Pray to break the soul ties created by the former union with the sword of the Spirit.
8. If the person is now unmarried, pray they can remain celibate so as not to commit sexual sin.
9. If the person has remarried, pray God will recognize the current relationship as the original one designed in heaven with all the rights, privileges, and blessings of **the two becoming one flesh covenant agreement**.
10. Pray God will bless the union and the family, in Jesus' name.

Healing from Curses

While blessings and curses are direct opposites, they have several things in common. They are words pronounced, decreed, or written in the Bible with spiritual power and authority for good (blessing) or for evil (curse). This declaration sets in motion spiritual laws that will continue the blessing or the curse from one generation to the next **until it is broken**. Blessings are mentioned 221 times in the Bible. Curses are mentioned 230 times.

Scriptures Promoting Blessing

Two examples of blessing include: (1) the blessing (in covenant) that the Lord gave to Abraham—and then again to Isaac (Gen. 22:15-18) and (2) Isaac’s blessing of Jacob (Gen. 27:27-29). Note the inference within Isaac’s passage that God could not “undo” the blessing Isaac had already bestowed upon Jacob (Gen. 27:37-40; see also Deut. 8, 28:1-14).

We are commanded to “***bless and curse not***” (Rom. 12:14). In addition, God promises us in many scriptures to bless us **if we are obedient**. Blessings are carried out by angels from heaven. Some examples of blessing follow:

- “*Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb*” (Gen. 49:25).
- “*Blessings of health in your physical body. Blessings of long life as you continue to serve the Lord your God. Blessings of peace and happiness for you and your entire family. You will be blessed as you come in and as you go out. And all that your hand touches will prosper*” (Deut. 28:1-14).
- “*Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me!*” (1 Chr. 4:10, from the prayer of Jabez)
- “*Asher’s food will be rich; he will provide delicacies fit for a king*” (Gen. 49:20). “*Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil. Thy shoes shall be iron and brass; and as thy days, so shall thy strength be. There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky*” (Deut. 33:24-26, the blessings of Asher).

Scriptures Promoting Curses

God promises curses for disobedience (Ex. 20:3-5, Deut. 27:15 and 28:15-68). Curses always begin with sin: “*Now the serpent was more **subtle** [devious, scheming] than any beast of the field which the LORD God had made*” (Gen. 3:1). Curses began with the sin of Adam and Eve and continue to this day (“*Wherefore, as by one man sin entered into the world, and [the curse of] death by sin; and so death passed upon all men, for that **all have sinned***”—Rom. 5:12).

Because of disobedience God (1) **cursed the serpent** (Gen. 3:14-15), (2) **cursed the woman**—“*I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee*” (Gen. 3:16; this curse continues with the process of birth and continues with monthly menstruations and menopause), and (3) **cursed the man**—“*Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return*” (Gen. 3:17-19). (Refer also to Gen. 4:9-13, where God curses Cain for the death of Abel.) Curses are carried out by demons, principalities and powers.

Indicators of a Curse (typically exhibiting a minimum of two or more in combination)

1. Mental and/or emotional breakdown
2. Repeated or chronic sickness
3. Barrenness, the tendency to miscarry, or other female problems
4. Breakdown of a marriage and family alienation
5. Continuing financial insufficiency
6. Being “accident-prone”
7. A history of suicides and unnatural or untimely deaths
8. A spiritual block/wall in the process of deliverance

In praying for spiritual healing with a person, sometimes the best indicator of a curse is when the seeker cannot hear anything from the Lord. There is a **spiritual wall** that keeps the seeker and the intercessor from receiving the spiritual insights necessary for deliverance. At such times, it is best to ask, “In the name of Jesus, is there a curse upon your life?” If so, the seeker will usually have a sudden emotional experience that will indicate to them this is so.

All curses have to have a place of entry, a landing place. At times, when a curse is directed specifically toward someone who is a Christian, it is deflected to another person in the family. Witchdoctor curses are among the most powerful. **The spirit of curse has a legal spiritual right to the space it occupies in the seeker’s spirit.** The seeker is literally in **spiritual bondage**.

Sources of Curses

A curse is a supernatural edict enforced by a spirit being. Every curse has a cause (or source); “*so the curse causeless shall not come*” (Prov. 26:2). As we minister for the purpose of inner healing and come to believe there is a curse involved, there are three questions we need to ask: (1) Is there a curse? (2) What is the cause? (3) What is the cure?

Identified below are a dozen sources of curses. Seekers can be under the influence of several simultaneously. While some ministers consider a separate category altogether for generational curses (Ex. 20:5), in reality, **all unrepentant sin on the part of our forefathers becomes a generational curse**, particularly for the sin of idolatry.

1. **Disobedience to God Brings Cursing** (identified as **personal sin curses**): The Bible lists 37 groups of sins that result in **curses of disobedience**. These curses cannot be removed without **repentance and obedience**: “... *if thou wilt not hearken unto the voice of the Lord ... to observe to do all his commandments ... all these curses shall come upon thee...*” (Gal. 3:10). (Additional scriptural passages referring to curses of the law include Deut. 27:15-26 and 28:15-68.) Review the following:
 - Idolatry, false Gods (Ex. 20:3-5)
 - Disrespect for parents (Jacob lying to his father, being deceitful and falsely representing his brother, Esau—Gen. 27:19-27, and Joseph’s brother’s hating him, selling him to traders, and lying to their father about his whereabouts—Gen. 37)
 - Treachery, deceit, or betrayal against a neighbor (Prov. 17:13)
 - Oppressions or injustice against the weak and helpless (Prov. 28:27)
 - All forms of illicit or unnatural sex (Lev. 20:10-16)
 - Anti-semitism against Jews (Gen. 12:3 and 27:29)
 - Trust in man’s own strength (Jer. 17:5-6)
 - Stealing, perjury, etc. (Zech. 5:1-4)
 - Financial disobedience or stinginess toward God: “*Will a man rob God? ... Ye are cursed with a curse*” (Mal. 3:8-9)
 - Forgetting the poor (Prov. 28:27)
 - Religious and dead works (Jer. 17:5)
 - All forms of disobedience to God’s laws
 - See a good example of a disobedience curse with Eli (I Sam 2:27-33, 3:12-14).
2. **Man Pronouncing a Curse on Behalf of God:**
 - Joshua curses Jericho (Josh. 6:26); 525 years later, King Ahab is the recipient of the curse (1 Kings 16:34)
 - Noah cursed Ham and the people of Canaan (Gen. 9:25)
 - Priests pronounced curses on unfaithful wives. (Num 5)
 - David pronounces a curse on Joab and his descendents (2 Sam 3:29)
 - Paul cursed Elymas (Acts 13:11)
3. **Persons with Relational Authority:** Those who have parental, spiritual, or governmental control over us can curse us, as in the example of Jacob and his wife, Rachel: “*Let the one who stole, die*” (Gen. 31:32); it was Rachel who stole and later died. These are sometimes called **non-deliberate curses** (for example, words spoken by

people against others—but not with the specific intention to bring harm to the person) which can only happen when there is some relational connection between the one who curses and the victim, such as in the involvement of a parent for a child, a teacher, a pastor, or a soul tie. (These words are usually negative and destructive words spoken—and even prayed—by people close to us with whom we have soul ties or who have authority over us, such as parents or typically elder relatives.)

4. **Unscriptural Covenants:** as in the tenets of freemasonry (Ex. 23:32), or unholy vows and covenants with darkness. (see the section on vows).
5. **Professionals Who Use the Powers of Darkness to Curse Others:**
 - Deliberate curses placed by men and/or women, witches, or servants of Satan
 - Witches, soothsayers, sorcerers, spiritualists, etc. (Duet. 18:10-12)
 - Balaam, who was asked to speak against (curse) Israel (Num. 22:4-6)
 - Invoking Satan's power to "place" a curse by someone who operates under Satan's power results in a **demon of curse** with a name (generally, not just anyone can choose someone at random and speak a curse against them)
 - In order for the curse to be effective, there has to be some item or object that can be linked to the victim (used as an access point to the victim, such as personal belongings or hair clips—which sometimes are stolen and are frequently used in cursing rituals)
 - Sometimes an owned object is cursed and returned to the owner so that the **demon of curse** is able to operate directly against the victim through **the accursed thing** (defined more thoroughly under #7 below, "Accursed Things Curse"—nail clippings, hair trimmings, and blood are especially powerful through this means; photographs or dolls are also used)
 - By stabbing the doll or the photograph in specific places, the voodooist calls on and uses demons to induce identical symptoms in the body of the victim
6. **Territorial Curses:** include areas such as homes, shrines, countries, regions, and towns (Dan. 10:13). Places or homes become occupied by the presence of evil in a number of ways: through curses, Satan worship, crime, violence, other sins committed there, objects therein that are occupied by the presence of evil, or by the presence of evil in those that inhabit the land or place. A "place" can become "defiled" when someone there becomes involved in the occult (such as in participating in divination, sorcery, spiritualism, clairvoyance, witchcraft, or family ceremonies). Other activities that can cause defilement of the place where curses occur include: adultery, sexually perverted practices, rape, murder or attempted murder, sexual abuse, or satanic ritual abuse.

Because these activities occur as a result of the choices and actions of those involved, it gives the powers of darkness permission or a spiritual right to claim the

land and/or place for their purposes. This is similar to what happens in our human spirit when we sin: in essence we give the evil one permission to influence that part of our spirit. To a less severe extent, people with evil spirits bring some evil with them and tend to leave some evil behind. Visiting such places can result in contamination from the curse.

In addition, for a more thorough discussion of territorial curses see the sections on “Setting Your Church Free” and “Healing Objects and Places.”

7. **“Accursed Things” Curse:** Bringing an abominable or **accursed thing** (accursed, as in “being under or considered being under a curse”) into your house (*“Do not bring a detestable thing into your house or you, like it, will be set apart for destruction. Utterly abhor and detest it, for it is set apart for destruction”*—(Deut. 7:26). Coming under a curse occurs when one innocently does any of the following:
 - Takes objects into his possession in disobedience (Josh. 7:19-25, Achan admitted taking a robe and other spoils and brought death to himself and his family)
 - Takes an accursed thing devoted to Satan into his possession (Ex. 20:4, Deut. 27:15—making false idols, and Deut. 7:25-26—bringing a cursed thing in your house)
 - **If you take an accursed thing you become accursed yourself** (Josh. 6:18; also review the section on “Healing Objects and Places” for a detailed listing of accursed things)
 - Accursed things include books, occult objects, games, souvenirs from lands under a territorial curse, art objects created by persons under curses, objects from previous love affairs or travels. There is no innocent or safe dabbling in the occult.
8. **Some Alternative Medicines:** The origin of any alternative medicine under consideration (for example, Reiki, Acupuncture, and similar alternatives) should first be studied carefully before allowing it. Visits to witchdoctors or psychic healers will result in curses. Visits to psychics, spiritualists, or may result in curses as well. We can open ourselves up to a curse even without our knowledge.
9. **Self-Imposed Curses:** the words we speak against ourselves. For example:
 - Genesis 27:13—Rebecca, the wife of Isaac, shouted, *“...upon me be thy curse”* and she never saw her son again; she died prematurely.
 - Matthew 27:20-26—At Christ’s trial, the crowd stated, *“His blood be upon us, and our children”* (Jews have been persecuted the world over ever since).
 - 2 Sam 6:22-23--Michal, David’s wife, speaks against the Lord’s anointed and is barren.
 - Num 12: Miriam complains against Moses and is made leprous. Also examine the sections on “Healing Your Tongue” and “Healing from Vows and Death Wishes”—**vows are self-curses.**

Examples of Self-Imposed Word Curses Include:

- a. **Mental and/or emotional breakdown:**
 “It’s driving me crazy.”
 “I just can’t take it any more.”
 “He just drives me mad.”
 - b. **Repeated or chronic sickness:**
 “Whenever there’s a bug, I catch it.”
 “I’m sick and tired . . .”
 “It runs in the family, so I guess I’m next.”
 - c. **Barrenness, a tendency to miscarry, or other related female problems:**
 “I don’t think I’ll ever get pregnant.”
 “I’ve got the ‘curse’ again.”
 “I just know I’m going to lose this one; I always do.”
 - d. **Breakdown of a marriage and family alienation:**
 “The palm reader said my husband would leave me.”
 “Somehow **I always knew** my husband would find another woman.”
 “In our family, we have always fought like cats and dogs.”
 - e. **Experiencing continued financial insufficiency:**
 “I never can make ends meet; my father was the same way.”
 “I can’t afford to tithe.”
 “I hate those ‘fat cats.’ They always get what they want and it never happens to me.”
 - f. **Being “accident-prone”:**
 “It always happens to me.”
 “I knew there was trouble ahead. . . .”
 “I’m just a clumsy kind of person.”
 - g. **History of suicides and unnatural or untimely deaths:**
 “What’s the use of living?”
 “... **over my dead body.**”
 “I’d rather die than go on the way things are.”
10. **Broken Vows:** Joshua made a vow not to attack the Gibeonites (Josh 9:19) which was broken by Saul. The curse came in the form of a famine upon David. (2 Sam 21:1-2). Broken marriage vows can bring curses.
 11. **Witchcraft and Sorcery** – Participation in witchcraft and sorcery always brings a curse which may include fear, poverty, and health problems.
 12. **Family or Generational Curses:** Seekers who live in, or come from developing countries—such as Africa, India, Latin, or South America—may have been exposed

to family curses of which they are totally unaware. In many of these countries, babies are ceremonially dedicated to demonic gods through blood oaths at birth, and then again when they come into adolescence.

Many Christians are unaware that they (or their ancestors) have unwittingly made blood oaths with devils through a tradition they are required to keep—while they have only sought to be obedient to their parents in upholding these **family traditions**. In many cases, these individuals would be disowned by their family if they failed to take part in these demonic ceremonies (in disrespecting the elders of their tribe and family). Yet most of these individuals will not even speak about these things or they are unaware that such things ever took place within their family line.

In referring to Exodus 20:5 (and 34:6-7; “*And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.*”) the curse to “**the third and fourth generation**” continues anew for every generation **until it is repented of and broken**. Many African Americans (for example) are only 4 or 5 generations from their African heritage, and while they may now be dedicated and committed Christians, the curse of previous ancestors still claims them. Examples of these curses can be found in the Chapter on Witchcraft.

Many individuals living in developing countries have ancestors who moved from rural areas into urban areas, carrying their **spiritual baggage** with them.

Bewitching Others: The enemy does not have the right to afflict your life just because he wants to. There must be open doors, either historically in your family trees or historically in your personal life in which we have wandered outside the parameters of obedience to God’s knowledge, provision or covenants. No one can “bewitch” another just by looking at them. However, if the person who is looked at thinks they can be “bewitched” then it may be possible. “*For as he thinketh in his heart, so is he*” (Prov 23:7).

Breaking Curses

For a curse to be broken the curse must be renounced and the individual must come under the blood oath of Christ Jesus. It is through the blood of Christ and the finished work of Atonement at Calvary that the seeker can be set free from curses, including blood oaths, witchcraft, and the curses associated with ancestral worship. God made provision for this release with the divine exchange which took place on Calvary (“*Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles*”).

through Jesus Christ; that we might receive the promise of the Spirit through faith”—Gal. 3:13-14).

Jesus became a curse for all mankind. He transferred to Himself the curses that we are under, as (at the Cross) He took upon Himself all sin. However, one must **appropriate the exchange by true repentance and renouncing ancestral sins**. Only then does the individual come under the cleansing blood of the Lord Jesus, after which the enemy no longer has any legal spiritual right to continue to work any generational curses. These generational curses become null and void through Christ's finished work and **the new blood covenant** made by Jesus. The following steps are necessary in the process of breaking all kinds of curses:

1. **Recognition:** Identify the source of the curse, by name if possible. The seeker may have inadvertently given legal spiritual ground—or a spiritual right—to Satan. Ask the Holy Spirit to show you the root, cause, or link of the curse; it may be something in their possession or in their home.
2. **Appropriation:** Appropriate—take exclusive possession of—the Atonement of Jesus by faith (Duet. 21:23). Jesus was made a curse (Is. 53:6) and the iniquity of all was laid upon Him (Is. 53:5). Christ has redeemed us from the curse of the law (Gal. 3:13-14). Have the seeker confess their faith in Christ and in His sacrifice on their behalf; confess their faith in Christ's death and resurrection.
3. **Establish Spiritual Authority:** Make a declaration to establish spiritual authority over the curse. (Read aloud the following scriptures: (Prov 26:2, Gal. 3:13-14, Eph. 1:7, Col. 1:12-14, 1 John 3:8, Luke 10:19).
4. **Repent and Commit:** Have the seeker verbally tell God they are sorry and they commit themselves to obedience (Jesus spoke to the man healed at the pool of Bethesda—“*Behold, thou art made whole: sin no more, lest a worse thing come unto thee,*” John 5:14; also, to the woman caught in adultery—“*go, and sin no more,*” John 8:11). The seeker is to repent for every known sin (this is important). Repent for those sins previously committed by their ancestors (identificational repentance), even though they perhaps acted in ignorance.
NOTE: If the seeker has followed all the recommended steps for each of the preceding chapters in this book, they may have already done these things.
5. **Forgive:** The seeker is to forgive every person who has ever harmed or wounded them, including the one who cursed them—if this person is known to them.
6. **Renounce and Rebuke:** Have the seeker verbally renounce generational iniquities and words and/or blood oaths spoken over their life or over that of their ancestors. If this is not done, the enemy of their soul still has the legal spiritual right to oppress them according to the covenant recorded in Deuteronomy 27:15-26 and 28:16-19. The seeker should renounce all contact with the occult committed by themselves and by their ancestors and cancel all legal grounds and spiritual rights previously given to

- Satan. The seeker is to dispose of all contaminated objects, books, etc., in their possession and to rebuke Satan in the area of the curse; they are to tell Satan they don't want this any more, that their mind, as well as their body, is a temple for the Lord Jesus Christ. In difficult cases, it may be necessary to repeat the renouncement three times (as sometimes the curse has been set in place by a witchdoctor who had the blood oath repeated three times).
7. **Remove All Abominable Objects:** The seeker is to remove all abominable objects from their home. Refer also to the section titled "Healing Objects and Places."
 8. **Pray the Blood of Jesus:** To break the curse, pray to place the blood of Jesus between the one cursed and the one who initiated the curse. If this proves insufficient, command the curse to give its name and cast it out, as is done with evil spirits. Break all soul ties between the one who initiated the curse and the seeker.
 9. **Bless the One Who Initiated the Curse:** Luke 6:28 tells us to, "*Bless them that curse you ...*" Romans 12:14 also states, "*... bless, and curse not.*" In obedience to His Word, proclaim God's blessings upon those who brought cursing.
 10. **Release and Resist:** Curses of disobedience can only be broken by obedience (Mat. 16:12, Jas. 4:7). **Be obedient.**
 11. **Anointed Oil:** If blessed anointing oil is available, it is beneficial to anoint every place on the seeker where the "healer" has "cut" them, as part of his or her witchcraft practice. Or, if they have been cut in private places, anoint a small corner of a handkerchief for them to touch the private places where they have been cut by the witchdoctor.
 12. **Barrenness:** Many individuals who have been to a witchdoctor will experience barrenness or have sexual dysfunctions (male and/or female). Pray specifically that this curse be broken, that they may become fertile and dedicate their future offspring to Jesus.
 13. **Re-new Baptismal Vows:** In some difficult cases, it may be necessary for the seeker to renew their baptismal vows by praying, "I turn now to Jesus Christ and accept Him only as my Savior. I put my whole trust in His grace and love. I promise to follow and obey Him as my Lord and Savior. It is in Jesus' name that I pray. Amen."
 14. **Dagon:** If the seeker struggles to be released from curses after all of the above, consider praying to break the curse of Dagon (1 Sam. 5) and offer the **Prayer of Restoration and Regeneration** (space does not permit a full discussion of this subject here, but if the Lord so directs, e-mail the author of this material (www.healingofthespirit.org) and he will send you additional information and a copy of this prayer).

Before offering prayer to break curses, it would be beneficial to have the seeker read the section on "Healing from Generational Influences" and to follow the suggestions in that section on completing a **genogram**. The genogram may help identify possible curses and

their root causes. No matter if you have prayed parts of this prayer previously, God won't mind the repetition. We want to make sure that every open door is closed.

Prayer for Breaking Curses

Lord Jesus Christ, I believe that you are the Son of God and the only way to God, and that you died on the cross for my sins and rose again from the dead.

I give up and relinquish all my rebellion and all my sin, and I submit myself to you as my eternal Lord. I confess all my sins before you, I humbly repent of them and ask for your forgiveness, especially for any sins that exposed me to a curse. Release me also from the consequences of the sins of my ancestors.

By a decision of my will, I forgive all who have harmed me or wronged me, just as I want God to forgive me. In particular, I forgive _____ (speak the names of all you need to forgive whom God places within your mind).

I renounce all contact with anything occult or with satanic beings or influences, and if I have any accursed objects, I commit myself to destroy each one as you help me to identify them. I cancel all Satan's claims against me. I wholeheartedly renounce, in Jesus' name, any curses placed on my life.

I repent for any of my ancestors who have willingly or unwillingly been involved in blood oaths, exposed to witchcraft, or prayed for by traditional "healers" of any sort. And I humbly ask that you forgive them. I also renounce any occult activities by my ancestors or by myself which caused me to have a blood pact with Satan.

I commit myself to serve and obey you, Lord, and on that basis I take my stand against every dark and evil force that has in any way come into my life, whether through my own acts, the acts of my family, the acts of my ancestors, or through something even larger of which I am a part. Where there is any darkness in my life, any evil force, Lord, I renounce it now. I refuse any longer to submit to it and I reclaim this spiritual ground for God. I bless any and all those that have cursed me. I will bless and curse not.

Lord Jesus, I believe that on the cross you took upon yourself every curse that could ever come upon me. On the basis of what you did for me, I believe that Satan's claims against me are cancelled. So now, Lord, I submit myself totally to you, and I ask you to release me from every curse over my life, in the blessed name of Jesus Christ. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

I ask that the blood of Jesus cleanse me and set me free in all these areas. I break their influence over me right now. I render them powerless. I recognize that I have the right to absolutely refuse to allow them to occupy any place in my life. And I command them to leave, in Jesus' worthy name.

And in the almighty name of Jesus, the Son of God, I take authority over all these evil forces and I loose myself from them. By faith, I receive my release entirely from their power. I drive them from me now, in the blessed name of Jesus, and I invite and invoke the Holy Spirit of God to move right in, to make my deliverance and my liberation fully effectual, as only the Spirit of God can do. Praise God.

I thank you, gracious Lord, because “*If the Son therefore shall make you free, ye shall be free indeed*” (John 8:36), and I know you have now made me “*free indeed.*” In Jesus’ name, I pray. Amen.

Resources

1. Derek Prince, *Blessing or Cursing, You Can Choose* (Chosen Books, 1990). ISBN 0-8007-9166-5. (This is the best book on this subject; his 3-tape series is also very beneficial.)
2. Dennis Cramer, *Breaking Christian Curses* (Arrow Publications, 1997). ISBN 1-886296-19-7.
3. Frank Hammond, *The Breaking of Curses* (Impact Christian Books, 332 Leffingwell Ave., Kirkwood, MO 63122; 314-822-3309, 1993). ISBN 0-89228-109-X.
4. Peter Horrobin, *Healing Through Deliverance, Vol. 2* (Chosen Books, 1991, reprinted 2003): 180-194. ISBN 8007-9325-0.
5. Dick Bernal, *Curses, What They Are and How to Break Them* (1991). ISBN 1-56043-468-6.

Healing Your Tongue

Words have tremendous power. They have an assignment, a substance.

God Created the Earth with “WORDS”

In Genesis, nine times God created by speaking words, such as: “*And God said, Let there be light: and there was light. . . Let there be a firmament. . . Let the earth bring forth the living creature after his kind*” (Gen. 1:3, 6, 24). Twelve times during the creation God “called” or “said”, in bringing the world into existence.

Jesus blessed, healed, performed miracles, and cast out demons with “WORDS”

One example is: “*and he cast out the spirits with his word*” (Mat. 8:16). (Also refer to: Mat. 9:20-22 and 28-30, Mark 5:33-34 and 41—“*arise.*”)

Jesus gave us power to CREATE or DESTROY, to BLESS or to CURSE, with WORDS

1. Proverbs 18:21: “*The tongue has the power of life and death, and those who love it will eat its fruit.*”
2. James 3:2-11: “*Out of the same mouth come praise and cursing. My brothers, this should not be*” (vs. 10).
3. Deuteronomy 11:26-28: “*Behold, I set before you this day a blessing and a curse ... A blessing, if ye obey the commandments of the LORD your God ... And a curse, if ye will not obey the commandments of the LORD your God.*”
4. **Blessings:** are found in numerous passages (Lev. 26:2-13, Deut. 28:1-14 and 30:16).
5. **Curses:** are likewise identified in numerous passages (Lev. 26:14-33, Deut. 28:15-68 and 30:17-19).
6. **Blessings** are mentioned 221 times in the Bible; **curses**, 230 times.
7. Romans 10:10: “*with the mouth confession is made*” (good and evil).
8. Matthew 16:19 affirms the principle of **binding and loosing** with our words.
9. Romans 12:14: “*bless, and curse not.*” (Also Tit. 3:2 and Jas. 4:11—speak evil of no one).
10. Matthew 12:37: “*For by thy words thou shalt be justified, and by thy words thou shalt be condemned.*” **What we speak (confess and claim) is what we receive.**
 - When we complain, we criticize God.
 - We have no right to criticize or judge another of God’s creation.
 - As long as we say what we have, we will have what we say.
 - We bless with our mouth and our hands.
 - **Bless and curse not.**

The Power of Words

1. **Words determine destiny:** Caleb and Joshua reported “*Let us go up at once, and possess it; for we are well able to overcome it*” (Num. 13:26-31), while the other ten scouts reported “*We be not able to go up against the people; for they are stronger than we.*” And God replied “*as ye have spoken in mine ears, so will I do to you*” (Num. 14:28). **Speak and pray the promises, not the problems.**
2. **The tongue speaks life or death.** (Refer to Ps. 34:11-13, Prov. 13:3, 15:4, 21:23, Jas. 1:26.)
3. **The tongue represents what flows out of our heart:** “... *For out of the overflow of the heart, the mouth speaks*” (Mat. 12:33-37; see also Jas. 3:6-13 and 4:11-12).
4. **Diseases of the tongue include:**
 - 4a. Excessive talking (Prov. 10:19, Jas. 3:8, Eccl. 5:2-3)
 - 4b. Idle or careless words (Mat. 5:37 and 12:36)
 - 4c. Gossip (Lev. 19:16, Prov. 18:8 and 20:19, Ps. 15:1-3)
 - 4d. Lying (Prov. 6:16-19 and 12:22, Rev. 21:8)
 - 4e. Flattery (Ps. 12:1-3, Prov. 26:28 and 29:5)
 - 4f. Hastiness of speech (Prov. 29:20)
 - 4g. Murmuring or complaining (Ex. 16:7, Num. 14:27 and 16:11, John 6:43, 1 Cor. 10:10)
 - 4h. Criticism, accusation, or judging (Mat. 7:1-2, Luke 6:37, John 7:24)
5. **The root of every problem affecting our tongue is in our heart.**
6. **Two purposes of the tongue:** (1) to glorify God; (2) to share the Good News.
7. **The importance of “confession”:** it means “to say the same as.”
8. **We “create” with our words:** “*Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven*” (Mat. 16:19 and 18:18). Likewise, we “create” when we pray health and healing to parts of the body.
9. **God creates by saying that things which don’t exist, do now exist** (Rom. 4:17).
10. **If we decree (claim, call, confess) a thing, it will be established (given) to us.**
11. **We never rise higher than our confession:** “... *but believes that what he says will happen, it will be done for him*” (Mark 11:23).
12. **Self fulfilling prophecy.** What we say shall come to pass. We speak our own destiny.
13. Words become **decrees or mandates** that, when spoken, come to pass according to the power and the authority behind the one speaking them.

Words have an assignment. They carry substance. Whatever you come into agreement with gives it power. (Matt 18:19). The words we speak loose angels or demons to fulfill the assignment. We are either agreeing with God and his angels, or with the Devil and his demons. When we speak the same thing (agree) we are joined together. (Gen 11, I Cor 1:10) If we accept what Satan or someone else tells us, we come into agreement with the words even

though they are a lie. Jesus' prayer in John 17 was that they be one. He knew if they were unified and in agreement there would be much power. Isaac blessed Jacob. When Esau wanted the blessing, Isaac said he could not retract the blessing given to Jacob. (Gen 27)

Whatever words come out of your mouth have a mission. The words either enable **heaven** or **hell**. You can always tell when you are listening to the words of hell (channel B). They sound like this: "you are worthless, you are just like your father, you should never have been born, you will never amount to anything, you are stupid." Words from hell degrade yourself worth, your value, your destiny and limit your future potential. We can actually bind the angels of heaven from blessing us by the words we say.

Words from heaven sound like this: (channel A) "you are loved, you are destined for greatness, you are precious, you will attain much in our future". As an adult, we can accept or reject words that are spoken to us. But when a child hears words of this kind spoken over them by someone with authority, such a parent, or teacher they believe them. They assume they must be true, when in fact they are a lie. If you tell a child they are stupid and they receive the word, they will become stupid, even if they are not, because they have now come into agreement with those words, and Satan says, now I can ride that assignment, that door has now been opened to me, and he will fulfill the assignment of those words.

Words are positive or negative. We can create a heaven or a hell over us by what we say. We can change our atmosphere by agreeing with and give my words a new assignment.

Criticism, complaining, and judgment are the worship language of hell. It kept Israel out of the Promised Land. (Num 11). We empower demons or we empower angels. *"But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.* (Matt 12:36-37).

Negative confessions and expectations bring negative results: The law of sowing and reaping activates the law of judgment. Luke 6:38 is usually used as an offertory scripture, but look at the context in the verses before it. It talks about loving your enemies, and blessing those who curse you. v38 talks about not judging or condemning others. *It says give (heavenly language) and it will be given to you: good measure, pressed down, shaken together and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you". The scripture lists five ways it will come back to you.*

Now consider this. If I give criticism, condemnation or judgment, it will come back to me five times more, "good measure, pressed down, shaken together If complaining is coming out of you, guess what is coming back. The darkness says, it came out of their

mouth, so I have a legal right to bring it back to them. Some of the curses coming against you may be because of what is coming out of you. If you bless them, guess what is coming back to you fivefold. Give them a gift they don't deserve.

Consider the following scripture which suggests that if you let corrupt communication come out of your mouth, you may be grieving the Holy Spirit. *Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. (Eph 4:29-32)* So will you create heaven all around you, so angels can fulfill their assignment or an atmosphere where demons can fulfill their assignments?

The Power of Words in Deliverance

Now that you have some understanding of the power of words, let's apply that knowledge to our deliverance.

Once we have identified the open doors, then we need to close them. We do this using words. God knows our heart and our thoughts, but Satan knows neither our heart nor our thoughts. Therefore we have to tell God several things aloud so Satan can hear us: (1) confession (2) repentance (3) renunciation (4) removing the spiritual authority/permission that allowed the door to be open in the first place. Then we must tell Satan to leave. All of this is done with words. Our words have an assignment to evict the unwanted intruders. They have great power when we speak the words in Jesus' name. That means the same as if Jesus himself was speaking them. His death on the cross allowed us to use Jesus' name. Our words are Kingdom of God words, in agreement with Jesus and the Father. Words set us free from the influences of darkness. Praise God.

Prayer for healing your Tongue

In the name of Jesus I break every curse of words against me. I take every word captive that has been spoken over me, that I spoke over myself or that I have spoken over another. I break the power of these words and curses. I rebuke and cancel every assignment of darkness and I cast them to the ground to be without effect. I reject and nullify every lie that I have believed. I repent of every idol word I have spoken and take back every curse I have spoken against another. I cast those words down to the ground to be without effect. I return a blessing on those whom I have cursed. Jesus took my curse so I can live in blessing. Lord, please guard my heart and my mouth from this moment on in Jesus' name. AMEN.

Resources

1. Derek Prince, *Does Your Tongue Need Healing?* (Whitaker House, 1986). ISBN 0-888368-239-7.

Healing from Vows and Death Wishes

Vows

A vow is something said verbally (or within the mind) by an act of our agency, which then programs the body and mind from that point on. A vow is a **directive** sent through the heart and mind to the body (*“Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth”*—Prov. 6:2). Though the conscious mind has long forgotten the comment, the inner being does not forget it. It is a determination set by the mind and heart from that moment on. The directive is **lodged in the heart**.

Inner vows are **defense mechanisms** and they act as a protection mechanism to keep our spirits from being wounded and hurt. Inner vows, in effect, form a wall around the heart. Most individuals who exhibit feelings of rejection have uttered inner vows, sometimes **developing hearts of stone**. A person has to be willing to remove the walls and renounce the vows, in order to experience the full love of God. **Vows prevent God from healing the heart.**

Expressed inner vows signify some part of our lives will be lived in a way contrary to God's plan and purpose. These vows will limit our potential for God to use us and are an invitation for the enemy to control us in a particular area. Inner vows may not become manifest immediately in behavior but eventually may lead to breakdowns or emotional explosions.

These inner vows act as orders to the mind and body. While their stated intention is typically offered to keep us from being hurt, they simultaneously keep us from being loved by God and others. We develop a “cold love”—where we exhibit the outward expressions of love but do not genuinely experience it in our heart or emotions.

When anyone expresses an inner vow, it is registered in that individual's spirit, and the body, soul, and spirit sets everything in motion to keep that vow in place. **When you say it, your spirit hears and registers it.** The spirit says, “This is their will; that is what they want, so I must comply.”

Your spirit is programmed to follow the vow. However, a demonic spirit may enter because of the inner vow. When you utter a vow, the spirit of control and independence enters, so that the vow may be fulfilled, and “you” are put on the throne of your life. (“You” have to make sure that no one is ever in a place to tell “you” what to do. “You” never get into a relationship. “You” keep yourself independent. “You” have programmed your spirit so that no one can ever tell “you” what to do.) Some examples include:

“I will never let anyone hurt (or use) me again.”

“I will never try that again.”

“I will never be rejected again.”

“I will never trust a man (or woman) again.”

You will not be able to feel the love of God, nor hear His voice, if you have a wall around your heart. You have to trust the Lord enough to believe He can take down the walls. Believing that perhaps God won't protect us (if we pray to remove the vow) is a **trust issue** which must be addressed: the facilitator should assure the seeker that God is their protector and He will keep these things from injuring their heart; they should trust God rather than themselves. **Distrust of God is a matter of self-pride.**

Satanic Vows

Sometimes seekers have made previous vows with Satan before they became a Christian. One seeker made an agreement (a vow) with Satan that he would serve him if he could have all the drugs he wanted. Another made a similar vow with Satan if he could have all the women he wanted. One Christian woman told Satan he could have her if he would leave her children alone and away from drugs.

Sometimes vows come unknowingly. If a person visits a meeting where satanic worship is practiced, they may become a party to a vow with Satan. If they allow their skin to be cut, or crystals embedded under their skin, they are making a blood covenant or pact with the Devil.

There are some who have studied tattoos and other body marks, and believe that in some cases, tattoos, body marks, and body piercings are an outward expression of a vow or pact with demons. See *What's Behind the Ink?* by Bill Sudduth, (www.ramministry.org) which convincingly exposes pagan and demonic activities and origins behind tattoos, body marks and body piercing.

When we submit to a satanic priesthood, we are giving authority to Satan over our own lives. We have to identify and renounce all that has bound us in the past. These pacts or agreements with Satan are soul ties that keep us bound to Satan. Therefore we have to investigate every area where ministry is needed. Once we determine what caused the bondage-the open door to the devil's work, we can move to repent, renounce and break the agreement.

Every vow has a cause and a root that needs to be dealt with carefully. It is necessary to discover why the person made such a vow. We need to know the source of it.

Prayer for Breaking Vows

1. Ask God to bring to your awareness any vows that may limit your healing.
2. Vows are a sin. The person should confess them as sin and ask for forgiveness.
3. Have the person renounce the vow(s) in Jesus' name; take back any ground and return it to God. Use the following prayer guide:

Lord, I confess this vow of _____ as a sin and ask forgiveness for it. In the name of Jesus I take back any lost ground and give it to the Lord. I break this inner vow of _____, and release myself from it as an act of obedience. Please have your way and will with me, Lord. In Jesus' name I pray. Amen.

Prayer by the Intercessor

In the name of Jesus, I release you from this vow and restore you to the original delight of your soul. I release you to open your heart and be free in your associations with others. Thank you, Jesus, for restoring _____ to that which you have created. In Jesus' name, I pray. Amen.

Death Wishes

A wish to die is a form of inner vow. Many who are sexually abused, depressed, or seriously rejected—or who hate themselves or their bodies—end up wishing they could die. Most feel like, and think of themselves as, "losers." **Behind every thought of suicide is a death wish.**

Usually behind every death wish is anger directed toward God for “creating me as I am” or for letting things happen as they did. Some babies come into the world not wanting to be born because of painful in-utero experiences.

Individuals commonly make death wishes when they are older. Death wishes open a gate that allows the spirits of death, depression and hopelessness to enter. These dark influences keep the person depressed and entices them to commit suicide.

Death wishes usually come from self-hatred. They don't love themselves. They are attacking themselves spiritually. The Spirit of Infirmity comes in and agrees with them, so they take an assignment from the devil, not from God who created them. They get sick.

When you hate yourself, you are calling the living God who loved you a liar. You have declared that He made a mistake in saving you. Then the Devil agrees. He is right there to bless you with the opposite of your Father in heaven's blessing and that's where the spirits of death, depression and hopelessness come in.

You need to verbally declare: *“I shall live and not die to declare the glories of my God in my generation”* (Ps 118:17). *“For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth”* (Is 38:18). *“I am fearfully and wonderfully made”* (Ps 139:14-18)

Prayer for Death Wishes

1. The seeker must confess any death wishes and any desires to commit suicide (or any attempts to do so) as sin and ask for forgiveness.
2. The seeker should renounce any of these thoughts, attempts, or vows, as well.
3. The seeker should also confess and repent of their anger toward God.
4. Sometimes the spirit of death is present and must be cast out.
5. Pray the prayers identified in the section on “Healing Our Image of God.”

Also pray the following:

Lord, I confess as sin the death wishes I have had and the desires to commit suicide (and any attempts I made at trying to do so). I renounce these in the name of Jesus. I repent for rejecting myself and I give you back any ground I have given to the adversary in this area. I command any dark spirits of death, suicide, or depression to leave, in Jesus' name.

I accept my body and my present life situations and I ask that you reconcile me to myself. Reconcile me to my perfect time and place and position on this earth. I trust you Lord, to lead me in life to fulfill the purpose you have in me, to glorify you.

Thank you for rescuing me from myself. In Jesus' name I pray. Amen.

Healing Objects and Places

Some individuals do not believe that objects or places can be haunted or possessed by evil influences. This disbelief, however, is difficult to argue with those who have lived in just such places and who have already experienced the various strange and unusual happenings that have occurred through forces of evil.

Reports of unusual happenings have occurred, such as TVs, radios, and computers that turn on or off without assistance, pictures or vases falling—for no apparent reason, lights coming on automatically, sounds of people moving or screaming in the night, etc. Both John Sanford (*Deliverance and Inner Healing*) and Frances McNutt (*Deliverance from Evil Spirits*) report that their computers either refused to work or printed unholy words and symbols as they were preparing manuscripts for books they were writing.

I once personally received e-mail messages sent by an evil influence from a computer in the home of a disciple friend of mine who, for some time in his home, had a problem with evil influences. In some instances persons have reported that their gas pedal stuck at full force and the brakes did not work when they were driving their automobile, nor could they shut off the key until they prayed mightily to the Lord for deliverance.

Why do such things occur? There are at least four possible reasons for these disturbances.

1. There are defiled objects in the house
2. The house is occupied by the presence of evil due to the sins of previous owners
3. The house is located on or near defiled land
4. The ghost of someone who has departed needs to be released (a haunting is occurring)

Defiled Objects

Much has already been written about evil influences that manifest through objects. Idols and other objects used in occult practices can serve as **points of contact and access** for demonic powers. Israel struggled for thousands of years with idols, notwithstanding the Lord's direction: *"The graven images of their gods shall ye burn with fire... Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing"* (Deut. 7:25-26 and 12:3).

The Israelites were often admonished to remove the idols, cut down the Asherah poles, get rid of the mediums, spiritualists, and household gods, and to remove the high places where they were worshiped. Occasionally the kings were obedient (2 Ki. 23:8, 13-15; as opposed to disobedient, 2 Ki. 15:1-5). While we may not be as guilty of worshiping other gods as the Israelites, we are nonetheless negligent in using wisdom in what we bring into our homes. Artifacts, gifts, souvenirs, handmade objects (fashioned, for instance, like miniature statues of Buddha) are all suspect. Even pieces of rock or earth from some parts of the world can be contaminated.

Defiled objects separate us from God's purposes, His protection, and His power; they **give the enemy their access point**. Defiled objects draw evil, like flies to dung. This entry brings spiritual pollution into the home. Additionally, **the evil spirits in people draw power**

from defiled objects in the home. Refer to the following applications, symptoms and sources:

1. **Physical things carry spiritual significance.**
 - Blood (Ex. 12:7-13)
 - Tabernacle, its furnishings, utensils (Ex. 26 and 27)
 - Moses' brass serpent (Num. 21:5-9)
 - Gold, silver, a robe (Josh. 7:10-26), a spear (Josh. 8)
 - Water baptism (Luke 3:21-22)
 - Last Supper (Mat. 26:26)
 - Miraculous handkerchiefs, aprons (Acts 19:11-12)
 - Healing oil (Jas. 5:14)
2. **Certain things are forbidden to be possessed.**
 - List of things that dishonor God (Deut. 4:15-19, 23-24)
 - Other gods, idols, or an image (Ex. 20:3, Deut. 27:15)
3. **Certain activities are forbidden to be engaged in.**
 - Witchcraft and astrology (Deut. 18:9-13; also see the section on "Healing from the Occult")
4. **Use of an item can establish its spiritual significance.**
 - Carvings, idols, statues—in worshiping other gods
 - Groves and/or Asherah poles, heathen items, and idols (Deut. 7:5 and 12:3, Judges 3:7)
5. **One person's sin can create corporate consequences for the body.**
 - Achan kept gold, silver, and a robe from the spoils (Josh. 7)
 - Israel suffered much because of the decisions of many sinful kings
 - Jonah (on the ship, Jonah 1:3-15)
6. **Possible symptoms of spiritual pollution from defiled objects:**
 - Sudden chronic illness
 - Recurrent bad dreams and/or nightmares
 - Insomnia or unusual sleepiness
 - Behavioral problems
 - Relational problems, continual fighting, arguing
 - Lack of peace
 - Restless, disturbed children
 - Unexplained illness
 - Continued bondage to sin
 - Foul, unexplainable odors
 - Atmospheric heaviness, making it hard to breathe
 - Continual nausea and headaches
 - Financial problems
7. **Possible symptoms of spiritual pollution from previous occult activities:**
 - Poltergeists (movements of physical objects, made by demons)
 - TVs, radios, and computers that turn on or off by themselves

- Pictures or vases falling
 - Lights coming on
 - Sounds of people moving or screaming in the night
8. **Possible sources of defilement:**
- Things related to heathen worship (voodoo dolls, spirit masks, snakes, dragons, thunderbirds, phoenixes, etc.)
 - Things related to past sin or to unholy soul ties (necklaces, rings, love letters, photos, diaries, journals)
 - Things with an unknown history which are not inherently evil by design, such as wood figurines, pictures, tourist purchases
 - Any objects used in witchcraft or psychic activities, such as fortune telling, Ouija boards, tarot cards, charms, crystals, etc.
 - Games such as “Dungeons & Dragons,” “Masters of the Universe,” “Pokemon” (meaning “pocket monster”)
 - Buddhist, Hindu, or other Eastern worship-type artifacts
 - Items or books related to Satanism, witchcraft, New Age, zodiac, crescent moon, crystal ball, pyramids, or martial arts
 - Things or books related to astrology, horoscopes, and geomancy, or to certain authors (Edgar Cayce, Jean Dixon, etc.)
 - Comic books, rock posters, hard rock music, and materials with obvious images of darkness
 - Pornographic materials of any kind (videos, books, magazines, pay-per-view cable or satellite TV channels)
 - Art with obvious demonic representations, such as snakes, spirits, death, gargoyles, skulls, dragons, etc.
 - Items or books relating to secret societies like freemasonry (Masons, etc.), Eastern Star, Knights of Malta, Skull and Bones
 - Masonic aprons, books, or rings (oriental yin-and-yang symbols)
 - Certain children's books or movies, such as Harry Potter (which encourage children to seek access to spiritual power unauthorized by God)
 - Movies with occult messages, extreme violence, excessive foul language, or explicit sexual content
 - Objects specifically cursed by others (items of which you are unaware—unless God reveals them to you)
 - Books that focus on sensuality or death and destruction (Steven King)
- (The above list is taken from *Spiritual House Cleaning* by Eddie and Alice Smith.)

It is noteworthy that **new converts to the early church brought their defiled objects and books and burned them:** “*Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver*” (Acts 19:19).

Possessed objects can end up in your house innocently or by the design of others. During a deliverance prayer for a young woman, the Lord revealed that there were a number of defiled objects in her house that were gifts from her father. Because of anger, he had a

powerful medicine man curse the objects before sending them to his daughter (out of resentment for his ex-wife who had divorced him). The young woman could not be totally free until the objects had been collected and burned.

Purification Process (for Defiled Objects)

1. Believe that God wants to reveal all defiled things, if we ask in faith.
2. If possible, invite someone with the gift of discernment to go through your house with you, praying and asking God to reveal anything defiled.
3. If possible, burn all defiled objects found (or throw them in the trash).
4. Ask God to sanctify the places where the objects have been.

Defiled Buildings and Houses

Land, places, buildings and houses become occupied by the presence of evil through a number of methods including the following:

- war
- trauma
- altars
- greed
- racism
- crime,
- violence
- murder
- Satan ritual abuse
- satanic worship
- broken covenants
- sins committed there
- occult or demon worship
- bloodshed of innocent people
- covenants made with darkness
- land used by new agers, Masons, Mormons,
- contaminated objects buried in the ground
- deceptive political/governmental leadership
- early pagan spiritual beliefs and practices
- sexual sins such as prostitution, adultery, fornication, rape, bestiality
- temples of active idolatrous worship such as Islam, or Buddhist temples
- activities such as divination, sorcery, spiritualism, clairvoyance

The land is therein contaminated by the presence of evil, or by the presence of evil in those that inhabit the land or place. Because these activities occur as a result of the choices and actions of those involved, the powers of darkness are given a **spiritual right** (or permission) to claim the land or place for evil purposes. This is similar to what happens in our human spirit when we sin; we give the evil one permission to influence that part of our spirit.

To a less severe extent, people with evil spirits bring some evil with them and they tend to leave some evil behind. Examples abound of problems people have had as the result of previous involvements in evil activities.

Some years ago a woman who was renting a home in another town visited with me about the evil influences in her home. She asked us (our ministry team) to come pray for it. Because the house was about 50 miles away, and **not wanting to rush in where the Lord had not called**, we assembled a small group of people to pray about whether or not we should accommodate her and bless the home. While we were praying, a woman in the group with the gift of discerning of spirits was able to see the house, to see that it had once housed Satan worshipers, and that sacrifices had been made in occult ceremonies in the garage. We also learned that the woman who requested for us to pray for her home was living with a man to whom she was not married. She was counseled that even if the house were to be spiritually cleansed and blessed, the cleansing probably would not remain because of the continuance of immoral sin in the home, leaving an opening for the evil to return. She finally moved.

Another family explained they were experiencing symptoms of spiritual pollution. In the process of cleansing the house, the couple found satanic symbols painted on the ceiling of the attic and on the garage walls. Similar examples and confirmations attest to the fact that a house where adultery has occurred can also carry a curse.

Healing Defiled Places

The cleansing process for defiled places involves the following:

1. First, remove all defiled objects.
2. Cleanse the occupants who reside there (as they can bring spiritual pollution into a clean house).
3. Find the root problem—determine how the place became defiled.
4. Cleanse the house (or place) (2 Chr. 29).
5. Bless the house (or place) (1 Chr. 17:27).
6. Hold a Eucharist in the house (or place).

A more detailed explanation of the steps involved in the healing and cleansing process for defiled places follows:

1. **Remove all defiled objects:** Pray about being made aware of any objects in the home that may be defiled. Have someone with the gift of discerning of spirits go through the home one room at a time, praying to the Lord to reveal all defiled objects. The Bible says to burn these objects (Duet. 7:5 and 12:3, Acts 19:19).
2. **Cleanse the occupants who reside there:** It is important that the occupants believe in Jesus Christ, are baptized, and have received the baptism of the Holy Ghost. The occupants must want Jesus more than they want their house cleansed. Have them use the sections of this study to identify areas of evil influence that they might have been associated with. Pray and ask the Holy Spirit to reveal any areas of unrepentant sin in the lives of any individual who lives in the house, that all **open doors** may be closed.

As it is very difficult for us to see our own "stuff," it is beneficial for someone of great faith to pray with and for you.

3. **Find the root problem:** If the house seems to be spiritually contaminated, begin the process of finding the root cause by trying to learn why the place is the way it is. Ask questions such as, "What caused it to be this way?" "When did the evil first occur?" "Have you noticed any specific patterns?" Interview neighbors for additional input. If possible, study the history of the house (place or land). Who lived there previously? What kinds of activities were performed there? What were some of the involvements (clubs, societies, etc.) of former occupants? The answers to these and other questions may allow you to draw noteworthy conclusions which lead to the discovery of the root problem.

If there was any evil activity that took place, it's likely at least some of the neighbors may know about it. In addition, if you know of someone who has the gift of discerning of spirits, ask them to come and pray for enlightenment to reveal the root cause. It is best if the root cause can be determined (just as it is in the process of inner healing) or else the opening still exists, allowing the demonic influences to return.

4. **Cleanse the house (or place):** If the root cause, sins, or offenses committed can be determined, the owner (in the place of whoever sinned) must stand in their stead and pray for forgiveness and repentance (refer to the section titled "Healing from Generational Influences" for a more detailed description of this practice). If the original evil is Satan worship or satanic ritual abuse, a sizeable group of experienced intercessors of great faith may need to be assembled as it may require significant prayer power to overcome the evil resident in that place.

Pray that the Lord will cleanse the place and land of all evil deposits. Ask the Lord—who is not confined to our limitations in time—to walk back through the history of the house and the land and heal all these defilements; pray that all resident demonic spirits be **cast out** and that it be cleansed from all deposits of rancor and disagreement.

Pray that the Lord **wash it with His blood** and burn away (by His fire) whatever devices or objects might still give demons and satanic forces access from which to operate. Apply the cross, the blood, and the resurrection life of Jesus to whatever in history has not as yet been redeemed. Ask the Lord to accomplish forgiveness, to take authority over the house and land, and declare it righteous and sanctified in Jesus' name. Then dedicate it to Jesus and His purposes.

5. **Bless the house (or place):** After the house is cleansed, offer a blessing on it. Walk around the exterior of the house, praying for the Lord's warring angels to stand in protection over it. Pray aloud Psalm 91. Afterwards, go inside the house and pray, asking that the light and life of Jesus come fill the house. Ask the Holy Spirit to come and be resident in the house. Ask God to fill it with His goodness, power, and the presence of His holy angels. Pray God's peace be upon this house (Mat. 10:13, Luke 10:5).

Rededicate the house to God. Anoint each doorway and window frame with holy consecrated oil in remembrance of the Passover. If the use of holy water is used in the fellowship you attend, obtain some—or bless water especially for this purpose—and sprinkle some in each room of the house. Be sure to **pray in gratitude for what you know the Lord “is” doing** in this place.

6. **Hold a Eucharist in the house (or place):** Finally, hold a Eucharist service in the home (as detailed further in the section titled “Healing Power of Communion.”)

Resources for Healing Objects and Places

1. Eddie and Alice Smith, *Spiritual House Cleaning* (Regal Books, 2003). ISBN 0-8307-3107-5.
2. Chuck Pierce, *Protecting Your Home from Spiritual Darkness* (Wagner Publications, 1999). ISBN 0-9667-481-7-4.
3. Francis MacNutt, *Deliverance from Evil Spirits* (Chosen Books, 1995): 253-68. ISBN 0-8007-9232-7.
4. John and Mark Sandford, *Deliverance and Inner Healing* (Chosen Books, 1992): 205-40. ISBN 0-8007-9206-8. pg 205-240

Defiled Land

Evil influences are not only in houses and buildings but they are also over much larger areas. Defiled land is mentioned over 15 times in the Bible (refer to Ps. 106:38, Is. 24:5, Jer. 2:7 and 3:1). Just as carcasses attract the vultures of the air, so defiled land, objects, or places attract spiritual wickedness. Where the land has been defiled, demons cluster. Notable references follow:

- In Genesis 4:10, God is speaking to Cain after he killed Abel and God declares “*the voice of thy brother's blood crieth unto me from the ground.*”
- Leviticus 18:24-25 suggests the land of Israel became defiled because of the sins of the nations that had inhabited it.
- Jeremiah 4:23-29 suggests the earth will mourn.

In one such experience, a developer was trying to subdivide a certain tract of land for the development of new homes. Every contractor he hired to build the roads had equipment problems and failure. The Holy Spirit finally revealed that the area had been a holy place, a special meeting place for Native American spiritual dances and celebrations. The Indians became angry when their land was taken from them during the early 1800's and had placed a curse on it.

One story in an issue (October 27th, 2000) of the Wall Street Journal reported on occurrences of evil influences following several tourists who took black volcanic rocks from the Hawaii Volcanoes National Park on the big island of Hawaii. A tourist from Florida reportedly scooped up the black volcanic sand with a soda pop bottle and brought it home with him. After returning to his home, his pet died, he split up with his fiancée, and FBI agents arrested Him. He sent the sand back and things are now improving. He believes Pele—the Hawaiian volcano goddess—apparently punishes people who take anything belonging to her.

In addition, the Park Ranger reports the anonymous return on a weekly basis of several rocks from Pele, with notes attesting to “bad luck” having occurred since these items were taken.

In his book *Commitment to Conquer: Redeeming Your City by Strategic Intercession*, Bob Beckett describes a number of unusual experiences when he and his family lived near land that was defiled. There are a number of other books that record and describe the influences of evil over towns, cities, and regions. These evil influences severely hinder evangelistic efforts and will continue to do so until they are prayed against and broken.

Resources for Defiled Land

1. Rebecca Greenwood, *Authority to Tread*, (Chosen Books, 2005) ISBN 0-8007-9387-0
2. Ed Silvano, *That None Should Perish* (Regal Books, 1994). ISBN 0-8307-1690-4.
3. C. Peter Wagner, *Warfare Prayer* (Regal Books, 1992). ISBN 0-8307-1513-4.
4. C. Peter Wagner, *Breaking Strongholds in Your City* (Regal Books, 1993). ISBN 0-8307-1638-6.
5. John Dawson, *Taking Our Cities for God* (Creation House, 1989). ISBN 0-88419-241-5.
6. C. Peter Wagner, Editor, *Wrestling With Dark Angels* (Regal Books, 1990). ISBN 0-8307-1446-4. (Specifically Chapter 3—“Territorial Spirits”)
7. Bob Beckett, *Commitment to Conquer: Redeeming Your City by Strategic Intercession* (Chosen Books, 1997). ISBN 0800792521.

It should also be noted that **power exercised by the demonic** is stronger in some areas than in others. Those areas in which Satan worship or satanic ritual abuse has taken place will be among the most difficult to cleanse. Likewise, areas in which the local culture accepts medicine men, witches, and voodoo are also most difficult to cleanse. Those areas that have been inhabited temporarily by those committing sin (such as the use of a hotel room for immoral sexual activity) are much easier to cleanse.

Healing Land

Healing an area of land is accomplished in a similar way to healing places (using steps 3, 4, 5 and 6 above). The process of identifying the sins of the previous owners, who sometimes have been long-dead, is called **spiritual mapping**. Sometimes this identification can be retrieved from people familiar with the property, through old newspaper references, or by divine revelation. The larger the area—and the more people who lived there—the greater prayer power is required.

On a vacant piece of land in America (for example) two or three prayer warriors might be sufficient. To pray for a whole town or city would take a number of prayer warriors an extended period of time. To pray for an area in a country that is under the influence of voodoo or witchcraft should only be **done under God's direction** and would require multiple prayer warriors. There are numerous examples of successful results within the books referenced above. (Also refer to the section on “Setting Your Church Free,” which goes into much more detail about this process.)

Healing from Involuntary Exposure to Darkness

Over the years of ministering healing of the spirit to many hundreds of people, there are occasions when the seeker learns they have been exposed to darkness which has opened doors to their spirit totally unaware. There are many causes of open doors that do not fit neatly into one of the categories in this booklet. Interviews normally will not identify these exposures because the seeker is unaware of them. Some examples may help.

1. Sex between partners not married allows any evil spirit in one partner to pass to the other partner. Not only that but each partner is exposed to any darkness that is passed on to their immediate partner by others with whom their current partner may have had sex with in the past.
2. When a seeker previously used drugs or alcohol and became stoned or drunk, dark spirits have access because the God given agency is put in neutral, and spirits can enter almost at will.
3. One seeker eventually learned a gate was opened when they went to an Indian restaurant which had a large statue of Buddha near the entrance. Since the others in the seekers party went to pat the belly of Buddha and recite the message written on the plaque, it exposed her to a spirit of Buddha that was not easily identified.
4. When the author of this booklet was 7 years old, he was in a movie that had fearful scenes of Nazi's attempting to capture a spy. A spirit of fear entered that was not dislodged for 35 years.
5. A woman was prayed for at age 57 for bad dreams. During the prayer of blessing, the woman was caused to remember she played with an Ojai board once when she was 7, resulting in an open gate for 50 years.
6. An African woman ran a small lunch place in the ghetto of Nairobi. A neighboring shop owner came to visit and touched her during the visit. An evil spirit transferred from the visitor to the seeker. A touch from a person can expose you to darkness (even a handshake if the person carries a dark spirit.) We should be careful who touches us and lays hands on us.
7. A seeker came for prayer with a strange spirit. It turned out that the seeker had a boyfriend who was a Muslim. The seeker had been free, but a spirit returned. The interview revealed that the seeker happened to meet the old boyfriend again while shopping. The old boyfriend held her arm while they visited. This caused a spirit to transfer.
8. A young woman admired the gifts and talents of the pastor's wife who seemed control of her husband as well as the members of the small congregation. The seeker acquired the spirit of jezebel from the pastors wife through admiration and desire.
9. Many seekers have been consecrated to Satan by relatives.
10. Sometimes there is an Native American Shaman in the ancestral line of the seeker, or someone who was a witch or a warlock. Normal prayers for generational influences will not disclose or dislodge such spirits.

11. Seekers who have lived in eastern countries may carry a number of strange spirits.
12. Seekers who are Muslims generally carry several spirits not familiar to the average deliverance minister.
13. A prayer team was ministering to a woman who was manifesting. One of the members of the prayer team was a close friend of the woman. During the prayer the friend said under her breath “spirit, give me the best you have” . The spirit transferred from the woman manifesting to the friend.
14. A Canadian woman wore a necklace given to her by her father. She could not be freed until she gave up the necklace.
15. A woman broke up with her lover who was a married man. She could not be freed until she gave up a necklace and an old photograph.
16. A woman from St. Louis had a Satanic Priest offering her up on a daily basis.
17. A woman purchased some perfume. When she applied it she always got sick. The Lord revealed that the seller was a witch. If incense, perfumes, or oils are prepared by people with dark intent, they can expose you to darkness. The Holy Spirit and angels smell sweet, but demons and smell foul.
18. A woman was given some clothing by another church woman. The Lord spoke to the woman and told her the clothing was not to touch her body and she was to burn them.
19. Some people rent or buy houses that have previously been inhabited by darkness. The darkness continues until it is healed.

The seeker may continue to feel darkness after regular time of prayer ministry, but will not know what it is. The prayer team is advised to have at least one person with the gift of discerning of spirits which is very helpful in these cases. Answers usually come after serious intercession to the Lord for the key to the bondage. The Lord is always faithful.

Healing from Involuntary Exposure to Darkness

Over the years of ministering healing of the spirit to many hundreds of people, there are occasions when the seeker learns they have been exposed to darkness which has opened doors to their spirit totally unaware. There are many causes of open doors that do not fit neatly into one of the categories in this booklet. Interviews normally will not identify these exposures because the seeker is unaware of them. Some examples may help.

1. Sex between partners not married allows any evil spirit in one partner to pass to the other partner. Not only that but each partner is exposed to any darkness that is passed on to their immediate partner by others with whom their current partner may have had sex with in the past.
2. When a seeker previously used drugs or alcohol and became stoned or drunk, dark spirits have access because the God given agency is put in neutral, and spirits can enter almost at will.
3. One seeker eventually learned a gate was opened when they went to an Indian restaurant which had a large statue of Buddha near the entrance. Since the others in the seekers party went to pat the belly of Buddha and recite the message written on the plaque, it exposed her to a spirit of Buddha that was not easily identified.
4. When the author of this booklet was 7 years old, he was in a movie that had fearful scenes of Nazi's attempting to capture a spy. A spirit of fear entered that was not dislodged for 35 years.
5. A woman was prayed for at age 57 for bad dreams. During the prayer of blessing, the woman was caused to remember she played with an Ojai board once when she was 7, resulting in an open gate for 50 years.
6. An African woman ran a small lunch place in the ghetto of Nairobi. A neighboring shop owner came to visit and touched her during the visit. An evil spirit transferred from the visitor to the seeker. A touch from a person can expose you to darkness (even a handshake if the person carries a dark spirit.) We should be careful who touches us and lays hands on us.
7. A seeker came for prayer with a strange spirit. It turned out that the seeker had a boyfriend who was a Muslim. The seeker had been free, but a spirit returned. The interview revealed that the seeker happened to meet the old boyfriend again while shopping. The old boyfriend held her arm while they visited. This caused a spirit to transfer.
8. A young woman admired the gifts and talents of the pastor's wife who seemed control of her husband as well as the members of the small congregation. The seeker acquired the spirit of jezebel from the pastors wife through admiration and desire.
9. Many seekers have been consecrated to Satan by relatives.
10. Sometimes there is an Native American Shaman in the ancestral line of the seeker, or someone who was a witch or a warlock. Normal prayers for generational influences will not disclose or dislodge such spirits.

11. Seekers who have lived in eastern countries may carry a number of strange spirits.
12. Seekers who are Muslims generally carry several spirits not familiar to the average deliverance minister.
13. A prayer team was ministering to a woman who was manifesting. One of the members of the prayer team was a close friend of the woman. During the prayer the friend said under her breath “spirit, give me the best you have” . The spirit transferred from the woman manifesting to the friend.
14. A Canadian woman wore a necklace given to her by her father. She could not be freed until she gave up the necklace.
15. A woman broke up with her lover who was a married man. She could not be freed until she gave up a necklace and an old photograph.
16. A woman from St. Louis had a Satanic Priest offering her up on a daily basis.
17. A woman purchased some perfume. When she applied it she always got sick. The Lord revealed that the seller was a witch. If incense, perfumes, or oils are prepared by people with dark intent, they can expose you to darkness. The Holy Spirit and angels smell sweet, but demons and smell foul.
18. A woman was given some clothing by another church woman. The Lord spoke to the woman and told her the clothing was not to touch her body and she was to burn them.
19. Some people rent or buy houses that have previously been inhabited by darkness. The darkness continues until it is healed.
20. Some people experience “problems” after watching or hearing of violence, actual or on TV. *“... he that stoppeth his ears from hearing of blood and shutteth his eyes from seeing evil, he shall dwell on high . . . (Isa 33:13-16)* There is no protection for you from God if you don’t hide your eyes from seeing the shedding of blood and hold your ears from what’s happening in evil. TV and movies can be an open door.

The seeker may continue to feel darkness after regular time of prayer ministry, but will not know what it is. The prayer team is advised to have at least one person with the gift of discerning of spirits which is very helpful in these cases. Answers usually come after serious intercession to the Lord for the key to the bondage. The Lord is always faithful.

Healing from Freemasonry

Many people within our country, including ministers, have been involved in one or another of the various societies of freemasonry. Often individuals who come for prayer to be set free of freemasonry have either been directly involved in it or have had Masonic influences within their ancestry. Simply stated, freemasonry is a fraternal (or brotherly) organization that has certain secret rituals.

Freemasonry had its beginning in the 1600s in Scotland and Great Britain, and their societies have now spread worldwide. There currently may be as many as 3.5 million members in the U.S. alone. While the Masons have regarded themselves as a secret society, their beliefs and practices have been well-documented by previous members and by Christian researchers. Scholarly books have been written on the history of the Masonic rites. This section discloses a brief account of why people need to be set free from the harmful effects of Masonry.

Individuals enter a “lodge” for business and societal reasons, and to join an association of friends upon whom they can rely. Many of the past presidents of the United States (including George Washington) were Masons, and the back of our dollar bill is filled with Masonic symbols (such as the all-seeing eye of the Grand Architect of the Universe).

The early history of the practices of the Masons set them in opposition to organized churches, Catholicism in particular, and the Masons were responsible for various religious persecutions (in the 18th Century, for example, in several countries, the Jesuits were suppressed by them). The opposition was so strong that Catholics were forbidden to join the Masons.

Christians have traditionally been against Masonry because the church has stood against societies that require taking oaths of secrecy, with dire threats of evil (and death) incurred for violating the “curse” (breaking the secrecy). If you have read any of the initiation rites at the various levels (all the way up to the 33rd Degree), you recognize that **they elicit fear** at a very deep level (at one level, for instance, a noose is placed around the neck).

A second reason churches have been against Masonry organizations involves the physical and emotional ailments which ensue, to members and to the sons and daughters (to the fourth generation, Ex. 34:7) of those who are Masons. Consider the following examples as personally experienced and noted by Barbara Cassada, in her book *Unto Death*. Only first names are given in her examples below, to provide anonymity.

- Kristi—**Conditions:** manic-depressive, Satanic ritual abuse, multiple personality disorder. **Connection:** her step-father was a Mason.
- George—**Conditions:** heart by-pass surgery, manic-depressive; father died of heart problems. **Connection:** his father was a Mason.
- Allen—**Conditions:** Multiple Personality Disorder, Post-Traumatic Stress Disorder, suicide tendencies, migraine headaches, bleeding ulcers, homosexuality, clinical depression; **Mother’s conditions:** breast cancer, mental instability, migraine headaches, heart disease. **Connection:** paternal Great Grandfather and Grandmother involved with DeMolay; paternal uncle was a Mason.
- Karen—**Condition:** lupus. **Connection:** a family member was a Mason; she was involved with Triangle Girls.

- Don—**Conditions:** himself, infertility; his sister, pancreatic cancer and Marfan’s Syndrome, resulting in open-heart surgery. **Connection:** Masons in both father’s and mother’s family lines.

Cassada goes on to list four full-pages of similar accounts from her ministry, I could prepare a similar list.

Masons and their family members seem to have an over-abundance of the following health problems: continuous miscarriages, colon cancer, prostate cancer, breast cancer, heart problems, organ malfunctions, Crone’s disease, brain tumors, Parkinson’s, Alzheimer’s, and premature death of either children or other relatives.

The most alarming factor with regard to this society, however, is that false gods (**replacing our Lord Jesus Christ**) are involved. For example, Egyptian gods (Horus, Set, and Isis) are involved at the 31st Degree. With each escalating degree, the confusion and idolatry increase, until Lucifer himself becomes part of the initiation. The sin involved in Masonry is ultimately idolatry and involves the **rejection of Jesus Christ as our only Savior**.

The idolatry curses associated with this membership are derived from the following examples from their beliefs and practices:

1. The name of Jesus has been omitted from prayers.
2. Blood-curdling oaths (to maintain secrecy) became part of initiation rites.
3. The name of their deity is “secret.” The central deity is neither Jesus Christ nor God, and therefore, members are being deceived into committing idolatry.
4. Use of the “all seeing eye of spiritual light” in the form of a pyramid.
5. Members are promised acceptance (after death) into “the Grand Lodge in the sky.”
6. Even though the Bible is acknowledged as a sacred writing, only a few selected passages are used in their worship and beliefs.
7. Every freemason is open to interpret the sacred writings for themselves.
8. Some orders (during initiation) participate in mock hangings, beheadings, and the drinking of blood.
9. Masons take an oath to be loyal to and to protect one another no matter what the cost. This loyalty can supersede family members or church membership.
10. Oaths and testimonies are signed with their own blood (a common practice within witchcraft circles).
11. Oaths include penalties of death or dismemberment for violating the rules or for breaking their secrecy.
12. Oaths are given “blindly”—one line at a time—so initiates do not know in advance to what they will be (and are) swearing.
13. Initiations are performed in darkness. Clothing is opened. A rope noose (called a cable-tow) is placed around the neck and the initiate is blindfolded with a “hood-wink.”
14. At some levels of masonry, initiates are anointed with oil and proclaimed to be “Priests forever after the Order of Melchizedek,” (a reference taken—but misapplied—from scripture).

Members of the organizations listed below are the subject of demonic curses that not only affect them but that also affect members of their families (and all those who follow through the ancestral line for generations thereafter), all this attributed to their gross and blasphemous idolatry.

- Order of the Eastern Star
- Order of the White Shrine of Jerusalem
- Order of Amaranth
- Order of DeMolay
- Daughters of the Easter Star
- Daughters of the Nile
- International Order of Job's Daughters
- International Order of Rainbow Girls
- Knights of Columbus
- Oddfellows
- Shriners
- Elks

An appropriate summary of the dogma of freemasonry is stated by Rev. Lymon Ellis in *Blinded by the Lie*:

“Not one of the thirty three degrees of Freemasonry contains any spiritual truth worth all the secrecy and curses. The secrecy and curses only serve to hide, deceive and confuse those who would exam Masonry more closely. Masonry takes selected bits of Christianity, but sets them on top of a very anti-Christian foundation.”

Membership in one Freemason society (or their related organizations) opens a spiritual gate that is seldom recognizable. For more details about these beliefs and practices, seekers are encouraged to obtain one or more of the following resources, giving much greater detail about the curses of freemasonry and the stories of those who have been freed from their influence.

Resources

1. Noel and Phyl Gibson, *Evicting Demonic Intruders* (New Wine Press, available through Wagner Publications, 1993): 121-32. ISBN 1-874367-09-4.
2. Selwyn Stevens, *Unmasking Freemasonry* (Jubilee Resources Pub., 1999, reprinted 2004): 64. ISBN 1-877203-48-3. (www.jubilele-resources.com)
3. Barbara Cassada, *Unto Death* (Tome Publishing, 1998): 65. ISBN 1-928672-01-9. (www.thelionsheart.org)
4. Ed Decker, *The Dark Side of Freemasonry* (Huntington House, 1994). ISBN 1563840618.
5. John Ankerberg and John Weldon, *The Secret Teachings of the Masonic Lodge—A Christian Perspective,*” (Moody Press, 1990). ISBN 0802476953.
6. Martin Short, *Inside the Brotherhood* (Harper Collins, 1995). ISBN 0586070656.
7. Jim Shaw and Tom McKenney, *The Deadly Deception* (Huntington House, 1988). ISBN 0910311544.

8. John Daniel, *Scarlet and the Beast, Vol. I, II and III* (JKI Publishing, 1994). ISBN 1890913995.

Seekers that have freemasonry in their current or ancestral line are encouraged to read the following prayer aloud in the presence of intercessors.

Prayer for Freedom from Freemasonry

(This prayer model has been taken [and adapted] from *Unmasking Freemasonry* by S. Stevens; it is used with permission.) Have the seeker read the following prayer aloud. While this prayer is lengthy, the extra time is of little consequence to the benefit of assuring that all open gates are closed.

Father God, Creator of heaven and earth, I come to you in the name of Jesus Christ, your Son. I come as a sinner seeking forgiveness and cleansing from all sins committed against you and others made in your image. I honor my earthly father and mother and all of my flesh and blood ancestors, and also those of the spirit by adoption and godparents, but I utterly turn away from and renounce all their sins.

I forgive all my relatives and ancestors for passing on the effects of their sins to me and my children. I confess and renounce all of my own sins in this area as well. I renounce and rebuke Satan and every spiritual power of his which affects me and all members of my family, in the worthy name of Jesus.

I renounce and forsake all involvement in freemasonry or any other lodge or craft by my ancestors, my relatives, and by myself. I renounce witchcraft, the principal spirit behind freemasonry, and I renounce Baphomet—the Spirit of Antichrist and the curse of the Luciferian doctrine. I renounce the idolatry, blasphemy, secrecy, and deception of Masonry at every level. I specifically renounce the insecurity, the love of position and power, the love of money, avarice and greed, and the pride which led my ancestors into Masonry. I renounce all the fears which held them in Masonry, especially the fear of death, the fear of men, and the fear of trusting, in the precious name of Jesus Christ.

I renounce every position held in the lodge by myself and any of my ancestors, including “Tyler,” “Master,” “Worshipful Master” or any other. I renounce the calling of any man “Master,” for Jesus Christ is my only master and Lord, and He forbids anyone else being called by that title. I renounce the entrapping of others into Masonry and observing the helplessness of others during the rituals. I renounce the effects of Masonry passed on to me through any female ancestor who felt distrusted and rejected by her husband as he entered and attended any lodge and refused to tell her of his secret activities. I pray for all these favors in the blessed name of Jesus Christ, my Savior.

1st Degree

I renounce the oaths taken and the curses involved in the 1st (or entered Apprentice) Degree, especially their effects on the throat and tongue. I renounce the hoodwink (the blindfold) and its effects on the emotions and eyes, including all confusion, fear of the dark, fear of the light, and fear of sudden noises. I renounce the secret word, BOAZ, and all it means. I renounce the mixing and mingling of truth and error, and the blasphemy of this de-

gree of Masonry. I renounce the noose around the neck, the fear of choking, and also every spirit causing asthma, hay fever, emphysema, or any other breathing difficulty. I renounce the compass point, sword, or spear held against the breast, the fear of death by stabbing pain, and the fear of heart attack instilled from this degree.

I now pray for healing of the throat, vocal cords, nasal passages, sinuses, bronchial tubes, etc., for healing of the speech area, and the release of the Word of God to me and through me and all members of my family, in the name of Jesus Christ.

2nd Degree

I renounce the oaths taken and the curses involved in the 2nd (or Fellow Craft) Degree of Masonry, especially the curses on the heart and chest. I renounce the secret words JACHIN and SHIBBOLETH and all that these mean. I cut off the emotional hardness, apathy, indifference, unbelief, and deep anger, felt and experienced by me and all members of my family. I pray for the healing of my chest, lungs, and heart areas, and also for the healing of my emotions, and I ask that I be made sensitive to the Holy Spirit of God, in the name of Jesus Christ.

3rd Degree

I renounce the oaths taken and the curses involved in the 3rd (or Master Mason) Degree, especially the curses on the stomach and womb area. I renounce the secret words MAHA BONE, MACHABEN, MACHBINNA, and TUBAL CAIN, and all that they mean. I renounce the spirit of death from the blows to the head enacted as ritual murder, the fear of death and false martyrdom, the fear of violent gang attack, assault or rape, and the helplessness of this degree. I renounce the falling into the coffin (or stretcher) involved in the ritual of murder. I renounce the false resurrection of this degree, because **only Jesus Christ is the Resurrection and the Life!** I also renounce the blasphemous kissing of the Bible on a witchcraft oath. I cut off all spirits of death, witchcraft, and deception, and in the name of Jesus Christ, I pray for the healing of (naming those that apply) my stomach, gall bladder, womb, liver, and any other organs of my body affected by masonry, and I ask for a release of compassion, understanding, and forgiveness for me and my family. I pray for all these favors in the blessed name of Jesus Christ.

Holy Royal Arch Degree

I renounce and forsake the oaths taken and the curses and iniquities involved in the Holy Royal Arch Degree of Masonry, especially the oath regarding the removal of the head from the body and the exposing of the brains to the hot sun. I renounce the Mark Lodge and the mark in the form of squares and angles which marks the person for life. I also reject the jewel, or talisman, which may have been made from this mark sign and worn at lodge meetings.

I renounce the false secret name of God, JAHBULON, and declare total rejection of all worship of false pagan gods, namely Bul or Baal and On or Osiris. I also renounce the password, AMMIRUHAMA, and its occult meaning. I renounce **the false communion or eucharist** taken in this degree, and all the mockery, skepticism, and unbelief about the redemptive work of Jesus Christ on the cross at Calvary. I repent of and cut off all these curses

and their effects upon me and my family, and I command healing of the brain and the mind, in the name of Jesus Christ.

18th Degree

I renounce the oaths taken and the curses involved in the 18th Degree of Masonry, the Most Wise Sovereign Knight of the Pelican and the Eagle and Sovereign Prince Rose Croix of Heredom. I renounce and reject the Pelican witchcraft spirit, as well as the occult influence of the Rosicrucians and the Kabbala in this degree. I renounce the claim that the death of Jesus Christ was a “dire calamity” and the deliberate mockery and twisting of the Christian doctrine of the Atonement. I renounce the blasphemy and rejection of the deity of Jesus Christ and the secret words IGNE NATURA RENOVATURINTEGRA and its burning. I renounce the mockery of the communion taken in this degree, including a biscuit, salt, and white wine, in the name of Jesus.

30th Degree

I renounce the oaths taken and the curses involved in the 30th Degree of Masonry, the grand Knight Kadosh and Knight of the Black and White Eagle. I renounce the password, STIBIUMALKABAR, and all it means, in the blessed name of Jesus.

31st Degree

I renounce the oaths taken and the curses involved in the 31st Degree of Masonry, the Grand Inspector Inquisitor Commander. I renounce all the gods and goddesses of Egypt which are honored in this degree, including Anubis with the ram’s head, Osiris the sun god, Isis the sister and wife of Osiris, and also the moon goddess. I renounce the Soul of Cheres, the false symbol of immorality, the Chamber of the Dead and the false teaching of reincarnation, in the name of Jesus.

32nd Degree

I renounce the oaths taken and the curses involved in the 32nd Degree of Masonry, the Sublime Prince of the Royal Secret. I renounce masonry’s false trinitarian deity, AUM, and its parts: Brahma (the creator), Vishnu (the preserver) and Shiva (the destroyer). I renounce the deity of AHURA-MAZDA, the claimed spirit or source of all light, and the worship with fire (which is an abomination to God), and drinking from a human skull, as done in some societal rites, in the name of Jesus Christ.

York Rite

I renounce the oaths taken and the curses involved in the York Rite of freemasonry, including Mark Master, Past Master, Most Excellent Master, Royal Master, Select Master, Super Excellent Master, the Orders of the Red Cross, the Knights of Malta, and the Knights Templar degrees. I renounce the secret words of JOPPA, KEBRAIOTH, and MAHER-SHALAL-HASHBAZ. I renounce the vows taken on a human skull, the crossed swords, and the curse and death wish of Judas, of having the head cut off and placed on top of a church spire. I renounce the unholy communion and especially drinking from a human skull, as done in some societal rites, in the blessed name of Jesus Christ.

Shriners

I renounce the oaths taken and the curses and penalties involved in the Ancient Arabic Order of Nobles of the Mystic Shrine. I renounce the piercing of the eyeballs with a three-edged blade, the flaying of the feet, the madness, and the worship of the false god Allah, the god of our fathers. I renounce the hoodwink, the mock hanging, the mock beheading, the mock drinking of the blood of the victim, the mock dog urinating on the initiate, and the offering of urine as a commemoration, in the blessed name of Jesus Christ.

33rd Degree

I renounce the oaths taken and the curses involved in the 33rd Degree of Masonry, the Grand Sovereign Inspector General. I renounce and forsake the declaration that Lucifer is God. I renounce the cable-tow around the neck. I renounce the death wish—that the wine drunk from a human skull should turn to poison—and the skeleton, whose cold arms are solicited if the oath of this degree is violated. I renounce the three infamous assassins of their Grand Master, law, property, and religion, and the greed and witchcraft involved in the attempt to manipulate and control the rest of mankind, in the blessed name of Jesus Christ.

All Other Degrees

I renounce all the other oaths taken, the rituals of every other degree, and the curses therein involved. I renounce all other lodges and secret societies, such as Prince Hall Freemasonry, Mormonism, The Order of Amaranth, Oddfellows, the Buffalos, Druids, Foresters, Orange, Elks, Moose and Eagles Lodges, the Ku Klux Klan, The Grange, the Woodmen of the World, Rider of the Red Robe, the Knights of Pythias, the Mystic Order of the Veiled Prophets of the Enchanted Realm, the women's Orders of the Eastern Star and of the White Shrine of Jerusalem, the girls' Order of the Daughters of the Eastern Star, the International Orders of Job's Daughters and of Rainbow Girls, and the boy's Order of DeMolay, and their effects upon me and all members of my family, in the precious name of Jesus Christ.

I renounce the ancient pagan teaching and symbolism of the First Tracing Board, the Second Tracing Board, and the Third Tracing Board, as used in the rituals of the Blue Lodge. I renounce the pagan ritual of the "Point with a Circle" with all its bondages and phallus (penis) worship. I renounce the occult mysticism of the black and white mosaic checkered floor, with the tessellated (or adorned) pagan symbolism and bondages. I renounce and utterly forsake the Great Architect of the Universe, who is revealed in the higher degrees as Lucifer, and his false claim to be the universal fatherhood of God. I also renounce the false claim that Lucifer is the Morning Star and Shining One, and I declare that Jesus Christ alone is the Bright and Morning Star spoken of in Revelation 22:16.

I renounce the All-Seeing Third Eye of freemasonry or Horus in the forehead and its pagan and occult symbolism. I renounce all false communions, all mockery of the redemptive work of Jesus Christ on the cross at Calvary, all unbelief, confusion, and depression, and all worship of Lucifer as God. I renounce and forsake the lie of freemasonry—that man is not sinful, just imperfect, and so can redeem himself through good works. I rejoice that the Bible declares that I cannot do a single thing to earn my salvation, and that **I can only be saved by grace through faith in Jesus Christ and what He accomplished on the Cross at Calvary.**

I renounce all fear of insanity, anguish, death wishes, suicide, and death in the name of Jesus Christ. **Death was conquered by Jesus Christ, and He alone holds the keys of death and health**, and I rejoice that He holds my life in His hands even now. He came to give me life abundantly and eternally, and I believe in His promises.

I renounce all anger, hatred, murderous thoughts, revenge, retaliation, spiritual apathy, false religion, and unbelief, especially unbelief in the Holy Bible as God's Word, and all occasions of compromising God's Word. I renounce all spiritual searching into false religions and all my striving to please God, who already knows and loves me eternally. I rest in the knowledge that I have found my Lord and Savior, Jesus Christ, and that I am no more "lost" to Him—He has found me.

I will burn all objects in my possession which connect me with all lodges and occult organizations, including masonry, and witchcraft, their regalia, aprons, books of rituals, rings, and other apparel and jewelry. I renounce the effects these (or other objects of masonry, such as the compass, the square, the noose, or the blindfold) have had upon me or any members of my family, in Jesus' blessed name.

Holy Spirit, I ask that you show me anything else I need to do or from which I need to pray, so that I and all members of my family may be totally free from the consequences of the sins of masonry, witchcraft, and paganism—and from any and all things unrighteous.

Now, Father God, I ask humbly for the blood of Jesus Christ, your Son, to cleanse me from all these sins of which I have confessed and renounced, to cleanse my spirit, my soul, my mind, my emotions, and every part of my body which has been affected by these sins, in Jesus' holy name!

I renounce every evil spirit associated with masonry, witchcraft, and all other sins, and I command—in the name of Jesus Christ—for Satan and every evil spirit to be bound and to leave me now, touching or harming no one, and that they go to the place appointed by the Lord Jesus, never again to return to me or any member of my family. I call on the name of the Lord Jesus alone to be delivered of these spirits, in accordance with the many promises mentioned in the Bible. I ask to be delivered of every spirit of sickness, infirmity, curse, affliction, addiction, disease, or allergy associated with these sins of which I have confessed and renounced.

I surrender to God's Holy Spirit—and to no other spirit—all the places in my life where these sins have been. I ask you, Lord, to baptize me in your Holy Spirit now, according to the promises of your Word. I take to myself the whole armor of God in accordance with Ephesians chapter six and rejoice in its protection as Jesus surrounds me and fills me with His Holy Spirit.

I enthrone you, Lord Jesus, within my heart, for you are my Lord and my Savior, the source of eternal life. Thank you, Father God, for your mercy, your forgiveness, and your life, in the name of Jesus Christ I pray. Amen. (**Note:** Those who have actually been involved in the various degrees of freemasonry are encouraged to symbolically do the following, as they read the prayer above.)

1. Symbolically remove the blindfold (hoodwink) and give it to the Lord for disposal.
2. In the same way, symbolically remove the veil of mourning.
3. Symbolically cut and remove the noose from around the neck; gather it up with the cable-tow running down the body and give it all to the Lord for His disposal.

4. Renounce the false freemasonry marriage covenant, removing from the 4th finger of the right hand the ring of this false marriage covenant and giving it to the Lord to dispose of.
5. Symbolically remove the chains and bondages of freemasonry from your body.
6. Symbolically remove all freemasonry regalia and armor, especially the apron.
7. Symbolically remove the ball and chain from the ankles.
8. Repent of and seek forgiveness for having walked on unholy ground, including freemasonry lodges and temples.
9. Proclaim that Satan and his demons no longer have any legal right to mislead and manipulate you.

Healing from Pride

The Lord would have me speak to you about the sin of spiritual pride. While most pastors and church leaders have turned their backs on the patterns of the flesh which are common in the world, they may develop new and sublimated patterns of sin which are largely unconscious but extremely destructive, fleshy spirituality. Everyone appointed to serve the Lord's people is thereby put into the place of great temptation. Pride is the greatest single cause of problems within churches, and the lack of spiritual and numerical growth within congregations. It is the root of every sin and evil. It is the gate and the birth, and the curse of hell. All the evils of fallen angels and men have their birth in the pride of self.

This is the main door by which the devil comes into the hearts of those who are zealous for the advancement of religion . . . the chief inlet of smoke from the bottomless pit, to darken the mind and mislead the judgment . . . , the main handle by which the devil has hold of religious persons and the chief source of all the mischief that he introduces, to clog and hinder the work of God.

Pride drastically hinders the work of God because it padlocks the spirit, shutting the soul off in its own darkness and blocking it from dealing with pride itself. Because spiritual pride is so secretive, it is hard to detect. Pride must die in you, or nothing of heaven can live in you.

How may we know spiritual pride? One of the most serious problems is that those who have spiritual pride very rarely are aware of it. Sometimes pride is like bad breath – we are the last one to know we have it. Those with pride sometimes have forms of godliness which not only deceive others, but deceive themselves and hinder them from seeing the spiritual pride which is working and which others may more readily see. Pride works hand in hand with legalism and religious spirits, to make the pastor and the congregation have only a form of Godliness.

Humanly speaking, we derive great amounts of emotional and physical energy from these subtle forms of self-directed praise. Pride is very dangerous because it makes you appear holy when you are not, and you which results is deceit, lying and fraudulent behavior. It comes from the insatiable quest for recognition and acceptance.

Remember the sin of pride got Lucifer kicked out of heaven. Even the Apostles had pride in their hearts on several occasions. (Luke 9:46, Luke 22:24, Mat 20:20).

If you don't humble yourself, God will eventually humble you, and afterward your ministry will never be the same. See the story of David. Triumphs (chap 1-10), Transgressions (Chap 11), Troubles (Chap 12-24). See King Uzziah (2 Chron 26:16) and King Nebuchadnezzar (Dan 5:)

Christ showed his disciples the evidence of pride in how the Pharisees loved the chief places at feasts, and the chief seats in the synagogues. Is this so different than the "high tables" and ornate high backed seats and tables for pastors and bishops in our churches today? In contrast, Jesus gave them this example of being a servant, and washing the feet of others. It is only by the indwelling of Christ in His divine humility that we become truly humble. We have our pride from another, from Adam: we must have our humility from Another as well: Jesus. A humble man feels no jealousy – or envy. He can praise God when others are preferred and blessed before him. He can bear to hear others praised and himself forgotten, because in God's presence he has learned to say with Jesus & Paul, "I am nothing." He has received the spirit of Jesus, who pleased not Himself, and sought not His own honor.

What the Bible says About Pride, Humility, and Servant hood

Read what the Bible says about pride and being proud. You will find that the Lord does not hear the proud. It is a curse (Ps 119:21), is an abomination (Prov 16:5), and is one of the seven sins God hates. (Prov 6:7). It is categorized along with the sins of fornication, unrighteousness and wickedness (Rom 1:29-30, 2 Tim 3:2-3). See also: (Psa 9:12, 74:14, 104:24-25, , Prov, 15:25, 16:19, 21:4, 28:25, Is 27:1, Jer 50:32, James 4:6, I Peter 5:6.)

Manifestations of Pride Read through the following list and see if the Lord “stops” you on any of them. Use it as a checklist.

Anger	Intellectualism	Self importance
Anti-submissiveness	Intolerance	Selfishness
Arrogance	Lofty	Shame of others
Boasting	Lying	Strife
Conceit	Manipulation	Stubbornness
Control	Mockery	Unbending
Contention	Obstinate	Unteachable
Cursing	Perfection	Unwillingness to admit wrong
Defiance	Prejudice	Unwillingness to apologize
Destruction	Pride of knowledge	Unwillingness to change
Disobedience	Puffed up	Unyielding
Domination	Rage	Vanity
Ego	Rebellion	Wrath
Hardness of heart	Scorn	Witchcraft
Haughtiness	Self centeredness	Unyielding
Independence	Self exaltation	

Five Signposts along the road of PRIDE

1. **Yearning** for praise and human accolades, trophy rooms, “ego walls” with all your honors, concern about titles. Feels God answers their prayers more often and that their prayers have more power. Want to do all the praying for people who come for healing. Want to do all the preaching as they think they have more skill
2. **Comparisons** of your ministry with others, “keeping score”. One-upmanship. Feel they are more spiritually mature than others. Boasts of spiritual accomplishments, & long hours in prayer and fasting
3. **Gift projection** – thinking everyone should be able to do what you do. If they don’t do it your way, they are inferior. Evaluating the worth and dignity of others by how closely they match your own examples. Coveting the Spiritual Gifts of others. Criticizing the efforts of others.
4. **Resenting** other’s successes and rejoicing in their failures. Feelings of jealousy or envy or irritation when someone else does well.

5. **Defending** yourself against criticism, not listening. Always thinking your ideas/ways are the right ones. You are never wrong. Unwillingness to change your mind. Compulsive interrupting.

Other indicators of Spiritual Pride:

- Feel they know more because they have been to Bible school.
- If God speaks to them prophetically, they feel they are privileged.
- Wants others to know they are pastors (wear 3 piece suits on hot days)
- Feels their time is more important.
- Is first in line to eat at church dinners.
- Eats at a “high table” sometimes in a private place.
- Sits in high backed chairs, or has a table in front of their chair.
- Criticizes others and notes their deficiencies
- Generally proud of their inflexibility, mistaking it for conviction
- Does not pray much

Ten scriptures define Jesus teachings on humility.

Matt 5:3-5	Blessed are the meek (humble) . . .
Matt 11:29	Learn from Me for I am gentle (meek, humble) . . .
Matt 18:4	Whoever humbles himself as this little child is greatest . . .
Matt 20:26-27	Whoever desires to become great among you let him be your servant.
Matt 23:11	He who is greatest among you shall be your servant. .
Matt 23:12	Whoever exalts himself will be humbled, and whoever humbles himself will be exalted (by God)
Luke 14:11, 18:14	Everyone who exalts himself will be humbled . . .
John 13:14	If I then, have washed your feet, you also ought to wash .
Luke 22:26-27	He who is greatest among you, let him be as the younger .

Eleven times in the book of John, Jesus expresses humility and dependence upon doing only the will of the Father. (John 5:41, John 5:30, John 5:41, John 6:38, John 7:16, John 7:28, John 8:28, John 8:42, John 8:50, John 14:10, John 14:24) As our model, shouldn't we do the same?

Sign Posts on the Road to Humility

1. **Ask** the Holy Spirit about any pride and receive the conviction.
2. **Discover** your spiritual gifts, but do not take pride in them. You didn't develop them, God gave them to you.
3. **Know** your place in the Body and realize you need others. Others will be more gifted in some areas than you. (1 Cor 12)
4. **Know** your strengths and weaknesses, and be willing to admit both. Knowing what you don't know.

5. **Be realistic** about your successes and failures. Don't hesitate to admit you are wrong.
6. **Accept** praise, but reject flattery.
7. **Avoid** living in the achievements of the past.
8. **Esteem** others better than yourself. Don't be concerned who gets the credit.

Manifestations of Humbleness:

Consider these attributes of the humble:

- clothed with lowliness, mildness, meekness, gentleness of spirit and behavior,
- soft, sweet, condescending, winning air and deportment; these things are just like garments to him, he is clothed all over with them.
- has no such thing as roughness, or contempt, or fierceness, or bitterness in its nature;
- makes a person like a little child, harmless and innocent, that none need to be afraid of; or like a lamb, destitute of all bitterness, wrath, anger
- conversation is nothing but lowliness and good-will, love and pity to all mankind;
- apt to esteem others better than himself
- full of thankfulness
- humbleness is not thinking less of oneself, it is thinking of oneself less

Healing from the Sin of Pride

When those with pride fail to evaluate themselves and repent, the Lord will chasten the individual for His good, either in his finances, his health, or his relationships. There are several ways that pastors and church leaders can guard against pride.

1. Continually examine your heart honestly and sincerely. Several scriptures command us to do so. (Ps 19:12, 13, Ps 51:10, Ps 139:23, Ps 141:4)
2. When it is recognized, confess to others and repent.
3. Be accountable to someone who will honestly tell you when you are getting out of line. It is much easier for others to see pride in you, than for you to see it in yourself.

Resources

- C. Peter Wagner, *Humility*, (Regal books, 2002), ISBN 0-8307-3057-5
 Andrew Murray, *Humility* (Whitaker House 1982) ISBN 10: 1-60459-306-7,
 13: 978-1-60459-306-8

Healing of Hurts, Emotions and Memories

Memories can wound, cripple, and bind people. Some speak of this wounding as producing **cracks in our soul**. This type of wounding can also keep us in bondage, prevent God's healing power from working within us, and cause us to become physically ill. God's love, however, can transform (change or renovate) our emotions—and even our memories—to set us free and to allow us to live an abundant life through Christ. God, who desires "*truth in the inner parts*" (Ps. 51:7), allows His Holy Spirit (the spirit of truth) to reveal truth and to bring His love to cover each situation so that healing may occur.

This section deals with inner healing in general. Other sections deal more in-depth with specific causes of wounded memories, such as rejection, divorce, abuse, etc.

Definitions

"While **sickness of the spirit** is caused by what we do, **sickness of the emotions** is generally caused by what is done to us. It grows out of the hurts which are done to us by another person or some experience we have been exposed to in the past. These hurts affect us in the present, in the form of painful memories, and weak or wounded emotions. This in turn leads us into various forms of sin, depression, a sense of worthlessness and inferiority, unreasoning fears and anxieties, psychosomatic illness, etc. Included in this [process] are the present day effects (consequences) of the sins of the parents in the bloodline of a person. Thus healing of past hurts touches the emotions, the memories and the person's bloodline" (as referred to in John Wimber's book, *Power Healing*).

Inner Healing

1. Repentance will not heal hurtful or painful memories. **The person did not sin but was sinned against.**
2. Most inner healing requires forgiveness of those who have hurt or abused us; it also requires healing prayer for the hurts and painful memories of that experience which still reside within.
3. We cannot truly experience inner peace and joy and the full love of God when we are suffering from woundedness. Most wounded individuals experience feelings of fear or fear of rejection, rejection, self-rejection, and/or lack of self-worth.
4. Our deepest need is to be loved and if we are denied love as infants or as children (known as love deficit), somewhere along our lifeline we may be affected and be robbed of our peace—of our ability to **love and trust mankind** and/or God.
5. These hurts may even precede birth (having occurred while the baby is in-utero—as discussed in a later section). A child may feel rejection if they are aware their parents did not want them or that the timing of their birth was somehow disfavored.
6. These inner hurts may be **the root cause** of physical problems.
7. Often evil spirits attach themselves to these experiences and make healing even more difficult.
8. Some inner healing needs may be present because of the sins of our predecessors (as discussed in the section on "Healing from Generational Influences").

9. The basic idea is simply this: since “time” does not exist with God in heaven, then Jesus (who is also the same yesterday, today and forever) can go back through what we know as time and heal the wounds, pain, and memories of our past so they no longer cause us woundedness. Jesus then fills (with love) all these places in us that have been wounded, hurt, and empty.
10. In the process of inner healing, we ask Jesus to go back in time to when the person was hurt, rejected, or abused, and to free them from the effects of that woundedness “in the present” by bringing to light the things that have hurt them, and we pray that the Lord heal the binding effects of the hurtful incidents of the past. In most cases, each distinct situation needs to be prayed for individually.
11. It isn't the event that is the problem, it's the emotional reaction to the event that causes the problem (continued woundedness) and allows Satan in.
12. Parts of their spirit (of those experiencing woundedness) have not been consecrated to God (and anything Jesus does not own, Satan owns).
13. 80% of the problems of Mayo Clinic's visitors are psychosomatic, not physical.

Possible Symptoms Revealing an Individual's Need for Inner Healing

1. They withdraw from life, acting as though they want to hide
2. They are shy or secretive and unwilling to use their talents
3. They exhibit or speak about feelings of rejection
4. They exhibit difficulties in progressing spiritually
5. They continually struggle with addictions, forgiveness, woundedness, etc.
6. They exhibit behavior or feelings of hollowness or emptiness and may often be expressionless
7. They demonstrate a sense of being deeply lonely
8. They exhibit reactions of feeling persecuted, tormented, or afflicted
9. They show signs of feeling desperately lost and futile inside but act on the outside as if things are going well
10. They may suffer vertigo during the Lord's anointing
11. They have dyslexia problems
12. They feel and act nervous and uncomfortable during serious worship
13. They feel their spirit is imprisoned
14. They weep uncontrollably on occasion
15. They wonder if they are losing their mind
16. They exhibit continued feelings of guilt and shame

Inner Healing Inventory

The following questions may be helpful in identifying areas in your life which need healing. These questions may also suggest openings in your “spiritual hedge” where the adversary can or has entered. Find a quiet place, make spiritual preparation for a short time, then ask God to open your mind and help you recall the answers to the following questions.

1. Have you ever been divorced? How is your relationship with your ex-spouse? Do you hold unforgiveness? Has he (she) hurt you deeply and rejected you?
2. Have you lived with a “significant” other and then later separated?
3. List all those who have hurt you deeply (for which you still experience pain).
4. Have you ever been raped or abused (sexually, physically, or emotionally) and by whom? Have you forgiven them?
5. Have you ever had a miscarriage or an abortion or fathered a child that was either aborted or miscarried? Have you ever paid for an abortion or transported someone to get an abortion?
6. What was your father like? How did you and he get along? Did he love you? Did he express his love by holding you and speaking words of love?
7. What was your mother like? How did you and she get along? Did he love you? Did she express her love by holding you and speaking words of love?
8. Was yours a happy childhood? Were you adopted or cared for by foster parents? Did father or mother die at an early age, or leave the home through separation or divorce?
9. List the names of all those who have rejected you or made you feel worthless.
10. Have you ever considered suicide?
11. Have you ever been diagnosed with a mental disorder or hospitalized for psychiatric counseling?
12. Have you ever made any vows, such as “never to let men hurt me again?”
13. Do you have excessive and/or unreasonable fears? Are you fearful of anything in particular?
14. Are there any idols in your life—things that you put first before God or that you do first before doing things for God?
15. Has anyone tried to control you? Have you tried very hard to please someone without success? Are you co-dependent with anyone?
16. Were you greatly embarrassed when you were a child or a young adult?
17. Can you identify a pattern of hurtful events beginning early in your life, each building upon the other?
18. Do you wish you were someone else? Do you dislike yourself? Do you wish you had never been born?
19. Do you have a learning disability (such as dyslexia) which was not diagnosed in childhood? Do you have any other kind of limiting handicap?
20. Do you dislike the opposite sex or your own sex?
21. Do you often find that your reaction to something said or done is out of proportion to whatever the stimulus was (do you often over-react)?
22. Do you have a recurring memory of a past hurt? Does it still trouble you to think about it?
23. Are there people you can’t forgive? Do you have trouble asking someone else to forgive you?
24. Do you have overwhelming feelings of guilt or shame?
25. Do you find it nearly impossible to admit making a mistake? Do you usually look for someone to blame for what goes wrong in your life?

26. Do you have a nearly-continuous feeling of anger inside? Are you usually critical in your remarks or thoughts about others?
27. Do you have a fantasy world to which you escape?
28. Do you have a physical illness that has no known cause?
29. Have you been diagnosed with as a slow learner, manic-depressive, bi-polar?
30. Do you frequently suffer from depression or are depressed over long periods of time?
31. Do you have frequent nightmares or troubling and recurring dreams?
32. Do you have physical or mental exhaustion from wrestling with inner problems?
33. Do you have difficulty sleeping or do you want to sleep too much?
34. Are you extremely restless and/or “on the go” constantly? Are you unable to sit and relax for any length of time?
35. Are you a workaholic? Do you feel guilty if you aren’t doing something productive? Are you always striving for the approval of others?
36. Were you an adult before you ever felt loved by another person?
37. Do you often compare yourself with others and end up feeling inadequate and discouraged?
38. Do you have a constant need for physical affection or do you dislike being touched at all?
39. Do you have a deep sense of insecurity, of feeling unloved, or of disapproval?
40. Is it hard to believe God loves you or approves of you?
41. Do you find it difficult to give and receive love?
42. How do you feel about yourself? (Circle all that apply.)

low self-image	insecure	withdrawn personality
self-condemning	hate myself	try to please others
worthless	believe I am a failure	agony within
inferior	question my identity	display a facade
starved for love	promiscuous	insecure
unworthy	fear of rejection	don’t know who I am
approval-seeking	self-rejecting	feel abandoned
self-accusing	can’t accept love	depressed
can’t give love	internal hurt/pain	can’t love spouse
no lasting relationships	earn acceptance by being good or by hard work	

Inner Healing Prayer

1. Usually this prayer is done privately with only two persons on the prayer team. Some of the memories may bring back guilt or shame.
2. Always pray for inner healing before giving a deliverance prayer. When the root

memory is healed, the spirits of darkness will leave much easier.

3. The person is usually asked, with the help of the Holy Spirit, to visualize the hurtful experience. Then we ask Jesus Christ to be present in the mental picture—not to change it, but to take the hurt and pain away and replace it with love.

Let's take an extreme example. A young girl is sexually abused by her father, brother, or a close relative. Typically during this experience, a gate is opened and unclean spirits of lust, fear, physical pain, and confusion (particularly if it is her father) come in. Normally healing will not come until she can re-visit the experience in her mind, ask Jesus to come into the picture and take away the hurtful emotions she felt at that time, and bring healing to the experience.

Sometimes we (intercessors) have to pray that **the cross of Jesus** is placed between the abuser and the seeker, and, when this happens, in her mind's picture the view gets light on her side of the cross and stays dark on the other side of the cross. Sometimes Jesus comes and stands between the abuser and the seeker. Either way, the traumatic emotional experience is healed by the love of Jesus and by the seeker's willingness to forgive the abuser and to turn over to Jesus the traumatic emotions that were there at the time.

We (as intercessors) also **cast out or command the unclean spirits to go** and pray that God heal the experience. Healing comes, and while the seeker can remember the experience again in the future as a **historical event**, the event will cause them no PTSD (Post Traumatic Stress Disorder) problems, discussed further in the section on Trauma.

4. If the power of the Holy Spirit is present, the person will (1) see Jesus in the picture, OR (2) feel Jesus' love and warmth, OR (3) know in their mind what Jesus would do (usually occurring in those with highly analytical thinking).
5. If they are unable for one of these three things to happen, there may be evil spirits or a curse present that is preventing Jesus' light from entering.
6. Prayer may have to be given to **place the cross of Jesus** between the perpetrator and the victim.
7. Have the seeker share the emotions they are feeling.
8. Ask them if they can see Jesus in the picture. Ask them if they want Him to come.
9. Ask them to give Jesus all the painful emotions, and to receive from him love, & peace
10. Ask the seeker if they want Jesus to come to them and hold them. Don't rush here.
11. When the person is ready, ask the Holy Spirit to guide the person to the next experience and/or picture that the Lord wants to heal.
12. This kind of prayer may take more than one session and may be accompanied by significant weeping.
13. This process requires generous and unhurried time. Listen, love, and pray but don't counsel. You don't have any answers; only God has the answers.

Listening Prayer

An alternate prayer method to traditional inner healing prayer is called listening prayer or “**behold and be held**”. The objective is to allow the seeker to **behold** the face of Jesus, and **be held** by Him in His arms which always seems to bring instant healing of traumatic experiences. While this method may seem to be similar to traditional inner healing prayer at first glance, this method enables the seeker to find Jesus in a safe place **first**, rather than searching frantically for Him in the middle of a traumatic memory. It becomes a safe home base for all forays into inner healing. Jesus provides comfort, courage, reassurance, and promises before we enter the scary places. It allows the intercessor to get acquainted with how each seeker personally hears, sees or senses Jesus. We take Jesus at His word that he will come. “*Whosoever will may come*” (Rev 22:18) “*Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*” (Rev 3:20) “*...He will be with thee, He will not fail thee, neither forsake thee: fear not, neither be dismayed.* (Deut 31:8) and the last words Jesus spoke to his disciples “*and, lo, I am with you always, even unto the end of the world.*” (Matt 28:20)

The process for listening prayer is as follows:

1. The prayer minister asks Jesus a question.
2. Jesus gives His answer to the seeker.
3. The seeker reports Jesus’ answer to the prayer minister.

Steps in Listening Prayer

1. **Meeting Place** - The seeker first asks Jesus to meet them in a safe “meeting place”. Everyone has a safe place in his/her heart in which to meet Jesus. God has graciously preserved a place of refuge for Himself in even the most broken or bound up of his children.

Intercessor prays: *Thank you Jesus for creating and preserving a safe place in every human heart where we can meet with you to begin the healing process. Please show us now what that place of refuge looks like in this person.*

Ask the seeker what Jesus is showing them.

Intercessor prays: *Jesus show _____ (the name of the seeker) how you see them.* (the most common picture is that of a child with a loving parent. Peace may ensue)

2. **Recognition of the root wound(s)** – Intercessor prays: “*Lord would you please show us what root wound you want to heal.*” When God begins to lead the seeker back to a root wound, we find it is usually an early painful memory or an obvious specific trauma. At such times, wounds are inflicted and messages are imprinted on our hearts. Even when the memory itself is long forgotten, we respond to life through the grid of those hurts. Thus we normally learn to be angry, or fearful, or despairing at a very early age.

Sometimes He will actually take the seeker by the hand and leads them through a door from the place of refuse into the place of pain. Other times, He will go before them to let us

know when it is safe to enter. Most often, Jesus sends them into the memory, assuring them that He will be there even though they may not see Him immediately. The rationale is that the seeker must first experience the event as they have been remembering it to recognize how the root wound occurred. These often are pre-natal or infant experiences for which we are too young to have any defense.

3. Confession – To the seeker “*What are your emotions in this experience, pain, fear, confusion, anger? Tell Jesus honestly and exactly the emotions you are feeling*”. Once the seeker is brutally honest, we find that Jesus usually rushes in to help.

4. Revelation of Jesus . (behold) “*Lord, your Word says that you never leave us or forsake us. You promise to be with us always. Would you now open the eyes of our heart? Please enable us to find you in this memory.*” When Jesus comes, He washes away all the emotions, the pain, the lies, the vows the seeker may have made, the guilt, shame and sorrow. He invites us to cast all of our cares and anxieties on Him (Ps 55:22, I Pet 5:7) He sprinkles our hearts clean and washes our bodies with pure water (Heb 10:22)

5. Be Held - Once we find Jesus in the mental picture (memory) we ask Him to come and stand between the seeker and the perpetrator or the traumatic experience. Then we ask the seeker “*Would you like Jesus to hold you?*” Sometimes it takes a while for them to say yes. But once all the pain is gone, they usually rush toward Jesus’ open arms.

Once they are in Jesus’ arms, we wait a few minutes then ask the seeker “*Would you like to look into Jesus’ eyes to see the love He has for you?*” This sometimes takes a few minutes and encouragement. Once the seeker looks, we ask them “*What do you see in His eyes?*”

6. Healing Self-Image - After the seeker has looked into Jesus’ eyes, we ask the seeker “*Ask Jesus what do you see when you look at me?* Most seekers with inner healing needs have a low self image that needs to be healed. More about this in a following section on Healing Your Self-Image.

7. Healing of the next memory – Return to the meeting place and ask Jesus to bring to the seekers mind the next memory He wants to heal. Follow the same pattern given above for each memory Jesus brings.

Resources (in order of priority)

1. Norma Dearing, *The Healing Touch* (Chosen Books, 2002). ISBN 0-8007-9302-1.
2. John and Paula Sanford, *Healing the Wounded Spirit* (Victory House, 1985). ISBN 0-932081-14-2.
3. John and Mark Sandford, *Deliverance and Inner Healing* (Chosen Books, 1992). ISBN 0-8007-9206-8 Charles Kraft, *Defeating Dark Angels* (Servant Pub., 1992). ISBN 0-89283-773-X.
4. Ruth Stapelton, *Gift of Inner Healing* (Bantam, 1997). ISBN 0553102915.
5. Matthew and Dennis Linn, *Healing of Memories* (Paulist Press, 1974). ISBN

- 0809118548.
6. Barbara Shlemon Ryan, *Healing Prayer* (Servant Books, 2001). ISBN 1-56955-262-2.
 7. Charles Kraft, *Deep Wounds, Deep Healing* (Servant Publications, 1993). ISBN 0-89283-784-5.
 8. David Seamands, *Healing of Damaged Emotions* (Chariot Victor Books, 1991). ISBN 0896939383.
 9. Betty Tapscott, *Inner Healing Through Healing of Memories* (Box 19827, Houston, TX 77024, 1977).
 10. Francis MacNutt, *Healing* (Bantan Books, 1974): 161-73. ISBN 0-87793-074-0. (Excellent summary in a few pages.)
 11. Agnes Sanford, *Healing Gifts of the Spirit* (Lippincott Publishers, 1966, reprinted 1974). ISBN 087-981056-4.
 12. John and Paula Sandford, *Transformation of the Inner Man* (Victory House, 1982). ISBN 0-932081-13-4.
 13. John Wimber, *Power Healing* (Harper & Row, 1987). ISBN 0-06-069533-1.
 14. Francis MacNutt, *Deliverance From Evil Spirits: A Practical Manual* (Chosen Books, 1955). ISBN 0-8007-9232-7.
 15. Brad Jersak, *Can You Hear Me?* (Fresh Wind Press 2003) ISBN 0-9833586-0-2 (Much of the information on Listening Prayer is taken from this resource)

Healing from Sexual Abuse

It is estimated that one in four women have been sexually abused or raped. In addition, the numbers seem to be on the rise. Sexual abuse is one of the most devastating and severely-emotional wounding experiences of all. Victims end up emotionally distraught and are left open to influences of darkness in a number of areas. Such experiences distort their image of God and cause all kinds of emotional, spiritual, and physical problems (for example, 50% will experience depression, 33% will attempt suicide, 20% will turn to substance abuse).

As you review the following list, mark all that apply to your life experience.

Resultant Effects from Sexual Abuse

1. Identity confusion develops
2. Various fears and anxieties occur
3. Soul bondages occur
4. You question how God could have let this happen to you
5. Anger develops toward the parent and/or toward God, for not providing protection
6. Rejection occurs, if the victim is not believed by a parent
7. Victim feels betrayed if parent knew yet did nothing
8. Promiscuity, or other sexual sins, develop
9. Difficulty occurs in relating sexually to a spouse
10. Failed marriages occur
11. Victim consistently feels dirty and shamed
12. Victim develops hatred for their own body
13. Victim believes they caused it or it was their fault
14. Nightmares occur
15. Despair sets in and/or severe depression develops
16. Uncontrollable anger and rage are exhibited
17. Lust develops
18. Victim feels lonely and/or abandoned
19. Victim has a desire to run, withdraw, hide
20. Victim feels a loss of purity
21. Victim experiences feelings of guilt, betrayal, condemnation
22. Victim feels used and unclean
23. Victim exhibits ambivalence

Requirements for Healing of Sexual Abuse (Note that inner healing may first be required before forgiveness is possible.)

1. Forgive the abuser(s)
2. Forgive parent(s) for not providing protection
3. Forgive of God for letting it happen
4. Forgive anyone who refused to believe it happened
5. Forgive yourself, it was not your fault.
6. Ask God to forgive the abuser and ask for repentance on their behalf
7. Pray to break any vows which have been given about not letting men (or those of the same sex of their abuser) get close to them
8. Read Psalm 139, reinforcing the awareness that we are beautifully made

Inner Healing Prayer for Sexual Abuse (intercessor pray the following)

1. Pray asking Jesus to bring back the experience that needs healing
2. Ask Jesus to be present in this experience
3. Put the cross of Jesus between the abuser and the abused
4. Ask Jesus to hold the victim
5. Give Jesus all the emotions (fear, physical pain, confusion, guilt, shame, anger)
6. Using the sword of the Spirit, loose their spirit from the one who violated the victim, breaking the soul bondage
7. Pray to heal all wounded emotions
8. Pray to exchange truth for all lies
9. Pray that the fear, panic, confusion, pain, woundedness, anger, guilt, shame, and uncleanliness be healed
10. Cast out any spirits involved (examples include trauma, lust, fear, anger, hatred, rejection, self-rejection, self-hatred, a man or woman-hating spirit, a God-hating spirit, pornography, worthlessness—and, in extreme cases, prostitution, abortion, death, suicide, homosexuality, lesbianism)
11. Pray the abuse stop in the generational line (for example, abused people abuse; hurt people hurt others)

Prayer for Healing From Sexual Abuse (given as female-specific but reverse where necessary)

The intercessor is to pray:

Lord, thank you that you love _____ and have longed to set her free. You grieved for her when she was unjustly molested and you have carried her pain and sorrow in your heart all these years.

We invite you now, Lord, to go to the depths of her heart where her little girl self has felt so afraid, so unclean, so used, and ashamed. In the depths of her heart, pour your perfect love to cast out all fears. Speak to her heart and let her know that you accept her and love her just as she is, and that there is no way she can lose that love. Draw unto yourself all of her pain and shame, Lord, and fill all her wounds with healing balm. In Jesus' name I pray. Amen.

Once prayers for healing of the experience and for the casting out of dark spirits are complete, many may continue to feel dirty and unclean; in this instance the following scriptures should be shared with the seeker and a prayer for cleansing prayed over them.

Cleansing Prayer

Many times those who have been sexually abused will also feel unclean and dirty. The intercessor may want to read the following scriptures before praying the prayer of cleansing.

- *“Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you”* (Ezek. 36:25).
- *“... Do not call anything impure that God has made clean”* (Acts 11:9).
- *“... we are sanctified [made holy] through the offering of the body of Jesus Christ once for all”* (Heb. 10:10).

Prayer for Cleansing From Sexual Abuse

Pray for God to pour holy water all over them (sometimes the Lord will give you a picture—pray what you see in the picture).

Lord Jesus, we ask you now to pour your streams of living water all over _____ and into every cell of her being. Let the water flow freely over every part: head, arms, body, private parts, legs, and feet.

Thank you Lord that your living water is washing her “*white as snow*”—that every bit of defilement, shame, and guilt is being washed away. Thank you for making her squeaky clean inside and out.

Lord you now see her as clean and as white as the day you first created her in heaven. She now has a new body in Jesus, made perfectly clean and pure. Thank you. In Jesus’ name I pray. Amen.

Resources

1. Paula Sandford, *Healing Victims of Sexual Abuse* (Victory House, 1988). ISBN 0-932081-21-5.
2. Doris Wagner, *Ministering Freedom to the Sexually Broken* (Wagner Publications, 2003). ISBN 1-58502-038-9.
3. Jan Frank, *Door of Hope* (Nelson Books, 1995). ISBN 0785279660.
4. www.gospelcom.net/mlm/index.htm (healing sexual brokenness)

Healing from Rejection

Rejection is one of Satan's most effective forms of oppression. Rejection may keep a sinner from coming to God for salvation and a Christian from reaching his or her full potential in God; it undermines, breaks, and prevents normal and harmonious relations between family members, marriage partners, fellow workers, and friends. It also distorts our **image of God** as a loving heavenly Father who loves us and who wants only the best for us.

The dictionary defines rejection as “an act of throwing away or discarding someone or something,” which implies a lack of value in the person or thing thrown away. Being rejected, then, makes us feel valueless or worthless.

Being denied love is at the root of rejection. Rejection (whether active or passive, real or imaginary) robs Jesus Christ of His rightful position as Lord in the lives of His children and keeps believers from experiencing the vitality and quality of life He alone can give.

Rejection results in wounding of the heart—sometimes so painful that the mind refuses to deal with it, so we bury it in our subconscious. Later, it surfaces in other ways to cause us problems. Rejection is the greatest un-diagnosed and most untreated malady within the Body of Christ today. Regrettably, a large majority of those coming for prayer suffer from feelings of rejection.

Symptoms of Rejection

How do you feel about yourself (circle each one that applies)?

low self-image	insecure	withdrawn personality
self-condemning	self-hate	try to please others
worthless	believe I am a failure	agony within
inferior	question my identity	display a facade
starved for love	promiscuous	can't love spouse
unworthy	fear of rejection	don't know who I am
approval-seeking	self-rejecting	feel abandoned
self-accusing	can't accept love	depressed
can't give love	internal hurt/pain	
no lasting relationships	earn acceptance by being good or by hard work	

Root Causes of Rejection (Outline)

The root causes of rejection can be found from one or more of a number of sources, which are listed below (a thorough explanation of each one follows):

1. Heritage rejection
2. Generational rejection
3. Timing and manner of conception
4. Events and attitudes of the mother and father during pregnancy
 - 4A. Factors that may cause rejection while in-utero
 - 4B. Results of rejection occurring in-utero
5. Rejection caused from the manner of birth

6. Baby not bonding with the mother or father
7. Rejection causes after birth
 - 7A. Symptoms of rejection after birth
8. Being an adopted child, or forced either to live with relatives or in a foster home, or to live in a different culture
 - 8A. Healing from the effects of adoption
9. Factors that cause rejection during early childhood
10. Problems in school caused by teachers or schoolmates (that cause rejection)
11. Multiple causes of rejection later in life
12. Factors that cause rejection within a marriage

1. **Heritage rejection:** Satan is the father of rejection. Rejection came with Satan's temptation of Eve and, ultimately, Adam. There was no rejection prior to Satan's temptation, as "... *God saw every thing that he had made, and, behold, it was very good*" (Gen. 1:31). In accepting Satan's suggestion to eat the forbidden fruit, Adam and Eve rejected God and fell into disobedience and sin. They were being covetous (of what the serpent hinted God had denied them) and rebellious (by over-stepping the only restriction God had made).

As a result, they were rejected by God, cursed, and forced to leave the garden. Eve (and all the women who came after her) were promised pain in childbirth and subjection to man. God cursed the ground and told Adam that he would eat bread by the sweat of his brow (Gen. 3:16-19). God no longer communicated with them as He had earlier.

Adam and Eve committed what is generally called **original sin**. Therefore, all the children born to them (and their descendants) inherited sin as a **spiritual gene**, thereby turning original sin into **hereditary sin**. Subsequently, the whole human race has had the same sinful nature; also, the curse of rejection and the penalty of spiritual death has been passed down through the process of conception and birth (Rom. 5:12).

Cain, as the first naturally-born child, was the first recipient of the "hereditary sin" curse. He was rebellious, argumentative, and disobedient, and did not offer an appropriate sacrifice, as God required. He rejected God and God rejected Cain. Because Cain "*belonged to the evil one*" (1 John 3:12), any consideration of how Satan is able to manipulate humanity into feeling rejected must begin with Cain.

While both Cain and Abel were born with **hereditary rejection**, it was Cain who appeared to be most affected. God reasoned with Cain to encourage him to make the right choice: "*Then the Lord said to Cain ... If you do what is right, will you not be accepted?*" (Gen. 4:7). Cain was being offered a second chance but he rejected it.

Because of Cain's decision and the ultimate murdering of his brother, God rejected him and placed him under a curse, thus some refer to rejection as the "Cain Syndrome." Cain's self-pity, accusing God of over-reacting, fear of rejection, victimization, death, and abandonment (Gen. 4:13-14) helps us better understand the range of symptoms of many who suffer rejection today. (For a full discussion of the "Cain Syndrome," see *Excuse Me, Your Rejection is Showing*, from which much of this section has been adapted.)

2. **Generational rejection:** We see from the above paragraph that all the descendents of Adam and Cain carry a predisposition to heritage rejection. However, not all persons actually inherit a spirit of rejection. Abel's sacrifices were acceptable to the Lord. As we will see in a later section, many curses are conditional. When we are disobedient, the promised curses come upon us (Deut. 28 and 30). Cain received a curse of rejection (because of the **heritage rejection** potential and his sins of disobedience and rebellion) while Abel did not.

Generational sin is discussed in depth in the section on "Healing from Generational Influences." Suffice it to say that when our forefathers were disobedient, they incurred a curse (in this case rejection) and it continues to pass as a curse of rejection upon the heads of the children to the third and fourth generation, as stated in Exodus 20:5: ". . . *I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.*"

When those who come for prayer review the symptoms of their ancestors, many find that their mothers or fathers, grand-parents or aunts and uncles reflect the symptoms of having a curse of rejection as well.

(Background information about how rejection begins follows:)

3. **Timing and manner of conception:** The following are specific ways rejection can begin within an individual. Pray the Lord will enlighten you as to the cause(s) of rejection in your life. Check all that you feel apply to you:

- 3a. One or both parents did not want to conceive
- 3b. Parents not married
- 3c. Conception may have been the result of lust during a "one night stand" or through the act of adultery
- 3d. The mother is very young and ill-prepared to be a mother
- 3e. There may not have been sufficient financial resources to provide for a baby
- 3f. Sexual abuse, rape, incest

4. **Events and attitudes of the mother and father during pregnancy:** In the book *The Secret Life of the Unborn Child* (Thomas Verney, MD ISBN 0-440 50565-8), the author quotes research about the capabilities of babies in-utero, which are noted to be able to:

- 4a. Hear
- 4b. Have a taste in music
- 4c. Feel the love or the lack of love of the mother
- 4d. Learn both the father's and mother's voice
- 4e. Experience anxiety if the mother smokes
- 4f. React when the mother even thinks about a cigarette
- 4g. Have memory capabilities
- 4h. Make decisions about how to react after birth (such as in refusing to bond)
- 4i. Remember any prenatal or birth trauma
- 4j. Form attitudes and personality traits
- 4k. Refuse to nurse (because of rejection during pregnancy)

- 4l. Express extreme anger (if the father left the home or the mother had sex with others, had an affair, or was the product of an affair)
 - 4m. Feel rejected if the father is absent or shows signs of not caring
 - 4n. Have the Mother's fears transferred to them
 - 4o. Experience guilt for being in the womb
 - 4p. Become performance-oriented (earn the right to live)
 - 4q. Take responsibility for pregnancy problems ("if I grow, I might injure mom")
 - 4r. Respond (to turn in the womb) to be under the mother's hand when it is placed on her stomach
- 4A. Factors that may cause rejection while in-utero**
- 1. Attempted abortion
 - 2. Mother didn't want to be pregnant
 - 3. Use of drugs, alcohol, or tobacco during pregnancy
 - 4. Child is planned to be put up for adoption
 - 5. Parents married because the mother was pregnant
 - 6. Child would have been aborted (if it had been legal)
 - 7. Mother has hate and resentment for missed opportunities because of being pregnant
 - 8. Mother physically ill during pregnancy
 - 9. Mother had an accident or injury during pregnancy
 - 10. Mother loses a loved one during pregnancy
 - 11. Difficult delivery or delivery during a traumatic event
 - 12. Mother wanted a child of one sex and got the other sex (identity confusion)
 - 13. Ambivalence (bad timing, no money, father in army, mother in school, etc.)
 - 14. Mother and father have a bad relationship
- 4B. Results of rejection after birth that occurred while in-utero**
- 1. Continuously cries
 - 2. Has potty tantrums
 - 3. Refuses the breast
 - 4. Refuses a mother's comfort
 - 5. Feels guilty for being in the womb
 - 6. Senses "I am not wanted; I am a burden"
 - 7. Strives to be performance-oriented ("I must prove myself; I must earn their love")
 - 8. Strives to always please
 - 9. Refuses affection
 - 10. Wishes they hadn't been born
 - 11. Experiences problems with bonding
- 5. Rejection caused from the manner of birth**
- 5a. Protracted labor
 - 5b. Prolonged pregnancy
 - 5c. Caesarian or instrumental births

- 5d. Babies born to women who didn't know they were pregnant
- 5e. Induced labor or forced delivery

6. Baby not bonding with the mother or father

- 6a. Baby not held or loved adequately by either or both parents
- 6b. Illness of mother during early infancy
- 6c. Hospitalization
- 6d. Sickness or poor health of baby
- 6e. Mother's insecurity in coping with motherhood
- 6f. Experience of physical abuse
- 6g. Medical disorders causing feeding problems

7. Rejection causes after birth

- 7a. Love deficit
- 7b. Being compared to another child
- 7c. Never feels good enough
- 7d. Abuse of any kind
- 7e. Criticism
- 7f. Fear
- 7g. Adoption
- 7h. Being made fun of by schoolmates, neighbors, etc.
- 7i. Physical deformity
- 7j. Having to earn love by performing
- 7k. Knowing a brother or sister was lost to abortion or miscarriage
- 7l. Child experiencing unworthiness; no time for the child
- 7m. One or more parents are absent
- 7n. Divorce of parents
- 7o. Abandonment of the family by one of the parents
- 7p. World War II experience in England revealed:
 - England built orphanages for children whose mom's died and whose dad's were at war.
 - One third died for no reason or their heart quit operating.
 - Others did not grow, would not eat, or their head grew but not their body.
 - Children looked like little old men and women, with gray skin.
 - They lacked love; young British women were called in to hold them, rock them, and feed them.
 - This experience confirmed the fact that our need for love is greater than our need for food or survival.

7A. Symptoms of rejection after birth

- 1. Believe the lies others tell them and they tell themselves
- 2. Messiah complex ("I must please God or He won't like me.")
- 3. Never affirmed for their own sakes, for who they are—only for their accomplishments, for what they did
- 4. Praise without affirmation: focuses on performance and not personhood

5. Most feel shame for their bodies
 6. Many resort to addictions or mood-altering techniques (eating, TV, work, exercise, religion, alcohol)
 7. Many hate themselves, curse parts of themselves, or gain weight so they will not be attractive to males
 8. Many are approval-addicted or accomplishment-oriented
- 8. Being an adopted child, or forced either to live with relatives or in a foster home, or to live in a different culture**
- 8a. Causes feelings of abandonment as well as rejection and fear of rejection
 - 8b. Children from one ethnic background are brought up in a different culture
 - 8c. Sent to a boarding school
 - 8d. Allows an opening for the spirits of orphan, abandonment, fatherlessness, vagabond, rejection, and confusion to enter
- 8A. Effects of adoption**
1. Adopted persons may not know much about their parents or their early past; proceed with the information you have and rely on the Holy Spirit to fill in the blanks.
 2. In almost every case, adoptees will have feelings of rejection, lack of self-worth, anger, and abandonment issues.
 3. They have absorbed all the elements of their environment (fear, tension, anxiety, guilt, shame, confusion, hatred, anger, and the pain of their mother).
 4. They will lack security, not being adequately nurtured and supported.
 5. They will have a loss of identity and question their right to live or to belong.
 6. They think something is wrong with them.
 7. They are bound by lies (for example, “I am ugly, crud, a mistake...”).
 8. They respond to life with either aggressive anger and rebellion or withdrawing in fear and isolation.
 9. Prayers for the adopted should include a breaking of bonds and soul ties with the biological mother and father.
- 9. Factors that cause rejection during early childhood**
- 9a. A child who is criticized, over-disciplined, victimized, ignored, or who is treated as a favorite (or who shares a family with a sister or brother who is the favorite)
 - 9b. Parents persistently confronting one another in front of their children
 - 9c. Talk of separation or divorce, which may result in the child blaming themselves for causing their parent’s problems
 - 9d. Parents who only speak to one another through the children
 - 9e. A stern, legalistic or over-disciplinarian father
 - 9f. Fathers who are weak-willed, apathetic, or who are dominated by their wives
 - 9g. An alcoholic father or mother
 - 9h. Having a sick brother or sister who requires more attention

- 9i. Hearing comments that hurt (for example, "I never wanted you in the first place" or "You are stupid.")
 - 9j. Physical, mental, verbal, or sexual abuse occurring through parents, friends, or others who frequent the home environment
 - 9k. A child being falsely accused of something done by a brother or sister, etc. (a trust issue develops)
 - 9l. Experiencing a dominating influence to exceed academically (bribes for academic accomplishments)
 - 9m. Experiencing a fire or earthquake which damages or destroys a family home
 - 9n. The conviction or jailing of a close family member
 - 9o. A sudden fall in the family's living standards—caused by the unemployment of the family breadwinner, bankruptcy, etc.
 - 9p. Experiencing long periods of loneliness because of parental disinterest
 - 9q. The absence of the parents from the child's school or extra-curricular activities
 - 9r. Immigration language difficulties
 - 9s. Sickness
 - 9t. An overload of home responsibilities
 - 9u. Severe or cruel punishment
 - 9v. One or both parents wanted a child of the opposite sex
- 10. Problems in school caused by teachers or schoolmates (that cause rejection)**
- 10a. Physical disabilities which keep a child from being chosen for team events or from playing in sports
 - 10b. Speech impediments, birth defects, lisps
 - 10c. Educational disabilities
 - 10d. Bullying, being treated unfairly, being sexually harassed
 - 10e. School expulsion
 - 10f. Being called by an insulting nickname
 - 10g. Not being believed by a teacher
 - 10h. Teacher picking on the child
 - 10i. The academic record of an older brother or sister being used against them
 - 10j. Hearing or sight problems
 - 10k. Shame or embarrassment over one's sex
- 11. Multiple causes of rejection later in life**
- 11a. Poverty in the family home
 - 11b. Unhealthy early sexual experiences
 - 11c. Abortions (planned or forced)
 - 11d. Rejection of self (occurring through embarrassment over undesirable physical features, obesity, etc.)
 - 11e. Rejection from a relationship or a broken engagement
 - 11f. Being sick or bedridden
 - 11g. Unexpected pressure beyond one's ability to cope
 - 11h. Self-condemnation after a moral failure

12. Factors that cause rejection within a marriage

- 12a. Moral lapse (or unfaithfulness) by one spouse
- 12b. Inability of one or both partners to communicate effectively
- 12c. Spouse is controlling or financially stingy
- 12d. A parent who takes the side of a child (against the other parent)
- 12e. One spouse refuses sexual relations
- 12f. When one spouse develops a long-term disease (such as cancer or Alzheimer's)
- 12g. Death of a spouse or a child
- 12h. Divorce or separation
- 12i. The inability to bear children
- 12j. Husband dies intestate (without a will)

Compounding or Multi-layering of Causes

Rarely is there a single cause for rejection within the area of woundedness. Most people are wounded in many different ways, each new way adding to the pain and hurt which already exists. Thus, the person has multi-layered rejection, compounding the resultant problems. However, there usually is a core or main root that must first be identified before the offering of healing prayer. While many who come for prayer will have a generational predisposition toward rejection (because of the influences of darkness discussed earlier), there usually will be another core factor which occurred before, during, or shortly after birth.

Multi-faceted Spirit of Rejection

Seldom is only the curse of the spirit of rejection identified, as it is almost always accompanied by one or more of the spirits of self-rejection, fear of rejection, fear of abandonment, fear, and perceived rejection. In many cases, the seeker has rejected his or her parents, or others (as well as themselves and God), for not doing something to protect them from the hurt and pain they earlier experienced. The wounded seeker constructs emotional walls around their heart and typically makes vows, such as "no one will ever hurt me again" (vows are dealt with in more detail in the section entitled, "Healing from Vows and Death Wishes"). Those who suffer the worst types of rejection at times develop multiple-personalities or alter-egos as a form of emotional protection.

The outward expressions or symptoms of rejection (and related spirits) result in one of two major areas of response: (1) an aggressive response (which exhibits rebelliousness, sexual promiscuity, self-sufficiency, anger, rejection of others, deception, and/or defiance) or (2) a passive response (which exhibits an approval-seeking nature, submissiveness, loneliness, and/or depression).

Healing of Rejection

There are numerous examples of rejection exposed in the Bible. And Jesus was the most rejected person who ever lived. He was born in a stable 70 miles from home. He was born to a betrothed—but unmarried—virgin. At an early age, his parents moved to Egypt to escape death. He was misunderstood by his parents when he was twelve, and his step-brothers gave him a hard time. His teachings were rejected by those in his home town and He could only heal a few of their sick. The locals tried to kill him. The religious and political Jewish leaders rejected him. The Jewish population at large rejected him. The Roman

overseers also rejected him, and even most of his own disciples rejected and abandoned him. Isaiah 53:3 says, "*He was despised and rejected of Men.*"

Other scriptures speak of Jesus' rejection as well (Mat. 21:42, Ps. 118:22-23, Luke 9:22, Mark 8:31, Luke 17:25). Even while upon the cross, Jesus is stated by some to have questioned rejection by the Father, as in His statement, "... *My God, my God, why hast thou forsaken me?*" (Mat. 27:46). He was born amongst cattle, crucified between criminals, and surrounded by a murderous mob. Yet Jesus, the Son of Man, made it possible for the "sons of men" to become the "sons of God" by the Atonement He made for our sins, our sicknesses, our sorrows, our suffering, and our being despised and rejected by men. "*Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed*" (Is. 53:4-5).

"***By his stripes***" we are healed, also, of rejection. It is a gift made possible by His death on the cross—equal to the forgiveness of our sins, the healing of our sicknesses, and our being given power over the adversary. It is appropriated by faith, as are all of His promises.

The opposite of "to reject" is "to accept." "*He hath made us accepted in the beloved*" (Eph. 1:6). In the Greek, the word accepted (as used here) means "highly favored one." When we come to God through Jesus, we are accepted and as highly favored as is our brother Jesus.

(For further study regarding rejection, read and consider the following scriptures: Ps. 22:9, 27:10, 29:9-10, 68:5-6, 127:3-5, 139:13-16 and 23-24, Jer. 1:5, Eph. 2:10.)

Preparation Prior to Prayer

1. If the seeker has rejected their parents (or others who have rejected them) they need to confess these as sins and ask God for forgiveness.
2. The seeker must forgive their parents for not wanting (rejecting) them, release negative judgments made against their parents, and finally, bless their parents.
3. The seeker needs to forgive and release any and all others who have hurt or wounded them. Unless the seeker forgives and determines to "honor their father and their mother" (the 5th commandment), they most likely won't receive healing.
4. Even though the seeker has suffered rejection, they are still accountable for the fruits, i. e. the ways in which they have handled, dealt with, and expressed their rejection (such as in anger, rudeness, rebellion, self-pity, etc.). These injurious behaviors need to be confessed and forgiveness requested from God.
5. Share with them scriptures on rejection (Ps. 27:10, 29:9-10, 109:22, 127:3-5, 139:13-16 and 23-24, Jer. 1:5, Eph. 2:10).
6. Have the seeker read the truths about themselves within the section on "Healing Our Image of God" and renounce the lies they have previously believed about themselves.
7. Have the seeker verbally commit to a conscious decision to get rid of the "bad fruit" that rejection has produced in their life (such as bitterness, resentment, hatred, and rebellion).

8. Have the seeker verbally accept him/herself, as hard as that may be. Obtain a promise he (or she) will never belittle or criticize himself again. God made us. We are God's workmanship (Eph. 2:10) and we have no right to criticize what God has made.

Healing Prayer

Pray the following items for the sake of the seeker (from when they were in-utero). Reinforce the concept that God desires "*truth in the inward parts*" (Ps. 51:7). If needed, read these with your eyes open as you pray.

1. Life was and is not a mistake
2. God made you out of love
3. God called you into being; it was the right time and the right place
4. God prepared a way
5. God gave you life
6. You are a privilege and a joy, not a burden or a disappointment
7. I ask to destroy the lies this child may have accepted
8. I bring to the cross every destructive attitude or expectation
9. See the Lord pouring out love on this child
10. Breathe a fresh breath of life into this spirit
11. Invite this child to grow into the fullness of life
12. Ask the inner child to forgive those who wounded him
13. Ask the inner child to forgive himself for his negative responses and attitudes
14. Ask the healing love of Jesus to be poured into the wounded spirit
15. Ask Jesus to give the seeker the gifts of trust, rest, and peace
16. Ask that the seeker's entire being be integrated with wholeness and harmony
17. Ask to break the power of all unrighteous habits and patterns
18. Command (in Jesus' name) that all generational sin be stopped
19. Command (in Jesus' name) that every evil spirit and curse through this child's family be stopped

As mentioned earlier, there is no time in heaven. Pray for the Lord to go back through the pages of this person's life and heal every instance where they had low self-esteem or felt unwanted, rejected, or feared being rejected.

20. Invite the seeker to close their eyes and picture themselves in the throne room, to feel the awe, the love, and the peaceful and joyous atmosphere
21. Have the seeker imagine themselves as a child, welcomed onto Jesus' lap, with the Lord's arm around their shoulder and then placing a crown on their head—let them see themselves growing up on Jesus' lap
22. Put to death the power of any experience of trapped emotions
23. Put the cross of Jesus between the child and their parents
24. Ask that all their inheritance be filtered through the cross
25. Command (in Jesus' name) that every curse be stopped

26. Ask for them to be surrounded with the love of God—proclaim that nothing can harm them and ask that they be made invisible to all influences of evil
27. Ask that light be cast into this child's life
28. Ask that any hardness of heart be melted
29. Ask to enlighten the eyes of the heart
30. Ask to open healthy doors for him, to draw him to his eternal destiny
31. Ask that the balm of the Lord's healing be poured into him—to hold him until he is able to come and rest within the heart of the Father
32. Ask that the truth of his belonging be written on his heart
33. Speak directly to his inner being to enable him to wrap strong welcoming arms about the person inviting him into the fullness of life
34. Ask that the healing love and life of Jesus come into the wounded spirit
35. Pray that the person chose a new identity and ask them to pray, **knowing**:
 - I am a child of God
 - God loves me
 - I am chosen
 - I am loved
 - I am precious
 - I don't have to earn anything
 - I am God's gift
 - I can't lose it
 - God has prepared the way
 - God has preserved my life
 - God wants me to restfully walk in my new life

Now envision the Lord coming with **the sword of truth** to cut the seeker free from the past ... (correct the following using his or her pronouns as you ask):

- to lead him forth into the fullness of his own destiny and purpose
- to loosen him to be himself
- to melt any hardness of heart and to open his eyes and heart
- to provide protection
- to fulfill destiny
- to place the cross of Jesus between the child and his parents
- finally, to place a blessing on his life in the name of Jesus
- to forever cast out the spirits of rejection, self-rejection, fear of rejection, abandonment, isolation, loneliness, false accusation, guilt, and shame

Inner Healing Prayer

Review the information on inner healing prayer from the previous chapter. If the intercessor can discern when the rejection began for the interview, or receive the answer from God, it may be very helpful to pray a prayer of inner healing, asking Jesus to come into the first rejection experience. This is particularly helpful for those who have been adopted, or abandoned by one parent or both.

Prayer for the Seeker to Pray

Have the seeker proclaim the following prayer aloud.

Lord Jesus Christ, I believe that you are the Son of God and the only way to God the Father. You died on the cross for my sins and you rose again from the dead.

I repent of all my sins and I forgive every other person, as I would have God forgive me. I forgive all those who have rejected me, hurt me, and failed to show me love Lord, and I trust you also to forgive me and them.

I believe Lord, that you do accept me. Right now, because of what you did for me on the cross, I acknowledge that I am accepted. I am highly favored. I am the object of your special care. You really love me. You want me. Your Father is my Father. Heaven is my eternal home. I am a member of the family of God, the best family in the universe. Thank you! Thank You, Lord!

One more thing, Lord; I accept myself the way you made me. I am your workmanship and I thank you for what you have created. I believe that you have begun a good work in me and that you will carry it on to completion until my life ends (Phil. 1:6, 1 Thes. 5:24).

Lord, so that your forgiveness can be fully effective in me, I now forgive myself for doing all the things I have brought before you in prayer, and I release myself from previous feelings of guilt and from constantly going back into the past when I have already asked for your forgiveness.

I break any bondage condemning myself and judging myself unacceptably to you and to others. Release me from these self-destructive thoughts and behaviors, in the precious name of Jesus.

And now, Lord, I bind the spirits of rejection, self-rejection, perceived rejection, and fear of rejection, in the blessed name of Jesus Christ. I break the power of the adversary over me and I command him to leave, in Jesus' name. I renounce any territory that was previously given to him and I joyfully give it back to God.

I proclaim my release from any and all dark and evil spirits that have taken advantage of the past woundedness in my life. I release my spirit to rejoice in the Lord. In Jesus' name, I pray. Amen.

Prayer for Release from Generational Rejection

Have the seeker proclaim the following prayer aloud.

Almighty and everlasting God, whose will it is to restore all things in your well-beloved Son, the King of kings and the Lord of lords, I thank you for all of those in previous generations who passed down to me peace, love, and an opportunity to know you and your Son, Jesus Christ.

Please send the light of your Son Jesus Christ into all of the sinful and hurting places of the past generations of my family lines, to those who may have suffered rejection, self-rejection, fear of rejection, self-condemnation, lack of self-worth, fear of failure, loneliness, perceived rejection, or feelings of abandonment. Please send the light and blood of Jesus (shed for the forgiveness of sins) back into all the pain-filled and empty places in the hearts of my family and heal them in Jesus' Holy Name.

Those in past generations have sinned against me and hurt me by participating in behaviors, activities, and acts that have caused rejection and all of the related feelings previously mentioned and associated with this unholy condition. Let me, O Lord, stand in their stead and plead repentance for them before your heavenly throne. Forgive them, Lord, because in many cases, they did not know what they were doing. Please forgive them and break the hold these involvements have had on me. Release those here, O Lord, from the sins of their forefathers-and-mothers, even to the third or fourth generation, as it is written in your Holy Scriptures (Ex. 20:5). Cover me with your blood, spilled at Calvary.

I send your love and forgiveness back to those who hurt me or who hurt other members of my family line. I ask you to forgive them and to bring them into wholeness and newness of life in you. Take all of the hurts and pain away that I have experienced from critical words spoken to me which have caused me to feel unloved and unwanted. Forgive those of my family lines who have been critical of my appearance and of my mental or physical abilities, as well as of others.

I ask you to forgive me for any way in which I may have given in to the tendency to sin in the same way as my forebearers. Forgive me and restore me to life and health as only you are able to do.

Almighty Father, I ask that you reveal to me any places in my family lines that need further prayer, to break the bondage of sin and ignorance and to restore myself and others to our rightful heritage in you. Look upon all of the people in my generational lines with compassion. Free them all, that they may come before you in the sure knowledge of your love and forgiveness. Send into every dark and hurting place the love of your Son Jesus Christ that those in the past, present, and future generations may learn to live in wholeness of body, mind, and spirit to the eternal glory of your holy Name, in and through our Lord Jesus Christ. I ask these favors in Jesus' worthy name. AMEN.

Resources (in order of usefulness)

1. Noel and Phyl Gibson, *Excuse Me, Your Rejection Is Showing* (Sovereign World Publishers, PO Box 777, Tonbridge, Kent TN 11 0ZS, England, 1997, reprinted 2004). ISBN 1-85240-110-9. (Available in the US through the Arsenal Bookstore, 11005 Voyager Parkway, Colorado Springs, CO 80921.)
2. John and Paula Sandford, *Healing the Wounded Spirit* (Victory House, 1985). ISBN 0-932081-14-2.
3. Norma Dearing, *The Healing Touch* (Chosen Books, 2002). ISBN 0-8007-9302-1.
4. Charles Kraft, *Deep Wounds, Deep Healing* (Servant Pub., 1993). ISBN 0-89283-784-5.
5. Derek Prince, *God's Remedy for Rejection* (Whitaker House, 1993). ISBN 088368-864-6.
6. Francis and Judith MacNutt, *Praying for Your Unborn Child* (1989). ISBN 0-38523-2829. (Available from www.Christianhealingmin.org, 904-765-3332.)
7. Thomas Verney, MD, *The Secret Life of the Unborn Child* (Summit Books, 1981).

Healing From the Effects of Trauma

Trauma is a side-effect of experienced events that happen to us which are beyond our control. Examples of possible traumatic experiences include any of the following:

roadside accident	divorce of parents	fear of death,
falling down stairs	auto accident	war
sexual abuse	fire	near drowning
sudden delivery of	near death experience	being robbed
regretful news	rape	miscarriage
death in the family	death of a child	health diagnosis
divorce	extreme humiliation	parents fighting
discharge from work	unfair treatment,	

Many in Africa experience trauma as a part of conflicts between tribes, (Rwanda) and post election violence (Kenya). We never plan for these events and our spirits are likewise unprepared for them.

Whenever people go through severe trauma, there is a danger that their extreme vulnerability (at that time) will provide an opening for the enemy to enter the person's spirit. An example of this occurrence is when a mother is severely traumatized at watching her daughter die in the hospital after a car accident; the "spirit of death" can enter the mother. The event, however, does not affect all persons the same way. For some individuals, this incident is considered and accepted as one of unalterable consequence, while to others it is a life-changing event.

God created us with a spirit, soul, and body. It is impossible for one part of our humanity to experience a traumatic event without the other parts also being affected. Damage can be caused to **the inner self** (spirit and soul-emotions) through injury or suffering which has occurred to **the outer self** (body). While the medical profession's immediate concern is for treatment of our physical body, there typically is no concern over the effects on our spirits (as in extreme cases resulting in emotional instability, suicidal tendencies, and physical disabilities).

One of the ministries of Jesus as identified in Isaiah 61:1 was to "*bind up the brokenhearted*" (heal). Peter Horrobin (see notation at the end of this paragraph) suggests brokenhearted actually means "shattered into separate pieces." Not only is our body broken but our spirit may be "shattered" at the same time. The spirit of infirmity (which causes us to "think" we have a physical disability) can enter at the time of the traumatic event and is then locked up within. We may "think" the resulting limitations are the physical result of the accident when they really are a spirit of darkness that entered at the time of the trauma (which causes the body to give the appearance of a long-time physical injury). When the trauma (locked in the spirit) is identified, released, and healed, and the spirits of fear and infirmity are cast out, the physical symptoms often disappear immediately (from *Ministering Freedom to the Emotionally Wounded*, refer to Chapter 5—"How Trauma Affects the Whole Person," written by Peter Horrobin).

The results of these experiences usually include the spirit of death, the spirit of great fear or the spirit of infirmity entering. This results in nightmares, hurts, emotions, bad memories, or panic attacks called **Post-Traumatic Stress Disorder** (PTSD). When an injustice or a serious sin has been committed against a person, particularly against a child (such as sexual, physical, or verbal abuse), or when a life-threatening, frightening, or a highly unsafe experience or traumatic event

occurs (such as in a divorce), the one offended remembers the panic, pain, violation, trauma, sense of disloyalty or abandonment, confusion, shame, and guilt, and later revisits the situation over and over again in his or her mind. This recalling of a traumatic memory or PTSD, scientists now believe may be even worse than the disabling physiological response suffered at the time of the initial event. It is believed this recalling of a traumatic memory or event **reconsolidates the memory**, writing it more strongly into the mind. PTSD is suffered by up to 6% of boys and 15% of girls (for further information on PTSD, please refer to http://www.medicinenet.com/posttraumatic_stress_disorder/article.htm).

If the memory is traumatic enough, it may trigger **Dissociative Identity Disorder** (DID, more commonly known as **multiple personality disorder**) where altered parts of one's personality have been broken off. This occurrence is especially true of victims of **Satanic Ritual Abuse** (SRA).

A study of DID is beyond the scope of this work. More information can be found in *Deliverance from Evil Spirits* (Francis MacNutt, pages 223-235) and within other sources. Ministering to persons with DID requires the highest levels of experience and education in this field. It is best to refer these individuals to Christian counselors who are familiar with inner healing and deliverance ministry.

Prayers for inner healing are needed. They are discussed in detail in the Healing of memories section. In short, the seeker is invited to recall the hurtful memory, and then the minister prays, asking Jesus to come into the picture and stand between the seeker and the danger. The seeker is then asked what emotions they wish to give Jesus, and what they want from Jesus. The minister prays God heal the experience, and he casts out all the spirits associated with the emotions mentioned.

Example of Trauma Healing Prayer - Lord, we ask you to bring to (the person's name) remembrance the experience that caused the trauma that needs to be healed. We now ask that Jesus come into this experience and stand between the danger and (person's name). (Ask the person what emotions they wish to give Jesus and what they want from Jesus in return i. e. peace, trust, love.) (The **behold and beheld** prayer is useful here.) Lord we ask you to heal the spirit and the soul that were broken, crushed, or damaged in any way during the trauma. We command any spirits of death, infirmity, fear or confusion to go in Jesus name. We close any gates that were opened during this trauma. We pray that all consequences of this trauma be healed, that all fear and panic attacks cease, that nightmares cease, and that the memory of this experience be healed in the name of Jesus. We thank you Lord for this healing. AMEN

Healing Our Image of God

Our image of God is one of the biggest barriers to our healing. Oftentimes we don't know assuredly, without doubt, that God loves us, and therefore longs to bring blessing and healing into our life. Those that have open gates such as rejection are particularly vulnerable to self hate, feelings of unworthiness, self unforgiveness, and distorted images of God. To acquire a stronger faith in this area, answer the questions below and study the accompanying scriptures.

Do you know that God loves you? *Do you know that God loves you and wants to heal and bless you? (Y, N)* Study the following references:

- a. *“And God said, Let us make man in our image, after our likeness: ... And God saw every thing that he had made, and, behold, it was very good”* (Gen. 1:26-31).
- b. *“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life”* (John 3:16).
- c. *“Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. ... God is love; and he that dwelleth in love dwelleth in God, and God in him”* (1 John 4:15-16).
- d. *“... Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me”* (Gal. 2:20).

Many seekers who have experienced wounds of the heart, abuse –physical, emotional, verbal or sexual-, been rejected or abandoned, or have become spoiled through sin, will have a poor image of themselves. They may even hate themselves, and feel they are “dirt”, that they have no worth, and that no one including God can love them. Some seekers who are overweight will hate their bodies, and remember over and over the critical comments made by others, and/or those from “Channel B” (Satan) that continues to tell them they are disgusting, and unacceptable.

Rather than thinking of God as the long-suffering, loving, generous, and forgiving Father that He is, some individuals view Him as a strict and stern father, as one who readily keeps track of our sins and is quick to punish us at the first instance of error. Perhaps you think God is ever-watching for you to make a mistake and that the Book of Life has within it only two pages (the “good” side and the “bad” side), and that you are being judged by the tallying marks of the two.

Sometimes **we don't think we are worthy of God's blessings—and act accordingly**. Truly our actions, at times, expose the inner view of our thoughts, as revealed within Proverbs 23:7, *“For as he thinketh in his heart, so is he.”* And having, for instance, an earthly father who was stern, whose discipline bordered on cruelty, or perhaps who neglected, abandoned, or abused us (physically, verbally, or sexually), makes it very difficult to transition our thought acceptingly toward a heavenly Father whom we are to believe is good, loving, generous, forgiving, etc.

If Jesus were to sit down immediately across from you and look at you right in the eyes, what would your initial feelings be? ...Dread or a shirking away? ...Fear? ...The joy

of anticipation? When Jesus looks inside of you, do you think He sees only your junk (your dishonesty, your unclean thoughts, your weaknesses and impurities)? Perhaps you spend time—recalling in anguish—all the things you should have done but haven't, the things you constantly put off or never seem to get around to doing, or have constant guilt over the wrongs you've committed. Sometimes you've even repented of these wrongs but **thoughts of guilt and unforgiveness** seem to constantly re-surface. You end up believing and accepting the thought that Jesus is disappointed in you, which justifies those guilty feelings.

You may, perhaps, always seem to be fighting negative messages and thoughts. All these thoughts are recorded in our minds. They return in very interesting ways. Be reminded that it is the task of the adversary to try to get us to recycle the negative tapes of all our past experiences: *“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour”* (1 Pet. 5:8). Our response to this negativity should be to *“be sober, be vigilant!”*

The **Good News** is that once we take these negative, unworthy, and oftentimes untrue thoughts to the cross, God forgives them and forgets them; they are never to be remembered again. The cross has the power to cleanse us so that when we stand before God, we stand pure in the site of God in that moment: clean, forgiven, and brand new. **All previous sin is forgiven and forgotten.** The good news is that when God looks at us He sees only our spirit, not our body. This has been re-affirmed many times in prayers for those who are overweight.

Know that God does not condemn us (John 3:17, *“For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”*). **Guilt, shame, and remorse don't come from God.** (Recall God's response to Adam's hiding in the Garden of Eden, *“Who told thee that thou wast naked?”*—Gen. 3:11.) God's heart is heavy because we ask Him time and time again to forgive us when He has already done so. God's plan for us can never be revealed until we are willing to know and say, “I am God's child.”

If you do not **know** that God loves you, if you do not thoroughly believe and trust that you are made in His image (inside) and likeness (outside; see Gen. 1:26), and if you do not believe that He accepts you just the way you are, then continue with the exercise studies below and pray the prayer which follows at the end. Be honest and upfront with your answers. God knows anyway.

Identify and mark the statements below that are true (T) for you:

- a. I have problems believing God loves me.
- b. I accredit to my heavenly Father those attributes I've experienced from my earthly father, which weren't nurturing or wholesome.
- c. My earthly father abused me emotionally, physically, sexually—circle which one(s).
- d. I think of God as an accountant, adding up rights and wrongs.
- e. I think I have to earn God's love and blessing.
- f. I think I am not worthy of God's blessing because of my sins.
- g. I'm mad at God because He allowed things to happen to me and/or my loved ones.

- h. I'm not sure about whether or not God loves me. He doesn't seem to answer my prayers.
- i. I have a hard time believing that God loves me.
- j. I am angry at God.
- k. I feel guilt, shame, and condemnation, and I think it is coming from God.
- l. I dislike or even hate myself, so I can't see how God can love me.
- m. I have tried to change for the better but have failed. I don't believe God cares.
- n. The elders have prayed for me but nothing has happened.
- o. I have real problems believing Jesus came to heal me or to set (make) me free.

Many individuals believe the lies of the devil and have decided (with a little help from Satan) that God doesn't love them. Most individuals are oblivious to the **chains** that bind them. In His healing ministry, Jesus treated those who were hurting as victims and set them free.

Jesus came to release the brokenhearted and to set the captives free (Is. 61:1 and Luke 4:18). Jesus' invitation is, "... ***Come unto me ... and ye shall find rest unto your souls...***" (Mat. 11:28-30). Most believers don't experience true freedom; perhaps they understand they are to receive salvation but they are not living the abundant (John 10:10) and free life (John 8:31-32) promised and available to them. The Bible says: "*He tends His flock, like a Sheppard: He gathers the lambs in his arms and carries them close to his heart: (Isaiah 40:11) The Lord your God is with you, He is mighty to save, He will take great delight in you, He will quiet you with His love, He will rejoice over you with singing: (Zephaniah 3:17)*"

There are **two** ways for seekers to change how they think God sees them.

- 1, The process of "**behold and be held**" described in the inner healing section works very well here also. We ask the seeker to pray "Jesus, what do you see when you look at me?" Jesus will usually appear in a picture in their mind and remove all their feelings of unworthiness and self hatred. Encourage the seeker to ask God to hold them. The healing effects of spending time in Jesus' arms are phenomenal. Even if they are angry at God, He scoops them up and loves them.
2. Getting the **truth of the WORD** in our hearts and spirits. Read the following scriptures daily until the Lord convinces you of His love for you.

Scriptures tell us the truth about God; they say God is:

- intimate and involved (Ps. 139:1-18)
- merciful, gracious, and compassionate (Ps. 103:8-14)
- accepting and filled with joy and love (Zeph. 3:17, Rom. 15:7)
- warm and affectionate (Is. 40:11, Hosea 11:3-4)
- always with me; eager to be with me (Jer. 31:20, Heb. 13:5)
- longsuffering, patient, and slow to anger (Ex. 34:6, 2 Pet. 3:9)
- loving, gentle, and protective of me (Ps. 18:2, Jer. 31:3, Is. 42:3)
- trustworthy, wanting to give me a full life (Lam. 3:22-23, John 10:10)
- full of grace and mercy (Luke 15:11-23, Heb. 4:15-16)

- tenderhearted and forgiving; His heart and arms are always open to me (Ps. 130:1-4, Luke 15:17-24)
- committed to my growth and proud of me (Rom. 8:28-30, 2 Cor. 7:4)

The scriptures tell me that in Christ:

- I am accepted and loved (Gen. 1:26-27)
- I am the salt and light of the earth (Mat. 5:13-14)
- I am God's child (John 1:12)
- I am born of God and the evil one cannot touch me (1 John 5:18)
- I am a branch of the true vine, a channel of His life (John 15:1, 5)
- I have been chosen and appointed to bear fruit (John 15:16)
- I am a personal witness of Christ (Acts 1:8)
- I am Christ's friend (John 15:15)
- I have been justified (Rom. 5:1)
- I am united with the Lord and one with Him in spirit (1 Cor. 6:17)
- I have been bought with a price; I belong to God (1 Cor. 6:20)
- I am a member of Christ's body (1 Cor. 12:27)
- I am a saint (Eph. 1:1)
- I have been adopted as God's child (Eph. 1:5)
- I have direct access to God through the Holy Spirit (Eph. 2:18)
- I have been redeemed and forgiven of all my sins (Col. 1:14)
- I am complete in Christ (Col. 2:10)
- I am free from condemnation (Rom. 8:1-2)
- I am assured that all things work together for my good (Rom. 8:28)
- I cannot be separated from the love of God (Rom. 8:35-39)
- I am God's temple (1 Cor. 3:16)
- I have been established, anointed, and sealed by God (2 Cor. 1:21-22)
- I am a minister of reconciliation (2 Cor. 5:17-20)
- I am God's coworker (2 Cor. 6:1)
- I am seated with Christ in the heavenly realm (Eph. 2:6)
- I am God's workmanship (Eph. 2:10)
- I may approach God with freedom and confidence (Eph. 3:12)
- I am hidden with Christ in God (Col. 3:3)
- I am confident that the good work that God has begun in me will be perfected (Phil. 1:6)
- I am a citizen of heaven (Phil. 3:20)
- I can do all things through Christ who strengthens me (Phil. 4:13)
- I have not been given a spirit of fear but of power, love, and of a sound mind (2 Tim. 1:7)
- I am born of God and the evil one cannot touch me (1 John 5:18)
- I can find grace and mercy in time of need (Heb. 4:16)

Statements of Truth and Belief: After you have prayed the prayer at the end of this section (out loud and with a friend), read (out loud and daily) the following eleven “Statements of Truth and Belief” until your image of God changes to what is truth—as recommended in Romans 12:2, “... *be ye transformed by the renewing of your mind...*”

- a. I recognize that there is only one true and living God who exists as the Father, Son, and Holy Spirit (Ex. 20:2-3, Col. 1:16-17).
- b. I recognize that Jesus Christ is the Messiah, the Word who became flesh and dwelt among us, and that **He came to destroy the works of the devil** (John 1:1 and 14, Col. 2:15, 1 John 3:8).
- c. I believe that God demonstrated His own love for me, in that **while I was still a sinner, Christ died for me** (Rom. 5:8). I believe that He has delivered me from the domain of darkness and transferred me to His kingdom, and in Him I have redemption, the forgiveness of sin (Col. 1:13-14).
- d. I believe that I am a child of God and that I am seated with Christ in heavenly places (Eph. 2:6). I believe that I was saved by the grace of God through faith and that it was and is a gift and not the result of any works on my part (Eph. 2:8-9, 1 John 3:1-3).
- e. **I choose to be strong in the Lord and in the strength of His might.** I put no confidence in the flesh, for the weapons of our warfare are not of the flesh but divinely powerful for the destruction of strongholds (2 Cor. 10:4). I put on the full armor of God and resolve to stand firm in my faith and resist the evil one (Eph. 6:10-20, Phil. 3:3).
- f. I believe that apart from Christ I can do nothing (John 15:5), so I declare my complete dependence on Him. I choose to abide in Christ in order to bear much fruit (John 15:6-8) and glorify my Father. I announce to Satan that Jesus is my Lord (1 Cor. 12:3). I reject any and all counterfeit gifts or works of Satan in my life.
- g. I believe that the truth will make me free (John 8:32) and that Jesus is the truth (John 14:6). If Jesus sets me free, I will be free indeed (John 8:36). I recognize that walking in the light (1 John 1:3-7) is the only path of true fellowship with God and man. Therefore, I stand against all of Satan's deception by taking every thought captive in obedience to Christ (2 Cor. 10:5). I declare that the Bible is the only authoritative standard for life (2 Tim. 3:15-17).
- h. I choose to present my body to God as a living and holy sacrifice and to present the members of my body as instruments of righteousness (Rom. 6:13). I choose to renew my mind by studying and accepting **the living word of God** in order that I may prove that the will of God is good, acceptable, and perfect (Rom. 12:1-2). I put off the old self with its evil practices and put on the new self (2 Cor. 5:17, Col. 3:9-10) made available to me through Christ Jesus. **I declare myself to be a new creation in Christ.**
- i. By faith, I choose to be filled with the Spirit (John 16:13) so that I can be guided unto all truth. I choose to walk by the Spirit so that I will not carry out the desires of the flesh (Gal. 5:16, Eph. 5:18).
- j. I renounce all selfish goals and choose the ultimate goal of love. I choose to obey the two greatest commandments: to love the Lord my God with all my

heart, soul, mind, and strength, and to love my neighbor as myself (Mat. 22:37-39, Mark 12:33, 1 Tim. 1:5).

- k. I believe that the Lord Jesus has all authority in heaven and on earth (Mat. 28:18) and He is the head over all rule and authority (Eph. 1:19-23); I am complete in Him (Col. 2:10). I believe that Satan and his demons are subject to me in Christ (Jas. 4:7) since I am a member of Christ's body. Therefore, I obey the command to submit to God and resist the devil, and I command Satan in the name of Jesus Christ to leave my presence.

Prayer to Heal My Image of God

Lord, I know you created me in your own image and likeness. I know I cannot receive your full blessings for me until I come to understand that you love me just the way I am and that I do not have to earn your blessings. Jesus died for us while we were yet sinners so I know you love me in spite of myself.

Lord I repent for believing all the lies about who you are and who I am in you. I reject and renounce them. I ask for your forgiveness for any anger and resentment I have held against you. I choose to give you your rightful place in my heart and life.

Lord, I know I cannot be right with you unless I have reconciled with my parents. Help me to forgive them of all the unhealthy and unjust things they have done to me and to love them as you do.

Heal the false image I have had of you Lord, and change it to be an image of your true nature, that of love, compassion, healing, and blessings. Let me **know** without doubting that I am accepted by you, one of your special and precious children. I pray these favors in Jesus' name. Amen.

Resources

1. Neil Anderson, *Victory Over the Darkness* (Regal Books, 1990). ISBN 0830713751.
2. Neil Anderson, *The Bondage Breaker* (Harvest House, 2000). ISBN 0-7369-0241-4. (Much of the material for this section was taken from this book.)
3. Brad Jersak, *Can You Hear Me?* Fresh Wind Press, 2003) ISBN 0-9733586-0-2

Healing Requires Repentance

Why do we need to repent?

Aside from the fact that we are taught and commanded to repent, the following statements identify other benefits which result from the act of repentance.

1. **Sin “opens” holes in our hedge, or armor, repentance “closes” them.** When we sin, or someone sins against us, a door in our spiritual hedge is opened (Job 1:10) and a **spirit of darkness** is able to enter our spirit (allowing bondage to take root). The only way we can close this open spiritual door and regain the “ground” we have inadvertently given to Satan is to repent and to ask God to close and heal this open door. It is impossible to close these doors and receive complete healing of spirit or emotions or healing from darkness without the act of repentance. Lack of repentance may also hinder physical healing.
2. **God thinks repentance is very important.** Whatever else you may believe... believe that **repentance is not an option**. The word repent (or repentance) is used 69 times in the Bible. God must have thought we needed to be reminded often of this principle. Be ever-mindful as well that God desires “*truth in the inward parts*” (Ps. 51:7). Eight times (and two of those times spoken directly by Jesus) the scriptures enjoin us to, “*Take heed* [meaning, “to pay close attention (to)” “*to yourselves*” (Ex. 19:12, Deut. 4:23 and 11:16, Jer. 17:21, Luke 17:3 and 21:34, Acts 3:19, Acts 5:35 and 20:28). The act of repentance is something we must do for ourselves.
3. **Our whole relationship with God depends upon our state of repentance.** Where there is no sin, there is no need for repentance. However, scripture infers that God does not hear our prayers if we don’t repent (Ps. 66:18, 1 Pet. 3:12). Likewise, John the Baptist preached “*the baptism of repentance for the remission of sins*” (Mark 1:4; see also Luke 24:45-47). God’s plan for our reconciliation with Him begins with the act of repentance for “*the remission of sins.*”
4. **God commands us to be cleansed and sanctified to come into his presence.** The processes of cleansing and of sanctification are based upon repentance; many references speak about our need for cleansing (Ps 32:5, 38:18, 41:4, 51:1-3, 66:18, and 139:23-24, Mat. 23:26, 2 Cor. 7:1, Jas. 4:8, 1 John 1:9, Lev. 11:44).
5. **Renewal and revival begin with repentance.** A study of major religious revivals shows that they always began with repentance.
6. **Our emotional and physical health depends upon repentance.** “*Confess your faults one to another... that ye may be healed*” (Jas. 5:16). It is likely that our bodies may not be healed without confession and repentance.
7. **Partaking of Communion “unworthily” can cause serious problems.** With regard to being repentant before taking Communion, 1 Corinthians 11:25-30 admonishes us: “... *But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep.*” Examining ourselves and repenting of our sinfulness (in preparation for partaking of Communion) is a life-long endeavor.

Steps in Repentance

If repentance is so important, how then do we go about it? There are six steps involved in the process of repentance.

1. **Conviction:** Conviction refers to being convicted or knowing in your heart that something is wrong. Providing conviction is one of the functions of the Holy Spirit. A majority of this booklet has been prepared to assist you in identifying the areas of your lives that need repentance. (Read the following scriptures for instances of conviction: (Ps. 51:3, John 8:9, John 16:8, Acts 2:37 and 5:38, 2 Cor. 7:9-10).
2. **Confession—to God and to your brethren:** I believe there is no repentance without confession. If you disagree, read the following scriptures. (Num 5:67, Lev 5:5, Neh 9:1-3, Prov 28:13, Mark 1:4, James 5:16, I John 1:9) Most Christians believe their sins are forgiven because Jesus died on the cross for them. This may not necessarily be so. Just as salvation is conditioned upon confessing with our mouth the Lord Jesus and believing in our heart that God raised Him from the dead (Rom 10:9) repentance and forgiveness requires confession. God requires confession from us in order for us to receive forgiveness of our sins. If you did not confess your sins at baptism or later, you may not have received the forgiveness that Jesus provided on the cross. Most people are willing to confess their sins to God but many are reluctant to confess them to their brethren. James 5:16 advises, *“Confess your faults one to another... that ye may be healed.”* Unfortunately, if you are unwilling to allow your sins to be brought into the “light,” the opened doors may not be able to be closed. Satan works in the dark. He hates the light. Of course, wisdom also needs to be used; we should not get carried away and stand in the pulpit glorifying Satan by testifying of all the bad things we’ve done, yet we do need to be willing to honestly confess that part of our testimony if God asks us to do so. (This may be for the benefit of one or more persons God has chosen to hear it). Confess to your pastor, bishop, or church leader. We must heed the many scriptures that require us to cleanse our heart and hands: (Psalms 32:5, 38:18, 41:4, 51:1-3, 51:7-10, 66:18, 139:23-24, James 4:8, 2 Cor 7:1)
3. **Repentance:** Tell God out loud that you are sorry for your sin(s). God knows you are sorry because he knows your heart, but the reason you are to **speak these confessions “out loud”** is because **Satan needs to hear them**. He doesn’t know your heart and can’t read your mind. Sometimes you must be precise in telling the Lord you are sorry for specific sins from particular times and places. At other times you can group similar sins together and tell the Lord you are sorry for all the times you have, for example, lied (refer to Ps. 38:18, 2 Cor. 7:9).
4. **Renunciation:** In cases of serious sin, such as with the occult Satan worship, or witchcraft you will need to take the additional step of **renouncing the sin**, telling Satan that you take back the spiritual permission (or ground) given to him (Is. 55:7).
5. **Redirection:** Repentance means more than turning away from sin. “Metamora”

means a change of mind, to see things differently, a paradigm shift, to stop wrongdoing and **choose to be obedient to God's righteousness and will**. If you tell God you are sorry (repent) but continue in the same behavior, the door will remain open and you cannot receive healing. True repentance requires a 180 degree change in attitude and behavior (see Luke 15:11-24, John 4:7-29 and 8:11).

6. **Restitution:** You may need to **make restitution if the Lord tells you to do so**. Follow God's leading (Lev. 6:5, Luke 19:8—Zacchaeus' example of restoring fourfold; 2 Cor. 7:9-10).

The Process of Repentance

Repentance is a process that demands continual attention. The following sections of this booklet will help you identify sins in your life and open doors in your spiritual hedge that may need to be closed and healed; address only those areas where you may have need.

The first step of repentance is to become convicted of wrongdoing, to identify that which needs repentance. Therefore, make a list of those sins that God brings to your attention as you review the following sections and as you make use of the sample checklists. Once you have identified the things God wants released and healed, pray the prayer for confession of sin, which follows.

Prayer for Confession of Sin

For each sin or group of sins identified, pray something along the lines of the following:

Lord God, I confess and acknowledge _____ as a sin in my life. I am sorry for my sin and I repent of it. I renounce this sin and take back the spiritual ground I gave to Satan when I sinned, and I give it to you Heavenly Father. In Jesus' name I pray. Amen.

Afterward, find a trustworthy friend or a pastor and share your list—for the purpose of confession. You need not go into specific details but you do need to confess these sins. Ask your friend or pastor to pray for you, that the Lord might forgive and heal you of all your sins; pray that your spiritual gates in each of these areas may be healed and closed. And give the praise to Jesus.

Closing the Gates

Healing from the Influence of Darkness

Now that we know something of how darkness gains access to our spirits through open gates, let's focus now on how to evict these unwanted intruders from our spiritual house. First we need to learn as much about the enemy as we can. Many Christians do not believe that **Christians can be oppressed by dark influences**. The problem is one of awareness: "*My people are destroyed for lack of knowledge*" (Hosea 4:6). A person who is sick and doesn't know it will never go to a doctor. A Christian who is crippled on the inside—or bound by dark influences, who thinks his or her life is "normal," will never ask God for healing: and "*we have not because we ask not*" (Jas. 4:2).

Many Christians struggle with major issues in their lives but are ignorant of the fact that the victory Jesus won for them on the cross not only assures them of eternal salvation but also provides the keys to release, as well as freedom from any **demonic intruders** and **the powers of darkness**. Jesus has already provided for our forgiveness but these intruders remain—**until** we serve them with an eviction notice.

C. Peter Wagner and others have classified "spiritual warfare" into three separately-identified levels, as stated below:

1. **Ground or Personal Level:** where the casting out of demons from an individual (commonly called **deliverance**) is practiced. This procedure is more thoroughly covered in a separate section titled "Healing from Influences of Darkness."
2. **Occult Level:** which deals with demonic activity occurring in objects, such as is practiced in Satanism, witchcraft, shamanism, curandero, and freemasonry (as discussed in several other sections within this material).
3. **Territorial Level:** spiritual warfare which deals with powerful principalities and powers over houses, neighborhoods, city, territories, regions, and nations (and is likewise further discussed in the section on "Setting Your Church Free").

Seven Principles of Demonology

There are at least four theories about how demons came into being—which we will not explore here; however, there is common agreement on the following principles listed below (identified by C. Peter Wagner):

1. There are such things as demons or evil spirits.
2. Demons are beings and have all the attributes of a person—but without a body: for example, a personality, a will, emotions (including anger and jealousy), understanding, self-awareness, knowledge, and the ability to speak.
3. Demons are active throughout the entire human population and seek entrance into humans or animals in order to express their nature.
4. The intent of all demons is evil—to cause as much misery as possible in this life and in the life to come.

5. Demons are organized under a hierarchy of leaders, principalities, and powers, with Satan at the head.
6. Demons have considerable superhuman power through which they execute their wicked desires.
7. Demons have been defeated by Jesus' precious blood and they are, therefore, vulnerable to direct confrontations (as empowered by the Holy Spirit working through believers).

What Unclean Spirits Do

There are countless demons, one that corresponds to every sin. The book *Pigs in The Parlor* lists over 250 demons. Characteristics of an unclean spirit include:

1. Continues to tempt people to sin (Gen. 3:1-6)
2. Afflicts and destroys (Job 2:3-6)
3. Opposes God's angels (Zech. 3:1)
4. Speaks, cries out (Mat. 8:29-31, Luke 4:41)
5. Indwells humans and animals (Mat. 8:28-32)
6. Steals truth from our minds (Mat. 13:19)
7. Tries to express their nature (Mat. 17:15)
8. Throws people (Luke 4:35)
9. Torments people (Luke 6:18)
10. Steals the Word of God from the hearts of the people (Luke 8:12)
11. Breaks chains (Luke 8:29)
12. Drives people into the wilderness (Luke 8:29)
13. Recognized Jesus and Paul (Luke 9:38)
14. Causes people to foam at the mouth (Luke 9:39)
15. Bruises people (Luke 9:39)
16. Binds physically (Luke 13:16)
17. Opposes, harasses, and hinders the work of God's servants (Luke 22:31, 2 Cor. 12:7)
18. Tempts God's people to sin (Luke 22:31)
19. Steals, kills & destroys (John 10:10)
20. Places wicked thoughts and plans into the minds of people (John 13:2, Acts 5:3)
21. Enters and controls a person—as when Satan entered Judas (John 13:27)
22. Lies (Acts 5:3)
23. Counterfeits the genuine (Acts 8:9-11)
24. Causes sickness and suffering (Luke 13:11)
25. Attacks physically (Acts 19:16)
26. Tempts believers to engage in immorality (1 Cor. 7:5)
27. Blinds people's minds to the truth of the gospel (2 Cor. 4:4)
28. Transforms himself into an angle of light (2 Cor 10:4)
29. Takes advantage of weaknesses (2 Cor. 2:11)
30. Orchestrates the work of demons (Eph. 6:11-12)
31. Hinders the spread of the gospel (2 Thes. 2:1-10)

32. Sets traps and snares to cause believers to fall into sin (1 Tim. 3:7)
33. Encourages false religions and spirituality by doctrines of demons (1 Tim. 4:1-3)
34. Attacks viciously (1 Pet. 5:8)
35. Incites persecution against believers (Rev. 2:10)
36. Deceives all men (Rev. 12:9)
37. Accuses and slanders believers (Rev. 12:10)

How to Tell If Demons Are Present

Much has been written about words to define or classify the degree to which a person is influenced by demons, such as **demonized, influenced, oppressed, or possessed**. The Bible doesn't define these terms and uses "possessed" or "had" most often. Because there is no agreement on the definitions of these terms, and because we believe that rather than levels of influence it is a matter of degree of influence (from being mildly to severely influenced), we will not use these terms here. It is, nonetheless, important to know if demons are present.

The following are **ways we can discern if demons are present**, either through direct information or through the evaluation of symptoms:

1. God tells the seeker a demon is present
2. Seeker shares the probability through use of a survey, inventory, or questionnaire
3. Through the gifts of knowledge, discerning of spirits, or the spirit of revelation
4. God tells the intercessor
5. From experience (knowing and identifying how they operate)
6. The result of having someone with faith ask if any demonic spirits are present (and the demon responds affirmatively)
7. From a demon manifesting itself during a crusade, worship service or a deliverance prayer.
8. By a demon speaking through a person or through witnessing a person's uncontrollable behavior

Symptoms of the Possibility of Demonic Habitation in Ascending Order of the Degree of Influence

1. Restlessness exhibited during worship services
2. Tried everything else
3. Sleep disturbances
4. Feels compulsions for little or no reason
5. Extreme behavior
6. Commands to do something unrealistic
7. Chronic fear, anxiety, or hatred—for no apparent reason
8. Heaviness in the chest
9. Feels conditional forgiveness
10. Unrealistic suggestions

11. Dislike revealed for anything associated with religion and/or Christianity
12. Not reading the Scriptures or praying (at all)
13. Not going to church
14. Can't read the Scriptures for any length of time
15. Withdraws from church people
16. Can't pray
17. Can't say the name of Jesus
18. Feels something is inside of them, controlling their actions and/or their speech
19. Hearing voices in their mind speaking to them
20. Exhibiting counterfeit spiritual gifts
21. Having suicidal thoughts
22. Attempting suicide
23. Cutting themselves
24. Having glazed eyes or a vacant stare
25. When their speech is not their own; there's evidence of a change of voice (or multiple voices) or animal sounds
26. Sudden appearance of marks on the body
27. Having conversation with unseen beings
28. Unusual behavior: animal-like movements, the inability to sit still, unusual postures or gestures, including nearly-impossible contortions of the body
29. Their eyes becoming white, unearthly, and vile; a stench or bad odor exists
30. Object begin to come out of the nose or mouth
31. An unseen force throws the person
32. Uncontrollable fits and foaming at the mouth

More comprehensive lists are available in *Healing & Deliverance* by Horrobin (pages 55-84) and in *The Occult Trap* by Wallace (pages 211-216), further identified in Suggested Resources on Deliverance listed at the end of this section.

Ministry Considerations

It is no coincidence that this section is near the end of this study. If the seeker follows the sequence of the sections listed in the Table of Contents of this material and prays the suggested prayers, there may be little or no need for formal deliverance. A seeker may be able to “self deliver”. Remember a demon can only enter a person if it has a spiritual right to do so, as well as having the opportunity to do so. Removing these rights is foundational to effective and long-lasting deliverance. This may be accomplished by doing the exercises in the previous sections and praying the prayers aloud that are suggested, or with the help of an intercessor.

How and when the demon(s) entered is essential to getting to the root of the problem and will help greatly in the deliverance process. Once the spiritual door or gate is closed through repentance, forgiveness, and inner healing, **the ground or legal spiritual right** of the demon to reside therein is removed. Therefore, it must leave—sometimes even without prayer;

this is why it is vital to always pray for spiritual healing and inner healing first. In conversation with the seeker, the intercessor must discern between the **presenting problem** and the **root problem**

Some intercessors believe it is extremely helpful if the seeker completes a survey or inventory first, to **identify strongholds and places of bondage**. Excellent tools are included in books by Wagner, Gibson and Wallace—all listed at the end of this section.

Methods of Ministering Deliverance

There are over 150 members of the International Society of Deliverance Ministers and countless others with this gift who are ministering in local congregations. Each minister uses a method of deliverance that he/she feels is effective which may differ from the others. These can be categorized into five main groupings, depending upon the skill and experience of the minister, the power of the Holy Spirit present, the power of the Holy Spirit in the minister at that time, and whether or not the seeker is **manifesting** (showing signs).

1. **Self Deliverance:** Depending upon the severity of the influence, the seeker may read resources such as this study, pray the prayers of release and be set free. This method is not common.
2. **Sovereign Act of God:** Some seekers are delivered directly by the hand of God. The Apostle Paul is a good example. The seeker is usually praying and pressing in for God to set them free. The release can come in many different ways and places.
3. **Confrontational:** This approach may be used more often when a person manifests in a crusade, or worship service. It is usually unexpected and a surprise to the person. Intercessors command the demons to give their names, and indicate their spiritual ground or their legal spiritual right for being there. In a crusade setting, the important open gate may be the stronghold being prayed for by the speaker when the manifestation began. Ministers may ask the demon their names, and the ground they have to remain. The demon may continue to manifest itself during this procedure. This process is sometimes loud, dramatic, long, and often humiliating to the person being ministered to—with the focus being primarily on the demon(s) rather than on Jesus. Once the ground is regained by God (through repentance and appropriate prayers), the demon is commanded to leave.

It should be noted that in every case except one (Mat. 8:29-32, Mark 5:1-13, Luke 8:27-33), Jesus refused to have conversations with demons and commanded them to be silent (Mark 1:23-25, Mark 3:11-12, Luke 4:33-36, Luke 4:41). If we are to “do what Jesus did,” **we should not speak to demons unless absolutely necessary**. Even so, if speaking to them directly is the only way we know “to cast them out,” or if we do not yet have faith in an alternative way, we must use this process and expect that the Lord will bless us in our efforts.

However, if we only minister deliverance in this particular manner, without also ministering **inner healing**, the demons may leave temporarily, only to return (Luke

11:26) because the door or gate of entrance is still open (as the woundedness, hurt, pain, etc., has not also been healed). As the minister grows in faith and experience, he or she will learn to look to God for the answers as to which demons are present and how to remove them. The process of inner healing is greatly assisted by one of the team members having **the gift of discerning of spirits**.

4. **Deliverance Commanded by the Lord:** On rare occasions, the Lord will identify the unclean spirit(s) to the minister and give him the faith and power to cast it out with one command, similar to how Jesus operated. There are few known ministers who do this on a regular basis. I have never seen this happen in 30 years of deliverance ministry.
5. **Prayer in healing lines alters calls or ministry times.** Some seekers who come forward for individual prayer are delivered of darkness, addictions are instantly removed, and their bodies are healed.
6. **Group Deliverance during Meetings:** When a heavy anointing of the Holy Spirit falls upon a meeting after a time of worship and/or preaching, people are sometimes delivered without anyone touching them or praying for them. Sometimes this happens as they **rest in the spirit**. This happens often in the services of some revival churches but almost never happens within traditional churches. This particular method is the most desirable and the quickest, and it gives God all the glory.
7. **Pablo Bottari's Ten-Step approach:** For years Pablo Bottari supervised the deliverance tent for Carlos Anacondia's crusades in Argentina. There he supervised deliverance ministry to many thousands and personally participated in the deliverance of over 30,000 people. He developed this ten-stop model for deliverance which is quiet and effective. (Pablo Bottari *Free In Christ* (Creation House, 2000, ISBN 0884196577) More about his approach follows.

Distinguishing Demonic from Holy Spirit Manifestations

The manifestations of darkness and of the Holy Spirit sometimes appear similar. If a manifestation begins when a speaker or a ministry team member is praying powerfully against demonic oppression, the manifestation can be assumed to be due to a demonic presence. Conversely, if a manifestation begins when a speaker or a ministry team member is praying for a blessing, or for guidance, or for impartation of a spiritual gift, the manifestation is probably due to the working of the Holy Spirit.

If the circumstances do not indicate, there are some clues.

1. If the person manifests the demonic, usually they will fall on the floor or run around the room screaming, and there will be other physical appearances such as severe bodily contortions, facial contortions, sudden or unusual changes in voice, refusal to make eye contact, eyes rolled back, foam at the mouth, screaming, or hostile demeanor or behavior.

- Other manifestations include sudden headache, nausea, sudden violent actions, or destructive actions, such as kicking or breaking furniture, hissing, claw-like motions.
2. If a person is manifesting the Holy Spirit, they may wale loudly, weep uncontrollably, and may fall to the floor.
 3. If a member of the ministry team has a gift of discerning of spirits, it is good to ask them to confirm which spirit is present.
 4. If the person is “awake”, ask them. They can usually tell if they have peace in their hearts (a sign it is the Holy Spirit), or if they have fear and agitation.
 5. If the person is “down”, and someone in spiritual authority puts their hand on the persons head, puts a Bible on their stomach, or places a cross on their head, normally a person under the influence of the demonic will have a violent reaction and will try to turn and twist to remove it. No such reaction will occur if the person is under the influence of the Holy Spirit.
 6. If the person is weeping uncontrollably, or praying, it is probably the Holy Spirit.

Seekers usually come for deliverance in one of two ways.

- (1) The seeker manifests in a crusade, at meeting, or during prayer for sickness (a reactive approach, and it is a surprise to them), OR
- (2) the seeker knows they have darkness and comes for prayer before any manifestation occurs, (a proactive approach). This is by far the most preferred approach. Begin with step 2 below.

The following steps are summarized from Pablo Bottari’s Ten-Step approach

Step One: If a spirit manifests in a crusade, at a meeting or during prayer.

If a person begins manifesting in a meeting and becomes **unconscious** (demons are in control of their body and voice and won’t let them act on their own), do not rebuke the demons (there is never just one) as this will tend to stir them up and cause fear within the person. We should always show the person compassionate love; though unconscious, often the person can still hear what we say and to rebuke demons may cause fear to increase in the person.

First, determine if the manifestation is demonic, or the Holy Spirit using the guidelines above. Have a team of deacons ready to remove the person to a quiet place if the manifestation is disrupting the service.

Have only one person address the person quietly. Do not shout. Neither the Holy Spirit nor demons are hard of hearing. If it is determined that it is the Holy Spirit manifesting, let them weep for an extended period of time. Speak words of love and peace to them. Have the rest of the team pray silently.

Remember to guard what you say. Whether the person is manifesting the demonic, or the Holy Spirit, they can hear what you are saying. Do not add to their fear by talking about the demonic within their hearing.

After taking the person to a quiet place the person may have to be held on a bed or

the floor, so as not to injure themselves or others on the ministry team. Quietly bind the demons by saying, “**You must submit to the name of Jesus. Be Still.**” Don’t rebuke.

After the demons are bound and the person is quiet, we invite the person quietly to wake up: “In the name of Jesus, take control over your mind and body. Come back now. Open your eyes.” Quietly tell them God loves them and learn whether or not they are a believer. Explain to them that they have a spiritual problem and you want to help. Tell them “take control of your body now and wake up”.

If the demons will not allow the person to wake up or stand up. Once they are in a quiet place continue speaking telling the demons to “go down”, and asking the persons spirit to come up. Don’t begin to minister until you are settled in a prayer room and the person regains consciousness. Keep a loving attitude. The person needs to feel loved, accepted and encouraged. Emphasize to the payee that Jesus can set him/her free. Tell them Jesus loves them.

You must be able to talk with the person receiving ministry, because you must have his/her cooperation if deliverance is to be successful.

If a person **manifests** in a meeting, but remains conscious, take them to a quiet place and minister to them beginning with step 2.

Step 2: Make sure they have accepted Jesus as their Savior and Lord, and want to be free.

If a seeker comes for deliverance prayer, or is brought, but is awake, ask them about their relationship with God. Have they heard the gospel? Are they saved? If not, they should first be introduced to the gospel and invited to give their lives to Christ. They should be baptized in water and receive the baptism of the Holy Spirit. Deliverance prayer for a non-believer is difficult at best, and the seeker may not maintain their deliverance without the Holy Spirit. There will be influence to pray deliverance immediately. However, most likely the demons have been there a long time, and there is no need to pray immediately. The person will benefit from being born again first. It will make the deliverance much easier later.

If the seeker is a believer and has been baptized and knows they have darkness in them, first **ask them if they want to be free** (some are not ready). Ask them “are you sure”. Many may not be ready. Teach them about how demons enter and how they can be removed. Give them scriptures to read to increase their faith. Ask them to let you know when they are ready. Let them read a copy of this book if it is available.

Step 3: Interview the seeker to discover the open gates that led to his/her bondage.

The first step in inner healing and deliverance is identifying the open gates. This is done through either (1) having the seeker read this booklet and complete the inventories, or (2) having the prayer team leader do a verbal inventory/interview when the seeker arrives for prayer. If the seeker is not educated about deliverance, the minister may need to take time to educate them about how gates get opened.

Begin the interview by asking them what the Lord is speaking to them, or asking them to tell you their “story”. Either will give you insights as to which gates are open. They seldom

will know all the gates that are open. Therefore the prayer team leader must take time to ask questions of the seeker, and listen to the responses as well as to God. Or they may have other gates open that are not listed. The seeker may have identified one or more gates from a class or sermon, God telling them, or knowledge from other sources. Below are guidelines for the interview.

1. If possible, have the seeker complete the “Inner Healing Inventory” in a previous section of this booklet before they come to the prayer session.
2. A good way to begin the Interview is to ask “What has God been saying to you”, or “tell me your story”.
3. Listen to where the person says it hurts.
4. Listen with one ear to the seeker and the other to the Lord.
5. Determine if the problem(s) is a **presenting problem** or the **root cause**. A presenting problem is a recurring problem that is a symptom of a root problem. For example, a person comes for prayer with the presenting problem of a headache. The root problem is that previously in their life they visited a fortune teller and opened the door of the occult. In such cases, praying for the headache will not bring about long term healing; it is just a symptom of the greater root problem. The root cause must be identified and when it is healed, the headaches will most likely disappear without prayer.
6. Situations that have strong possibilities of a need for inner healing include:
 - rejection (covered in the section on “Healing from Rejection”)
 - divorce
 - being unwanted as a child
 - being made fun of
 - experiencing excessive fears
 - abortion
 - death of a close family member (or someone dearly loved)
 - involvement with curses
 - being unloved as a child or as a wife
 - being battered or abused (verbally, physically, or sexually)
7. The TofC order is a good one to use as a checklist of possible open gates. Or use the list of questions in the back of the booklet. They begin with the easily identified gates first, i. e. personal sin such as lying, stealing or cheating, and then move to more difficult ones such as: immorality and the occult.
8. Ask about any unforgiveness early in the interview session; there will usually be unforgiveness toward the one(s) who hurt them.
9. If there are physical infirmities that need healing, the critical question to ask is, “When did the physical infirmities begin?” If they began at the time of a traumatic experience, there needs to be more spiritual exploration.

10. Inner healing and deliverance should be prayed for first, before physical healing. Some physical problems are caused by spiritual or demonic problems.
11. Make notes on the gates that are open. Pray over the list and ask the Lord to show you which gates to pray for first. He will many times give you the agenda.
12. The interview process should not take an extended period of time, 10-15 minutes; else the anointing for prayer may leave. The demons will try to influence the seeker to give long answers.
13. Determine all open doors or roots causes
14. Ask God to show you any more “roadblocks/gates” not known to the seeker
15. Ask the others on the team if God has spoken to them about additional gates.
16. Determine which gates need deliverance, and which need healing (those in which the seeker did not sin, but others sinned against them.)

Step 4: The Prayer For Healing.

1. Begin with a prayer of worship by each team member acknowledging your dependence on God. Ask the seeker if they wish to pray. Invite the seeker to pray verbally or silently.
2. Determine the order to address the open gates.
3. Instruct the seeker that God will be speaking to him/her answers in their mind.
4. Lead the seeker in prayers of repentance. Instruct the seeker to follow the leader in these prayers. See the specific prayers following the open gate descriptions in each section of the booklet for help. The prayer for each open gate should include the following:
 - a) forgiving the one who has caused hurt or led him into wrong conduct.
 - b) confessing and repenting of each of the seeker’s own sins
 - c) renouncing the sin in the name of Jesus
 - d) taking back the spiritual permission (right) the demon has and giving it to Jesus (sometimes called “spiritual ground”).
 - e) repenting for ancestors if the open gate is from generational sin.
 - f) promising the Lord they will not repeat the sin
5. Bind the spirits and emotions and cast them out in Jesus’ name.
6. Pray prayers of inner healing for the seeker for those hurts, wounds, abuse, and rejections for which they did not sin. Put the cross of Jesus between the seeker and the abuser.
7. Pray the Lord give them a new heart.
8. Pray for God to heal the experience
9. Repeat the process with each open door until you and/or the seeker feels they are free
10. Again, **do not speak to the demons or let them speak to you.** Christ didn’t let them speak. If they do speak, don’t rebuke the demons, say instead, “You must submit to the name of Jesus. Be still.”
11. Continue praying until you think all the gates are closed.

12. Ask God to reveal to you any remaining open doors. Ask each team member.
13. Conclude only when all of the team agrees that there is no more work to be done.

Step 5: Ask the seeker to praise and thank Jesus for his/her deliverance.

The law of gratitude operates here. Being thankful will help the seeker retain their deliverance. Also, ask them if they are ready to witness of their healing. Testimonies also help retain deliverance.

Step 6: Pray that the seeker be filled with the Holy Spirit in their heart and all the places formerly occupied by darkness.

Don't forget this very important step. They will need the Holy Spirit infilling to retain their deliverance. Include here any prophetic prayers for future potential and their walk with God.

How Do You Know When the Unclean Spirits Are Gone?

1. The Lord tells the seeker and the seeker can feel the darkness is gone. (a feeling of elation or triumph follows)
2. The Lord tells a team member (through the gift of knowledge or revelation or through the discerning of spirits)
3. There's an absence of previous symptoms, i. e. the headache is gone. (note, however, that sometimes spirits hide but don't actually leave).
4. Ask each team member if you are finished. Continue praying until all agree they are gone.
5. Sometimes you don't know, you just have to wait and see what the seeker says.

Alter Calls and Ministry Time

Many US and African churches have an alter call or ministry time after the preaching of the Word. This is usually a very loud and noisy time when the praise and worship team continues to play and the pastor takes the microphone and goes down the row and prays for each person loudly and quickly perhaps expecting them to "fall" under the Spirit. It should be obvious from the instructions above that this method is not conducive to either deliverance prayer, or prayer for physical healing, as we shall see in a subsequent section. It is almost a waste of time. It glorifies the pastor, but does little for the seeker. If prayer is to take place for large numbers of persons after the service, first, the church should be made as quiet as possible. A ministry team should be assisting the pastor. Then those needs which require more time and an interview should be postponed. We invite Jesus to swab, anoint and bandage the wounds (physical or spiritual) and then book them for spiritual surgery on another day.

Praying for Satanic Ritual Abuse (SRA)

While it is beyond the scope of this booklet to cover this subject in depth, an introduction is in order.

There is increasingly convincing evidence that Satanist groups victimize people, especially children. They are abused and tortured by their fathers, raped, and made to participate in many forms of Satan worship which mock the suffering and crucifixion of Jesus by killing animals, innocent humans, especially babies or children.

As a result of these experiences, many times in order for children to survive psychologically, their personality splits off into one or many other personalities enabling children to survive an intolerable emotional experience. Treating these “alters” (the technical term for multiple personalities) as if they were spirits to be cast out by exorcism is an awful mistake and can cause lasting damage. For example, if a child is forced to torture or kill someone, it is too painful for the child to believe they are the kind of person who could commit such acts. So the “murderer” part of them might split off as an “alter” a personality cruel enough to perform such a vicious action. These are called Multiple Personality Disorders or MPD’s. or **Dissociate Identity Disorder (DID)**. Space does not allow a discussion of what to do or how to pray for individuals with this type problem. Extreme caution is required. The following resources may be of helpful.

Deliverance from Evil Spirits, by Frank MacNutt, Chap 17 pages 223 – 235 Chosen Books, ISBN 0-8007-9232-7

Ritual Abuse, Margaret Smith, Harper Collins 1993

Uncovering the Mystery of MPD, Case Studies by James Friesen (Here’s Life Publishers) 1991

Multiple Personality Disorder, by Paul Coopriider www.pullingdownsrongholds.com 863 648 2568. Booklet 34 pages

Bob Larson’s book of Spiritual Warfare Chap 30 pages 372-386. Thomas Nelson ISBN 0-7852-6985-1 479 pages

The Prayer Team

The prayer team should include the following:

1. A person with strong faith and spiritual power (who does all the speaking)
2. A person with the gift of discerning of spirits
3. One or two more prayer intercessors. There should always be both male and female representatives on the team.
4. There should be only one person speaking to or praying for the seeker out loud.
5. Each prayer team member should have gone through the healing/deliverance process themselves prior.
6. Only the leader should touch the seeker. Ask before doing so.

Suggested Resources on Deliverance

There are many good resources available today, but the following are the best currently offered:

1. Charles Kraft, *Defeating Dark Angels* (Servant Pub., 1992). ISBN 0-89283-773-X.
2. Peter Horrobin, *Healing Through Deliverance, Vol. 1* (Chosen Books, 2003). ISBN 0-8007-9325-0.
3. Noel and Phyl Gibson, *Freedom in Christ* (New Wine Press, 1996). ISBN 1-874367-53-1.
4. Noel and Phyl Gibson, *Evicting Demonic Intruders* (New Wine Press, 1993). ISBN 1-874367-90-4.
5. Ed Murphy, *Handbook for Spiritual Warfare* (Nelson Pub., 1992, reprinted 2003): 623. ISBN 0-7852-5026-3.
6. Doris Wagner, *How to Cast Out Demons* (Wagner Books, 1999). ISBN 1-58502-002-8.
7. James S. Wallace, *The Occult Trap* (Wagner Books, 2004). ISBN 1-58502-040-0.
8. John and Mark Sandford, *Deliverance and Inner Healing* (Chosen Books, 1992). ISBN 0-8007-9206-8.
9. Frank Hammond, *Pigs in the Parlor* (Impact Books, 332 Leffingwell Ave., Suite 101, Kirkwood, MO 63122, 1973). ISBN 0892280271.
10. Francis MacNutt, *Deliverance from Evil Spirits* (Christian Healing Ministries Inc., PO Box 9520, Jacksonville, FL 32208, 904-765-3332, 1995). ISBN 0-8007-9232-7.
11. Derek Prince, *They Shall Expel Demons* (Chosen Books, c/o Baker Book House, PO Box 6287, Grand Rapids, MI 49516-6287, 1998). ISBN 0800792602.

Reasons Healing May Not Occur

We believe that it is the Lord's will to heal all who come to Him and ask for healing—in Jesus' name. This belief is supported through scripture. There may, however, be hindrances in the body of the church today which block the healing of both our bodies and our spirits.

Use the following information as a checklist to review possible options as to why you may not be experiencing healing. Pray, first, that God will reveal to you any areas noted below (or perhaps others not listed) that are limiting the blessings of healing in your life.

1. Our image of God may not be one of a loving, forgiving Father. We, therefore, don't think or believe we deserve His healing or His answer to prayer. We are not sure it's acceptable to seek God's blessings.
2. We don't know (within our heart) that Christ's Atonement has provided for our sicknesses and our sins (Is. 53).
3. We have a lack of knowledge. *"My people are destroyed for a lack of knowledge"* (Hosea 4:6)—knowledge with reference to:
 - how to pray
 - which prayer to use
 - the works of the powers of darkness
 - the need for emotional healing
 - the healing gifts of the Spirit
4. We have un-confessed sin in our life (Jas. 5:16, Ps. 66:18).
5. We have unforgiveness toward others (Mat. 5:23-25, 6:14-15 and 18:34-35; Job 42:10-13).
6. The sins of others—against us—require inner healing for our woundedness and our memories.
7. We experience false diagnosis and we, therefore, pray for the wrong kind of healing. We may be praying for an infirmity (John 5:5) when it is **the spirit of infirmity** (Luke 13:11-12) that plagues us. Likewise, we pray for healing of our symptoms and not for the **root problem** (for example, praying for a headache rather than the deeper problem(s), typically dealing with the influences of the occult).
8. We experience insufficient faith or unbelief, rationalism, skepticism, or doubt (Mat. 8:26, 14:31, 16:8 and 17:19-20; Mark 6:5-6, Luke 16:19-31).
9. We experience insufficient power (Luke 24:49).
10. We experience insufficient preparation (our situation may need prayer and fasting as identified in Mat. 17:21).
11. We offer insufficient thankfulness (Ps. 149:5-9, regarding the law of gratitude).
12. We experience **the negative confession of our mouths**, through complaining and murmuring (Num. 21:4-5, Ps. 78:18-20 and 32-33; Prov. 12:14 and 18, 15:4 and 18:20-21; refer also to the section on "Healing Your Tongue").
13. We are under a curse (Deut. 28:45-46; refer to the section on "Healing from Curses").
14. We unknowingly are under the influences of generational sin (Ex. 20:5; refer also to the section on "Healing from Generational Influences").

15. We think (believe) it is God's will for us to be sick (identified as "redemptive suffering").
16. We may be trying to dictate to God "how" He should heal us. We may feel He will not heal us directly, or we may become impatient and rush to the medical profession for help without first asking for God to heal us.
17. We focus on the "instrument" of healing which God uses (for example, an intercessor) more than on God Himself.
18. We are lukewarm about our relationship with Christ—"I would thou wert cold or hot" (Rev. 3:15). Remember that God is a rewarder of them who diligently seek Him.
19. Healing takes time. Most seekers want an immediate miracle and confine God (selectively) to miracles.
20. Some wax (grow) weak in the faith by watching (and focusing on) their symptoms. These individuals make their "feelings" the basis for faith rather than trusting in God's Word.
21. Poor stewardship in diet and/or health habits can impede God's healing power (for example, obesity, lack of exercise, etc.).
22. We choose to believe the doctor's confirmation more than we believe God's ability and desire to heal.
23. Healing, though promised, revealed, and confirmed in scripture, is (regrettably) not generally sought out and accepted within the church fellowship. We are quick to accept the judgment of doctors without considering God's will in our evaluation.
24. We don't remember to depend upon God's previous blessings (Ps. 78:41).
25. Anxiety, fear, and worry impede the process (Mat. 6:25-34, Phil. 4:6).
26. Pride interferes (2 Ki. 5:10-11). We think, "We can do it ourselves."
27. We may insist God heal us directly and, therefore, refuse to enlist medical help. In doing so we exhibit a religious spirit and attitude (Mat. 11:16-17, Luke 11:54, 2 Tim. 3:5); we are not open to God's will in the possible use of other natural means of healing—through medicines and/or doctors. We only want God to miraculously heal us.
28. We exhibit the wrong motive(s) (John 6:26, Jas. 4:3, 1 John 5:14-15); we want healing for the wrong reason(s).
29. We exhibit ungodly attitudes toward church leaders or toward a church organization (Num. 16:1-3 and 31-33, 12:1-2 and 9-10).
30. We have a "*hardened heart*" (Ezek. 12:1-2, Mark 8:15-18, Ps. 78:8-11, Heb. 3:8-11). We ignore God's efforts to get our attention; we refuse conviction.
31. We forget the poor (Prov. 21:13, Is. 58:7-8) and "*rob God*" (Mal. 3:8). It is well-known among those who preach and teach on receiving God's provision that **giving alms to the poor** is required in order to receive the blessings of provision: "*Thy prayers and thine alms are come up for a memorial before God*" (Acts 10:4; see vs. 1-4). It is little known or seldom understood that **giving alms to the poor also impacts the blessings we seek for healing**.

Henry W. Wright in his book *A More Excellent Way*, (2003) ISBN 0-9678059-2-9 lists 33 roadblocks to health and healing. Pp 242-296 which are quite good.

After Care (How to Keep Your Healing)

The goal of inner healing and deliverance ministry isn't release from the influences of darkness alone—it is also restoration of the seeker's soul and body to spiritual wholeness so that they may once again be the person God intends for them to be. If the seeker does nothing after the healing experience, his situation may be worse than before. (See Matt 12:43-45, Luke 11:24-26) The following are suggestions to be followed once the major prayer time is completed. **Give a copy to every person who comes for prayer.**

1. **Check and recheck:** Ask the Lord three times to reveal any additional darkness that may be present or open doors that need to be closed and healed. Ask each person in the prayer group if they feel that the healing is complete.
2. **Check with the seeker:** Ask the seeker how they feel and if their chest or heart area feels light and unburdened; they already know how it feels when there is darkness present. They will frequently sense or know when the darkness has left.
3. **Fill with the Holy Spirit:** Pray now for the seeker's complete filling with the Holy Spirit. Anoint their head with oil. They are to treat their body as the temple of the Holy Spirit. Dedicate each section of the body to Christ (Rom. 6:12-13).
4. **Physical recuperation:** Explain to the seeker that they will need physical recuperation. They may, for instance, sleep for 12 hours or more. They may be dehydrated and hungry and need extra liquids and food.
5. **Bruises and pain:** If the seeker has "manifested," they may awaken the next day with little memory of the experience but with external bruises and internal pain from where they had been held during the manifestation.
6. **Scripture memory program:** Colossians 3:16 admonishes us, "*Let the word of Christ dwell in you richly*" Suggest that the seeker begin a scripture memory program and serious Bible study, particularly if they had open gates of lust, perversion, addiction, and other forms of carnality present in their life's experience. Colossians 2:6-7 counsels, "*As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith....*" Feast regularly upon God's Word and promises.
7. **Bible doctrine:** Romans 12:2 explains, "*And be not conformed to this world: but be ye transformed by the renewing of your mind....*" The truth revealed in God's Word is essential to the transformation process. If there was rebellion, witchcraft, heresy, or participation in false religions evidenced in their life, recommend a dose of strong orthodox Bible doctrine, which is invaluable for healthy growth and development, provision, and protection.
8. **Focus on the positive:** The seeker's testimony of healing should focus on the positive aspects of coming into the light of Jesus, not on the details of leaving the darkness.
9. **Hearing correctly:** Educate the seeker about the need to distinguish the difference between "hearing the voice of darkness trying to influence them from outside their body" versus "feeling the presence of darkness from within." **They are free, but the darkness will attempt to deceive and convince them that they have not received a healing.** The two voices may sound similar and the seeker may not be able to easily

distinguish the difference. The seeker may begin to believe the **lie** that they are not healed after all. Explain to them that **the voice of darkness will diminish in volume over time.**

Share the following with the seeker: The Lord has blessed you and healed you. You have had **major spiritual surgery.** The Lord has poured out his light upon you. He has done His part and now you must do yours. Without being alert and on guard, it is extremely easy to fall back into old habits and thought patterns, to be tempted in your associations with old friends and old routines, and to let the assurance of the healing you have received “drift away.” **Beware that the forces of darkness will try very hard (for awhile) to get back into the comfortable home they previously inhabited.** They will try to convince you that you were not really healed and that you were not truly forgiven, although you were—when you first asked. **Stand firm** on this promise: *“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness”* (1 John 1:9).

It should not be expected that when the Holy Spirit blesses you with an inner healing, that the healing experience is finished, that there is no added need for **maintenance.** It is dangerous to think or assume that “after care” is not required. Remember, Jesus cautioned: *“Behold, thou art made whole: sin no more, lest a worse thing come unto thee”* (John 5:14). Read Luke 11:24-26, which speaks of what can happen after the Lord cleans your spiritual “house” **if** you don’t replace the areas that have been cleansed with godly light, summoning Jesus into your heart and spirit, rather than leaving that house empty (for the darkness to return). There are several things you must do in order to keep your healing and to move upward in your walk with Jesus.

Healing is a process, not a destination or a once-and-for-all experience. If a person returns to habitual practices of sin, or to any of the forbidden practices or demonic objects which they have renounced, they can once again lose their freedom and become subject to the influences of darkness and bondage, often in a manner far worse than before. Don Basham writes, “Getting rid of the negatives in our life is but half the struggle: **each subtraction must be followed immediately by an addition.**” The following recommendations will assist you in keeping the healing God has given you:

1. **“Go, and sin no more”** (John 8:11): Being repentant means that we have sorrow for wrongdoing and a desire to live in the Lord’s righteousness; **we choose** to stop doing what we understand is wrong before God and **we choose to do that which is right in His sight.** As Colossians 3:2 advises, *“Set your affection on things above, not on things on the earth.”* We take a new path and we remember our former sins (and way of life) no more (as Paul also determined in Phil. 3:13-14). We remember and value the fact that God has forgiven us. We become, *“Rooted and built up in him, and established in the faith ...”* (as counseled in Col. 2:7).
2. **Keep short accounts of sin:** We are to be obedient and not sin, but if we do sin, we need to bring that sin immediately before the Lord in confession and repentance. Even if you stumble, don’t stay down; get right back up and continue to walk in the Lord (1 John 1:5, 9 and 2:1). Following Christ means choosing to be obedient to His teachings.

3. **Share your testimony of healing:** Sharing your testimony of healing will help your faith grow and will keep you focused on Jesus; you will be a blessing and witness to others.
4. **Be aware of your thought life:** The battle between good and evil begins in the mind. You do not have to accept evil or wrong thoughts. *“And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God”* (Rom. 12:2).
If the onslaught of evil thoughts continues to be a problem, it is better to say, “God, I don’t want this thought,” than it is to rebuke the devil and give him any attention. Remember, *“Resist the devil, and he will flee from you”* (Jas. 4:7). Just because a delivery man (Satan) brings a package to the door (of your mind) with your name on it, doesn’t mean you have to accept it. Keep your eyes and ears open for all the sneaky (little and big) traps the devil will be leaving around for you. Then cast *“all your care upon him....”* (1 Pet. 5:7), your Heavenly Father, and He will immediately answer to give you victory.
5. **Fill your mind and spirit with positive thoughts of Jesus:** Philippians 2:5 admonishes us, *“Let this mind be in you, which was also in Christ Jesus....”* In prayer, gratefully confess the positive areas in which you have received freedom. Listen to nurturing Christian music and hymns. Be reminded, *“Finally, brethren, whatsoever things are true, whatsoever things are honest, ... just, ... pure, ... lovely, ... of good report; if there be any virtue, and if there be any praise, **think on these things**”* (Phil. 4:8).
6. **Pray every day:** Prayer is the best defense against darkness. At all times, maintain open communication with God. Allow for quiet time (to *“be still”*) to listen for His voice (John 15:7, 1 Cor. 14:14, 1 Thes. 5:17).
7. **Read the Bible and daily devotionals:** The good spirit in you needs daily spiritual nourishment. If you don’t feed your spirit appropriately, it will get sick. If you were physically sick but were not hungry for physical food, a doctor would force-feed you, if necessary, to save your life. Although you may not be hungry for spiritual food, you must also “force-feed” yourself with nourishing spiritual food in order to save your spiritual life. Read the encouraging testimonies of others and the uplifting biographies of the lives of former heroes of the faith; engage in activities that build up and stimulate positive growth and development.
8. **Praise the Lord in all circumstances:** *“Rejoice in the Lord always, again I say rejoice.”* Embody the law of gratitude (Phil. 4:6-7). The words of our mouth invite either Jesus or darkness. Refrain from complaining, murmuring, muttering, grumbling, finding fault, or making judgments, all of which sow seeds of darkness. Paul recommends and informs us: *“In every thing give thanks: for this is the will of God in Christ Jesus concerning you”* (1 Thes. 5:18).

9. **Learn to stand firm (by faith) on the promises of Jesus Christ:** Read and study the Bible to discover what His promises are—**appropriate and proclaim them** as your own.
10. **Find a church fellowship and become involved:** Attend regularly. Develop or join a support group that will hold you accountable and will pray with and for you. Beware of thinking that you don't need others and can make it on your own.
11. **Participate in the sacraments as often as possible:** In preparation for Communion, follow the scriptural admonition to **examine yourself** (1 Cor. 11:27-32). If you falter, confess and repent, then go to the Communion table in celebration. Call for the elders when you are sick: *“Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord”* (Jas. 5:14).
12. **Find a Christian spiritual mentor:** Ask an experienced mentor to guide you (as a spiritual director) in your spiritual walk and submit to their leadership and counsel.
13. **Seek to be filled with the Holy Spirit:** Yield to the Holy Spirit. You have heard Him speak to you as you received healing. He will speak to you again on a regular basis if you ask and prepare.
14. **Discover your spiritual gifts and your place of service within the body:** Ask the Holy Spirit to guide you and to empower you, shaping you for effective service. Then commit to serve.
15. **“Put on the whole armor of God” every day:** As an added covering, clothe yourself with the armor spoken of in Eph. 6:10-18.
16. **Commit all your thoughts, desires, and plans to the Lord Jesus:** If you do, He will guide you continuously and you will be humbled by the generous and blessed things He reveals to you and does for you. He has promised to make you like a watered garden and a constant spring of water. In trusting Him, depending upon Him, and acknowledging Him in all things, He shall *“direct thy paths”* (Prov. 3:5-6).
17. **Walk in forgiveness as a lifestyle:** Quick forgiveness is important.
18. **Make restitution if you should:** If you cheated some, repay him. If you should apologize to someone do so. If you need to ask forgiveness, ask it.

Resources

1. Bob Larson, *Larson's Book of Spiritual Warfare* (Thomas Nelson, 1999): 455-61. ISBN 0-7852-6985-1.

Healing Power of Communion

The First Communion

The first Communion recorded in the Bible took place after Abram returned from rescuing his nephew Lot, Lot's family and his goods. Melchizedek served Abram bread and wine and blessed him. Then Abram gave Melchizedek tithes of all he had. This passage (Gen. 14:18-20) suggests a relationship between Communion (or Eucharist as it is called by many), blessings and finances (although the "finances" aspect will not be addressed within this section).

Passover and Communion

The Passover meal (recorded in Ex. 12:1-14) was a type of Communion, and it was first celebrated on the night in which the deliverance of the people of God from the servitude of Egypt took place. The Passover experience was and is symbolic of several things.

1. **Deliverance:** The exodus of the Israelites from Egypt represents their deliverance wrought (created and formed) by Christ—who is the "*Lamb slain from the foundation of the world*" (Rev. 13:8), as part of the atoning work of Jesus. Their deliverance from Egypt was both a spiritual and a physical deliverance.
2. **Lamb:** The lamb without blemish that was slain was a shadow and type of the (then yet-to-be) crucifixion of Jesus. The Israelites were to have the "lamb" in them, as well as the "blood" over them.
3. **Blood:** The blood on the doorposts represents the blood spilled by Jesus on Calvary for the remission of sins and for our salvation.
4. **Readiness:** The eating of the Passover meal "*with your loins girded, your shoes on your feet, and your staff in your hand*" (Ex. 12:11) was symbolic of God's continual and universal desire to lead his people out of bondage and into new life.
5. **Blood on the Doorposts:** The blood on the doorposts represented God's protection from the oncoming angel of death.
6. **Unleavened Bread:** The eating of unleavened bread represented their charge to leave sin behind (refer also to Mat. 16:11-12, regarding the leaven—or false "*doctrine*"—of the Pharisees and of the Sadducees).
7. **Provision:** The "spoils" of Egypt were given to the Israelites as a symbol of God's all-embracing provision for them (Gen. 12:35-36).
8. **Healing:** "*There was not one feeble person*" among the 2 or 3 million Israelites (Ps. 105:37) who departed with Moses. This occurrence is symbolic of God's power and promise to heal our bodies. "*But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you*" (Rom. 8:11). Our mortal bodies are **quicken** (enlivened) as we remember and celebrate Communion.
9. **Celebration:** The Passover meal was a time of celebration, a feast—a time to celebrate victory (not to shed or remember the tears of the past). Wine is also a symbol of celebration. Communion is to be celebrated as a joyous meal. We should come to this celebration rejoicing.

10. **Memorial:** God commanded the Israelites to keep the Passover Feast as a memorial and ordinance forever (Ex. 12:14). The Passover Feast was to be a time of remembrance; its celebration is to be a memorial of the burial and resurrection of our Lord.
11. **Proclamation:** The Passover event was a proclamation to the enemies of God and to the devil, that God will lead His people. It was also an occasion of defeat for the devil.
12. **Communion:** Communion suggests a family gathering around the Holy Table. As Jesus portrayed it, He and His disciples fellowshiped together as the family of God. Everyone had (and has) the same access to the Table. All were invited to come to the Passover meal with Jesus, even Judas.

As with the Passover Feast, coming to the Communion Table should include an appropriation of deliverance from the powers of sin and death and an appropriation of physical strength, healing, and provision through expectant faith—by consumption of the (bread) body of the Lord, through whose stripes we are healed. To leave the Table without asking for (and appropriating) both spiritual and physical blessing is to neglect the provisions offered through the atoning death of Christ.

John 6 speaks of Jesus Himself as “*the living bread*” that has come down from heaven. This acknowledgment was in contrast to the bread that Israel was fed in the wilderness. Their “*manna*” (bread) physically sustained the whole nation for their entire journey of over 40 years. We may have confidence, then, that the living bread from heaven (of which the manna was a type) is given to sustain us, both physically and spiritually. We should therefore **come to the Table with a confident expectation of physical strength, forgiveness and healing**. This passage in John 6 also states, “*He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him*” (vs. 56). When we partake of the emblems, we do so with the assurance that Jesus is abiding in us.

Mat. 15:22-28 speaks of the “*children’s bread*.” Bread is the most basic necessity of human existence. To deny someone bread is to deny them the very staff of life. In this instance, calling healing the “*children’s bread*,” Jesus was declaring that **healing is the most basic provision of the Father**. Interesting it is, indeed, that Jesus also asked, “*If a son shall ask bread of any of you that is a father, will he give him a stone?*” (Luke 11:12, Mat. 7:9). In petitioning our Heavenly Father for healing, we should have confidence that it is His delight to give us what we ask for.

In approaching the Table of the Lord, we have two things which are relevant to healing: (1) Jesus is the living bread from heaven, imparting His divine life to us by the Spirit, and (2) the bread as the “*children’s bread*”—meaning healing itself.

The Table is, first, a place of intimacy where we can experience the presence of the Lord through the power of the Holy Spirit. We can fully expect Jesus to manifest His presence at the Table, and this should be our primary focus. As we feast upon the bread, by faith—we receive the life and strength of God through the Spirit. As the bread in the wilderness fed Israel day by day, giving them physical sustenance, so Jesus, the living bread from heaven, imparts to us spiritual, emotional, and physical strength. He comes to impart those things made freely available through His sacrificial death.

We must come to the Table with sufficient preparation, having made an honest evaluation of ourselves before God. Besides admonishing us to **examine ourselves** before partak-

ing, 1 Corinthians 11:23-31 clearly links being “*weak and sickly*” to our unworthiness, to our lack of understanding in how we worthily approach the Table and the body and blood of our Lord (where there is great healing power in the partaking of Communion once faith and understanding is made sufficient).

Communion is a most holy sacrament, a sacred ceremony involving symbols of Christ’s sacrifice and our covenant—to signify a spiritual bond between God and mankind. We always have the choice to choose God or mammon. In Genesis 14:18-20, Abraham chose to pay his tithes and be served bread and wine, rather than to keep the spoils of the King of Sodom.

In preparation for a Jewish marriage, after the fathers have negotiated the bride price (the price the groom agrees to pay for the father’s loss of his daughter), the groom offers a cup to the woman asking, “I love you and give you my life. Will you marry me?” If the woman drinks from the cup, she is—in essence—saying, “Yes, I will marry you.” Jesus, likewise, as He raised His cup to His disciples (and as He continues to offer His cup to us today), was asking that they join Him in covenant—to be His bride (the body), as is stated: “*And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many*” (Mark 14:22-24, Mat. 26:26-28, Luke 22:19-20).

At the Table we are made one body and one flesh with Christ. He is the bread of life and the source of the living water. Those who come to Him will never hunger or thirst.

Communion is His gift of Himself.

The Table is a place to receive forgiveness. The wine speaks to us of His blood, shed for the remission of sins. His blood opened a “new and living way” into the Father’s presence. Communion also offers us an opportunity to receive forgiveness and healing of our family tree, although this practice is not commonly observed; completed genograms are presented for the healing and blessing of our spiritual inheritance. While partaking of Communion in this effort, powerful healing occurs and many are thereby freed from the adverse generational influences of the past. (Refer to the section on “Healing from Generational Influences” for additional insight on this subject.)

Pray for the Following at the Eucharist (Communion)

1. For forgiveness
2. For release of forgiveness of others toward us (We can bind others with unforgiveness, and they can bind us; this is the releasing of the “they can bind us” part of the spiritual law of binding and loosing.)
3. For the covenant benefits of Jesus’ death and resurrection
4. For our portion of the “*children’s bread*” of healing
5. For physical healing, health, and strength
6. For protection from the angel of death
7. That Jesus may abide within us
8. For His mercy and kindness
9. For provision

Prayer

Lord, we know that this Communion represents an opportunity for the closest possible connection with Jesus, as it represents both a spiritual and a physical encounter with our Lord. We know that the scriptures tell us, “*He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.*”

By partaking of this bread and wine, we are consuming spiritual food and are made “one body” and “one flesh” in Christ Jesus. These symbols are a most precious and special gift of yourself. You are the bread of life and the living water. Your broken body has provided for us physical health and healing. Your spilled blood has provided for us forgiveness and spiritual healing.

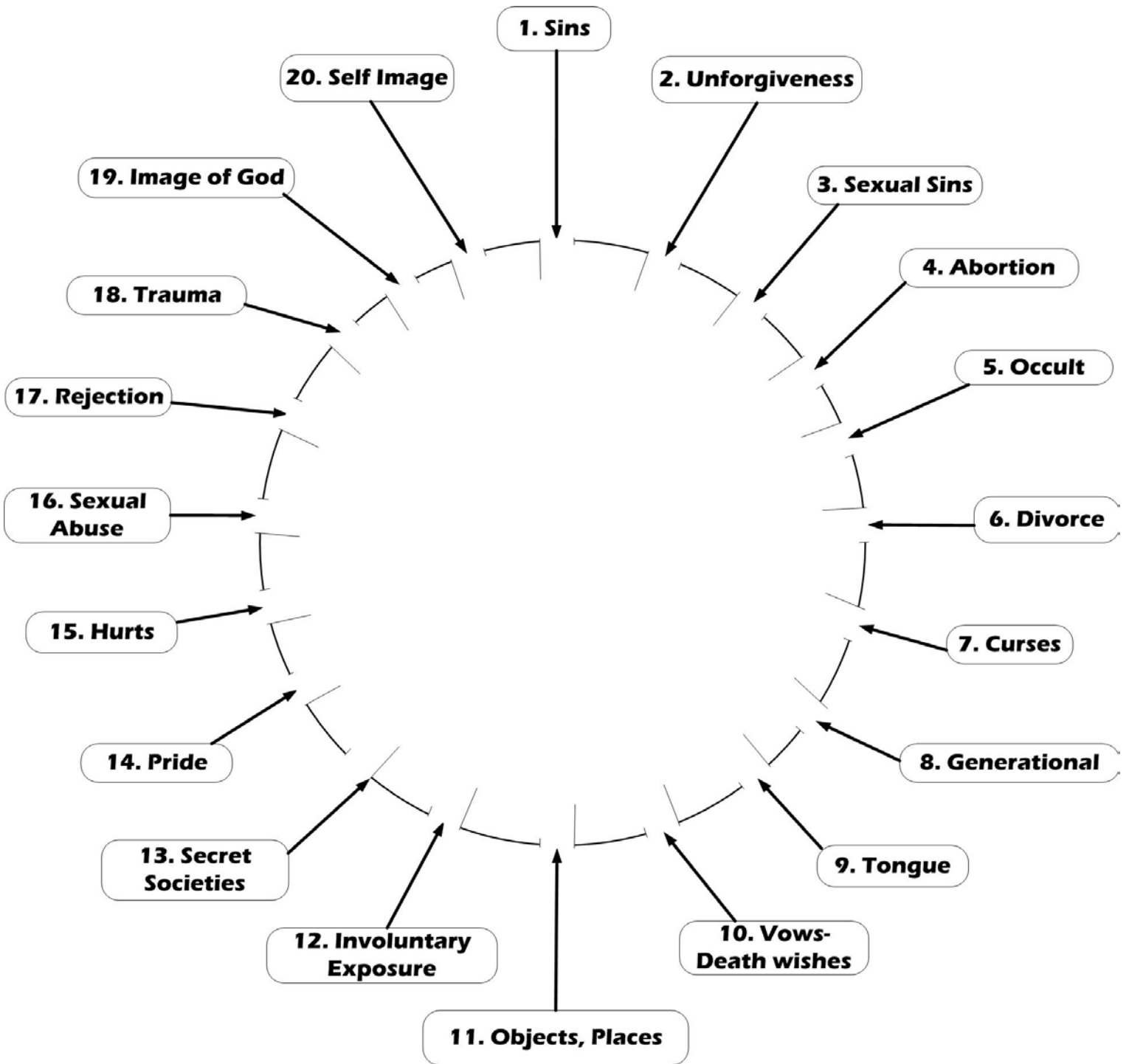
Lord, we come today desiring to receive healing of our spirits as well as of our bodies, and to remember our covenant with you which we made in the waters of baptism. By this act of faith we appropriate the blood of Jesus that was shed for us, and we pray that the full power of this Communion be applied to us and to our families.

We thank you, Lord Jesus, for these blessings, offered in your most precious name.

Amen.

Resources

1. John Hampsch, *The Healing Power of the Eucharist* (Servant Pub., 1999). ISBN 0-56955095-6.
2. Ken and Lorna Matthews, *The Healing Technician's Manual* (Rapha Christian Ministries, PO Box 817, Grandview, MO 64137, 1996).



Questions to Ask the Seeker during Interview

Are they saved? How is your relationship with God? Have you given your life/heart to Jesus?
Are you born again in water and the Holy Spirit?

Do you really want to be free? Are you sure? If they hesitate, postpone.

Open doors? Tell me your story. OR What has God been speaking to you?

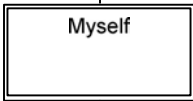
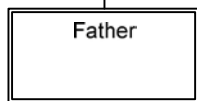
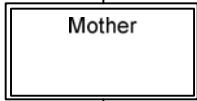
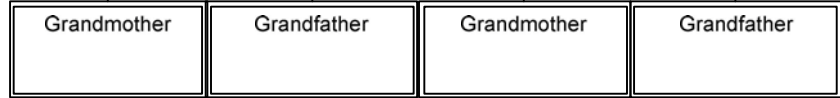
1. **Their sins** - What sins have you committed? Lying, stealing, cheating?
2. **Unforgiveness** - Do you have unforgiveness against anyone? Are you angry at anyone? Are you angry at God?
3. **Sexual Sins** - Have you committed fornication or adultery since you were born again? Do you need soul ties broken?
4. **Abortion-Miscarriage** – Have you ever had an abortion or miscarriage?
5. **Occult** - Have you had any exposure to the Occult – Oija boards, fortune tellers, tarot cards, played Mary Mary mirror on the wall, done levitation, went to a séance?
6. **Divorce** – Have you been divorced?
7. **Curses** – Is there a curse on your life?
8. **Generational Curses or Influences** – Any influences on your life from your ancestors such as: curses, addictions, witchcraft, polygamy, traditional ceremonies or cultural practices,
9. **Tongue** – Does your tongue need healing? Does it speak evil things?
10. **Vows, Death Wishes** – Have you made any vows to protect your heart, or death wishes?
11. **Contaminated Objects** – Do you have any defiled or contaminated objects? Is your home clean?
12. **Involuntary Exposure** – Have you been exposed to darkness involuntarily? Is God speaking to you about any other “gates” open which we have not covered?
13. **Secret Societies** – Do you belong to any secret societies, Free Masonry, Eastern Star?
14. **Pride** – Are you guilty of self sufficiency, control, self glory?
15. **Sins against Them** - Has anyone sinned against you? Have you been abused, physically, sexually or emotionally? Have they been adopted?
16. **Sexual Abuse** - Have you ever been sexually abused?
17. **Rejection** – Have you been rejected, by mother, father, ex-spouse, school mates?
18. **Trauma** – Have you been near death, or afraid you would die?
19. **Image of God** – Are you angry at God. Do you love yourself?
20. **Self Image** – Do you feel worthless? Do you know God loves you?

Inner Healing & Deliverance Resources

AUTHOR	TITLE	YEAR	ISBN
Anderson, Neil T.	The Bondage Breaker	2000	0-7369-0241-4
Banks, Bill & Sue	Breaking Unhealthy Soul-Ties	1999	0-89228-139-1
Basham, Don & Leggatt, Dick	The Most Dangerous Game	1974	0-8007-0726-5
Bernal, Dick	Come Down Dark Prince!	1989	0-88368-282-6
Bernal, Dick	Curses: What They Are & How To Break Them	1991	1-56043-468-6
Bottari, Pablo	Free In Christ	2000	0-88419-657-7
Cassada, Barbara	Unto Death	1998	1-928672-01-9
Coopriider, Paul G.	Multiple Personality Disorder	2007	
Cramer, Dennis	Breaking Christian Curses	1997	1-866296-19-7
Dalbey, Gordon	No Small Snakes	2008	978-0-8499-1984-8
Dearing, Norma	The Healing Touch: A Guide to Healing Prayer	2002	0-8007-9302-1
Foss, Steve	Satan's Dirty Little Secret	2007	978-1-59979-204-0
Gibson, Noel & Phyl	Deliver Our Children From the Evil One	1992	1-85240-108-7
Gibson, Noel & Phyl	Evicting Demonic Intruders	1993	1-874367-09-4
Gibson, Noel & Phyl	Excuse Me Your Rejection is Showing	1992	1-85240-110-9
Gibson, Noel & Phyl	Freedom in Christ	1996	1-874367-53-1
Greenwood, Rebecca	Breaking the Bonds of Evil	2006	0-8007-9411-7
Gruen, Ernest J.	Freedom to Choose	1976	0-88368--072-6
Hammond, Frank	Demons and Deliverance in the Ministry of Jesus	1991	089228-0018
Hammond, Frank & Ida Mae	Pigs in the Parlor	1973	0-89228-027-1
Hammond, Frank & Ida Mae	The Breaking of Curses	1993	0-89228-109-X
Hampsch, John H.	Eucharistic Healing		1-57918-102-3
Hampsch, John H.	Healing Your Family Tree	1986	437-X
Hampsch, John H.	The Healing Power of the Eucharist	1999	1-56955-095-6
Hampsch, John H.	Making The Mass Come Alive	2000	1-57918-130-9
Hampsch, John H. & Kelly, Clint	Faith: Key to the Heart of God	1985	0-9613575-1-7
Harper, Michael	Spiritual Warfare	1970	0-912106-69-7
Horrobin, Peter	Healing and Deliverance	1991	0-8007-9325-0
Jackson, John Paul	Breaking Free of Rejection	2004	1-58483-054-9
Koch, Kurt	Christian Counseling and Occultism	1972	0-8254-3010-0
Kraft, Charles H.	Deep Wounds, Deep Healing	1993	0-89283-784-5
Kraft, Charles H.	Defeating Dark Angels	1992	0-89283-773-X
Larson, Bob	In The Name of Satan	1996	0-7852-7881-8
Larson, Bob	Larson's Book of Spiritual Warfare	1999	0-7852-6985-1
Linn, Matthew & Dennis	Deliverance Prayer	1981	0-8091-2385-1
Logan, Jim	Reclaiming Surrendered Ground	1995	0-8024-3948-9
MacNutt, Francis	Deliverance from Evil Spirits A Practical Manual	1995	0-8007-9232-7
MacNutt, Francis	The Prayer That Heals	1981	0-87793-219-0

McAll, Kenneth	A Guide to Healing the Family Tree	1996	1-882972-64-3
McAll, Kenneth	Healing the Family Tree	1982	0-85969-352-8
McAll, Kenneth	Healing the Haunted	1996	1-882972-76-7
Mullen, Grant	Emotionally Free	2000	0-8007-9346-3
Murphy, Ed	The Handbook for Spiritual Warfare	1992	0-7852-5026-3
Penn, Elaine Rose	Soul Ties	2000	0-9700449-0-9
Pierce, Chuck D. & Rebecca Wagn	Protecting Your Home From Spiritual Darkness	2000	0-8307-3637-9
Prince, Derek	Blessing or Curse You Can Choose	1990	0-8007-9166-5
Prince, Derek	Does Your Tongue Need Heali	1986	0-888368-239-7
Prince, Derek	God's Remedy for Rejection	1993	0-88368-864-6
Prince, Derek	They Shall Expel Demons	1998	0-8007-9260-2
Richards, John	But Deliver Us From Evil	1974	0-8164-1184-0
Sandford, John & Mark	Deliverance and Inner Healing	1992	0-8007-9206-8
Sandford, John & Paula	Healing The Wounded Spirit	1985	0-932081-14-2
Sandford, John & Paula	The Transformation of the Inner Man	1982	0-932081-13-4
Sandford, Paula	Healing Victims of Sexual Abuse	1988	0-932081-21-5
Scanlan, Michael, T.O.R & Criner,	Deliverance From Evil Spirits	1980	0-89283-091-3
Seamands, David A.	Healing for Damaged Emotions	1991	0-89693-938-3
Sides, Dale M.	Mending Cracks in the Soul	2002	1-58502-031-1
Smith, Eddie & Alice	Spiritual House Cleaning	2003	0-8307-3107--5
Smith, Margaret	Ritual Abuse	1993	0-06-250214-X
Smith, Patricia	From Generation to Generation	1996	1-888871-24-5
Stevens, Selwyn	Unmasking Freemasonry: Removing the Hoodwink	1999	1-877203-48-3
Virkler, Mark & Patti	Prayers that Heal the Heart	2001	0-88270-852-X
Wagner, C. Peter	How to Have a Healing Ministry in Any Church	1988	0-8307-1526-6
Wagner, Doris M	How to Cast Out Demons: A Beginner's Guide	1999	1-58502-002-8
Wagner, Doris M., editor	Ministering Freedom from Demonic Oppression Bo	2002	1-58502-030-3
Wagner, Doris M., editor	Ministering Freedom to the Emotionally Wounded -	2003	1-58502-034-6
Wagner, Doris M., editor	Ministering Freedom to the Sexually Broken - Book	2003	1-58502-038-9
Wagner, Doris M., editor	Ministering Freedom from Occult Bondages - Book	2004	1-58502-039-7
Wallace, James S.	The Occult Trap	2004	1-58502-040-0
White, Thomas B.	The Believer's Guide to Spiritual Warfare	1990	0-89283-680-6

MY ANCESTORS



GENOGRAM

4TH

3rd

2nd

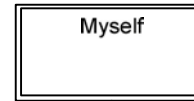
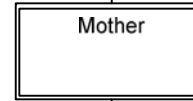
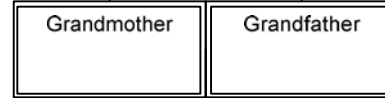
PRESENT

DESCENDANTS



Grandchildren, Great-grandchildren, etc.

SPOUSE ANCESTORS



Healing from Generational Influences

The Nature and Cause of Generational Sin

One of the ways Satan harasses us is by sending evil influences through “doors” that are open in our spiritual hedge (refer to Job 1:10) due to sins committed by our ancestors. God tells us this is so in several scriptural passages (Ex. 20:5 and 34:7, Num. 14:18, Deut. 5:9, Jer. 32:18).

Few would argue with the existence of **physical heredity**—with the natural process of passing on genes and DNA to our sons and daughters, which results in the tendency of our offspring to possess some of the physical characteristics and nature of their parents and ancestors (“body” reference). Few, also, would argue with the existence of **hereditary predisposition** of offspring for the mental problems of their parents (for example, depression, worry, anxiety, mental illness—“soul” reference). Likewise, there is a **spiritual inheritance** passed on when we are conceived. How do we know this?

Let’s look at a couple of examples from the Bible. (1) David took (raped) Bathsheba, (2 Sam 11:4), and later Amnon, David’s son rapes his sister Tamar. (2 Sam 13:14) David’s son Solomon had 1000 wives and concubines (1 Kings 11:3). (2) Abraham was a liar. Twice he lied about Sarah being his sister. (Gen 12:13 & Gen 20:2). Isaac lies to Abimelech, king of the Philistines, saying Rebekah was his sister. (Gen 26:7). Jacob and his mother Rebekah lied to Issac in order for Jacob to obtain the blessing. (Gen 27:19). Jacob’s ten sons lie to Jacob about Joseph’s death. (Gen 37:33)

Within the middle of verse five of Exodus 20 (the Ten Commandments), we find these words from God: *“for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments”* (Ex. 20:5-6). The root of original sin began in the Garden of Eden with Adam and Eve. Notwithstanding the sin of Adam and Eve, they later walked with God and were obedient to Him. Adam and Eve passed on to their sons—through **spiritual heritage**—both the sins of rebellion and idolatry and the blessing of mercy (vs. 6).

Abel chose to be obedient and thereby received mercy. Cain chose to be rebellious and committed the sins of idolatry and murder. For this, Cain’s sons and daughters were cursed from then through now. This passing on of blessings or cursings (which began with Adam and Eve) continues to this day in the spiritual law of heredity.

Why is God so adamant about this? Let’s more thoroughly examine the Ten Commandments, first reviewing the verse where this particular law is recorded, following immediately after the first three commandments (which concern the sin of idolatry). Begin with vs. 2: *“I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage”* (Ex. 20:2). In this verse God reminds the Israelites that they belong to Him. He created them, freed them from the Egyptians, suffered with them through their exodus from Egypt and the 40 years of wandering in the wilderness because of their rebellion. The following verses state:

- “³*Thou shalt have no other gods before me.*”
- “⁴*Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.*”
- “⁵*Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, **visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;***”
- “⁶*And shewing mercy unto thousands of them that love me, and keep my commandments.*”

The first three commandments shown above address the sin of idolatry. It is no accident they are the first addressed in the list of all ten.

In his book *Hard Core Idolatry*, C. Peter Wager defines idolatry as “worshipping, serving, pledging allegiance to, doing acts of obeisance to, paying homage to, forming alliances with, making covenants with, seeking power from, or in any other way exalting any **supernatural being other than God.**” Idolatry, then, is all about worshipping things of the invisible world (spiritual principalities, powers, etc.); doing so often leads to special recognition of (or the worshipping of) tangible objects in the visible world (cars, houses, and clothes, as well as idols, statues, etc.). Idolatry is all about giving something else (such as our jobs, our finances, our children) the attention, place, and priority that God rightly deserves. Our loyalties should go to God first (His designs, purposes, laws, etc.); God and His righteousness should be given first priority in our lives.

While physical adultery is repulsive within God’s value system, **spiritual adultery** (which we identify as idolatry) is abominable. God hates sins of idolatry more than that of any other sins. He patiently struggled with the people of Israel and their sins of idolatry for 2500 years. And when most of the people living upon this earth chose “*wickedness*,” God drowned them all in the flood (except Noah and his family).

Even so, the Israelites didn’t learn from the lessons of the past. When Moses came down from the mountain with the original laws (Ten Commandments), Israel—under the leadership of Aaron—was found worshipping a golden calf idol, and 23,000 individuals were involved in sexual sins and orgies (1 Cor. 10:8).

When anyone commits a personal sin or a sin against another individual, or participates in some form of the occult, the sinful experience takes root in their spirit, opening a door in their spiritual hedge. And unless they repent of it (following God’s design), the sin becomes a focal point of their thoughts and behavior: the sin is kept secret (if possible) and is easily repeated. The person removes their focus from God and His design and places it instead on the sin, which is a representation of Satan and the kingdom of darkness.

However it occurred, a person has allowed something else to take priority within their heart. God’s way is no longer being upheld in their heart. The sinner begins to “follow other

gods,” just as when Eve knowingly sought the forbidden fruit. God considers this to be idolatry, and thus the law of spiritual heredity comes into effect.

This unrepentant sin becomes a generational curse, and many authors and intercessors use this incidence to describe **heredity sin**. To understand more completely how these iniquities continue from generation to generation, study (alongside the study of this section) the section on “Healing from Curses.” Suffice it to say, we can exhaust all our efforts trying desperately to get healed, when what prevents our healing is a curse—the root of generational sin which was sown decades ago. This effort is like trying to fight off the enemy with both hands tied behind our backs. **Generational sin** provokes at least four of God’s laws, as identified below.

1. **God’s Law of Blessings and Curses:** Deuteronomy 28 talks about both blessings and cursing. In Deuteronomy 28:1-2, God says that those who hearken diligently unto the voice of the Lord to observe and do all His commandments will be blessed with the blessings listed in vs. 3-14. But for those who do not hearken unto His voice or observe to do all his commandments, He promises the curses listed in vs. 15-48 and 58-61. (See also Deut. 27:15-26.)
2. **God’s Law of Sowing and Reaping:** *“For whatsoever a man soweth, that shall he also reap,”* (Gal. 6:7). When our ancestors faced adverse situations and circumstances, or when they experienced trials, troubles, and temptations, some remained in close communion with God and turned to Him for help; they repented of their sins, asked for blessings for their trials and troubles, and prayed for healing of the hurts and wounds which occurred. They planted “good seed,” and those born in later generations were able to reap love, joy, happiness, and blessings from the right choices of those ancestors.

Others of our ancestors reacted differently when also faced with trials, troubles, temptations, or adverse situations. They became hurt, wounded, abused, or devastated by them, and they did not turn to God for help. Instead, they turned away from God in unforgiveness, responding in anger, resentment, revenge, disobedience, etc. Some tried to solve their own problems. Some continued to harbor their ungodly feelings of anger and hatred, and they lost sight of God’s purposes for them. When they did forgive others, they entered God’s grace and were forgiven. When they did not forgive and repent, they fell back under the Old Testament law of an eye for an eye.

Because of these open gates, evil spirits attached themselves to these evil deeds and then were able to pass on to subsequent generations. These evil spirits then sowed seeds of lust, rejection, abuse, Satan worship, and any number of other kinds of evil, and **when those deeds were participated in**, the generations that followed reaped the ensuing curses of emotional, spiritual, and physical illness, which also reaped continued personal and social estrangement. These later generations reaped curses and evil spirits (and the resulting dysfunctional lifestyles) for themselves and

their future families, oftentimes filled with bitter, addictive, and/or incestuous relationships. And this state of affairs becomes progressively worse as each generation advances unhealed. Is it any wonder our society is in the alarmingly ill health (in body, mind, and spirit) that we find ourselves in today?

Not realizing that present-day emotional, spiritual, and physical problems may have had their beginning generations earlier (with a traumatic event or a grievous sin), many individuals are now reaping a harvest of depression, anxiousness, and fear, as well as various physical problems. Christians in this current generation wonder why (in their spiritual walk) they cannot hear or see God, as well as why they seem to be having such a struggle.

3. **God's Law of Binding and Loosing:** *"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven"* (Mat. 16:19). When our ancestors committed sin, they bound all future generations with the effects or results of this sin. Only Jesus Christ can loose these bands.

Some seekers wonder whether or not the origin of their heredity sin began further back than four generations. This prospect is questioned particularly in African Americans—whose ancestors were slaves, as well as Native American Indians or those from certain nationalities (such as Japan and Germany).

Some reason that if the sin is beyond the stated "four" generations, the offspring automatically are released from under the curse, thinking the curse is repeated for only four generations and then ceases. This is not so. **For every generation that is unrepentant, the first generation sequence begins again.** The curse repeats itself over and over again **until** repentance occurs. Once the children repent, they then fall under v ⁶*And shewing mercy unto thousands of them that love me, and keep my commandments."*

Exodus 20:5 uses the word **iniquity**. There is much confusion about the difference that exists between the terms sin and iniquity. Simply put, **sin is the cause, and iniquity is the effect or consequence.** Ezek 18 makes it very plain that children are not responsible for the sins of their parents. However, if a parent commits a sin (such as occult involvement or sexual sin), it produces a curse. The parent committed the sin, but the curse causes a generational iniquity or weakness which is passed down within the family line. Poor health habits, or acquiring venereal disease during pregnancy, can produce physical deformity in the baby.

Spiritual sin produces immediate spiritual sickness in the person who committed it, and it produces the iniquity of physical sickness and/or deformity in the generations that follow. Let there be no mistake, the forgiveness of our sins has already been provided for by the death of Jesus on the cross. We are not accountable for the sins of previous generations, but God did not promise we would also escape the consequences of their sins without divine intervention. In fact, He said that they would

be “upon the children unto the third and fourth generation” (Ex. 20:5 and 34:7, Num. 14:18, Deut. 5:9).

4. **God’s Law of Multiplication:** “*But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold*” (Mat. 13:8). Whatever we sow will multiply. If we plant an apple seed, we reap a tree full of apples. If we plant (in a good year) a bushel of wheat seed, it will produce 30 bushels at harvest time. If we plant thorns, thorns will multiply. Consider the following modern-day examples of how this law applies.

A study was done by the State of New York’s Welfare Department on Mag (a woman who lived in the early 1900’s), an immigrant who became a prostitute. Over the course of 70 years they traced 1,200 of Mag’s descendants and found the following: 280 were state-supported paupers, 148 were jailed criminals. The cost to the state (using 1903 currency rates) was \$1,308,000.

A study was done on 1,200 descendants of the Jukes family. Max was an atheist who married a godless woman and had some 560 descendants; 310 died as paupers, 150 became criminals, 7 were murderers and 100 were known to be drunkards. More than half the women were prostitutes. The cost to the government was \$1.5 million dollars using 19th century currency rates.

Jonathan Edwards lived during the time of Max Jukes. He was a Christian who married a godly woman. Of his 1,394 descendants, 295 graduated from college, 13 became college presidents and 65 became professors. Three were elected U.S. senators, 3 were elected state governors, and others were ministers to foreign countries. Thirty were judges, 100 were lawyers, and one was the dean of a medical school. Seventy-five became officers in the army and navy. One hundred were well-known missionaries, preachers, and authors. Another 80 held some form of public office. One was Comptroller of the U.S. Treasury and another became Vice President of the U.S. And all this was at no cost to the government.

Consider Andrew Murray, who was a South African missionary. He had 11 children: 5 became ministers, 4 became minister’s wives, 10 grandsons became ministers, and 13 grandsons became foreign missionaries.

A study done by Dr. D. H. Scott revealed a 237% greater risk of having a child with physical and emotional handicaps if the mother is in a stormy relationship or has a troublesome marriage during pregnancy.

Father Marshall Lowell—an Episcopal priest—was a member of a family that had a repeated pattern of one male per generation dying at alternating ages: one died at age 42, the next died at age 65, the next at age 42 again, and so on. He prayed to God to break the curse and survived.

A study done in 1978 at Loyola University found that some patients attempted suicide every year on the same date. They found that the date coincided with the dates on which their mothers had tried to abort them. Even the method which they

used in attempting suicide corresponded to the method that had been tried in the attempted abortion.

Molly—a healthy and intelligent women of 30—developed what she described as a new and ridiculous phobia, a fear of traveling anywhere near water. It was discovered that an uncle who had drowned in the Titanic disaster was never “committed to the Lord.” There was never an opportunity for closure (as in a funeral); when closure was accomplished, the fear was completely removed.

Margaret was 73 years old when her “attacks” began—violent outbursts of temper and unprovoked aggression. Her mother (who had died four years previously at age 96) had behaved in a similar way. In addition, it was discovered that for the past six generations, the eldest female in the family had shown signs of similarly disturbed behavior. It was also discovered that this behavior began about 150 years earlier with a murder which took place in the family. Thereafter, within the family line, the eldest daughter had always become an alcoholic, exhibiting similar behavior. Margaret was healed through prayer.

A young schoolmaster had recurring nightmares. In each one, he was standing on the brink of a “black abyss.” It was discovered that when he was two years old, his father had died on the deck of a submarine, as it was sunk during the war. After prayer, the nightmares never returned.

Alletah Nagako—an African woman, at age 33—had a 1.5" high “horn” that had been growing on top of her head over the course of the previous four years. She discovered she had a great, great grandfather who was a witchdoctor—who also had a horn on his head.

Author Noel Gibson has discovered what he calls **heredity alcoholism**, which can cause any of another six addictions to manifest without the addict being interested in alcohol. Addictions can skip a generation before taking control again. The other addictions are drugs, nicotine, gambling, excessive exercise, food, and excessive spending (*Freedom in Christ*, page 233).

Consider the Following Modern-Day Research

1. Children who had grandmothers who smoked are twice as likely to become addicted as those in the general population, even if their mother did not smoke.
2. Children have twice the risk of committing adultery in their marriage if their mother or father committed adultery, even if they did not know about their parent’s unfaithfulness.
3. Children of divorced parents have ten times the suicide rate.
4. Female children of divorce have a divorce rate 5 times the national average.
5. Male children of divorce have a divorce rate 3 times the national average.

6. Children of alcoholics are 3-5 times more likely to become alcoholics; their EEG and hormones are different than children of non-alcoholic parents. They can consume more alcohol without getting drunk.
7. There is a 237% greater risk of having a child with physical and emotional handicaps if the mother is in a stormy relationship or unsettled marriage during pregnancy.
8. 80% of those in prison or who've become prostitutes were sexually abused as children.
9. 22% of all children are sexually abused.

Biblical Examples of Generational Sin

1. Abraham deceived two kings, claiming Sarah as his "sister." Later, Rebekah (the daughter of Abraham's brother and the mother of Jacob) plots with her son (Jacob) to deceive his brother, Isaac. It is later recorded that she dies having no additional children; barrenness was a disgraceful curse in Israel (Gen. 27).
2. Because two people of Mose's family sinned in murmuring against him, the families of Korah, Dathan, and Abiran died, plus an additional 250 men (Num. 16:35).
3. The children of Achan died with their father because of his sin (Josh. 7:1-26).
4. Eli's neglect of correcting his sons' disrespectful behavior caused a curse to be placed on his descendants (1 Sam. 3:13-14 and 2:32-33).
5. The Lord visits anger on the head of the people of Judah two generations after Manasseh, even though Manasseh repented and Josiah proved to be the most righteous king ever (2 Ki. 23:26-27).
6. Jeroboam's idolatry cursed both his sons and his nation (1 Ki. 14:9-11).
7. King David admitted, "*Behold, I was shapen in iniquity; and in sin did my mother conceive me*" (Ps. 51:5). He was a descendant of Rahab, the harlot (Mat. 1:5-6) and struggled with adultery and polygamy all his life. His son Amnon lusted after and committed incest with his sister. Solomon, David's son, had 600 wives and concubines (some of which were from Egypt) which brought idols and false gods back into Israel.
8. Joshua was deceived and made a treaty of peace with the Gibeonites (Josh. 9:7); 430 years later David prays and asks God why there is a famine. God tells David it is because Saul broke the treaty of peace and killed many of the Gibeonites (2 Sam. 21:1-6). David acknowledges the sin of Saul and the Gibeonites require seven sons of Saul to be hanged as atonement in order that the famine can be lifted.
9. When crucifying Jesus, the Jewish crowd said, "*His blood be on us, and on our children*" (Mat. 27:25). The Jewish people have suffered persecution every since.
10. Jesus told the lawyers, "*That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation*" (Luke 11:50).

Sin can travel through generations within religious or political groups, as well as through families (Mat. 23:29-36). In vs. 31 we find, "... *ye are the children of them which killed the prophets,*" and in vs. 35, "*upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar,*" and in vs. 36, "*Verily I say unto you, All these things shall come upon this generation.*"

Other Scriptures Dealing with the Hereditary Nature and/or Judgment of Ancestral Sin Include:

Lev. 26:39-40	Num. 14:18	1 Ki. 22:52	2 Ki. 5:27
2 Ki. 23:26-27	Neh. 9:2	Ps. 106:6	Jer. 2:9
Jer. 3:25	Jer. 14:7 and 20	Lam. 5:7	Dan. 9:1-20
Mic. 7:6	Mat. 27:25	Luke 19:42-44	Luke 11:47-52
Luke 23:28	John 5:25	John 9:2	1 Pet. 3:19
1 Pet. 4:6			

Healing Prayer for Inherited Sin

The Good News

The Good News is that when a person in the present generation turns to Jesus for help, His healing and forgiving love is able to flow freely back through all previous generations to heal the source of the problem, thus rendering the "iniquity" or consequence harmless. He is able to loose us from our previous bondage and to reverse the results of the sowing of bad seed.

When the seeker turns to God and asks for healing of the current problems, God brings His power and light, His life and forgiveness into all the hurting places within the family line. The painful experiences of the past are cut off, allowing healing and wholeness to be experienced by present-day family members. "*Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith*" (Gal. 3:13-14). Jesus died not only for our sins and curses but also for those curses heaped upon our children.

We cannot explain exactly how the healing of generational influences takes place any more than we can explain how the death of Jesus on the cross atones for our sins, or why confession and repentance takes away the tools Satan can use against us, or why fasting is so beneficial. These are mysteries provided to us through the grace of God.

We do know that **in heaven there is no time. God can go back to any experience at any time in the life of someone of a previous generation—to bring healing, just as He**

can for those in the present generation through inner healing. He can cause us to revisit any experience. **He doesn't change the situation but He brings about change in our response to it**, in order to allow his love, grace, mercy, and healing to flow into it.

Biblical Prayers for Release from Generational Sin

The ability (within our own lifetime) to identify and repent for the sins of our forefathers is somewhat of a new thought to most Christians. And what about praying (repenting) for the sins of those who have already died—which may be required in order for us to be healed? Praying for the sins of those who have already died is termed **identificational repentance**—praying in repentance for our forefathers in order that we may be set free. Consider these scriptural precedents:

1. Ezra and the Israelites pray for forgiveness for the sins of their fathers (Neh. 1:6 and 9:5-15).
2. David prays that former iniquities will not be remembered (Ps. 79:8).
3. David prays and confesses the sins of his fathers (Ps. 106:6).
4. David repents for the sins of Saul, in killing the Gibeonites (2 Sam. 21:1-5).
5. Jeremiah acknowledges the wickedness and iniquity of the forefathers of Israel (Jer. 3:25, 14:7 and 20, and 32:18).
6. Daniel confesses his sin and the sin of the kings and people of Israel (Dan. 9:1-20).
7. Nehemiah prays for the sins of Israel (Neh. 1:4-11 and 9:1-4).

Praying for healing for heredity sin requires three steps:

- First, we must identify the sins and the curses.
- Second, we must pray prayers of **identificational repentance** asking God to forgive those who originally sinned.
- Third, we must pray asking God to release us from these generational curses in order to set us free.

Identifying Generational Sins and Iniquities

There are two ways to identify generational sins and iniquities affecting your spiritual walk with God. One way is to have someone who has the gift of discerning of spirits and who has experience in this area to pray for you. Many times these intercessors can discern the names of the sins and the generations in which they occurred. However, intercessors with this gift and experience are rare. Even if they are available, the use of a genogram will assist them greatly.

In the absence of such gifted persons, the use of a genogram and the following steps may help you identify the generational sins of your forefathers. Sometimes you will have clues with regard to what these sins are through the manifestation (or signs) of the sins in

your life (for example, rejection, lust, promiscuity, low self-esteem, pornography, control issues, etc.). To identify these generational sins, follow these steps:

1. Follow the genogram located at the end of this section, placing the names of ancestors where noted, as far back as you can remember. If needed, ask your still-living ancestors for assistance.
2. Use the three checklists below to identify specific ancestors who were involved in the behavioral patterns, as designated. Write their sins on the genogram next to their names. Some of the problems are obvious and others are known only to God and can only be revealed with the help of the Holy Spirit. Don't worry about what you don't know. Jesus will reveal what you need to know, and what He reveals, He will bring into healing.
3. Look for patterns that emerge through the generational lines. Sometimes the curse affects only one ancestor within a generation—sometimes all of the ancestors. Sometimes the curse will skip one or more generations and then return. Some problems (curses) come down vertically (as from grandfather to father) while some come down horizontally (from aunt to aunt or cousin to cousin).
4. Work through the previous sections of this study to remove—by identification, repentance, and forgiveness—all the known sins in your life.
5. If possible, secure the assistance of an intercessor experienced in prayer for generational influences. If none is available, offer the list at a Eucharist.

Checklist #1—Identify any of the following spiritual problems which occurred:

1. **Occult activity:** consult the lists regarding this topic in the section on “Healing from the Occult.”
2. **An unusual, violent or untimely death:** an accidental or sudden, unresolved grief; murder, attempted murder, (committed) suicide, or the pattern in the male line of the family, of dying at an early age
3. **The uncommitted dead:** those who died without a proper burial or without being committed (entrusted) to the Lord; those who died in wars, who were lost at sea, aborted, miscarried, born as a still birth, etc.; likewise, those who died in a mental institution, a nursing home, or a prison; those who were not given a Christian burial, including a committal or memorial service or prayer, or who were (for whatever reason) buried but un-mourned.
4. **Sexual Sins:**
 - adultery and/or fornication
 - prostitution
 - homosexuality or lesbianism
 - incest

- pornography
 - sexual perversions, such as bestiality
 - sexual promiscuity
 - lust
 - sexual addictions
 - unusual sexual practices involving bondage, pain, etc.
 - polygamy
5. **Abuse:** sexual, physical, verbal, or emotional
 6. **Addictive behaviors:** excessive exercise, spending or work addictions; drug, food, gambling, sexual, alcohol, or nicotine addictions, etc.
 7. **Repetitive sins:** lying, cheating, stealing, gossiping, criticizing, etc.
 8. **Possession or soul bondage:** being previously dependent upon and now tied to someone who is dead (for example, one parent who was dominate and the other submissive)
 9. **Destructive or abnormal patterns of relationships:** divorce, abandonment, someone attracted to individuals with problems or troubles
 10. **Historical family trauma:** massacres, plagues, slavery, conquests, ethnic-origin issues (relating to the history of their race)
 11. **Religious history:** non-Judeo and non-Christian religions, particularly Eastern religions
 12. **In-utero wounding:** Research shows some children have memories recorded in their subconscious experiences, from conception (most can remember as early as the fourth month of pregnancy). Examples follow:
 - a child conceived in lust or rape
 - illegitimacy
 - a parent who followed through with—or considered—adoption or abandonment
 - a mother who had a miscarriage (or miscarriages) or abortion before the seeker was conceived
 - fears and/or anxieties (as in the mother having difficulty carrying the child to full term)
 13. **Young childhood trauma and/or rejection experienced through:**
 - ambivalence or rejection from either parent
 - loss of their father or their mother
 - a life-threatening illness of the mother or father
 - a life-threatening illness of the baby
 - a father or mother who abandoned the family
 - a child who was adopted or sent to live with other relatives
 - any unnatural fear(s) of either the parents or other relatives

14. **Rejection and lack of self-worth:** The most common ways the roots of past generational sins are manifest is through **rejection, self-rejection, fear of rejection, lack of self-worth** and **depression**—all of which share many of the following characteristics (refer additionally to the section on “Healing from Rejection”):
- a withdrawn personality
 - a tendency to please
 - agony within
 - the development of a facade
 - hunger or starvation for love
 - insecurities, inferiorities
 - feelings of unworthiness
 - self-hate
 - feelings of abandonment
 - self-accusing
 - no lasting relationships
 - can’t accept or give love
 - internal hurt and pain
 - they don’t know who they are
 - can’t accept the love of others
 - have a propensity toward promiscuous love or affection
 - a propensity to earn acceptance by being good or hard-working

Checklist #2—Identify what you consider to be “patterns of sin” within your family tree (add others as you identify them):

anger	jealousies	holding grudges	greed
unforgiveness	vengeance	having a temper	arrogance
materialism	stubbornness	exhibiting cold love	

Checklist #3—Identify health problems that seem to be prominent within your family (again, feel free to add to this listing):

cancer	diabetes	arthritis
headaches	heart problems	mental illness
forgetfulness	ulcers	skin problems
nervous breakdowns	respiratory trouble	mental disorders
psychological problems	high blood pressure	addictions

Prayer for Healing of Generational Sins and Iniquities

Generational sins and iniquities of the Old Testament are replicated in the incurable diseases of today. The Good News is that because Jesus bore our sins and our iniquities, **we can be set free**. Despite this fact, we still have to **appropriate the power of the Cross**, sometimes in very specific ways in order to receive the desired freedom (Acts 19:18-19, Eph. 4:28). In prayer the seeker should:

1. Affirm your belief in what Christ did for you on the cross; thank Him for the blessing of grace, the forgiveness of sin, the blood of Jesus, and the oil of the Holy Spirit.
2. Reaffirm your baptismal vows; accept Jesus as your Lord and Savior and ask Him to come into your heart anew. Promise to follow and obey Him as your Lord.
3. Repent of any sins of idolatry (known or unknown).
4. Ask God to show you where the original sin (the root cause) began. Ask him to let you “see” the experience and those involved in it.
5. Confess the sin of your ancestors: “I confess the sin of my ancestors, my parents, and my own sin of _____” (repeat this for each generational sin).
6. Forgive the original sinner (they may not have known the significance of what they were doing)—as Jesus asked for forgiveness for His offenders while on the cross (Luke 23:34).
7. Extend forgiveness to the original sinner on behalf of all other family members. “I chose to forgive and release _____ for the sin and the consequences of _____ (name the sin), in my life and in the lives of my predecessors.”
8. Ask God to forgive you for any present or past **fruits** of this sin within your own life or within the life of immediate family members: “I ask you to forgive me, Lord, for this sin—for yielding to it and for the resulting curses imposed upon me and members of my family.”
9. Intercede before God for the sinner and ask that he (or she) be forgiven (again, as Jesus did—and continues to do for us). If the Lord has shown you a mental picture of those who committed the original heredity sin, ask that Jesus come into the mental picture. Continue praying until you see them come to Jesus in submission or until their clothing or countenance changes from dark to light or you see them kneel before Jesus asking for forgiveness.
10. Ask (if possible) that they be allowed to come to an understanding knowledge of the Lord Jesus Christ, when they choose to do so.
11. If there are any uncommitted deceased predecessors within your family line, mourn for them, and pray for God to receive them in love; and commit them to the Lord, asking Him to receive them. Pray for those who’ve grieved over these lost ones that they may be comforted in knowing these individuals are now with the Lord. Pray they, too, will release these deceased to God.
12. Pray the prayers in the section on “Healing from Curses” in order to break any curses that may have developed. Then bless the one who initiated the curse.
13. Renounce any occult influence in the name of Jesus Christ.
14. Pray that **the cross of Jesus** be placed between the sin and the rest of the family (past and present) and that the sin be covered by **the blood of Jesus**.
15. Pray that the seeker and all within the family line are loosed from this sin and the resulting iniquities.
16. Pray to be used as a conduit of His love and power so all those in the family line may be freed from any bondage, pain, or sin.

17. Send forgiveness back to those in past generations on behalf of all family members, living or dead.
18. Ask for forgiveness for any way in which we may have given in to the temptations of the sin—in the same way that past generations were tempted.
19. Review the information on **blood covenants** in the section on “Healing from Curses.” Pray to the Lord asking Him to break all blood oaths or witchcraft curses upon any individuals within your generational line.
20. Pray that all the children of present family members also be loosed.
21. Give thanks to God for these healings.

Move on to the next generational influence (the behavior) which God wants to heal. You will need to repeat the above process for each separate evil influence. It may take some time but will be well worth the effort.

Bible teacher Paul Cox has had success in praying against any number of generational sins using Isaiah 59—which speaks of spider webs and viper eggs (associated with gossip and slander), of critical judgment, envy, strife, holding offenses, accusation, and jealousy. Paul and a group of other individuals have developed a prayer for generational and **chronic spiritual, emotional, and physical disorders** for the release (from the generational line) of the following: lying, denying God, speaking accusations against God, conceiving and uttering falsehoods from the heart, speaking oppression and revolt, entering into witchcraft, bitterness, rage, anger, brawling, and slander, along with every form of malice. He says the prayer is very effective.

Space does not permit a discussion of Isaiah 59 or the prayer (which is several pages long), but if you desire a copy of his prayer, contact the author of this material and he will be happy to e-mail you a copy of it.

Prayer for Breaking Generational Occult Curses

Lord,

I come before you today wishing to be made clean and loosed from this generational curses of sexual idolatry, fantasy and lust and any generational curses. .

I renounce all contact and influences with anything occult or Satanic now and in my heritage. I cancel all Satan’s claims against me in accordance with Deut 7:26 and II Cor 6:14-15.

I recognize and repent for the breaking of the following Commandments by my ancestors.

Exo 20:3 *Thou shalt have no other gods before me.*

Exo 20:4 *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.*

Exo 20:5 *Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;*

Exo 20:13 *Thou shalt not kill.*

Exo 20:14 *Thou shalt not commit adultery.*

I recognize the worship of false gods in my generational heritage is like a weed planted in life that links me to satanic forces loosed in previous generations by those that willingly violated these commandments and others. This weed has a long root going straight down through future generations and represents the evil and continuing influences of my ancestors who worshiped false Gods. It is like spiritual adultery.

I cut this root in the name of Jesus in accordance with Matt 15:13 which says, *Every plant which my Heavenly Father has not planted will be uprooted.*

In the name of Jesus, I ask you now to release me from every curse over my life according to Gal 3:13 which says. *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.*

I repent of the sin of rebellion of my ancestors which according to I Sam 15:23 *is as the sin of witchcraft.* This is an expression of their rebellion against God to manipulate, intimidate and dominate other Christians.

Lord, even as your son Jesus Christ pleaded repentance for me as He bled on the cross and died, I plead forgiveness and repentance for my ancestors that have committed these terrible sins. I ask that through the blood of Jesus, their effect on my life may be nullified. I forgive them for what they have done, and hope that someday in some way they can come to the knowledge and conviction of these sins and accept repentance and forgiveness for themselves.

I bless all those in my ancestral line that have caused curses to come upon me in accordance with Luke 6:28 which commands me to: *Bless them that curse you, and pray for them which spitefully use you.*

I confess my faith in Christ Jesus and His sacrifice on my behalf in accordance with (Heb 3:1, Heb 11:6, Mark 9:23, Matt 17:19-21).

(Repeat the following three times.)

Lord Jesus Christ, I confess that I have sinned against You, and I ask that You forgive me for all my sins. I believe with all my heart that You are the Son of God. You left Your throne of glory in heaven and became a man. You lived in this world and were tempted in all things like as are we, yet without sin. Then, You went to the cross and laid down Your life. Your precious blood was poured out for my redemption. You rose from the dead and ascended into heaven. You are coming again in all Your glory. I give my life to You and ask that You come into my heart in the fullest measure possible, that I may live with You eternally. In Jesus' name. Amen.

In the name of Jesus, I renounce all forms of idolatry, all objects used in represent false Gods, and all of the works of Satan in satanic worship.

I break any contracts in blood or in words that any of my ancestors may have made with Satan. I renounce and break any dedication of children in my generational line to Satan that may have affected me and kept me from worshipping and serving Christ as I desire.

In the name of the Father, Son Jesus Christ and the Holy Ghost, I break every spiritual seal that covers me and protects any evil spirits and curses in my life from being broken. I am set free by the sword of the Holy Spirit.

I renounce the satanic rituals of mocking the communion rite, of sacrificing of animals and people, of sexual violations, rape, fornication, adultery, and sexual orgies, and the betrayal of love and trust.

I renounce all emotionally, physically and sexually abusive acts that took place during satanic rituals in my ancestry, the mocking of Christian feasts, the fertility feasts arising out of ancient pagan rites, all sacrificial rituals and ceremonies that mock the death of Jesus on the cross, of black mass or communion where unholy substances are used for emblems and unholy objects or naked humans are used as worship centers.

I renounce the mocking of the suffering and crucifixion of Jesus by killing animals or innocent human beings, the acts of ritual murder and torture, of perverted sexual practices and sexual ritual abuse to glorify lust and desecration of the human body and Jesus' command to love.

I renounce the process Satan has used to pervert memories of their victims so that real religious ceremonies and experiences inevitably bring back lustful imaginings. I understand that fascination from which the word fantasy is derived in the Latin is actually the verb "to bewitch". I renounce all impure thoughts and fantasies and desire only good thoughts to come into my mine.

I renounce, and come against in the name of Jesus Christ, the evil spirit of **Obsession**, and the spirit of **Amadeus** (lust). I renounce and reject the evil spirit of **Succubus** that may have

caused unholy thoughts, dreams, or fantasies. I renounce any representation of evil images that may have come from my contact with games such as Dungeons and Dragons.

Satan, I take back all the spiritual ground that may have been given to you by my ancestors or myself. You have no right to my life and no power over me. I belong to God and will serve Him and Him only. By the authority of my Lord Jesus Christ, I break the power of every evil curse that has come upon me. I command every demon of curse to leave me now. All Generational curses, witchcraft curse spirits, inherited curse of sexual idolatry, fantasy and lust must go now in the name of Jesus Christ. AMEN

Healing Power of the Eucharist

After offering prayers for generational influences, the completed genogram should be released (offered) at a Eucharist service (or the sacrament of Communion), which presents one of the most significant ways the Lord brings healing.

Jesus' death was the single most powerful moment within all of history. At that moment, Satan was defeated for all time. Through the cross, we appropriate all of the benefits of Christ's passion, death, and resurrection—to heal all ancestral woundedness.

As the emblems are shared during the Eucharist, the supernatural power of the risen Lord is available to heal the hurt and the sin that has long-plagued the family line; the bondage—which may have been in the family line for centuries—is finally broken. Sins are forgiven and people are set free from their hurts, emotions, and memories. When we repeat the Lord's Prayer as a part of this sacrament, we state, "*Thy kingdom come, thy will be done in earth, as it is in heaven ... deliver us from evil,*" asking God to free both the living and the dead from all bondage to the evil one.

Within the Eucharist, we are asking that, through His blood (represented by the Communion wine), Jesus Christ cleanse the bloodlines (of the living and the dead) of all that blocks physical and spiritual life, especially by breaking any hereditary seals and curses and by casting out any evil spirits. (Consider other suggestions within the section on "Healing Power of Communion.")

The seeker is strongly advised to read the material in the books listed below by McAll and Smith regarding the power of this sacrament in healing generational influences.

Resources

1. Kenneth McAll, *Healing the Family Tree* (Sheldon Press, London, 1982). ISBN 0-85969-532-8. (Presently out of print but available as a used book at Amazon.com.)
2. Kenneth McAll, *A Guide to Healing the Family Tree* (Queenship Pub., 1996). ISBN 1-882972-64-3.
3. Patricia Smith, *From Generation to Generation* (Jehova Rapha Press, PO Box 14780, Jacksonville, FL 33238-1470, 1996). ISBN 1-888871-24-5.
4. John Hampsch, *Healing Your Family Tree* (Our Sunday Visitor, Huntington, Indiana 46750, Library of Congress, 1989). ISBN 087973437X.

5. Noel and Phyl Gibson, *Evicting Demonic Intruders* (New Wine Press, 1993): 99-120. ISBN 1-874367-09-4.
6. Noel Gibson, *Freedom in Christ* (New Wine Press): 233. ISBN 1874367531.
7. <http://claretiantapeministry.org/> (healing your family tree)