

HEALING OF THE SPIRIT

A practical manual for Deliverance and Inner Healing

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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). He is called the “*God of this age*” (2 Cor 4:4). “and the whole world lieth in wickedness”. (1 John 5:19). 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). God gave Adam a measure of authority over the earth (Gen 1:26) Eve, through deception and Adam, through rebellion gave Satan their authority and subjected all mankind to demonic control (Luke 4:6, Romans 5:12-14, Eph 2:1,2, 2 Cor 4:3,4, 1 John 5:19). Satan offered his authority to Jesus in exchange for worship for Satan. Jesus declined (Luke 4:7)) When Jesus die, rose and ascended, He totally and completely stripped Satan’s authority over any child of God (Col 2:13-15, Heb 2:14, 1 John 3:8). 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 Those who belong to Jesus come out from under Satan’s authority, influence and control and move into God’s domain and are given the authority over Satan and his demons. (Rom 8:37-39, Col 1:13, 1 John 4:4, 5:18) 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 given 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.

Some authors have observed that not all believers can cast out demons (Mark 16:17). Therefore they make the case that while all believers have authority from Jesus Christ to do so, most believers do not yet have the power to do so. The example given is the policemen standing at the corner under a speed limit sign. The policemen's authority comes from the governmental jurisdiction, but the "power" is the pistol on his hip. We know he has authority, but we probably would not slow down unless we knew he also had the "power". Spiritual power comes from a closeness to Jesus, an anointing by the Holy Spirit, faith, education and experience.

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. Eccl: 10:8 says ". . . *whoso breaketh a hedge, a serpent shall bite him.*" 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,**
- **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.
- **Curses**
- **Objects & Places**
- **Secret societies**
- **Involuntary exposure to darkness**
- **Trauma**
- **Words, Lies**
- **Vows and death wishes**
- **Hurts, Emotions and Memories, Wounds and hurts deep within our spirit**
- **Sins of others against us** (physical, verbal, or sexual abuse, rejection, etc.)
- **Abuse, sexual, emotional, physical**
- **Rejection**
- **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.

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").

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 unclean spirits mentioned in the scriptures 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)

Symptoms of the Possible 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), Don Dickerman's *When Pigs Move In* lists 60 symptoms p 225.

Definitions

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*. Jesus did not use any of these words. Nor does the Bible define them, 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, a continuum, from being mildly to severely influenced, with no distinct categories, we will not use these terms here. Some may feel the words describing demonic activity such as *oppressed, demonized, possessed, devils, evil spirits*. are important (see Prince (p 12-15), and MacNutt (pages 67-72). Even the different versions of the Bible don't agree. It truly does a disservice to the seeker to describe them either within their hearing, or elsewhere using one or more of these inconsistent terms. Why do we have to use definitions at all? In this work, we have chosen to use terms such as “Healing of the Spirit”, and “influenced by darkness”, which are much more kind to seekers, and much more acceptable in many congregations. When some hear the word “deliverance”, or “demonized”, they think of “The Exorcist” movie. They become anxious and fearful. It is possible to provide ministry to those influenced by darkness without using any of the more common terms. We need to put the seeker first in our considerations.

How Gates Get Opened

The next section of this 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* (2008, ISBN 978-1-85249-354-4) 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. Don Dickerman in *When Pigs Move In* lists 133 demons in 29 categories.

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.

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.

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 (see also chapter on Healing Your Tongue.)

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.

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 ex-

- ample 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 of 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 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.

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 worshiping 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). Even after forgiveness has been asked of God, and the sin placed under the blood of Jesus, there can still be a residue sense of shame. Forgiveness of sin and cleansing of sin are two different things.

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 its 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, Sado-masochism, 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).

Because sexual sin cause the heart o be shttered, with a fragment give to each person he/she has relations with, t may be necessary for the seeker to repent of each instance of immoral conduct, naming names and breaking ties, and asking for his/her heart back that has been given to another and returning the part of each partner's heart that was stolen.

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.

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.)

The seeker should pray the following:

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.

In the authority of Jesus, I plead the blood of Jesus to stand between me and this person. I separate the one flesh union, I send back to them everything I have taken from them when I became one flesh with them. I call back to me everything I gave to them in this one flesh union. I declare the blood of Jesus to be a wall of separation between us. Thank you Jesus for restoring my soul. AMEN

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.

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, (<http://www.purepassion.us/> over 100 free videos and resources on immoral behavior.)
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, por-

nography 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 im-

pairs 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. For more information on this subject and what it does to your brain see www.yourbrainonporn.com

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.

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.

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). It is a combination of deception and rebellion. The scripture (1 Sam 15:23) says rebellion is as the sin of witchcraft. Witchcraft can be defined as "demonically inspired manipulation and intimidation for the eventual purpose of control and domination" 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)	

Noel & Phyl Gibson in their book *Freedom in Christ*, chapters 8 & 9 suggest that occult activities are progressive. They feel many innocent people who “dabble” in occultism graduate on to witchcraft, then become Satan worshippers. However the exposure or participation is categorized, it requires very serious deliverance.

Why are occult activities so dangerous?

Exodus 20:3-8 contains a list of the 10 commandments. I believe they are listed in order of importance. Note the first three:

v1 You shall have no other gods before (or beside) me.

v2 You shall not make for yourself any idols in the form of anything in heaven or above or on the earth beneath or in the waters below.

v3 You shall not bow down to them or worship them.

To break these commandments gives full spiritual authority for Satan to dominate the person, as well as placing them under God’s curse.

v5 is of particular interest. *“for I the Lord your God, am a jealous God, punishing the children for the sins of the fathers to the third and fourth generation of those who hate me”*.

This provides the basis for generational or heritage sin.

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”)?

Personal Experience

I have found that occult spirits are most difficult to dislodge if the parents or ancestors have dedicated off spring to Satan, or the person has made a contract with Satan. It is extremely helpful if there is a member of the ministry team that has a high level of the spirit of discerning of spirits, who is able to discern the initial experience in the ancestry of the seeker, and the circumstances in which the spirit received authority to move in. In some cases, it is necessary to gather a number of experienced ministers together who have a high level of spiritual power. The greater the dark influence available at the time of entry, the greater the spiritual power needed to remove it. In some cases it is necessary to mentally visualize the perpetrator and the initial experience, and pray against the perpetrator until he turns white, usually beginning at the head and eventually out the feet. Then the influence is broken for good.

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

1. James S. Wallace, *The Occult Trap*, 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.) Chapters 4, 5, 6, 7 pages 69-133. (It has an excellent list of primary and secondary symptoms pages 212-216.)
2. Don Basham and Dick Leggatt, *The Most Dangerous Game*, 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*, 2008. ISBN 978-0-8007- 9451-4. pages 330, 353-354, (Appendix 2 *Magic, the Occult and the Bible*, and Appendix 3, *Glossary of Occult Terms* is thorough glossary of occult terms.)
4. Francis MacNutt, *Deliverance From Evil Spirits: A Practical Manual*, 1995, ISBN 0-8007-9232-7. Chap 16, pages 203-222
5. Noel & Phyl Gibson *Freedom in Christ* 1996, ISBN 1 874 367 53 1, Chapters 8 & 9 pp 82-104 (See appendix I of this study)
6. Doris Wagner, Editor, *Ministering Freedom From Occult Bondages*, 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)

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. Mal 2:16 says God hates divorce.

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.

Inner Healing Required

Notwithstanding the adultery questions involved here, there will almost always be a need for inner healing for feelings of anger, betrayal, abandonment, hate, bitterness, and rejection that may result from a divorce. More about inner healing can be found on the section "Healing of Hurts, Emotions and Memories".

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 pos-

session 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.

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 exo-

dus from Egypt and the 40 years of wandering in the wilderness because of their rebellion. The following verses state:

- *“³Thou shalt have no other gods before me.”*
- *“⁴Thou 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.”*
- *“⁵Thou 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;”*
- *“⁶And 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 con-

tinued 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 v⁶ *"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. There are 16 Greek & Hebrew words that are translated into English as "iniquity". In some scripture verses, it means "gross sin". In this scripture reference it means the effect or consequences of sin on others. Simply put, sin is the cause, and the iniquity is the result of the sin on others. 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 genera-

tions 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 woman 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, some-

times 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 someway 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 despitefully 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 worshiping 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.")

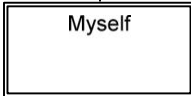
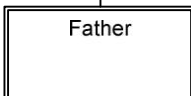
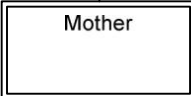
The seeker is strongly advised to read the material in the books listed below by McAll and Smith regarding the power of this sacrament in healing generational influences.

Resources

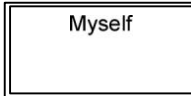
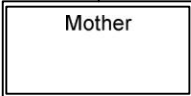
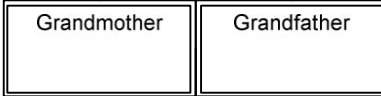
1. Kenneth McAll, *Healing the Family Tree* (Sheldon Press, London, 1982). ISBN 0-85969-532-8. (Presently out of print but available as a used book at Amazon.com.)
2. Kenneth McAll, *A Guide to Healing the Family Tree* (Queenship Pub., 1996). ISBN 1-882972-64-3.
3. Patricia Smith, *From Generation to 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)

GENOGRAM

MY ANCESTORS



SPOUSE'S ANCESTORS



4TH

3rd

2nd

PRESENT

DESCENDANTS



Grandchildren, Great-grandchildren, etc.

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?

Sin of Lying

The sin of lying seems to be much more common among born again Christians than many of the others. 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. 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.

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.
2. Gossett, Don & Kenyon E. W. *The Power of Your Words*, (Whitaker House 1977) ISBN 978-088368-348-4

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.

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 dark 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 or land:**
 - 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 from objects:**
- 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.

The purification of objects or buildings, land or places requires changing the spiritual atmosphere. The spiritual climate is a result of the previous contaminated objects, or evil activities that have taken place there.

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. Which in term changes the spiritual atmosphere, or climate. (see the following website for an example of a contaminated house.

<http://www.dailymail.co.uk/news/article-2549165/We-lost-lives-Woman-possessed-demons-portal-hell-house-terrified-police-chief-details-familys-terrifying-ordeal.html>>

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 worshippers, 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. Henry Malone, *Portals to Cleansing*, (Regal Books, 2002) ISBN 0-9717065-0-6
4. Francis MacNutt, *Deliverance from Evil Spirits* (Chosen Books, 1995): 253-68. ISBN 0-8007-9232-7.
5. 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 0-8841-241-5.
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.
8. Henry Malone, *Portals to Cleansing*, (Regal Books, 2002) ISBN 0-9717065-0-6

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 “Territorial Spirits”).

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. **During unmarried Sex:** 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. **Alcohol & Drugs:** 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. **Statues of Other Gods:** 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. **Movies, games, music:** 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. **Contact with contaminated persons:** 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. On the other hand, let us not be fearful of others touching us as long as we are clean, and have no open gates in our spiritual hedge. If we are touched by contaminated people, we can always "de-slime", that is pray a prayer afterwards that the Lord would wash us clean of any continuation.
- 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.
6. **Lusting after gifts:** 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.
 7. **Consecration to Satan by relatives:** Many seekers have been consecrated to Satan by relatives.
 8. **Native American influences:** Sometimes there is a 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.

9. **People from eastern countries:** Many seekers who have lived in eastern countries may carry a number of strange spirits. It may be difficult for them to receive physical healing until they rid themselves of the residue from the past.

10. **Muslims:** Seekers who are Muslims generally carry several spirits not familiar to the average deliverance minister.

11. **By Invitation:** 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.

12. **Physical objects:** A Canadian woman wore a necklace given to her by her father. She could not be freed until she gave up the necklace.

13. **Old relationships:** 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.

14. **Unholy Ministers:** A woman had a Satanic Priest offering her up on a daily basis.

15. **Perfume:** 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.

16. **Clothing:** 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.

17. **Where you live:** Some people rent or buy houses that have previously been inhabited by darkness. The darkness continues until the house is healed.

20. **TV Violence or sex:** 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. Spirits of violence, death, murder, and lust can enter.

These are but a few examples of many that do not fit nicely into the categories mentioned in many books and publications. 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.

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
- Odd fellows
- 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 degree 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 immortality, 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.

Reversing the Effects of Freemasonry By Linda Heidler E:mail:

lheidler7@aol.com (These are from power point slides condensed from the International Society of Deliverance Ministers 2011 Annual Conference in Oklahoma City, OK)

Let us look at the rituals involved in initiation into Freemasonry to show how they affect us and how these effects can be reversed. We usually go through the different steps in the ceremony and repent and renounce the symbols, but do not look at the effect they have on the entire person. When you look at the symbolism of each step, what you see is a well thought out and thorough system designed to capture the spirit, soul and body of a person as well as to gain control of their identity, destiny and value. Each step of the ceremony requires the person to relinquish part of who they are to Freemasonry. Repenting and renouncing does not restore what was lost in the ceremony. Reclaiming what was relinquished allows a person to submit to God and resist the devil more effectively.

Effect on Identity, Worth and Destiny

1. Removal Of Clothing.

Clothing is linked to identity. The person is stripped of their identity and given a new identity - pajamas. Not for going out, passive, sleep. Later, they are given garments which identify them as Masons.

2. Removal Of All Valuables – money, keys, rings and other jewelry.

These have to do with a person's value, both personal and material. Their God given intrinsic worth and value as a person is lost. Their personal value now comes from how valuable they are to Freemasonry.

3. Slipshod Slipper & Checkerboard.

The right foot has a slipper put on it, designed to make their walk slippery. Their path is not clear, but a mixture of darkness and light. Their ability to find the path for their life and fulfill their destiny becomes uncertain.

Effect on Soul

4. **Hoodwink** – Head is covered, intellect, mind is surrendered to Freemasonry
5. **Cable Tow** – Person is bound and led by someone else, free will is surrendered to Freemasonry
6. **Dagger To Left Breast** – Heart, seat of emotion is exposed and submitted to Freemasonry.

All elements of the soul, the mind, emotion and will are all surrendered to Freemasonry.

Effects on the Body

7. **Vows And Oaths Curses Spoken Against The Body.**- All internal organs endocrine and immune systems the reproductive system the eyes, brain, ears and tongue all extremities.

Effect on the Spirit

8. **Seeking The Light Of Freemasonry** -This statement submits the spirit of the person to the deception of Freemasonry. Spiritual discernment is lost. A spirit that opposes the Holy Spirit is given preeminence. The person is captured in false worship and is deceived into believing that it is worship of the true God. The stated purpose of the first degrees is to conceal the “higher truths” from initiates. Not until they have gone further are they introduced to worship of Greek, Hindu, Norse and Egyptian gods. By committing their spirit to the light of Freemasonry, they have committed to all of this.

Effects on Health

God has pronounced judgments against those who worship the gods of Egypt. The whole issue of Israel in Egypt was worship. The plagues were all to show the superiority of the God of Israel over the gods of Egypt. At Passover, the Lord said for them to separate themselves from the gods of Egypt. The sign of this was the blood of the lamb on the doorposts and lintel. It says that when Israel left Egypt that night, there was not one feeble or sick among them.

After they crossed the Red Sea, the Lord promised them that if they did not return to worshipping the gods of Egypt, that none of the diseases of Egypt would come on them. The converse is also true. If you worship the gods of Egypt, you will get the diseases of Egypt. Egypt had every kind of disease known. One of the reasons they were so advanced in medicine was that they had so many diseases.

In Freemasonry, you are involved in direct worship of the gods of Egypt, so in addition to all the things you pronounce on yourself, you also get what God has pronounced on you, all the diseases of Egypt.

Freedom from Freemasonry

Often we break outward forms, but not the reality behind them. We repent of and renounce the hoodwink, but do not reclaim our intellect. We renounce the cable tow, but do not

reclaim our will. It is very effective to go to each area that has been affected and deal with the reality of what has been done through the ceremony. Once we have repented of and renounced what was done, then the body, soul and spirit can be reclaimed. Until we reclaim what was lost, we cannot fully submit it to God. Once we are fully submitted to God, we can fully resist the devil. Ministering this revelation has produced wonderful results in both healing and inner healing.

Most people struggle with the issues of identity, value and destiny. When these are defined and determined by the structure of Freemasonry, a person is bound to the identity, value and worth assigned to them by Freemasonry. Reclaiming the identity that God created has set many people free from feeling like they are a cog in a wheel or a pawn in someone else's game. Reclaiming personal value has set people free from feeling pressured to earn or prove their worth. Reclaiming God ordained destiny has given many, confidence to pursue the call of God on their lives. All of these work together to produce a person who lives in the knowledge that they are loved, valued and have a purpose in life.

The devil will take whatever he is allowed to take. We have seen that once people understand what has happened to them and reclaim what was abdicated, they are excited to be able to resist the devil and to possess their own vessel. As they recover their souls, they have increased discernment to hear God and to recognize error. We have seen people set free from tormenting thoughts and self-rejection. People have also sensed that they are free to be who God created them to be. Many have come for ministry - who have prayed to break the power of Freemasonry from their lives but have not experienced the full release they expected. This ministry has taken them a step further in personal restoration and confidence to resist the Devil.

Hurts, Emotions and Memories

It is not the purpose of this chapter, nor the chapters on Trauma and Rejection to replace the excellent education available in the CHCP Inner healing/soul care track courses. Deliverance ministers would be much more skilled if they did. For those that do not elect to take the Inner healing/soul care courses, there is a need for basic understanding about how deliverance and inner healing are entwined. There are two sides of the same coin so to speak. Neither will bring complete healing to the seeker alone. Both are needed. During healing prayer, the minister may move from deliverance prayer to inner healing prayer or the opposite. Many times it is difficult to tell the difference. There can be many open doors/gates from hurts, emotions, trauma and rejection. The deliverance minister needs to know all he/she can about how such doors were opened, and how to close them during the healing prayer. History has shown a separation between those who primarily minister inner healing, and those that minister deliverance. Many books were written on each with little mention of the other. Sometime in the 1990's the Lord seemed to bring these two "camps" together, and books since then are much more likely to include information on both. GA believes strongly that background and experience are needed in both areas for satisfactory healing ministry.

"Nor should we ever forget. The Spirit says to us that "there is one Lord, one Faith, one baptism; one God and Father of all, who is over all, and works through all and is in all" (Eph 4:5-6) God is the God of medicine, psychiatry and counseling. The Fatherhood of God seeks in love to embrace the one Lord of all whose lordship includes healing of our internal wounds, back to the beginning of our lives." (Scanlan, *Inner Healing* p 71)

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 and trauma.

Is Inner Healing Scriptural?

One of the reasons Jesus came was to heal the broken hearted, to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. (Isa 61:1-3)

While Scripture is very specific with direction and examples of deliverance, examples and instructions on healing the broken hearted are less apparent. Please review the following which tend to support inner healing prayer.

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

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. (See Ex 20:5) Thus healing of past hurts touches the emotions, the memories and the person's bloodline" (John Wimber's book, *Power Healing*).

Several terms are used to describe this needed healing: soul care (CHCP), inner healing (Ruth Stapleton, and most authors since 2000), soul healing (Rita Bennett), healing of memories (Agnes Sanford) and healing of the heart (Michael Scanlan). In this course we will use the terms interchangeably for the most part.

The list of experiences that have the potential of wounding us are many. The following list is from *Emotionally Free*, p 143. "Prenatal experiences, experiences during birth, experiences while we are young, occurrences when may hurt us as an adult: a broken engagement; being involved in an accident, especially if you were in it; hospitalization; surgery, especially if disfiguring; chronic illness; rejection by children or mate's children; loss of job or career; problems with neighbors; persecution for one's faith; close friendship broken; disappointment in someone you admired; battle over inheritance; menopause (both male and female) retirement; loneliness; neglect when elderly; death of someone loved.

Others are: an alcoholic mate; an unfaithful mate; drug abuse; psychological wounds from war or imprisonment, or being held hostage; giving up a child for adoption; having an abortion; being exposed to abusive language; or physical cruelty.

I, like many ministers who were "called" to the ministry of deliverance in the 1960's and 1970's began by hollering and shouting at the demons to give us their names and then to come out. We felt we needed to learn their names before we could expel them. There were no conferences and only three or four books on deliverance during this time, one of which was *Pigs in the Parlor*. The only people we knew that were doing deliverance were Derek Prince, Don Basham, Frank Hammond (author of *Pigs in the Parlor*), and a few other lesser known ministers.

But as I and others ministered, we began to realize that the deep wounds and traumatic memories that many seekers brought were not being healed. We also began to realize that

while we could force the demons to leave buy the power and authority of Jesus Christ, (sometimes by just wearing them out over a long period of time 4-8 hours) in many cases they would return after a time.

We seemed to have no prayer answer for these problems. We knew the Bible spoke of every believer's right to be free from demonic influence, but bible teaching about healing the wounded and broken hearted were much less obvious. We realized that Jesus pronounced that one of the reasons he came was to “. “heal the brokenhearted, to set at liberty them that are bruised.” (Luke 4:18). We knew (Isaiah 61:3) said , , , , : to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; “. But we didn't know exactly how to pray for these kinds of problems.

Then a woman named Agnes Sanford (probably one of the greatest healers of our time) began teaching a concept she called Healing of the Memories in in the 1950's. (see *The Healing Gifts of the Spirit*, 1966, Chap 7, p 109), we all began to understand.

The basic idea of inner healing is simply this: Jesus, who is the same yesterday, today and forever, can take all the traumatic memories and experiences of rejection, hurt and woundedness of our past and heal them from the emotional residue that remains that affect our present lives. He can fill us with His love in all the places that have been damaged and empty.

Several writers began to spread the teaching, resulting in a number of books being written in the 1970's and 1980's on the subject. See the list at the end of this section. Unfortunately there began to be two different camps in the ministry of healing of emotions and deliverance. In one camp were those that prayed for inner healing almost exclusively and in the other camp were those that prayed for deliverance, but did not consider inner healing prayer to be useful. It was not until the 1990's that the two teachings began to merge in the deliverance and inner healing ministry. Today, most but not all deliverance ministers would use both. Most who do pastoral counseling (a type of inner healing) would also see needs from time to time for deliverance. Most books on healing written since 2000 will include information on both.

While this course is primarily on Deliverance, we also realize now that this is only one side of the coin. Praying for deliverance is only one tool. We need to pray for inner healing as well. It is rare that a seeker comes needing only deliverance. While deliverance ministers such as Bob Larson and Don Dickerman continue to use confrontational deliverance methods, they also omit prayer for inner healing. Our experience suggests that healing of the whole person (which is certainly the Lord's intent) is better accomplished using both. Repentance is a powerful tool against dark influences resulting from our own sins. But it is rather ineffective against wounds, trauma, hurts and memories in which others sin against us.

One of the best resources available about the relationship between deliverance and inner healing is a presentation delivered by Peter Horrobin at the 2011 International Society of Deliverance Ministers annual meeting. View it at <http://youtu.be/Z1rRka6oUXY> (48 min)

Unfortunately, many current writers on healing seem to assume that readers are familiar with the basics of how to pray for inner healing, (or soul healing), but this is not necessarily the case. Therefore in this study, we will go back to the early writers who spell out in detail the process and prayers for praying for inner healing. For a basic understanding of inner healing the first two books by Rita Bennett are highly recommended. The following books are basically identical. They can be obtained very inexpensively on Amazon.com.

Bennett, Rita	Emotionally Free	1982	0-86065-194-0
Bennett, Rita	You Can Be Emotionally Free	1982	978-0-88270-748-8
Bennett, Rita	How to Pray for Inner Healing for Yourself	1983	0-8007-5126-4

One or more of them may be out of print.

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 heal 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 which follow, deal more in-depth with specific causes of wounded memories, such as rejection, divorce, abuse, post traumatic etc. It is not the purpose of this chapter, nor the chapters on Trauma and Rejection to replace the excellent education available in the CHCP Inner healing/soul care track courses. Deliverance ministers would be much more skilled if they did take the Inner healing/soul care track courses. For those that do not elect to take the Inner healing/soul care courses, there is a need for basic understanding about how deliverance and inner healing are entwined. There are two sides of the same coin so to speak. Neither will bring complete healing to the seeker alone. Both are needed. During healing prayer, the minister may move from deliverance prayer to inner healing prayer or the opposite. Many times it is difficult to tell the difference. There can be many open doors/gates from hurts, emotions, trauma and rejection. The deliverance minister needs to know all he/she can about how such doors were opened, and how to close them during the healing prayer. History has shown a separation between those who primarily minister inner healing, and those that minister deliverance. Many books were written on each with little mention of the other. Sometime in the early 1990's the Lord seemed to bring these two “camps” together, and books since then are much more likely to include information on both. GA believes strongly that background and experience are needed in both areas for satisfactory healing ministry.

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	

Types of Inner Healing Prayer

Realizing that the Lord uses the gifts and talents He has given us, and as a result healing prayers will vary from minister to minister, there are several more common types of inner healing prayer.

(1) Reliving the experience with Jesus. In short, this involves asking the seeker to visualize the experience that caused the pain/woundedness. These may have been previously identified through a checklist or inventory, or mentioned by the seeker. Then asking Jesus to come into that experience and bring healing and love. It is desirable to see if the seeker can picture Jesus holding and loving them. This is the most common method described in much more detail in many books on inner healing. (see *Emotionally Free* pages 79-83). This process is used for each experience identified.

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.

(2). Holy Spirit Directed - Another form of this type of prayer is to ask the Holy Spirit rather than the seeker what experiences He wants to heal, and letting the Holy Spirit set the agenda. Healing steps then follow #1 above.

(3) Creative Prayer. This type of prayer, can be used when the seeker does not remember any specific experiences that need to be healed, or they don't want to recall them. We then take a different approach. We ask the seeker to remember something that he/she liked to do when a child and let Jesus build around it. We ask the seeker to invite Jesus to be there with him/her. Ask the seeker to describe what he sees Jesus doing. Then ask the seeker what he/she thinks the things he saw Jesus doing mean. In one simple visualization, Jesus can change the seekers whole basic feelings about themselves and their childhood.

It seems from the reading that this is good with people who were wounded by lack, or unmet need, things they should have received but did not. The example given was Bennett's husband, Dennis, who grew up not getting what he needed as a child from his parents. Because his wounds did not come so much from what was done to him - there wasn't really an incident to go back to, so reliving the scene wouldn't help much and in the creative prayer, Jesus

came to fill the needs and remove the gloom.

(4) From Ashes to Beauty: This method is used when we have had disappointment, false accusations or dreams that seemed to fall apart. We can give it to the Lord and ask him to take the ashes and in return He will give you beauty. Where you once had emptiness you can ask the Lord to replace it with His love and presence.

The ashes to beauty prayer was in the Emotionally free book by Rita Bennett at the end of chapter 10 I believe, the chapter talked about hurts of the adult, the death of someone Dear, Released from depression, God heals teenagers, What about old fold, and the Prayer: from ashes to beauty.

(5) Listening Prayer (from *Can You Hear Me*)

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) (See www.listeningprayer.ca)

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.

(6) Healing of Memories. In this type of prayer, the minister prays for the individual with little or no participation from them. This is useful if there is little time, or there is need to pray for prenatal, or birth experiences or experiences in ages 1-5 in which the seeker may not remember very much. Agnes Sanford used this type of prayer most often. The third video uses this method to pray for the rejection felt by Mary.

Inner Healing (summary - observations and suggestions)

1. Repentance alone 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 .
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. 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.
11. Parts of their spirit (of those experiencing woundedness) have not been consecrated to God (and anything Jesus does not own, Satan owns).
12. 80% of the problems of Mayo Clinic's visitors are psychosomatic, not physical.
13. This kind of prayer may take more than one session and may be accompanied by significant weeping. If the prayer takes place at a retreat or other meeting where you expect this will be the only time you will see the seeker you may want to use more general prayers for inner healing of memories (Agnes Sanford model).
14. If the seeker has considered suicide, ask them when their mother disillusioned them?
15. If unkind words have wounded them, have them bind the unkind words so they have no effect.
16. The seeker will need to forgive the offender as an adult, and also as the child that was wounded.
17. If the seeker has been called by a name(s) that cause shame and guilt, ask Jesus to give them a new name.
18. Remember, a changed appearance of the seeker, eyes, attitude, peace, should not be used as a test to determine if the healing is complete. It may indicate only that progress is being made, not that the healing is complete. Only God knows that, and He will reveal it through the gift of discerning of spirits, or words of knowledge.
19. Don't forget possible generational influences that may give rise for needed inner healing.

Resources

1. Rita Bennett, *Emotionally Free*, 1982, ISBN 0 86065 194 0
2. Rita Bennett, *You Can Be Emotionally Free*, 1982 ISBN 978 0 88270 748 8
3. Rita Bennett, *How to Pray for Inner Healing for Yourself and Others*, 1983, ISBN 0 8007 5126 4
4. Ruth Carter Stapleton, *Gift of Inner Healing*, 1976, ISBN 0-87680-809-7
5. Ruth Carter Stapleton, *The Experience of Inner Healing*, 1977, ISBN 0 8499 4120 2
6. Matthew and Dennis Linn, *Healing of Memories*, 1974, ISBN 0809118548
7. Barbara Shlemon Ryan, *Healing Prayer*, 2001, ISBN 1-56955-262-2.
8. David Seamands, *Healing of Damaged Emotions*, 1991, ISBN 0896939383.
9. Betty Tapscott, *Inner Healing Through Healing of Memories* (Box 19827, Houston, TX 77024, 1977).
10. Agnes Sanford, *Healing Gifts of the Spirit*, 1966, reprinted 1974,. ISBN 087-981056-4.
11. Norma Dearing, *The Healing Touch*, 2002. ISBN 0-8007-9302-1.
12. John and Paula Sanford, *Healing the Wounded Spirit*, 1985, ISBN 0-932081-14-2.
13. John and Mark Sandford, *Deliverance and Inner Healing*, 1992, ISBN 0-8007-9206-8
14. John and Paula Sandford, *Transformation of the Inner Man*, 1982, ISBN 0-932081-13-4.
15. Charles Kraft, *Defeating Dark Angels*, 1992,. ISBN 0-89283-773-X.
16. Charles Kraft, *Deep Wounds, Deep Healing*, 1993). ISBN 0-89283-784-5.
17. Francis MacNutt, *Healing* (Bantam Books, 1974): pp 161-73. ISBN 0-87793-074-0. (Excellent summary in a few pages.)
18. John Wimber, *Power Healing*, 1987. Chap 5, pp 77-96, ISBN 0-06-069533-1.
19. 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)

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)

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

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 grief's, 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 in another chapter in this study. 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. Chris Hayward, *The End of Rejection* (Regal Books, 2007), ISBN 0-8307-4317-0
2. 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.)
3. John and Paula Sandford, *Healing the Wounded Spirit* (Victory House, 1985). ISBN 0-932081-14-2.
4. Norma Dearing, *The Healing Touch* (Chosen Books, 2002). ISBN 0-8007-9302-1.
5. Charles Kraft, *Deep Wounds, Deep Healing* (Servant Pub., 1993). ISBN 0-89283-784-5.
6. Derek Prince, *God's Remedy for Rejection* (Whitaker House, 1993). ISBN 088368-864-6.
7. Francis and Judith MacNutt, *Praying for Your Unborn Child* (1989). ISBN 0-38523-2829. (Available from www.Christianhealingmin.org, 904-765-3332.)
8. Thomas Verney, MD, *The Secret Life of the Unborn Child* (Summit Books, 1981).

Prenatal Influences

Read the following:

The Secret Life of the Unborn Child, Thomas Verny, M.D. ISBN 0-440-50565-8, 1981 (from which the material below was taken).

This chapter is included because of the possible doors than can be opened in the spirit of an unborn child. I think you will find it quite enlightening. While “He” is used in the following summary, please read he/she.

Dr. Verny reports on many research studies relating to this issue. While Dr. Verny doesn't suggest he is a Christian, or that the book was written from a Christian perspective, it still contains much valuable information about how doors can be opened before birth, during birth, and a a young child. The following are highlights that Dr. Verny found from his research.

- Remembers
 - Music played only during pregnancy
 - Language spoke by mother 3 months before birth
- Can sense and react to emotions such as love/hate
- Can be taught conditioned learned responses
- Becomes emotionally agitated each time his mother even thinks of having a cigarette
- Hears clearly after 6 months, knows voice of father and mother
- Fetal activity (kicking & moving) comes as a result of moms anxiety.
- Womb anxiety produces children with anxiety
- Child knows if father is physically or emotionally abusing wife/mom.
- Luke 1:44 “for low as soon as the voice of thy salvation sounded in my ears, the babe in my womb leaped for joy”
- By week 5 He is developing an amazingly complex repertoire of reflex actions
- By week 8 He is not only moving his head, arm & trunk easily, he has already fashioned the movement into a primitive body language expressing his likes and dislikes with well placed jerks and kicks.
- Push, poke or pinch a mothers stomach and her 2.5 month old fetus will quickly squirm away.
- From week 26 he listens all the time
- He has distinct musical likes and dislikes.
- He will jump in rhythm to the beat of a drum.
- Responds and moves boy to music and rhythm
- Music causes them to be anxious or relaxed, depending upon the kind.
- Remembers music his mom played or sang
- He can see light after week 16.
- He can tell when light is shined upon his mothers stomach
- Has memory after 6th month
- Reacts to long temporary personal stress of the mother

- Mothers attitude toward baby is the single greatest effect on how an infant turns out
 - easiest pregnancy
 - most trouble free birth
 - healthiest off spring, physically and emotionally
- bad marriage or relationship are among the greatest causes of emotional and physical damage in the womb. 37% greater risk.
- Family stress or threats to the husband causes babies to be more emotionally volatile. Predisposes baby to psychological disorders such as anxiety or depression.
- Rates of psychiatric disorders, particularly schizophrenia were markedly higher among babies whose fathers died before children were born.
- Unhappy and rejected babies have unusually large numbers of physical and behavioral problems.
- Unborn babies take on the sleep time and cycles of their mothers. This continues after birth as well.
- Newborns may refuse to nurse if their mothers have rejected them, or didn't want them, or wanted an abortion.
- Fear/distress in the mother will result in immediate wild kicking of the fetus.
- Major catastrophes such as home loss or death of a loved one can deplete the mother of her emotional reserves so that she is unable to extend herself emotionally to her unborn child. This rejection is naturally felt by the baby.
- Increased fetal licking ten fold at death of father in car accident. Babies wee born underweight and colicky, cranky, irritable and cried a lot.
- They can hear and react to loud noises.
- They know the voice of their mother and father. Mother is driven from a rock concert by violent kicking.
- Emotions such as anger, anxiety and fear will prompt immediate furious kicking.
- A fraction of a second after fear sets mothers heart racing, infants rate will double.
- Fear of responsibility and fear of bearing a defective child raise the chances substantially of a spontaneous abortion.
- More a mother drinks the greater her child's chances of being born mentally retarded, hyperactive with heart murmur or with facial deformity.
- Babies whose mothers smoked 40 or more cigarettes per day were born smaller and in poorer physical condition. More reading problems at age 7, more psychological disorders.
- Caffeine can cause loss of muscle tone and low activity levels.
- How he is born whether painful or easy, smooth or violent, largely determines who he becomes and how he will view the world around him. Whether he is , 10, 40 or 70. A part of him always looks out at the world through the eyes of the newly born child he once was.
- Their minds record how they were delivered, how their head and shoulders were turned and the way they delivered.
- Psychological birth risks
 - 1. At bottom – uncomplicated vaginal births, confers important emotional advantages.
 - 2. Caesarean birth – crave physical contact

- 3. breach births – more academic problems in life
- 4. umbilical cord difficulties – high rate of throat related problems.
- 5. premature birth – feel pushed and hurried, bad dreams and nightmares correlating with the problem of birth.
- 6. life threatening experiences, i. e. 2 months premature, use of drugs, forceps, fetal monitors other “emergency measures”, predisposes child to a wide range of injury and problems later. Results in much higher incidents of schizophrenia, psychosis, violent anti social and criminal behavior.
- Recollection by a person of their birth “I could feel her terror when the knife began cutting across her stomach” “I felt Mom withdraw into a protective ball because of fear. I became scared because I have to do it all by myself” (the birth process) .
- Troubled moms have more complications in child birth.
 - Prolonged labor
 - poor attitude toward mother hood,
 - poor relationship to mother
 - habitual anxieties, worries and fears
- Quick bonding at birth results in more happy and well adjusted children
- Babies that require force on head or neck to be born, refuse head and neck ware through life.
- Induced labor correlates with sexual sadism
- Women who relate poorly to their mothers raise the risk of problem pregnancies and child birth.
- Anxiety filled fearful women
 - Have problem bonding
 - Higher birth complications
 - Longest labors
 - Most forceps, attempted deliveries
 - Bore babies with lowest AGPA scores
- Stroking, hugging, bonding as little as an hour after birth makes a critical different. It creates better mothers, and healthier babies physically emotionally and intellectually.
- Children 4 years old had 15 points higher IQ if they had been stroked at and after birth.
- By 8th week, the baby scratches its nose, sucks its thumb, raises his head and reaches out
- They have individual; and unique brain waves as early as 5th week.

Everything a mother thinks, feels, says or hopes influences her unborn child.

Also read Chapter 8, pp 137-149 Healing from Conception to Birth, Dearing, Norma, *The Healing Touch*, ISBN 0-8007-9302-1 2002. It has some very good suggestions on healing of the conception to birth experience.

Trauma

Trauma is a side-effect of experienced events that happen to us which are beyond our control. This is a more recent topic in deliverance ministry circles. Few if any books previous to 2005 contained information about how to minister to trauma victims. Now that the healing community is much more aware of the prevalence of trauma, particularly among soldiers that have returned from wars in Asia, it is receiving much more attention. Examples of possible traumatic experiences include the following:

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

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). See also Healing Through Deliverance, Peter Horrobin, Chapter 19 Section on Hurts-Abuse-Rejection pages 396-412, and section on trauma pp 413-415.

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.

Mortal Injury

Another form of post traumatic stress disorder is called "moral injuries". These are wounds from having done something, or failed to stop something, that violates a person's moral code. Moral injuries can result from a person who has killed in war, or didn't stop innocent killing, guarding prisoners, or watching Iraqis kill Iraqis. They may not have actually done something wrong by the law of war, but by their own humanity, they feel that it is wrong. Moral injury tortures the conscience; symptoms include: deep shame, guilt, and rage. It is not a medical problem, and it is unclear how to treat it medically. Those who experience this may prefer to call it "inner conflict". A recent study in Texas asked soldiers seeking counseling for PTSD what their main problem was? It broke down to roughly one third had fear, another third had loss issues, and one third with moral injury. Forgiveness, more than anything seems to be the key to helping troops who feel they have transgressed.

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

The following two articles may help with a better understanding of PTSD.

Post-Trauma Healing

By Nigel Mumford

After the trauma, the battle begins, Post trauma healing, by Nigel Mumford Christian Healing Ministries Newsletter, July, August, Sept 2012 pages 14-16. Book www.ckcenter.org

Now Cain said to his brother Abel, "Let's go out to the field". And while they were in the field, Cain attacked his brother Abel and killed him. (Gen 4:8). Be kinder than necessary. Everyone you meet is fighting some kind of battle. –Anonymous

Post-Traumatic Stress Disorder (PTSD) or as the US military now call it Post-Traumatic Stress or PTS (they have dropped the word "disorder), has become a household name in recent years primarily due to the wars we have been involved in since Vietnam and horrors of 9/11. Historically it is good to note that before Christ, even the mothers, wives and girl friends of ancient Greek warriors noticed a change in their loved ones upon return from battle. The individual's reaction to "combat trauma" has brought new insights to the results of "combat within the domestic household." Primarily this diagnosis can be triggered from experiencing threat of injury or death, flood, fire, car crash, assault, domestic abuse, prison stay, rap, gang warfare, terrorism or war. This can include the overall threat, real or perceived, of your death, or the death of others. PTSD is a type of anxiety disorder where symptoms can occur even beginning after three years or more from the occurrence. This can happen at any age or with either gender.

The terrorist attacks of September 11, 201 caused PTSD in some people who were involved, in people who saw the disaster, and in people who lost relatives and friends. We are currently seeing many combat veterans returning from Iraq and Afghanistan who have been thoroughly and repeatedly traumatized by many return trips to those theatres of war. One man I know has been in both theatres a total of seventeen times!. Another man I know was in WWII and was find until the newspaper headlines of September 11th "Three Thousand Killed." This set him into full PTSD as he had reckoned he had killed about three thousand people as he called in artillery fire. He was fine for fifty five years until triggered by that horrific news.

The cause of PTSD is unknown. Psychological, genetic physical, and social factors are involved. PTSD changes the body's response to stress. It affects the stress hormones and chemicals that carry information between the nerves (neurotransmitters). It is not known why traumatic events

cause PTSD in some people but not in others. Having a history of trauma may increase their risk for getting PTSD after a recent traumatic event.

I wrote a personal description of PTSD or “Shell Shock” as it was called in the seventies:

- * The mind is witness to a catastrophic event.
- * The intellect cannot cope with what it has seen.
- * The body reacts physically under duress.
- * The heart receives emotional scar tissue.
- * The soul weeps
- * The mental trauma is a total body reaction to horror.

I have been diagnosed with Shell Shock and was regrettably medically discharged from the Royal Marine Commandos after spending a year in combat and experiencing repeated trauma. The worst event was witnessing the shooting of a friend of mine as I was watching him for a command to cross the street. He was not killed but his wife, upon hearing the news, immediately miscarried. The collateral damage of war!.

The following are some of the symptoms that accompany issues of PTSD taken from PTSD support services. (I remind you that these are normal feelings attached to abnormal situations, the mind, body and souls reaction to the threat of death.)

The person who has been exposed to a traumatic event in which both of the following were present: (1) The person experienced, witnessed, or was confronted with an event or events that involved actual or threatened death or serious injury, or a threat to the physical integrity of self or others. (2) The person’s response involved intense fear, helplessness, or horror. This applies to both military and civilian world.

Isolation

Many who suffer PTSD have few friends. Many who witnessed traumatic experiences complain of feeling like old men in young men’s bodies. They feel isolated and distant from their peers. Veterans in particular feel that most of their non-veteran peers would rather not hear what the combat experience was like; therefore they feel rejected. Much of what many of these veterans had done during the war would seem like horrible crimes to their civilian peers. But in the reality faced by combatants, such actions were frequently the only means of survival.

Depression and Suicidal Thoughts

They feel depressed; “How can I tell my spouse? He/she’d never understand.” They ask, “How can anyone who hasn’t been there understand?” Many report becoming extremely isolated when depressed. Substance abuse is often exaggerated during depressive periods. Self-medication is an easily learned coping response in military combat of issues at home; alcohol appears to be the drug of choice.

Rage

The sufferer’s rage is frightening to them and to others around them. For no apparent reason, many will strike out at whoever is near. Frequently, this includes their spouses and children. Some of these outbursts can be quite violent. This behavior generally frightens sufferers,

apparently leading many to question their sanity; they are horrified at their behavior. However, regardless of their afterthoughts, the rage reactions occur with frightening frequency.

Avoidance of Feelings: Alienation

An emotional numbness . The spouses of many of the suffers I have interviewed complain that the men are cold, uncaring individuals. Indeed, the sufferer will recount episodes in which they did not feel anything when they witnessed a death of a buddy in combat or the more recent death of a close family relative. They are often somewhat troubled by these responses to tragedy; but on the whole, they would rather deal with tragedy in their own detached way. What becomes especially problematic for these veterans, however, is an inability to experience the joys of life. They often describe themselves as being emotionally dead.

Survival Guilt

When others have died and some have not, the survivors often ask, “How is it that I survived when others more worthy than I did not?” Survival guilt is an especially guilt-invoking symptom. It is not based on anything hypothetical. Rather, it is based on the harshest of realities, the actual death of comrades and the struggle of the survivor to live. Often the survivor has had to compromise himself or the life of someone else in order to live. The guilt that such an act involves or guilt over simply surviving many eventually end in self-destructive behavior by the survivor.

Anxiety Reactions or Exaggerated Startle Response

Many describe themselves as very vigilant human beings; their autonomic senses are tuned to anything out of the ordinary. A loud discharge will cause many of them to react with a violent jump. A few will actually take such evasive action as falling to their needs or to the ground, taking cover. Many become very uncomfortable when people walk closely behind them. One person described his discomfort when people drive directly behind him. He would pull off the road, letting others pass, when they got within a few car lengths of him.

I knew a Sargent who was snoozing while on leave. His five year-old daughter when “Boo” to dad. He was startled and swung out in self-defense and killed his child with his fist! We never saw him again. He was shipped off to the mental institution. Collateral damage!

Intrusive Thoughts

The traumatic event is persistently re-experienced in one or more of the following ways:

- * Recurrent and intrusive distressing recollections of the event, including images, thoughts, or perceptions.
- * Recurrent distressing dreams of the event.
- * Acting or feeling as if the traumatic event were recurring (includes a sense of reliving the experience, illusions, hallucinations, and associative flashback episodes, including those that occur on awakening or when intoxicated).
- * Intense psychological distress at exposure to internal or external cues that symbolize or resemble an aspect of the traumatic event.

Persistent Avoidance

Persistent avoidance of stimuli associated with the trauma and numbing of general responsiveness (not present before the trauma) as indicated by three or more of the following:

- * Efforts to avoid thoughts, feelings, or conversations associated with the trauma.

- * Efforts to avoid activities, places, or people that arouse recollections of the trauma.
 - * Inability to recall an important aspect of the trauma
 - * Markedly diminished interest or participation in significant activities, restricted range of affect, sense of foreshortened future (e. g. does not expect to have a career, marriage, children, or a normal life span)
 - * Persistent symptoms of increased arousal (not present before the trauma), as indicated by two or more of the following: difficulty falling or staying asleep, irritability or outbursts of anger, difficulty concentrating, and hyper vigilance.
- The disturbance causes clinically significant distress or impairment in social, occupational, or other important areas of functioning.

Critical Incident Debriefing

To be “debriefed” as soon as possible after the incident can be very beneficial. Helping to prevent the brain from digging a hold for itself! Studies have shown that the closer, time wise, to the incident, the lessening of the possibility of acquiring this anxiety disorder

What to do if you suspect that you or a loved one might be showing signs of PTSD?

Get help. Go to a therapist and get an evaluation. Talk it out with a Christian therapist. Bring Christ into the memory using inner healing. It is vitally important to receive help. The perceived stigma in seeking help is a huge block in your healing. Please do not allow yourself the misery of thinking about that. Tie prayer with a trained prayer team into your physical and emotional treatment seeking help for your spiritual health.

Fight-Flight and the Flywheel

When in a hyper-vigilant state four hundred percent more blood goes to the main muscle groups to either fight or run away, the caveman survival instinct. The problem is that we cannot fight or run away from the memory. The visual that helped me was of the TSD flywheel, triggered and then halted by the very hands of Jesus.

Observations

I have observed a recent trend. Parents are bringing their daughters who have been raped as young as twelve and thirteen to the healing center for prayer. They are of course seeing a therapist as well. Most people I see tend to be fifty plus who were raped at a young age and did not tell anyone until now!

Bottom Line

Some of the above information is gleaned from the web, some gleaned from personal experience, and some gleaned from my new book on PTSD. My main message here is that God can and does heal today.

We demolish arguments and every pretension that sets itself up against the knowledge of God and we take captive every thought to make it obedient to Christ (2 Corinthians 10:5)

Can PTSD be totally cured? Let us not limit God. Myself, I would say I am 99.9% healed. There is a remnant of combat trauma left in me, but I am functioning at 100%. Bring God into

the picture with a therapist and if necessary medications. Prayer, Prozac (or the current drug of choice) inner healing, prayer, and gentle persistence can help heal the trauma of the past.

With God all things are possible. (Matt 19:16)

Bio

Fr. Nigel Mumford is an Episcopal priest and former Royal Marine Commando drill instructor. He is the director of the healing ministry at Christ the King Spiritual Life Center, Greenwich, NY. His new book, *After the Trauma, the Battle Begins: Post Trauma Healing* is available from his web site or from Amazon.com.

Fr. Nigel and his team run a program called “The Welcome Home initiative, a three day free retreat for combat veterans”. healing@ctkcenter.org.

The Affects of Trauma and How to Deal With It

Jim Banks, House of Healing Ministries
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This treatise describes a prayer tool that I stumbled across in 2009 by putting pieces of the teachings of three of God’s faithful servants together and adding of couple of others steps. The power of it to virtually eliminate many of the symptoms that victims of trauma complain of is nothing short of miraculous. Over the last 25 years of praying for physical and emotional healing, I have prayed numerous prayers (at least in my estimation) that availed little. But for the last 100 folks, or so, that I have ministered this tool over the relief they have experienced has been both instantaneous and (up to this point) permanent.

In John 16:33b Jesus said. “In the world you have tribulation: but be of good cheer; I have overcome the world.” Note he didn’t say “will have” as though it were some time in the future, but you have it now.

The Greek word for tribulation is “thlipsis” which means pressure (literally or figuratively): - afflicted, (-tion), anguish, burdened, persecution, tribulation, trouble.

Note that the verse clearly states that we all have it ... not might have, not will have it (as though we are not having it now) nor does it imply potential. Everybody experiences it one way or another.

According to the web site www.trauma-pages.com/trauma.php (David Baldwin’s web resource for all things trauma) states, “Traumatic experiences shake the foundations of our beliefs about safety, and shatter our assumptions of trust.”

Invariably, we find that sufferers of some physical and/or emotional difficulty have experienced significant emotional and/or physical trauma at some point in their lives, which has detrimentally affected their ability to recover from the normal, but difficult circumstances of life, and remain stable. Removing the physical affects of trauma can greatly help an individual achieve or regain the capacity to heal and grow in many areas. It can also eliminate the daily torment of the long term affects of trauma, both emotionally and physically.

“In the healing process, the crucial issue is building enough capacity to stay relationally connected to God over a sufficient amount of time for us to allow the process to be completed.”
Arthur Burk

Unfortunately, trauma affects us on many levels, emotional, spiritual and physical. Medically the understanding and treatment of the affects of trauma has been limited primarily to the emotional. And medication seems to have been relegated to insulation from the pain. Traditional medicine seems to recognize that our bodies have many little understood capabilities and one of them is the retention of the memory of trauma at a cellular level, but treatment has not been affective in reversing its effects.

Arthur Burk, founder of Plumblin Ministries, (www.plumblinministries.com) has an understanding that trauma itself is a specific scheme of the enemy to gain access to us for purposes of future torment and emotional torture. His take on it is that when Jesus was on the cross, the darkness that overtook the scene that day was neither a storm, nor the aftermath of a localized earth quake, as many Biblical scholars have tried to reason. But instead, it was every demon in hell coming to take its last best shot at Him; intentional torment and torture. It is little wonder that his death took comparatively so little time on the cross.

Consequently, Jesus' death on the cross was complete atonement in another aspect of human life in that He took upon Himself all the trauma, torture and torment intended for you and me. We do not have to suffer that again. It is Arthur's belief that the principle behind this scheme of the enemy is to cause trauma before the cross became affective in the life of an individual for one of two purposes; make it difficult for a person to enter into their full identity; and for the purpose of causing future torment.

The only way that “before the cross became affective” is remotely possible is to remove some portion of the individual to another dimension, time or place and hold it captive there.

Dr. Tom Hawkins, founder of Restoration in Christ Ministries, (www.rcm-usa.org) has noted as a result of ministry to numerous SRA victims that portions of their identity/being can be stuck/captured/imprisoned/delayed in other dimensions, times or spaces through intentionally enforced trauma, which to my mind confirms Arthur's assertion that a trauma victim's identity can be messed with by intentionally introducing, or taking advantage of, events that effectively delay development.

You and I live in a multi-dimensional world but are generally only cognizant of four of them; height, width, depth and time. But theoretical scientists working with String and Superstring theory tell us that there are at least 11, and there may be as many as 23 dimensions.

You have to remember that you and I are made in the image of God (Genesis 1:27), and God is light (1 John 1:5 and John 1:1-9) and you are a children of light (Luke 16:8). Scientists tell us that if each organ is broken down to the lowest common denominator it will all be a similar type of cell; same DNA as the whole person but encoded such that it will perform well within the context of that organ. If we break that cell down further, we find a number of atoms. Each atom can be further reduced to its component parts; neutron, proton(s) and electron(s). These elements vibrate at a specific frequency which is in accord with the individual's DNA. Scientists further tell us that if each individual's DNA strand is un-twisted it can be played as a melody on a piano; more vibrations.

When the enemy messes with us through our own sinful activity or cursed Generational (family) issues, our DNA can be altered by attaching junk to the strand (the science of epi-genetics) or through trauma; our "song" can be changed from a major key to a minor one, simply by slightly altering our frequency. Although our DNA can't be changed and our DNA is passed on to our children, things riding on it can have a profound affect in a single generation. How can that be done? By removing one small part of us to another domain or dimension.

So how do we set things back in order?

First, by applying the principles of Jesus Christ's Atonement to the issues of the affects and the residue of trauma in the life of a trauma victim. Jesus' substitutionary death in our behalf says we do not have to suffer the subsequent torment that trauma victims usually report.

Ministry to traumatized victims is rather easy;

1. Through specific questions (an interview), determine the traumatic events for the client from childhood into adulthood; physical, emotional, spiritual, sexual. Include such things as divorce/deaths/loss of a key loved one, childhood accidents and injuries, rape, abuse, surgeries, frequent moves, moves at key times, major rejections, abandonment, car accidents, major illnesses, broken bones, surgeries and invasive medical procedures, attempted suicide, near death experiences, etc. anything that potentially had a major negative (traumatic) affect on them. Make a list if you need to.

2. First of all, tell your client what you are about to do and get their permission to do it. If they will not give you permission to take authority over their being/body for a few minutes to cut some things off, you do not have the authority to continue.

If your client agrees; In the name of Jesus Christ, take authority over their body (I often use the term "being" which tends to be more inclusive) and command out of it all of the affects of everything that made it on the list, down to the cellular level; all memories of any incident on any level, the results of all trauma; fright, terror, chemicals (drugs, poisons or toxins) the body has either produced naturally and hung on to as a result of trauma, or that were ingested or injected, excess enzymes produced, anesthesia & anesthetics, etc., produced prior to, during and after the incident. This would include fear induced during and following significant medical procedures and surgery(s).

Require that it come out without harm or injury. Bless their lymphatic system and other systems to safely remove all wastes, toxins, poisons, or any other product or by-product of trauma from the body. Include anything that is naturally a foreign agent in the body, that were bonded to, or that the body produced in excess connected with the traumatic event.

3. Take authority over their body and command out of it all of the long and short-term affects of trauma, injuries, stress, tension, worry, anxiety, fear, wounding, etc. Be certain to include the memories of all abuse, defiling touch, incisions, invasive medical procedures, rejection, abandonment, beatings/bruises, harsh words or curses spoken by parents or other significant authorities, etc. I recently prayed for a woman who's intercession induced secondary trauma to her through attempting to help carry the burdens of others.

In the event of particularly defiling activity such as rape or initial homo-sexual encounters, command out of their body the memory of all smells, feelings, tastes, sounds, vibrations and touch connected with those events.

Do not hurry through this part. You will find that your client may feel things leaving them as they get progressively more relaxed. I have had several clients actually fall asleep toward the conclusion of this section and many more unable to walk out of my office immediately afterward because they are so relaxed.

4. This is important; Ask the Lord to disconnect them from any and all 2nd heaven entities; principalities, powers, dominions, thrones, rulers, etc. that have gained access to them through the traumatic events they suffered, for the purpose of future torment. Ask the Lord to shut down all pathways, portals, and means of access to them for communication or influence.

According to Psalms 115:16 "The heavens are the Lord's heavens; but the earth he has given into the hands of men." From this scripture I deduce that there are 2nd heaven entities above our pay grade that the Lord himself should be asked to deal with, but we have been given authority over those demonic entities that touch/affect earth. Those are our responsibility.

I have dealt with them as a higher order of evil, such as a dark power, ruler, throne or dominion and experienced much success with breaking all their tormenting activities by asking God the Father to deal with them. They seem to come out or disconnect whether they are demons (earth bound) or 2nd heaven entities of a higher order.

This step alone seems to cut off all tormenting dreams in 95% of those for whom I have used this tool. And if this is all you are able to pray due to time or opportunity, it will go a long way toward establishing freedom for them.

As Dr. Paul Cox of Aslan's Place Ministries (www.aslansplace.org) teaches, ask the Lord if there is a specific place where portions of them have been imprisoned; ie, Sheol.

5. Take authority over all pathways, portals, and means of access, marks or markers, or any means of connectivity placed upon them physically or spiritually to track them or gain access to them for purposes of torment, and shut them down in the authority given to you in the name of

Jesus. Cancel all assignments of familiar spirits made against them as a result of traumatic incidents.

If your client has been frequently tormented by violent or sexually oriented dreams, this will usually kill them. But if you are uncertain or just want to cover the ground, ask the Lord issue a “cease and desist order.” If these tormenting dreams persist, and you have tried a number of other ministry avenues and feel you have exhausted your efforts, you might want to try a technique called “Convening The Court of Heaven” from Psalm 82 created by Dr. Tom Hawkins, founder of Restoration in Christ Ministries, (www.rcm-usa.org). A teaching CD set is available from his ministry which covers this tool clearly.

If they have had violent or tormenting dreams ask them if there is a theme or pattern to what happens to them in the dreams. Sometimes this will give you a clue as to other issues you need to deal with in a subsequent ministry session.

6. Ask the Lord that if there is any portion of their being that has been delayed, trapped, captured or imprisoned in another time, another space, dimension or place, as a result of trauma, would He please cause it to be released and rejoined with their core being in this current time, space and dimension. I also ask the Lord to re-unify those portions with the core person. If prompted by the Holy Spirit, walk them through a reunification of these fractured parts by walking them through each dimension or through each year of their lives.

See Isaiah 61:1-2, “The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; 2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;”

(Remember that prisoners are there because of something they have done. Captives are imprisoned through no fault of their own.)

I have on several occasions had the Holy Spirit have me walk them slowly forward from the age of one, two or three years, year by year, until we reached their current chronological age, pausing when prompted between years to allow the Holy Spirit to re-integrate them. More recently, I have included the period from conception to birth as well when their birth mother experienced trauma herself or planned to abort the child. I also asked Him to mature each re-integrated portion to the client’s current age. This doesn’t seem to take any more time, but I believe it is worth the effort.

I have not had the opportunity to use this tool in behalf of an abused child, but I have no doubt that it would be equally as effective as it is with adults, and perhaps even more so.

It is always proper to coach your adult client to be aware of his/her body and report to you the changes they sense or feel as you are walking them through each year of the process. Don’t get in a hurry.

7. Pray that the Lord will re-establish the connection between the hemispheres of the brain. Often heavily traumatized clients live predominately out of the left hemisphere of their brain and need the right side to be stimulated. Pray that the Lord will re-establish and synchronize both explicit

memory and implicit memories and to reactivate any connections required to retrieve memories needed for complete healing.

If prompted, I will place my hands specifically in the area near the amygdala and then the hippocampus and ask the Lord to restore them, repair them or enhance them so that their healing can progress rapidly. There are five specific organs in the human brain that are damaged by wounding and trauma. These will have to be addressed later in order to assure complete healing.

I usually ask if I can place my hands on the head of my client while praying this section of the tool and it usually accompanied by a strong anointing. So don't freak out if this happens to you as well.

8. Ask the Lord to re-establish for them the appropriate sleep patterns the Lord designed for them, and to establish for them a sweet undisturbed, rejuvenating, regenerative rest. Proverbs 3:24 "If you lie down, you will not be afraid; when you lie down, your sleep will be sweet.

Ask the Lord to begin or re-establish Godly dreams, visions and angelic visitations in the night seasons, both to enlighten, instruct and direct them.

I have had numerous clients report that following the ministry session that they fell asleep immediately, stayed asleep and were not awakened by dreams the entire night for the first time in years. The immediate restoration of sleep patterns happens for 90% of my clients. And re-establishment of Godly dreams for only about 70% initially. I believe this is because of the re-establishment of sound sleep which has usually been deprived for years.

9. Ask the Lord to begin to dismantle all automatic human responses gained as a result of trauma; i.e., abnormal fright responses, triggers, fears and phobias, etc. Pray over their brain for the Lord to rebuild, re-establish, re-create any electrical or chemical any connections broken or improperly re-connected, as a result of trauma so that the individual can operate once again within normal limits of high and low stimulus, and can remain in control emotionally when the stimulus exceeds those limits.

I have had numerous clients report that following the ministry session that they no longer have most (or all) of their long term exaggerated fright responses. This is a very common experience.

10. Then instruct the client to instruct his/her human spirit each evening before going to sleep to turn its face to the Father during the night, while the body and soul are out cold, and receive everything he/she needs for the coming day. Psalms 16:7 "I will bless Jehovah, who has given me counsel; Yes, my heart instructs me in the night seasons."

NOTE: Reference the material on this subject in CHCP Deliverance Four course which will cover this subject much more in detail.

Satanic Ritual Abuse (SRA)
and
Multiple Personality Disorder (MPD)
(now called Dissociative Identity Disorder (DID))

Books on deliverance and/or inner healing that cover Healing from Satanic Ritual Abuse (SRA) and Dissociative Identity Disorder (DID) are rare. See the list at the end of this section. While seekers with these problems may not be common, deliverance and inner healing ministers never-the-less need to be able to recognize seekers who have been exposed to Satanic Ritual Abuse, and may experience multiple personality disorder as a result. Most seekers will not disclose they are suffering from SRA, and may not realize they are experiencing MPD. The purpose of this section is to make ministers more aware of the symptoms and other indicators of SRA, and to be able to minister to victims if the minister has the skills and experience, or refer them to qualified Christian counselors who can help.

What is Satanic Ritual Abuse?

SRA consists of all the emotional, physical and sexual abusive acts that take place during satanic worship and rituals. Much of satanic worship consists of activities and experiences that mock main Christian values such as: ceremonies that mock the death of Jesus on the cross, black mass, a nude body representing Mary the mother of Jesus, fecal matter takes the place of bread, and blood (ideally human blood) and urine take the place of wine and water. Sexual orgies, violence, pain, torture, animal and human sacrifice are all part of such worship. Satanism is Christianity turned on its head. Jesus' love is mocked by Satan's hatred mistrust.

Most exposure for children begins when they are age 3-5 years. It is not the purpose of this material to describe in detail what happens during these worship time. However it may be important to know the general areas common to SRA. (from a study done by Margaret Smith, *Ritual Abuse* p 10)

- Sexually abused by adults 94%
- Photographed nude 8%
- Drugged during abuse 59%
- Mutilation or killing of animals/humans 58%
- Silenced by threats of harm to family 64%
- Use of robes, candles, and/or knives 48%

For those children abused in day care centers, the percentages were virtually 100% for each victim. There are graphic descriptions of these experiences in the books listed at the end of this section. Suffice to say children are tortured by parents, made to perform sacrifices of

animals or humans, used as objects of sexual orgies, and threatened with torture or death of they tell anyone.

Symptoms and other indicators of ritual abuse Ryder, Daniel, *Breaking the Circle of SRA*, pp 67-75 by Holly Hector.

- Sleep disorders: insomnia, fear of falling asleep, inability to stay asleep, regularly wake at certain times of night, nightmares, night terrors
- High pain tolerance, painless childbirth, unaware of injury to self
- Seizures/epilepsy with or without organic evidence
- Liver malfunctions
- Adrenal gland malfunctions
- Digestive tract disorders
- Genitourinary problems
- Chronic bladder/kidney infections
- Frequent skin irritations, disorders
- Headaches/migraines
- Asthma
- Overweight
- Gynecological maladies and symptoms:
 - Vaginal/penile/rectal scarring
 - Frequent, persistent vaginal discharge
 - Urinary tract infections/diseases
 - Sexually transmitted diseases
 - Uterus is sterilized/scarred/absent
- Unusual scars (shape, location, design) various places on body
- Exaggerated reactions to particular olfactory stimuli: the smell of blood, urine/feces, alcohol, formaldehyde, burning hair, smoke from fire, incense
- Significant pain/numbing/psychic paralysis in different parts of the body
- Exaggerated startle responses: loud noises, surprises
- Easily triggered into “flight or fight syndrome
- Hyper-vigilance
- Panic attacks
- Allergies
- Missing digits (fingers, toes)
- Chronic pain

Behavior Indicators of Ritual abuse survivors

- Seeks out any form of pain, cutting etc.
- Noticeable aversion to drinking water (prefers coffee, soda, juice)
- Extreme fluctuation in behavior and skills
- Self-mutilation/self-destructive behavior:
 - Cutting skin
 - Burning skin

- Hitting self with fists/objects
- Head banging
- History of driving vehicle at high speeds or in dangerous manner
- Placing self in physically dangerous locations
- Seeking out physically abusive relationships
- Artwork/poetry has themes of death, pain, occultism
- Suicidality
 - Long-standing history of suicide attempts
 - Obsessive thinking about or planning of suicide
- Speaking in unknown languages
- Chemical dependency
 - Alcohol
 - Other drugs, illegal or prescription
- Eating disorders
 - Anorexia
 - Bulimia
 - Bulimarexia
 - Compulsive overeating
- Extreme mood swings
- Speaking in different voices – extreme intonation changes
- Draws or doodles occult/satanic symbols
- Often fascinated by or drawn to aspect of:
 - The supernatural
 - The paranormal
 - Psychic phenomena
- Multiple psychiatric hospitalizations with minimal alleviation of symptoms
- Amnesiac periods/fugue states(a pathological condition : one is apparently conscious of his/her actions, but has no recollection of them after returning to a normal state).
- Easily induced into a trance state
- Fear of being photographed/videotaped
- “fires” or switches therapists frequently
- Avoids or seeks out physical contact
- Sexual dysfunctions:
 - Hyper-sexuality
 - Sexual perversion
 - Bestiality
 - Sadomasochism
 - Frigidity
- Frequent unexplained crying or laughing
- Frequent regressive behavior
- Strong negative responses to certain holidays
- Fear of one’s birthday
- Compulsive washing of body/genitals
- Sense of panic when one becomes the focus of attention
- Bedwetting (as a child or adult)

- Strong reaction to circles, even discomfort when sitting in group formed in a circle.

Psychological indicators of ritual abuse

- Fear of talking to therapist, authority figures
- Extreme reaction to animals killed on roadways
- Frequent diagnostic labels:
 - Multiple personality disorder
 - Dissociative disorder
 - Paranoid schizophrenic
 - Borderline personality disorder
 - Manic/depression, bipolar
 - Psychotic disorder
 - Addictive disorders
 - Depersonalization disorder
 - Psychogenic amnesia
 - Psychogenic fugue
 - Post-traumatic stress disorder
- Frequently labeled “malingering”, “liar”, “hypochondriac”, “imaginative” as a child.
- Occult obsession/revulsion:
 - Drawn to or repulsed by occult themes, books, art, concepts
- Imagined taste of blood in mouth
- Extreme claustrophobia
- Pervasive sense of impending doom
- Convinced they are “possessed” by evil
- Belief that they are controlled by something/someone outside themselves
- Imaginary friends/playmates as a child or adult
- Unexplained loss of time-hours, days, more
- Intense paranoia/dreams of family being hurt/killed
- Auditory/visual hallucinations
- Sense of surrealism, unreality
- Feeling that they could belong to Satan.
- Black and white thinking
- Sense of being “dead:
- Contempt/rage at God, Jesus Christ, Christianity
- Different styles of handwriting
- Exaggerated trust issues
- Flat or blunted affect
- Claims of being “haunted”, “seeing spirits
- Acquired items they cannot account for (clothes, books, jewelry, toys, etc)
- Use of “we” rather than “I” in referring to self
- Unusual fears/phobias
- Denial of behavior witnessed by others
- Sudden shifts in unusual behavior

- Conversion symptoms, hypochondrias
- Numerous diagnostic labels
- Hearing voices/chanting inside or outside of body, voices often urge/demand self mutilation or suicide
- Belief that they are crazy
- Belief that they are always being watched or followed
- Depression
- General sense of terror
- Repressed tears or repressed screaming
- Perpetual fear of abandonment
- Belief that they will be institutionalized for the rest of their lives.

Ritual Abuse Survivors' Obsessions/Repulsions

- Death
- Dead humans/animals
- Costumes/masks
- Fire
- Violent, bloody films/books
- Mutilation (self/others)
- Telephone
- Certain colors (red, white, black)
- Raw meat
- Blood
- Feces/urine
- Satan/demons
- Knives, blades, sharp objects
- Menstruation
- Bestiality
- Pornography
- The supernatural realm
- Occult themes

Possible Fears and Phobias of Ritual Abuse Survivors

- Christian symbols/artifacts:
 - Crosses
 - Bibles
 - Altars
 - Robes
 - Chalices
- Churches
- Authority figures
 - Lawyers
 - Law enforcement personnel
 - Doctors
 - Judges

- Teachers
- Therapists
- Incarceration/imprisonment/confinement
- Hospitals
- Medications
- Any type of surgery
- Bones
- Needles
- Blood
- Feces/urine
- Certain symbols/designs (often occult)
- Coffins, trunks, boxes, cages
- Cemeteries
- Ropes, chains, wires
- Water
- Raw meat
- Crying babies
- Pregnancy
- Pits/holes
- Certain letter/number configurations
- Certain animals:
 - Goats
 - Cows
 - Pigs
 - Rabbits
 - Cats
 - Dogs
 - Birds
 - Rats
 - Snakes
 - Spiders
- Camera/video equipment
- Being photographed
- Electrical stimuli
- Hypnosis, relaxation techniques
- Mirrors
- Receiving mail, hone calls
- Particular colors (red, black, white)

Ministry to SRA Victims

If the minister is sure there are no “alters”, having the seeker repeat the following may be helpful as part of the inner healing ministry.

Special Renunciations for Satanic Ritual Involvement (from *Winning Spiritual Warfare* by Neil Anderson pp 22-23)

- I renounce ever signing my name over to Satan or having had my name signed over to Satan
- I renounce any ceremony where I may have been wed to Satan
- I renounce any and all covenants that I made with Satan
- I renounce all satanic assignments for my life, including duties, marriage and children
- I renounce all spirit guides assigned to me
- I renounce every giving of my blood in the service of Satan
- I renounce ever eating of flesh or drinking of blood for satanic worship
- I renounce any and all guardians and Satanist parents who were assigned to me.
- I renounce any baptism in blood or urine whereby I am identified with Satan.
- I renounce any and all sacrifices that were made on my behalf by which Satan may claim ownership of me.

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Special Announcements for the Kingdom of Light.

- I announce that my name is now written in the Lamb's Book of Life
- I announce that I am the bride of Christ
- I announce that I am a partaker of the New Covenant with Christ
- I announce and commit myself to know and do only the will of God and accept only His guidance
- I announce and accept only the leading of the Holy Spirit
- I trust only in the shed blood of my Lord Jesus Christ
- By faith, I eat only the flesh and drink only the blood of Jesus in Holy Communion.
- I announce that God is my Father and the Holy Spirit is my Guardian by which I am sealed.
- I announce that I have been baptized in Christ Jesus and my identity is now in Christ
- I announce that only the sacrifice of Christ has any hold on me.
- I belong to Him. I have been purchased by the blood of the Lamb.

Cutting

While SRA victims are not necessarily all cutters, and all cutters are not necessarily SRA victims, it may be helpful to include information about this recent phenomenon. According to Sherri Piscopo whose presentation at the 2011 ISDM annual meeting on this subject 40% of youth have tried cutting in the past 3 years. It is prominent across all economic classes, and mostly by teens but some adults. The pain seems to be a way to remind them that they are still alive and hurting. A new form is erasing. That is erasing their skin until it bleeds. Cutting/erasing is a symptom of something else going on inside their lives. It is a form of living suicide. Sherri has some good suggestions about how to deal with cutters.

From Sherri Piscopo – 2010 ISDM annual meeting

- Is a spiritual problem
- Includes burns, bites, banging head, pulling out hair
- Mostly in ages 13-15
- A cry for help
- To give help, form a relationship first
- Love and forgiveness, love on them
- It is a coping mechanism
- Is addictive
- Peer pressure
- Don't know how to release emotions
- Mental health issues going on
- Hid cuts - shame, rejection, hurt
- You can't stop them from cutting
- Can reach out to them
- Refer them to a professional
- Moves them toward suicide
- Alt of fear
- Becomes popular – no pain
- Tattooing is another form of cutting
- Cutting may be a blood covenant
- Replace emotional pain with physical pain
- Pain is a way to remind me that I am still alive. A numbness and fact that they are hurting. Common place today.
- In all prominent across economic classes. Mostly in teens but some adults.
- Consider it another way of coping with their stresses. A form of temporary relief
- Erasing, erasing their skin until it bleeds.
- Symptom of something else going on inside their lives.
- It is acceptable
- 40% of our youth have tried cutting in past 3 years.
- A form of living suicide.

How do we deal with cutters.

- Don't judge them, don't panic
- Let them speak
- Use questions
- How will your cutting effect your relationship with God
- Don't ignore, deny or minimize the cutting.
- Get help from Christian professional counselors

- Sign waiver so we can have open dialog between the counselors and the pastor staff.
- Get to the root of the cutting.
- Usually it is an issue of fathering and mothering.
- Let's get to the issues so we can get rid of the behaviors.
- Fill them up with Love, joy, confidence,
- Connect with those cutters.
- Accountability comes out of relationship.
- Have them journal what they hear from God, and what they are feeling.
- Hot pen method, get a lot of healing.
- Don't be afraid to work with doctors. Doctors are not evil. Don't tell them to come off meds.
- Counseling and casting both required.

Eating Disorders

- It is acceptable
- Out of control
- Complex, difficult to treat
- Binge eating
- Girls most boys 5%
- Work with depression, substance abuse
- Very unhealthy ups and downs
- Depression
- Inner healing and deliverance is treatment
- Love on them a lot
- You have to want this
- They feel in control
- Parents never satisfied

Dissociative Identity Disorder (DID), formally called multiple personality disorder (MPD)

There are two ways that nature copes with experiences that are two intolerable pain, physically, mentally and emotionally. When children are exposed to this extreme pain, their minds try to stop it. When the mind is successful, children are able to completely forget about the abuse and the pain caused through *traumatic amnesia*. When they are not they develop other personalities or alters in a process referred to as *dissociation*.

Dissociation is nature's way of protecting children (and adults) who have experienced severe trauma and/or SRA and allowing them to survive psychologically is to create "alters", the technical term for another personality. Some believe this is a God-given gift enabling children to survive these intolerable, emotional experiences. There may be a few alters, or several dozen.

Alters are parts of the person's real personality that need to be put back together. These "splits" are not separate entities, but are all parts of the entire person that need to be integrated. This usually takes many sessions and considerable time.

Most SRA/MPD will disclose their SRA to a counselor reluctantly, or not at all. They have learned to distrust everyone. They may not remember anything about the SRA experiences, and probably will not know they have DID. For SRA victims love means betrayal. They will have extreme difficulty accepting that you care, or really love them. Love to them is associated with sex. Handle with extreme care; you are dealing with a delicate life and death situation. A Christian psychotherapist who believes in inner healing and deliverance prayer is the ideal person to help SRA victims. If one is not available a reputable non-Christian psychologist is more likely to help than an a deliverance/inner healing minister who is inexperienced in this kind of

If you suspect that a seeker has been exposed to SRA, or has DID, listen with compassion. They will expect you not to believe them. Few others do, sometimes even their parents. Be patient, the survivor will probably not remember everything that happened and may seem confused. It will be difficult for him/her to believe that you are truly concerned about their welfare ministry.

When alters first appear, and have names as demons do, some inexperienced ministers may think they are evil spirits and try to cast them out. This is probably the worst kind of ministry. Alters have distinct differences from demons. The lists below will help ministers to know the differences as well as help them to identify those they suspect may be SRA sufferers, and who may have DID as a result

Resources

Neil Anderson, *Winning Spiritual Warfare* 1990 ISBN 13: 978-0-89081-868-8

James Friesen, *Uncovering the Mystery of MPD*, 1997 ISBN 1-56819-062-7

Diane Hawkins, *Multiple Identities*, 2009 ISBN 978-0-9708073-6-6, Restoration in Christ Ministries, <http://www.rcm-usa.org/index.htm>

Francis MacNutt, *Deliverance from Evil Spirits*, 1995, 0-8007-9232-7, Chap 17, pp 223-235 (best introductory material)

Daniel Ryder, *Breaking the Circle of SRA*, 1992, 0-89638-258-3 (an excellent book by a Christian counselor)

Margaret Smith, *Ritual Abuse, what it is, why it happens, how to help*, 1993, 0-06-250214-X (in depth information about SRA and MPD)

The following associations focus on trauma and disassociation www.sidran.org, www.issd.org

Our Image of God and Self

While this topic appears near the end of our study, our image of God is one of the biggest barriers to our healing. As one of the biggest barriers, it probably should be dealt with near the end of a deliverance/inner healing session rather than at the beginning. In most cases, if the seeker has a low opinion of God, they will also have a low opinion of themselves. They are inter-related. It is impossible to have a good opinion of ourselves without knowing God loves us and accepts us just the way we are.

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? 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.

Many times the image a person has of God reflects the image or relationship they have had with their earthly father. In short, they see God as they see their own father. Normally children are introduced to God as Father. If “father” means judgment, punishment, distance and abandonment, then the child accepts God as such. For devout Christians, sometimes a lifetime of spiritual activity can be built on a weak foundation of who God is and how he loves us. It is very difficult to love thy self, and they neighbor without loving God first. (Matt 22:37). Those that experience feelings of rejection, abandonment etc. normally will have a poor image of themselves, and/or feel God is angry with them. They will likewise have a poor image of God, and will know or understand that he loves them no matter what they do.

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. We may think of God as a grim-faced old man with white hair and beard, fire in His eyes, sitting on a throne just waiting for us to be bad so He can punish us. Some may have been the recipient of “fire and brimstone” sermons as a child that influenced how they think about God. We may end up confessing our sins over and over out of fear of what could happen if we didn’t get it right.

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. One of the ways to help a “seeker” have the “right” image of God is to ask them to think of Jesus. They may be able to understand Jesus loves them much easier at first than that God loves them.

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)*"

Healing the Image of Ourselves

It may be very difficult to help seekers heal the image of themselves until their image of God is healed. They may be angry at God, or feel that he has abandoned them because He

did not answer their prayers, or that He let something happen in their lives that they feel He could have prevented.

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

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.

An excellent resource in helping seekers heal their image of self and God can be found at:
http://home.earthlink.net/~covenantcomputing/sealed/GODS_ESTHEEM.htm

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

Repentance Required

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. I believe the blood does not cover what we leave hidden in darkness and refuse to uncover. 1 John 1:7 says *“But if we walk in the light, as He is in the light, . . . and the blood of Jesus Christ his Son cleanseth us from all sin.”* Two verses later (1 John 1:9) the bible says *“If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”* It does not say we are forgiven for unconfessed sins. 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. Some believe that “confessing” to God is all that is needed. God knows our sins already why do we need to confess them only to him. It is confessing them to others that brings them into the light, and qualifies us to have them forgiven. In this process, we are heeding 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.

The Interview

The first step in the ministry of deliverance and probably the most important is identifying the open gates. This is the same as the first step of the 5 step physical healing model. This is done through either (1) having the seeker (the one who comes for deliverance prayer) read a book that has a comprehensive list, (2) give the seeker a prepared inventory such as the Gibson inventory (also used extensively by Doris Wagner and others) or (3) 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 will need to take time to educate them about how gates get opened using the circle diagram at the end of this manual or other tools.

It should be easily recognized that praying for deliverance during a crusade, at the altar, in a healing line, or during ministry time after worship or preaching has serious limitations. It is difficult to hear, and a satisfactory interview is almost impossible. It also precludes the use of a written inventory. Therefore the minister should refer the seeker to a deliverance minister for a later appointment, or if time and circumstances permit, gather a team and move to a more quiet place for ministry. Spontaneous or immediate deliverance is probably the least desirable. Setting an appointment allows preparation for both the team and the seeker, and allows time for completion of a written inventory.

If an appointment is made for a later time, the minister will have to decide if a written inventory should be given to the seeker to complete prior to the appointment. A number of deliverance ministers including Doris Wagner use this approach. Others such as Noel and Phyl Gibson prefer to go through the printed interview verbally with the seeker prior to praying for deliverance.

Before beginning the interview, ascertain if the seeker has received salvation and is born again. If not, lead them to Christ first. Non-believers have no promise of deliverance. Then ask them if they want to be free. (Bottari step 4).

If the answer to both of these questions is Yes, begin the interview by asking them (1) what the Lord is speaking to them, or (2) asking them to tell you their “story” or (3) asking them what they want God to do for them. Such beginning questions will give helpful insights as to which gates are open. The seeker may have identified one or more gates from a class or sermon, God telling them, or knowledge from other sources. Seekers may know some of the gates that are open, but seldom will know all of them without education or interview questions. Therefore the prayer team leader must take time to ask questions of the seeker, and listen to the responses as well as to God. God may reveal open gates that are not on the inventory. Battori calls this step the “inquiry”. Below are guidelines for the interview.

1. Before the seeker comes to the prayer session if possible, have the seeker complete the Gibson inventory, (Chap 10a in this booklet), the GA inventory GA Ministry Team Training Manual Appendix 4 p 117-128, or the Inner Healing checklist found in chapter 5.
2. Listen to where the person says it hurts.
3. Listen with one ear to the seeker and the other to the Lord.
4. 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.

5. Situations that have strong possibilities of a need for inner healing include:
 - 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)
6. Ask about any unforgiveness early in the interview session; there will usually be unforgiveness toward the one(s) who hurt them.
7. 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.
8. Inner healing and deliverance should be prayed for first, before physical healing. Some physical problems are caused by spiritual or demonic problems.
9. 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.
10. 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.
11. Determine all open doors or roots causes
12. Ask God to show you any more “roadblocks/gates” not known to the seeker
13. Ask the others on the team if God has spoken to them about additional gates.
14. Determine which gates need deliverance, and which need inner healing (those in which the seeker did not sin, but others sinned against them.)
15. Only the team leader should do a verbal inventory. Too many speaking will cause confusion.
16. The inquiry has to be pastoral. Seekers must be encouraged to open their hearts completely.
17. Reassure the seeker of complete confidentiality.
18. Never react to any responses you hear, even if they shock you.
19. Do the interview with love, compassion and respect.

In Pastoral Deliverance the interview is step #1. If the seeker is manifesting demonic symptoms, the interview will be the 4th step from the Bottair model instead of the first one. The

20 question interview which follows has been used by Arlin Epperson along with the circle diagram at the end of this manual to educate hundreds of seekers about open gates and prepare them for deliverance and inner healing ministry in North America and Africa for over 25 years. The success rate is virtually 100% success rate. It is the method portrayed in the 3rd video of Mary.

Questions to Ask the Seeker during a verbal Interview

(Used by Arlin Epperson, www.healingofthespirit.org)

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? Has there been any great fear? 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?

GIBSON INTERVIEW QUESTIONNAIRE

The Gibson inventory (or some adapted form of it) is probably the most widely used interview questionnaire (sometimes called an inventory) in deliverance ministry. Noel and Phyl Gibson have been identified by Doris Wagner as the best deliverance practitioners in the world. They have traveled to over 50 countries and done deliverance ministry for over 50 years. They are a pioneer in many areas of deliverance, particularly in rejection, and deliverance ministry for children. Their work and their books are not widely known in North America, as they lived in Australia. They have given open permission to copy or use the following inventory in deliverance ministry to anyone who would want to use it.

Name _____ Age _____ Location _____ Date _____
Reason for requesting ministry. _____

I Rejection

1. **Was your childhood relationship with your parents good? Bad? Indifferent? Problem with father? Problem with mother?**
2. **Were you adopted or conceived out of wedlock?** Sps: -rejection -self rejection -fear of rejection
-hereditary rejection
3. **Do you like to please people?** Sps: -striving -achievement -performance -competitiveness
4. **Are you a critical person?** Sps: -criticism -judgment -envy -jealousy
5. **Do you feel emotionally immature? What is your emotional age? Childishness? Adolescence? Emotional immaturity? Over maturity?**
6. **Do you have a low self image? Feel Worthless? Hate yourself? Inferiorities? Feel insecure? Condemn yourself? Punish yourself? Question your identity? Believe you are a failure?** Sps: -lack of identity -hopelessness -despair -self accusation -self condemnation
7. (men) **Was your father passive?** Sps: -patriarchal bondage -hereditary apathy -passivity -lack of motivation -laziness
8. (women) **Was your mother strong or manipulative?** Sps: -matriarchal bondage -manipulation
- control
9. **Was the reverse situation the case?**
10. **Was your family poor when you were a child?** Sps: -poverty -shame -covetousness -materialism -greed -meanness
11. **Has lying or stealing ever been a problem to you?** Sps: -lying -deceit -stealing -kleptomania
--hereditary roots

12. **Were you lonely as a child or teenager?** Sps: -unhappy -aloneness -withdrawn - independent
isolationism -grief
13. **As a child, teenager, or later in life, did you ever suffer any injustices? If so who caused it? Name:** (Break any bondage to that person, Release any spirits) Sps: -fantasy -escapism -injustice -hurt -grief -anger -resentment -bitterness -revenge -rejection
14. **Do you have difficulty in giving or receiving love? Inability to express emotion?**
Sps: -bondage on emotions -coldness -emotional frigidity
15. **Do you find it easy to communicate to persons close to you? Genuine difficulty? Stubbornness and unwillingness to communicate?**
16. **Are you a perfectionist? A workaholic? If so were either of your parent's perfectionists? or workaholics?** Sps: -hereditary perfectionism -driving spirit -frustrations -stress -obsession -relentlessness
17. **Do you come from a proud family?**
18. **Do you personally have a problem with pride?** Sps: -arrogance -ego -self esteem -self idolatry -false humility
19. **Do you, or have you had a problem with:** impatience? irritability? moodiness? rebellion? stubbornness? anger? temper? violence? temptation to murder?
20. **Have you been or are you given to:** swearing? blasphemies? obscenities?
21. **Do you have unforgiveness?** resentment? bitterness? hatred to anyone? grudges? hatred? revenge? violence? murder? **Names(s)** _____

II Mental and Emotional Problems

1. **Are you easily frustrated? Do you show it or bury it?**
2. **Are you an anxious person? Do you worry? Get depressed?**
3. **Do or did either of your parents get depressed?** Sps: -anxiety -worry -depression - hereditary heaviness -tension -nervousness -over-sensitivities.
4. **Has any parent, grandparent, brother or sister ever suffered from nervousness or a mental problem? Name(s)** Sp. -heredity psychiatric -schizophrenia -anxiety neurosis - manic -depressiveness
5. **Have you personally ever had psychiatric counseling? Hospitalization? Shock treatment? Psycho-analysis?**
6. **Have you ever been hypnotized? The reason?** Sps: -mind control -confusion

7. **Have you had an advanced education?** Sps: -intellectualism -rationalism -humanism -atheism -skepticism -unbelief -argumentiveness -unreasonableness -mockery -intellectual pride -arrogance -haughtiness -evolution
8. **To your knowledge, has any member of your close family ever been a Freemason?** Masonic Lodge? (the curse of Freemasonry and the Luciferan doctrine) Sps: -idolatry -occult -witchcraft -mockery -anti-Christ -apathy -hardness of emotion -confusion -skepticism -doubt -unbelief -infirmities -sickness -allergies -financial disaster -poltergeist -the third eye -false religion -deception -comprehension difficulties. (Destroy regalia).
9. **Do you ever feel mentally confused? Have mental blocks?** confusion? indecisiveness? darkness?
10. **Do you day-dream? Or have mental fantasies?** Sps: -escapism -grandeur
11. **Do you suffer from bad dreams? Or nightmares? Sleeplessness?** Sps: -death -violence -fears -lust
12. **Have you ever thought about committing suicide? Have you tried?** Sps: -destroying spirit -self destruction -death
13. **Have you ever wished to die? Or spoken it aloud?** Sps: -death
14. **Have you ever been bothered with any of the following fears?** failure? inability to cope? inadequacy? authority figures? the dark? death? rape? violence? being alone? Satan and evil spirits? the future? men? women? crowds? the opinions of people? insanity? public speaking? accident? death or injury to loved ones? heights? agoraphobia? enclosed spaces? divorce or marriage break up? terminal disease? old age? marriage? abandonment? spiders? snakes? dogs? animals? water? pain? loud noises? flying? Any other fears.

III Occultism and Witchcraft (See Appendix IV)

1. **Have you ever made a pact with the devil?** (break pact) Sps: anti-Christ -control -affliction
2. **To your knowledge, has any curse ever been put on you or on your family? Gypsies?**
3. **To your knowledge, have either of your parents, or any grandparent ever been involved in occultism or witchcraft? Who was it? To what extent?** (witch – wizard - family curse – familiar spirits – astrology – spiritualism – tea cups etc)
4. **Have you ever had personal experience with:** fortune tellers? tarot cards? ouija boards? séances? mediums? palmistry? astrology? star sign? color therapy? levitation? astral travel? horoscopes? lucky charms? pendulum diagnosis? occult games? black magic? demon worship? clairvoyance? crystals? New Age movement?
5. **Have you ever read books on occultism or witchcraft? What writers?** (Dennis Wheatley – Edgar Cayce – Shirley McLean – Allister Crowley – Jean Dixon – Ram Dass – Jonathan Livingston Seagul – Eckart – Johann Greber)

6. **Have you played demonic games such as dragons and dungeons? Watched demonic films?**
7. **Have you done transcendental meditation? Did you have a mantra? Name?** Sps: -Hinduism – Buddhism –idolatry –deception –darkness
8. **Have you been involved in Eastern religions? Followed a guru?** Sps: -name of guru – swami
-leader –religious deception –idolatry –anti-truth –anti-Christ.
9. **Have you ever gone inside heathen temples? Made offerings?**
10. **Have you ever done any form of yoga? Meditation? Exercises?**
11. **Have you ever learned or used any form of mind communication? Or control of others?**
E.S.P? silva mind control? mind dynamics? mind mediumship? Sps: -confusion
12. **Have you ever used your mind to control your own emotions?** (release locked in emotions, and any spirit of anti-love)
13. **Were your parents or grandparents superstitious? Were or are you?** Sps: -superstition – roots
14. **Have you ever worn lucky charms, or signs of the zodiac?** (Smash, burn or destroy charms, signs, items of superstition) (break influence and cleanse)
15. **Do you have any symbols of idols or spirit worship?** tikis? Buddhas? totem poles? face masks? (need to burn)
16. **Are you turned on by: Demonic Art? Abstract Art? Surrealistic art? Floral art such as Ikebano or Rikka?** (break any bondage and release) Sps: -domination.
17. **Do you get a buzz out of certain music?** Classical? rock & roll? Punk rock? Break dancing? country & western? heavy metal? acid? Gothic? New Age? Hip-hop rap? (break bondages and release dominating spirits)
18. **Have you ever learned any of the martial arts?** Kung fu? Tae kwon do? Karati? (only 3 of many forms)
19. **Have you ever had premonitions?** Delay yu? psychic sight? Sps: -hered – false spiritual gifts - familiar spirits –deception
20. **Have you ever been involved in fire-walking?** Voodoo? Corroborees?

IV Sexual

1. **Do you have lustful thoughts? Fantasy lust? Type?** Heterosexual? Homosexual? Paedophuial? bi-sexual?
2. **To your knowledge, was there any evidence of lust in your parents or grandparents?**
Sps: -hereditary lust –other relevant spirits.

3. **Have you been a masturbator? Do you still masturbate?** Sps: -habit –unforgiveness to self –guilt –false comfort
4. **Were you ever sexually molested by someone outside your family as a child or teenager?**
By Whom? Sps: -molestation – defilement –hatred –lust, (break bondages to the perpetrator)
5. **Have you ever been the victim of incest committed by a family member? Name?** Sps: -incest –frigidity -anger -hatred -guilt -shame
6. (Men) **Have you ever molested or raped anyone or committed incest?**
(Women) **Have you ever been raped?**
7. **Have you ever committed fornication?** (single persons)
Or adultery? (at least one party was married)
Or have you been involved in heavy petting? Sps: -erotic stimulation -incest –fornication –adultery -technical fornication or adultery –exposure -multiple sex -exposure for porno photography.
8. (Men) **Have you ever had homosexual desire, or experience or relationships? Name of regular partner(s) if any:** Sps: -gay and homosexual spirits –anti-feminism –rejection -idolatry arty -the male phallus -oral sex -anal oral sex -degradation -shame -guilt
(women) **Have you ever had a lesbian desire, experience or relationship? Name of regular partner(s) if any:** Sps: -lesbianism -feminism -anti-male -idolatry to sex organs -rejection -shame -guilt
9. (Married Women) **Are you sexually frigid?** Sps: -frigidity -emotional coldness -resentment
-bitterness -punishment
10. **Have you ever sexually fantasized about an anima.? Or committed an act?** (name the spirit of the animal and evict it) Sps: -bestiality -guilt -shame -fantasy
11. **Has pornography ever attracted you? Have you seen porno movies? videos? Or live sex shows?** (break and evict spirit responsible) Sps: fantasy -lust -habit –fascination.
12. **Have you ever been involved in oral sex?** Sps: -guilt -shame –degradation -idolatry to sexual organs -unforgiveness -frigidity - male phallus in women.
13. (women) **Have you ever had anal sex?** Sps: -homosexuality -sodomy -degradation -shame -guilt -rejection.
14. **Have you ever had an abortion?** Sps: -murder -death -crying spirit in womb -grief -unforgiveness -resentment -bitterness -hatred
15. (Men) **Have you ever been responsible for an abortion?**
16. **Have you ever had inner sexual stimulation and climax (out of your control) by day or night?** Sps: -incubus -succubus -spirits of demonic mind control -guilt -degradation

V Addictions

1. **What addictions are known to be in your family? Name?** (break hereditary addictions)
2. **Have you ever been addicted to :** Drugs? (prescribed or hallucinatory?) Alcohol? Smoking? Food? Gambling? Compulsory exercise? Being a spendthrift? Sps: -false comfort -roots and hereditary roots of addictions -lust for -habit -desire -taste -smell -compulsiveness as appropriate. NOTE: some regard television viewing as an addiction. Coffee may be also. It is particularly linked with cigarette smoking.

VI Ethnic – Cultural

1. **What was your country of birth?**
2. **Have you lived in other countries? Names?** (release cultural spirits of country of residence, as well as countries lived in)
3. **Where was your mother born? Your father?**
4. **Where were your grandparents born?** Mother's Mother Mother's father? Father's mother? Father's father? (release ethnic spirits)
5. **Have you ever been in a counter culture?** Surfers? Bikers? Hippies? Drug drop outs? New Age?

VII Religious

1. **What is your church background?** Sps: -legalism -pride -church discrimination -idolatry -Mary or saint worship (break dedication to a saint)
2. **Have you, our parents, or grandparents been in any false cults? Name:** Rosicrucians? Jehovah's Witnesses? Christian Science? Mormons? -Radio Church of God (H. W. Armstrong)? Scientology? Unity? Theosophy? Including Rudolph Steiner's anthroposophy? Spiritist Churches? control by religious gurus? The unification Church (Moonies)? The Children of Love? Christadelphians? Bahai? Religious communes? dominating shepherd communities? (release spirits of the cult) Sps: deception - anti-Christ -false doctrine -unbelief

VIII Spiritual

1. Tell me in one word who Jesus Christ is to you? (idea – Savior or Lord)
2. What does the blood of Jesus Christ mean to you? (heart experience, not head experience)
3. Do you have assurance of salvation? (rejection victims may not have)
4. Are you willing to repent from every sinful attitude, action, or habit you have?
5. Do you have a problem with doubt or unbelief in everyday Christian living?

IX Sundry

1. **Do you suffer from any chronic sickness, illness, or allergy?**
2. **Do you have any other problems that you feel that this questionnaire hasn't uncovered?**

Counselee's prayer and renunciation (to be repeated aloud before ministry)

"I confess Jesus Christ to be my personal Savior. I renounce any oppression of the evil one in my life because of the iniquity, transgression and sin of my parents, ancestors or myself, and claim release and cleansing through the blood of Jesus Christ. I repent from every sinful attitude, action, or habit of mine which does not glorify Jesus Christ, and ask for forgiveness, release, cleansing and wholeness."

"I renounce the devil and all demonic influences, bondages, dominations (sickness, infirmities, allergies) in my life. I claim the release and freedom promised by Jesus Christ, so that He may be LORD of my personality, and be glorified in all I say and do AMEN"

The above questionnaire is from Noel & Phyl Gibson *Freedom in Christ*, 1996, New Wine Press, England. Pages 160-164. Copyright is waived for counselors who wish to make copies for personal use.

Ministry Options and Considerations

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.

Distinguishing Demonic from the Holy Spirit Manifestations

One of the most important things deliverance ministers need to know is how to distinguish the demonic manifestations from Holy Spirit Manifestations. If a manifestation occurs in a crusade, or any of the settings listed above, the first responsibility of the deliverance minister is to determine if the person is manifesting the demonic, or the Holy Spirit. Many pastors and inexperienced deliverance ministers sometimes automatically assume that any manifestation is the result of the demonic. Not true.

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.

- (a) 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. (there is a more complete list elsewhere in this manual)
- (b) If a person is manifesting the Holy Spirit, they may wail loudly, weep uncontrollably, and may fall to the floor.
- (c) 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.

- (d) If the person is weeping uncontrollably, or praying, it is probably the Holy Spirit.
- (e) 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.
- (f) 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.

If it is determined that the cause for the manifestation is demonic, then follow the remaining steps outlined by Bottari.

- (2) Take Authority in the Name of Jesus and Bind the Spirit
- (3) Bring to Consciousness
- (4) Ask the people if they want to be free
- (5) Present the Plan of Salvation
- (6) Discover the Areas of Bondage as a consequence of Sin
- (7) Renounce the Ties that Caused the Oppression
- (8) Take Authority in the Name of Jesus
- (9) Give Thanks to God for Deliverance
- (10) Lead the person to Pray for the Fullness of the Holy Spirit

Other Ways 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**. Jesus did not use any of these words. Nor does the Bible define them 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. It is unfortunate that deliverance ministers seem to categorize those with some influence of darkness as “demonized”. This tends to label seekers with an inappropriate title, and may even cause them to fear. It is possible to minister deliverance and never use the word, “devil, deliverance, demonized, oppressed, or possessed”. Since it really does not matter what we call them, God can deliver them no matter, why not use milder terms such as “influenced by darkness” “healing of the spirit”, healing of open gates etc.

Let us review some of the ways we can tell if demons are present from chapter one. In addition to the outward manifestations of demonic influences, there are other ways to determine if demons are present when they do not manifest.

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(s)
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)

Ministry Considerations

It is no coincidence that this section is near the end of this study. 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. Let's review the steps in deliverance.

(1) **Identify** which demons may be present, though the use of a questionnaire, interview, evaluation, revelation or other means. See Interview chapter of this manual for more detail in identifying the evil spirits present.

(2) **Permissions** - Determine what spiritual right/permission the demon(s) have that allowed them to enter. 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. In conversation with the seeker, the intercessor must discern between the **presenting problem** and the **root problem**

(3) **Confess, repent and renounce** of the sin(s) that allowed the demon to enter. (see chapter 8 in this manual)

(4) **Pray inner healing** as needed. Remember that some gates are opened because of the sins of others against the seeker, such as: rejection, abuse, hurts, emotions, bad memories and trauma. While the seeker may need to repent for unforgiveness against those that have sinned against them, they cannot confess or repent of sins against them which they did not commit. If inner healing is not prayed, the demons may be expelled, but may return, because the gate through which they entered has not been healed nor closed by Jesus. It is difficult to separate deliverance and inner healing into mutually exclusive areas. For most seekers, both are needed. Any good book on inner healing listed in the resources section will speak in depth of this relationship.

Methods of Ministering Deliverance

There are over 150 members of the International Society of Deliverance Ministers and countless other pastors, church leaders, and stand alone ministries with this calling who are ministering in local congregations, healing rooms and conferences. Each minister may use a method of deliverance that he/she feels is effective which may differ from the others. God tends

to tailor the deliverance method to the gifts he has given the minister, and the calling the minister has on his life. Those with strong gifts of discerning of spirits will minister differently than those with a strong gift of faith. The method they use may have been learned from experience books, a mentor, teaching from seminars, or their previous church experience (Pentecostal or Evangelical). The methods used will be influenced by whether the minister's primary experience is in crusades and large meetings where people manifest demons, or the pastoral setting where seekers come and ask for deliverance prayer. There are over 80 books on deliverance and inner healing listed in the resource section of this study which are in the author's personal library. Each author describes the deliverance process and method differently.

Some are at the far extreme including most African pastors and elders who gather around the person manifesting while they are on the floor, and shout commanding the demon to go. Others use the confrontational method such as Bob Larson where they speak with demons and demand that they tell their "ground" or spiritual authority for entry then command them to come out. Others believe they should not speak to demons and are at the other extreme such as Norma Dearing (previously with Francis MacNutt's ministry) who does not speak to the demons at all. There are those in the middle such as Charles Kraft who uses both methods. It is evident that God honors many different types of methods and techniques. These differences notwithstanding, there continues to be much damage to individuals from ill prepared and ill equipped deliverance ministers that may cause more harm than good. The only real test is the fruits of the ministry. Is God glorified? Is the person honored and respected during the ministry? Are they set free?

You will soon discover if you are not already aware that Global Awakening supports and recommends the ministry method used and recommended by Pablo Bottari, probably the most experienced deliverance minister in the world, having participated in over 60,000 deliverances over a 10 year period as the director of deliverance for many crusades in Argentina. Pablo Bottari's book is a requirement for this course. As you read his book, realize that most of his experience happened during large crusades where Carlo Annacondia provoked the demons and commanded them to come out during the crusade meetings, resulting in hundreds of people manifesting demons and being carried to the deliverance tent where over 100 Bottari trained local deliverance ministers were waiting to minister to those manifesting. They would pray all night if necessary. He developed a ten-stop model for deliverance which is quiet and effective. (Pablo Bottari *Free In Christ* (Creation House, 2000, ISBN 0884196577) With this background, let's look at the three major ways in which people are delivered.

1. Sovereign Act of God:

(a) **Directly by the hand 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. Many times it is a solitary experience.

(b) **During Worship** – A number of people have reported being set free as they participated

in praise and worship. This is possible when the participants are educated about the potential for healing and deliverance while worshipping, and the Holy Spirit is present to heal.

(c). 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.

Being set free by one of these methods is the most desirable and the quickest, and it gives God all the Glory.

2. **Self Deliverance** - Depending upon the severity of the influence, the seeker may read resources, books or training manuals, go to conferences, pray the prayers of release and be set free. This method is not common. This may work for low level demons, but usually an intercessor is required.

Deliverance Through Dreams The number of people reporting being delivered through dreams is increasing dramatically, particularly among Muslims. The Holy Spirit was given to us as teacher and comforter. As we sleep our spirits do not, God can continue to download and do things to us in our dreams. Just as God can give a word of direction or knowledge, He can illuminate to us sins, or doors which need to be shut in our dreams. The Holy Spirit gently directs the dream and walks through the process.

Example: from a CHCP student:

“I am a vivid dreamer and have had deliverance through a dream. I was interceding for a small church and dreaming about it. In the dream i saw myself in bed and the Holy Spirit walked me through repentance and shutting of doors whilst asleep. In the dream a demonic spirit threw lies at me. The Holy Spirit whispered how rebuke it, He literally told me every word to say then it fled. Then I prayed for infilling. I woke up in real life and the spiritual atmosphere was thick, I got much revelation at that moment, I actually repeated the dream in real life, then prayed intercession for that church. It was actually quite cool. The Holy Spirit teaches me how to perform deliverances in dreams too. He gently whispers instructions to me. He knows I am busy with children, so helps me in dreams.

3. **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. This is rare. There are few known ministers who do this on a regular basis. While I have read about these kinds of experiences, I have never seen one 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.

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 in this study that this method is not conducive to deliverance prayer. 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 assist 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.

One of the great needs during these times is for the people who come forward in an invitation, to be led in a prayer of confession of sins that would allow them to actually confess their personal sins for which they feel guilty. One way of doing this is to include in the time of prayer the following: “Now while the congregation is singing a verse of (some song appropriate for the occasion) you are to confess your individual sins to God. But don’t be general be specific. Don’t say forgive me of my sins, but forgive me for fornication with (the person’s or persons’ names); forgive me for unforgiveness towards (the person’s or persons’ names)” They don’t have to say this pray out loud, but should be told to form the words on their lips, even if only whispered. Don’t let them merely think the prayer, tell them you want them to confess with their lips the prayers. Then you can say “after the congregation sings this song I will ask you to follow me in the conclusion of the prayer?”

If persons in healing lines or during ministry times are felt to have need of deliverance, a follow up appointment should be set in a quiet setting when a deliverance ministry can be present.

6. Healing Rooms

A number of people who come to healing rooms for prayer for physical needs, also may need inner healing or deliverance. Healing room guidelines do not encourage prayer for inner healing and/or deliverance. However more and more healing rooms are including this option by arranging to have places and ministers available for extended times, or to set appointments similar to healing lines in after worship services. Perhaps someday, healing rooms will encompass all the needed options for prayer for the whole person.

7. Pastoral Counseling/prayer

Seekers may come to the pastor or deliverance minister for a number of reasons. They may have read a book, they may have heard a teaching or a sermon, or God may have spoken to them about darkness in their spirits. Whatever brings them, they need an intercessor to pray with them to be set free. Pastors and deliverance ministers may use many different techniques, which we will generally place into two categories for our study. (1) Pastoral (2) Confrontational

(a) **Pastoral Deliverance Ministry** – This method is characterized by an appointment with a ministry team, the use of a verbal or written inventory and an interview. It is quiet, and demons are not spoken to, or allowed to speak or demonstrate. This method depends upon revelation from God for the answers to what evil spirits are present, and how they got there. It is peaceful, and does not cause fear in the seeker. Most consider it a spiritual experience. God is glorified and receives all the attention. It depends to a large extent upon the gift of discerning of spirits or words of knowledge by one or more members of the team. You will see an example of this kind of ministry in the “Mary” video.

There has been a migration by deliverance ministers from the early 1970s in which all used a confrontational type of prayer as discussed below. In the mid 1980’s some ministers and authors became aware of prayer for inner healing and woundedness, which could not be done in a confrontational manner, but was much more heavily dependent upon the direction of the Holy Spirit. In the 1990’s authors were speaking of how the pastoral prayer method is much better than the confrontational one. It provided more respect for the person, answers about which demons were present were received from the Holy Spirit rather than from demons, and speaking with demons was no longer recommended, and manifestations were discouraged.

Another trend observable in the last 10 years is specialization. Some people, as in physically healing, seem to be more anointed in dealing with specific types of demonization, such as addictions, others with rejection, others with the occult.

A significant “migration” seems to be taking place since mid-2000, called for use of a better name “Holy Spirit directed.”

(b) **Holy Spirit Directed.** Twenty five years ago, when I was teaching a lot on spiritual gifts, we would find, after doing a spiritual gifts inventory that perhaps one person out of 20 or 25 would have the gift of discerning of spirits. Now I expect a similar group would find a majority having the gift. I believe that as we approach the end times, Satan is increasing his work. Similarly God will need more ministers with gifts of discerning of spirits to recognize and combat the increased influences of evil.

In recent years, I have found many more deliverance ministers who have the gift of

discerning of spirits who have had little or no training in deliverance or inner healing. Many times after spiritual preparation, they sit with the seeker, and may not use either a written or verbal inventory, but simply ask the Holy Spirit what needs to be healed. The Holy Spirit responds and directs the ministry time until the seeker is set free. This method seems to be even better than the Pastoral method illustrated by the third video. Perhaps the Lord is moving us in new revelation, as He has in the past over the years when He brought new insight and understanding to many ministers at about the same time in areas such as generational influences, rejection, and prenatal influences.

(c) Sozo - Sozo was originally developed at Bethel Church by Teresa Liebscher and Dawna DiSilva. It started when Randy Clark was coming to Bethel to teach and they wanted to get some ministry teams together. It grew from there. They've added "tools" over the years and refined it to be quite easy to use, but also effective.

Hundreds of ministers have been trained in Sozo and Shabar provided under a program from Bethel Church (Bill Johnson's church in Redding, CA) www.bethelsozo.com. It is worthy of a detailed explanation.

Sozo is a God-led framework helping to free individuals from the effects of wounding and sin, and delivering people from the snares and presence of the demonic. It is done in overt partnership with God through finding past and present believed lies and points of access and removing or hanging them, establishing healing, blessing and obedience in their place; and restoring individuals to relationship with Papa God. (from *Freedom Tools* by Andy Reese, 2008, ISBN 978-0-8007-9438-5 pbk 249 pp. www.thefreedomresource.com. The book is a full description of the Sozo ministry model, although it does not go into Shabar, which is an advanced form of deliverance).

Sozo means 'healed, delivered and set free'. Basically, Sozo is a facilitated conversation between a client and Father God, Jesus, and Holy Spirit. There are two "framing tools" that the ministry is based on: The Father Ladder and The Four Doors. The Father Ladder works off our picture or perception of Father God, Jesus, and Holy Spirit. Based on the client's responses you would then lead them in prayers for forgiveness, etc. For instance, if they're picture of Father God is that He is far from them with His back turned you would probably lead them to forgive their earthly dad for being distant, disinterested, or uninvolved in their life. Obviously, I'm staying very general in my example. Jesus corresponds to our relationships with siblings and friends and Holy Spirit with our mother. The Four Doors are hatred/bitterness, occult, sexual sin and shame, and fear. You would ask Jesus, "Is the door of the occult open or closed?" If open, "Jesus, what first opened this door?" Again, based on the response you would forgive, repent, etc. You keep going until the door is closed and sealed in the blood of Jesus. In addition to the framing tools there are also other tools for various situations

Shabar One advanced tool used is called Shabar. This tool is used to deal with protectors (altars). If a person still feels bondage after numerous Sozo sessions, a Shabar is recommended. Or if a person has quite heavy oppression, from the result of DID or SRI, Shabar Ministry is recommended. This should only be done with experienced Shabar ministers. There are three levels of Shabar: basic, medium and full Shabar. All people have parts/protectors from childhood, yet not all are severely reliant as a DID or SRI on their protectors.

Shabar's primary focus is to replace parts\altars which are called 'protectors' with God as our protector. Protectors are not demons but parts of our personality which are created to protect us. This in turn puts a block when hearing and relying upon God as our protector. The person's soul has been shattered by abuse, trauma etc, so during ministry these protectors pop up as going deeper and makes them feel vulnerable. The minister, through using the Shabar tools, will establish why they were created and what is their specific need/role. They will gently take the person through letting them go, by allowing them to go with Jesus. Protectors often have names and come in clusters, they help each other. So it is up to the minister to respect them, yet convince them to go with Jesus. The protectors are NOT demons, although demons can attach to the protectors. This is where the experienced discernment of the minister comes in. Once the protector is gone, then God becomes their protector. The minister asks Jesus, Father God or the Holy Spirit for a prophetic word or picture or feeling to come in place of the protector. This is when the person leaves having God's promise as their only protector. This part of the ministry is crucial, as the seeker has often had protectors since childhood. They need something from God to hold on to, otherwise they will want the protector back because they feel lost the next day. After care is important in Shabar as it can feel very new for the person for a time. But each day they become stronger and rely upon Father God deeper than ever before.

(d) **Other ministries** – Many churches have deliverance and inner healing ministries. The Christian Healing Certification Program (**CHCP**) has trained over 300 deliverance ministers. The International Society of Deliverance Ministers (**ISDM**) has over 150 active members, many of which have full time ministries. Cleansing Stream has ministries in hundreds of churches, world wide. They have local deliverance programs, and weekend retreats for people seeking freedom. We should make every effort to learn as much as possible from fellow ministers.

8. **Confrontational Deliverance Ministry:** (Sometimes called **Power Encounters**) In this method an inventory or interview may or may not be used. The intercessor commands the demons to give their names, and indicate their spiritual ground or their legal spiritual right for being there. The dark spirits are identified one by one or in groups and commanded to

go. The demon may continue to manifest itself during this procedure, causing the seeker to cough, vomit, or react violently. 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 the person or 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). In the remaining case, the demon spoke to Jesus first. If we are to “do what Jesus did,” I believe 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 our efforts.

Many ministers, who have been in deliverance for a number of years, began their ministry using this method. This was the only way they knew and for which they had faith. God honored their efforts nevertheless.

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.

Examples of confrontational type deliverances can be found at the following sites.

Benny Hinn girl cutting herself, had a “bad” bracelet first 4.5 minutes
<http://www.youtube.com/watch?v=TUPIXkVufb0&list=PLF0229890C3075C3A>

Bob Larson casts Jezebel demon out first six minutes
http://www.youtube.com/watch?v=Mu9jvM43H9Q&list=UUUF4AIX_0bcejVskjqk4qMw

Bob Larson casts out Jamician demon bathed in blood. 12 minutes
http://www.youtube.com/watch?v=srYfgtTINvg&list=UUUF4AIX_0bcejVskjqk4qMw

Bob Larson casts out demon of self hatred 4.5 minutes
http://www.youtube.com/watch?v=PBcpsYCNTsc&list=UUUF4AIX_0bcejVskjqk4qMw

ABC story of woman
<http://www.youtube.com/watch?v=S1u8EPwNkss>

Fifth Dimension Documentary on Exorcisms
<http://www.youtube.com/watch?v=t2SYRqIZcas>

Carlos Oliveira one hour videos.
<http://www.youtube.com/watch?v=w7ShKGN47E>

TB Joshua
<http://www.youtube.com/watch?v=XNqcWqZFjAI>

Peter Oghogho
<http://www.youtube.com/watch?v=0Xe67ihxd5A> 17 min

9. **Crusade or large meeting deliverance.**

The best and most well known crusade deliverance ministry was developed by Pablo Bottari's in his Ten-Step approach. His method is fully described in his book *Free in Christ* which is a requirement for this course. Many large meetings as well as some churches use his method of provoking the evil spirits and commanding them to come out, causing people to manifest. Below is a summary of the Bottari Ten Step Approach. It should be noted that only the first 3 steps relate to those who are manifesting. The remaining 7 steps fit well into the Pastoral Deliverance Ministry model.

- (1) Make sure the person is manifesting the demonic (see the section on distinguishing the demonic from the Holy Spirit manifestations in a section above.
- (2) Take Authority in the Name of Jesus and Bind the Spirit
- (3) Bring to Consciousness
- (4) Ask the people if they want to be free
- (5) Present the Plan of Salvation
- (6) Discover the Areas of Bondage as a consequence of Sin
- (7) Renounce the Ties that Caused the Oppression
- (8) Take Authority in the Name of Jesus
- (9) Give Thanks to God for Deliverance
- (10) Lead the person to Pray for the Fullness of the Holy Spirit

Three Examples of deliverance (videos)

As a part of this study three videos are provided, reflecting three vastly different types of deliverance ministry.

(1) Furious Love - Abercrombe - Girl Crusade deliverance, Video clip # 1

<https://www.youtube.com/watch?v=oQL18NAZUXE>

The first deliverance is in a crusade setting. This is typical of deliverance in Africa in crusade and church settings. While there may be some deliverance taking place, there is no opportunity for inner healing, nor is there opportunity to be sure that all the demons are gone. There is no opportunity for follow up. This is an example of a “power encounter”. The manifesting demon is made to leave, but since there is no repentance involved, nor reclaiming the permission given the demon(s) to enter, (i. e. closing the door) it is likely that the demons will return in a short time. This type of deliverance ministry is not recommended for the reasons above.

(2) Don Dickerman - Marty Quinn deliverance, Video clip # 2

<https://www.youtube.com/watch?v=OYyI-S150eI>

The 2nd deliverance is of the “confrontational” type, where the demons are named and commanded to come out. This also is a “power encounter”. While this type of ministry on the surface appears to produce good results, there is no repentance, no inner healing, no retracting the permissions given to the demons previously that allowed them to enter. Marty has been brought from a -10 to 0. He needs now to be brought through follow up and a support group from 0 to a +5, 6 or 7.

(3) Arlin Epperson - Mary deliverance, Gaborone, Botswana. Video clip #3

<https://www.youtube.com/watch?v=RgNR1bQbcqw>

The 3rd deliverance is much closer to the Bottari model advocated by Global Awakening. It includes both deliverance and inner healing. One comment heard from a number of students who watch the video has been: “There is no casting out”. The student is reminded that when confession and repentance takes place, and the permission originally given the demons that allowed them to take up resident in the seeker is revoked, many times there is no need for a command to remove them. This is many times the case with seekers who are already devout Christians. Once confession and repentance takes place, and the “ground” is reclaimed, the demons must go, since they no longer have permission or authority to remain. The student is reminded that in almost every case of an “open door”, Mary was asked to verbally confess, repent, and take back the permission given to the demons that allowed them to enter. Many times this is sufficient. It tends to scare the seeker and other church members when

aggressive or loud casting out of demons takes place. It is better if they go on their own. Before the deliverance session is over, we will know if they are gone or not by the gift of discerning of spirits, as well as words of knowledge if they remain. Then we will cast them out as needed. This may not hold true for deliverance ministry to those with second level demons (occult) which are much more likely to require casting out as part of the ministry.

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 a word 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.

Suggested Resources on Deliverance

There are many good resources available today, but the following are the best currently offered in order of priority.

1. 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.
2. Peter Horrobin, *Healing Through Deliverance, Vol. 1* (Chosen Books, 2003). ISBN 0-8007-9325-0.
3. Doris Wagner, *How to Cast Out Demons* (Wagner Books, 1999). ISBN 1-58502-002-8.

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. Derek Prince, *They Shall Expel Demons* (Chosen Books, c/o Baker Book House, PO Box 6287, Grand Rapids, MI 49516-6287, 1998). ISBN 0800792602
7. Neal Lozano, *Unbound* (Chosen books, 2003) ISBN 978-0-8007-9328-9.
8. Noel and Phyl Gibson, *Freedom in Christ* (New Wine Press, 1996). ISBN 1-874367-53-1.
9. James S. Wallace, *The Occult Trap* (Wagner Books, 2004). ISBN 1-58502-040-0.
10. John and Mark Sandford, *Deliverance and Inner Healing* (Chosen Books, 1992). ISBN 0-8007-9206-8.
11. Charles Kraft, *Defeating Dark Angels* (Servant Pub., 1992). ISBN 0-89283-773-X.
12. Frank Hammond, *Pigs in the Parlor* (Impact Books, 332 Leffingwell Ave., Suite 101, Kirkwood, MO 63122, 1973). ISBN 0892280271.

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.

A study of “*blood*” in the old testament will aid in the understanding of its significance. Victory over Satan requires entering into and remaining in the blood of Jesus. The Cross is the only place the blood of Jesus was poured out for us. The Blood receives its authentic power and has effect when we come in true repentance to the Cross and remain there. Blood is the power that releases the power of the Almighty and opens the heavens and manifests the glory of God. The blood is the door through which we enter to be united with God. It is where the Spirit of God and the spirit of man merge. The Blood of Jesus is the way through which we can approach the throne of grace.

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.

As we partake of the wine, the symbol of life itself, and of the life that Jesus poured out for us, we become united with Him, in a type of “blood covenant” that can protect us from evil and lays the basis for His claim upon us to be a part of His kingdom on this earth, as well as in heaven because of His sacrifice and His resurrection.

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 partaking, 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. To eat the bread representing the body of the Lord Jesus and to drink the wine of Communion implies the appropriation of everything Christ’s body and blood represents. It is the very essence of His magnificence. It is the greatest revelation of His love for men. It is both the life force drained from His body at the crucifixion and the blood that flowed again through his resurrected body.

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

ion 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.) If possible, communion should be shared in an appropriate way with every seeker who comes for prayer for deliverance and inner healing.

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).

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.

Peter Horrbjn, *Healing through Deliverance*, 2008 Chapter 23 (pp 486-487)
ISBN 978 0 8007 9451 4

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. It is not only an experience but a new walk with the Lord. It is a change in lifestyle. 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. **Recount** with the seeker what transpired during the session.
7. **Rehearse** with them what they can do if issues try to return.
8. **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 established in the faith....*" Feast regularly upon God's Word and promises.
9. **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.
10. **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.
11. **Refill** their life by showing them how to replace unhelpful behaviors and environments with renewed ones.

12. **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.
19. **Rebuild Godly Strongholds** – Once demonic strongholds have been removed, encourage the seeker to replace or rebuild Godly strongholds in their place. If there has been bitterness, it needs to be replaced with compassion. If there has been fear, it needs to be replaced with trust and peace.

Resources

1. Peter Horrbjn, *Healing through Deliverance*, 2008, Chap 24, p 488-490 ISBN 978 0 8007 9451 4
2. Randy Clark, *Ministry Team Training Manual* pages 108-110, 115-117

Setting Up a Deliverance Ministry in Your Church.

The Prayer Team

There are a number of considerations in establishing a healing ministry and organizing a team.

1. Pastor Commitment – A prerequisite to a successful healing ministry is the desire and commitment of the senior pastor of the church. He/she must communicate by his/her words and actions that he/she considers such a ministry of great importance to his/her church. If he/she does, many in his/her congregation will also consider it highly. Before there can be a healing ministry in your church, the pastor needs to see the need for one. Unfortunately most pastors don't. Those that do will see dynamic changes in their congregation. As we have seen in a previous chapter the church has a call to heal if we are to follow the word and example provided by Jesus.

Another consideration is the education of the pastor. Education can come in a number of ways. Pastor training sessions, crusades, attendance at conferences where deliverance ministry is taught, or evil spirits are manifested. The best way for the pastor and his/her church to become aware of the need for deliverance ministry is to hold a healing seminar in the church. In such cases, the pastor, as well as the leadership team and the congregation come to learn about the need for the ministry all at the same time.

2. Teaching/preaching on healing – The next step after the pastor and the leadership team are convinced of the need for a healing ministry in the church is for the pastor to begin to preach and teach about it during regular church services. He/she needs to begin to raise the awareness level of those in the congregation. This may come before or after a healing seminar in the local church.

3. Appointment of a healing ministry team – If the pastor believes and teaches the spiritual gifts in I Cor 12 & 14, he will seek out and identify those with gifts of words of knowledge, deliverance, faith, intercession, and discerning of spirits. He/she will gather 2-6 persons together and see that they become trained. The pastor probably will not be a member of the actual deliverance team. Hopefully he/she will have a gift of pastor. Those with the gift of pastor usually don't have an accompanying gift of deliverance or exorcism as it is sometimes called in books on Spiritual gifts. The pastor should "commission" the team, give them a charge and supervise their activities. The pastor may appoint the leader of the team, which may or may not be the one who does most of the talking and praying during the ministry time. Normally two team members are sufficient for a deliverance session unless those coming are manifesting. Too many in the group may cause fear by the seeker and confusion during the ministry time. One on one ministry should be avoided if possible.

The pastor should see that each of the team members should go through a deliverance process of their own, so that they are "clean" in spirit when they minister. They must be free from demonic presence in their own lives. Else the demonic spirits in the seeker may publicly expose hidden sins in the members of the deliverance team.

Identify the responsibilities of each team member. Those that are to be intercessors should be instructed to intercede for the seeker and the ministry, and to convey any revelations either by written note, or by whispering in the ear of the prayer/leader so as not to disrupt the path on which God and the leader had taken the seeker.

4. Prayer Team organization - Global Awakening believes that the deliverance ministry team should be a part of the larger ministry team. The following is addressing the whole ministry team of which the deliverance team would be a part of the whole ministry team.

There should be a ratio for every congregational meeting between the size of the congregation, average attendance, and the size of the ministry team. The ratio should be 1 to 10. If there are 180 average attendance at the first service there should be 18 on the ministry team. If there are 150 in the second service then 15 on the ministry team. There should be two teams for each service that alternates every other week so they don't burn out. This ministry team should be well equipped in knowing how to lead someone to Christ, pray for physical, emotionally or relational healing, and to do deliverance. However, on the team if there are ones who are much stronger gifted in emotional healing then if there is a more difficult case presenting for emotional healing others on the ministry team may make a referral during the ministry time to the person who is more gifted, leading the person to the other person and making the transition. The same would hold true for those on the team that are more naturally or spiritually gifted for deliverance. If the ministry team person feels the situation would best be dealt with by transferring to a person more strongly gifted in deliverance then a transfer is made on the spot.

The pastor should appoint a person who is over the ministry team. That person's responsibility is to make sure there is a good flow of ministry, people are not waiting long to be ministered to, and to make sure the ministry time is done according to the protocol of that particular church. We want the person to feel safe, the ministry team to be well trained, and if something begins to go awry the Captain of the ministry team steps in to correct the situation. If there are two services that follow each other it would be recommended to have another room close by where the people who come forward and the ministry team could go so the ministry time is not constrained, or the focus hindered by the beginning of the following service. If there is no service following the moving to another location would not be necessary.

More difficult deliverances are most often rescheduled for a more private situation. In these situations after a short interview the ministry team may acknowledge that this could take more time than is available at this time and/or that the context of ministry should be more private. If a situation develops where the person's manifestations of the demonic are drawing attention away from all the good God is doing and the ability of other team ministers to focus on the one they are ministering to, or the person receiving ministry is having trouble focusing due to the distractions of the person manifesting the person on the ministry team should take the person to a more private area. S/he should bring others to be part of the team for deliverance, a couple of people is usually enough.)

5. Publish a set ministry time. – In addition to having a ministry time after services for healing, and prayer for other concerns expressed by members, the congregation needs to know there is a

set time the ministry is available. It should also be publicized that ministry is available by appointment. Ministry may not be possible immediately following the church services or alter calls for reasons mentioned previously in this study. Appointments should be set for later giving time for the completion of inventories used.

6. Deliverance in small churches In small churches, there may not be enough people who are qualified or interested in the healing ministry to have a deliverance team embedded in the healing team. In some cases, it may be only two or three people. While deliverance in these settings should be with the approval of the pastor, it may be done quietly on a referral basis, perhaps even in the deliverance ministers home. Each church may be different in how they organize for this ministry. No matter how small or large the church, the following should be planned prior to a manifestation so that confusion will not rein.

7. Appoint Deacons to carry – The pastor or the leader of the ministry team should solicit and train deacons to carry those who manifest in a service to an appointed place for ministry. See Pablo Bottair’s 1st and 2nd steps. The gift of carrying and the gift of ministry prayer are different. Carriers should not be allowed to remain during prayer.

8. During the deliverance ministry time – Only one person speaks during the ministry time. It is not a committee project. Confusion results with several people on the team ask questions or attempt to offer suggestions or pray.

9. Opposite Sex - Make sure there is a member present on the team of the opposite sex of the seeker. Obviously a man should not minister to a woman with no other woman present.

10. Touching - Before the prayer portion of the ministry time begins, ask the seeker if it is alright to touch them. Normally men should not touch women. It can be a distraction that can be used by the adversary. God can heal them without you touching them. Women should ask permission to touch the seeker, and may need to comfort them during times of significant emotions. Make sure you are prepared with Kleenex.

11. Restraining – Usually there is no violence in deliverance prayer, especially if we take the precaution of commanding the spirits to be quiet and not to resist. However, if the person is manifesting, additional team members may be needed for a time. On more than one occasion when someone was brought in who was manifesting, the Lord told me “get more help”.

12. Confidentiality – The pastor, leadership team, and ministry team members should be sworn to absolute confidentiality. One mention of anything heard in a ministry time will ruin the reputation of the ministry program and no one else will come. The story belongs to the seeker, and no one else. Nothing of the story, or even the names of who came can be divulged without their specific permission.

13. Married Couples - It is almost never advisable to allow both husband and wife to come to the ministry time together. One or both may not be totally honest with the other in the room.

14. **Fear/anxiousness** – When the initial appointment is set with the seeker, the ministry team member should counsel the seeker that they may feel fear or anxiousness as the time for prayer approaches. This is a standard ploy of the adversary to discourage them from coming.

15. **How to tell when the unclean spirits are gone.** – (see MacNutt p 175-177) It should be noted that there can be a problem of praying too much (after the demons are gone) , as well as praying too little (stopping before all demons are gone). Remember it is the Lord’s responsibility to set them free, not yours. When God is done with the person at that time, it is finished. The following suggestions may help in determining when the ministry is completed.

- (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 a word 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.

15. **After ministry cleansing** – Allow a time for the ministry team to pray for one another to “deslime”, e. g. rid themselves of any residue from spirits of darkness that may have been present. Protection should be prayed for team members, their families, and all that they have

Testimonies - If a healing ministry is to be successful, those that receive healing need to be allowed time to share their testimonies before the congregation. This should be done with much wisdom so as not to glorify the devil, but glorify God. Much of the details can be avoided. The person should be coached prior, so that the sharing will be confined to 2-4 minutes, and details of sin are not shared. Witnessing also helps retain their healing.

For more help in establishing a healing ministry in your church, see C Peter Wagner *How to Have a Healing Ministry in Any Church*, Regal books 1988, ISBN 0-8307-1526-6

Selecting Ministry Team Members

Those reading this booklet may be asking themselves, am I called to be a deliverance or inner healing minister. How will I know? Pastors who are organizing a ministry of deliverance and/or inner healing in the congregation may be asking, how can I tell who should be a part of this team? Perhaps the following information will be helpful.

Calling vs Giftedness

There is much confusion in religious circles about the difference between calling and ministry gifts. It is true that all believers are “called” to “*Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: (Matt 28:19)*
20 *Teaching them to observe all things whatsoever I have commanded you: . . . Amen.*”

Jesus “called: all believers and gave power to them and said "*these signs shall follow them that believe: they shall cast out devils, . . . they shall lay hands on the sick and they shall recover*". . . (Mark 16:17-18)

These verses should not be interpreted to mean all are called to all of these ministries equally. All are not preachers, although we may be called upon to preach. All are not called to deliver, but we may be called on to do so from time to time. All do not have gifts of healing, but are called to pray for the sick. Some have been especially blessed with particular giftedness in particular areas. Those with specific gifts see more people healed or delivered than others. They seem to be more effective in some areas than others. These areas are discussed quite well in *C. Peter Wagner's book. Your Spiritual Gifts Can Help Your Church Grow*, 1979, ISBN 0-8307-1681-5. (There are several later versions of this book, but they have been condensed. This original edition is the best one.)

It may be that you do not know which spiritual gifts you have, and whether deliverance is one of them. Your pastor may not have taught on this subject, and helped you and other members of the congregation to discover their spiritual gifts. If this is the case, obtain the book mentioned above, and after reading it, take the inventory at the end. It will help you determine which gifts you do have.

I Cor 12 talks about the body of Christ being like a human body. Some are a hand, some a foot, but all are needed. It is my belief that God provides someone in every congregation with the gift of deliverance and/or discerning of spirits. Many who have it just don't know it yet, and will never know until they are exposed to teaching on Discover Your Spiritual Gifts, or hear teaching on deliverance. Those healing ministers who have the responsibility for healing ministry in churches must pray and seek out those that have such gifts. They must teach and train them. Those that do not have the gift, will not be interested in participating. But on the other hand if they have some of the characteristics listed above, and seem to be drawn to the ministry for the right reasons, they probably have a gift that needs discovery, teaching and experience under the hand of an experienced healing minister.

One of the purposes of this study is to help you determine if you have the gift of deliverance and/or inner healing. While deliverance ministers certainly should be interested in this material, all believers should have a working knowledge of the demonic so they can recognize the works of darkness and know what to do.

Characteristics of those that have the gift of deliverance:

- Strong faith-one of the signs of those that believe..
- Strong sense of right and justice.
- Self assured.
- Secure in his relationship with God.
- Desires to see all God's people free from Satan's Bondage.
- Enjoys ministering to the bruised and broken hearted and those enmeshed in sin.
- Many times works with the gifts of Discerning of spirits and a words of knowledge.
- Is not afraid to confront Satan in the name of Jesus Christ.

There are many lists of desired qualities and characteristics of deliverance ministers in books. But how do you evaluate such qualities? Evaluators tend to place higher evaluations on people like themselves, and the process is highly subjective. There must be a balance between evaluation of lists of desired qualities with listening to the Holy Spirit. In some measure, good deliverance ministry team members self select. That is they choose to be a part of it, and after a time they will remain, or choose not to be involved. Another factor to consider is that none of us have well developed gifts when we first discover them. It is like a piano player who must practice and perform for many years in order to be accomplished. Spiritual gifts must be allowed to grow and develop over time. A person may not have many of the characteristics of a good deliverance minister when they begin. But they may develop them over time. They must be allowed to use their gifts in a “safe” environment that allows them to fail from time to time, without fear of causing damage to themselves or the seeker(s). This is difficult for most leaders to do. They know they can do it better with less chance of mistakes, but such an attitude will not allow new team members to grow and mature.

Few deliverance ministers would admit that they volunteered for the ministry in which they are involved. Most would say, they “were pushed into it” or were “hijacked” by need, circumstances or a supernatural act of God. Most ministers avoid it altogether. Most pastors do likewise. Teaching, preaching and ministering deliverance are rare within Western churches.

One of the most challenging responsibilities of church ministers in charge of deliverance is to select those that should be on the deliverance team(s). There are several ways that potential members may be identified. (1) Personal choice because of education, or being set free themselves (2) recommendation of the pastor (3) spiritual gift inventories (4) Holy Spirit identifies them. Selection may involve several of these options. No matter how the person comes to the attention of the deliverance minister in charge, they should be interviewed to make sure they are seeking this opportunity for the right reasons. They also should be accepted for a probationary period. They should complete educational requirements before being allowed to be part of the team. They should begin as intercessors on a deliverance team for some time before they are asked to take the lead. Normally this ends up being a self selection process. Those who have a gift and are full of compassion will remain, others will decide somewhere along the way, that this really isn't their calling after all. Obviously much prayer will help this process immensely.

Gift of Discerning of Spirits

Many deliverance ministers and ministers of inner healing have the gift of *discerning of spirits*, but not all. Some have gifts of faith, wisdom, and words of knowledge which serve them quite well. However someone on the ministry team should have this gift. This gift is many times referred to as the gift of “discernment”. The word “discernment” does not appear in the Bible (KJV). Discernment in the context in which many use it refers to wisdom, inspiration, or revelation received from God. The gift of discerning of spirits is primarily to help ministers determine where a spirit that is present (manifesting or not) is of the Holy Spirit, the human spirit, or the demonic.

It is very helpful in the ministry. Francis MacNutt speaks about this gift in his book *Deliverance from Evil Spirits* p 81-86 & 155.

“While we can work by ordinary discernment – figuring out which spirits are present by talking to the demonized person or by commanding the spirits to name themselves – the ideal way is to have someone on the team with the Gift of Discerning of Spirits to (1) know whether an evil spirit is present, and (2) help identify the spirit. - One of the gifts the Holy Spirit gives us to build up the Christian community is the ability to discern spirits. This gift of recognizing spirits is the seventh of the nine spiritual manifestations listed by Paul in First Corinthians 12:8-10. Discernment is the God given ability to know, whether an evil spirit is present. It enables us to distinguish whether a person (or his/her actions) are influenced primarily by (1) the Holy Spirit, (2) natural, human, psychological or created causes; or (3) an evil spirit.

Without discernment, when we are faced with signs (like changes in the voice), we must try to deduce the presence of a spirit from what people say or how they act. We are merely using our minds to argue from an effect (for example, a man convulsing on the ground) to the possible cause. We can make a good guess about the diagnosis, but unless God helps us in some way, we can never be certain what we are dealing with.

When a person has the gift of discernment, on the other hand, he/she is able to come closer to certainty. The only difficulty is that this wonderful gift does not seem to be fully developed in many people.”

The gift seems to be at different levels. At one level the person is able to recognize the presence of an evil spirit. At another level, they are able to know the identity or name of the evil spirit. At a higher level, some are able to know when and how the spirit entered, even if one or more generations ago. In many deliverance sessions that involve ancestral sin, my prayer partner is able to know the exact generation, the exact sin, and in many cases, the name of the person who committed the sin, and the name of the person who was the recipient in cases of abuse, or rejection. This is a God given asset that considerably shortens the time required for prayer.

If you have this gift, it will be a valuable asset in deliverance ministry. (Significantly more women seem to have the gift than men. Perhaps that is why there are significantly more women that minister deliverance and inner healing than men.) If you do not have the gift, make sure you have one or more persons on your deliverance ministry team that has the gift.

Many more individuals may have this gift when compared to past times. Perhaps as God equips the saints to withstand the increased activity of the adversary. It is changing the way we minister deliverance, by allowing the Holy Spirit to take charge and to identify for the seeker in his/her own mind whatever roadblocks, open doors, and strongholds He wishes to uncover.

Review *Healing and Deliverance*, by Peter Horrobin Appendix One, Qualities of a Christian Counselor p 517-522.

Review *Deliverance from Evil Spirits* by Francis MacNutt pages 81-86 & 155.

Territorial Spirits

This chapter will address (1) setting your church free, (2) setting your neighborhood or city free, and (3) transformation revival that can take place after churches and towns are set free.

Evangelism roadblocks.

Most congregations have—as part of their mission—the goal of evangelism, of fulfilling the great commission (Mat. 28:19, Mark 16:15). In addition, most congregations have been less than successful in this effort.

In the late 1960's Derek Prince, C. Peter Wagner, Gwen Shaw and others began to notice that in some churches, evangelism flourished, while in others it was extremely difficult or not at all. They began to recognize the existence of principalities and powers over churches, towns, regions and countries. In the late 1980's and early 1990's writers began to document the commonalities of such examples. They found that a common denominator was what C. Peter Wagner calls Strategic Warfare Prayer, the 3rd level of praying against darkness.

As early as 1976, evangelist and internationally known minister, Derek Prince, reported, *“For several years I have believed that over every major city in the nation, Satan has set a ‘strong man’—an unseen spiritual power responsible for resisting God’s purposes and God’s people in that particular area”* (Fall, 1976 newsletter).

Consider the following true illustrations:

1. In **Adroque, Brazil**, a Baptist Church had only 70 members after 70 years of evangelism effort; it was a graveyard of church planters. Also, none of the 70 members were residents of Adroque. Then, in 1974, Eduardo Lorenzo became pastor. By 1987 there were 250 members; by 1990 there were 600; by 1991, 1000; by 1993, 2000. When asked what happened in 1987, Pastor Lorenzo simply replied that he began using spiritual warfare prayer.
2. Pastor Albarto's Los Olivus Baptist Church in **Argentina** had for many years been stalled at 50 members. After attending an Annacondia crusade, Pastor Alberto and his lay leaders held a crusade themselves. After the first service, he gave the invitation to come forward. No one responded. While inwardly agonizing over the apparent lack of power and response, he seemed to hear an inner voice say to him, "Try it the way Annacondia does it." In semi-desperation, he decided to try it. He prayed a strong warfare prayer and directly rebuked the spirits, as he had previously seen Carlos Annacondia do. When he had bound the spirits with the authority Jesus Christ had given him, he gave the invitation to come forward once again. This time, more than 15 people sprang out of their seats and actually came running to the front of the church to receive Christ as their Savior. In the

next short while, the church grew to 900 members and started satellite congregations of 2,100 members. His goal is 20,000 members.

3. Pastor Steve Nicholson preached the gospel in **Evanston, Illinois**, for six years with virtually no fruit. He and members of his church prayed for the sick and few got well. His Vineyard Christian Fellowship was not growing. Nicholson began some serious prayer and fasting. A grotesque, unnatural being appeared to him. It growled, "Why are you bothering me?" It identified itself as a demon of witchcraft which had dominion over the geographical area. In the heat of warfare, Nicholson named the city streets in the surrounding area. The spirit retorted, "I don't want to give you that much." In the name of Jesus, Nicholson commanded the spirit to give up the territory. During the next three months, the church doubled in size from 70 to 150, mostly from new converts coming out of witchcraft. Nearly all of the new believers needed to be delivered from demons.

Three observations can be made from the above examples (as well as from many others not here included):

- All the evangelistic technology and effort in the world will have only minimal effect unless the spiritual battle is won first.
- We need to focus on the spiritual dimension of church growth, not on programs and techniques.
- Many people who have not received Christ as their Lord and Savior have not done so because they cannot because Satan has blinded them and holds them captive (2 Cor. 4:4).

In each of the above examples, the reason for these meager evangelism results was determined to be spiritual rather than physical: "*For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places*" (Eph 6:12). Even so, "*... the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds*" (2 Cor. 10:4).

From these examples, a most fundamental observation is that these successful churches have a more advanced understanding that the real battle for evangelism is spiritual. Signs and wonders, deliverance from demonic powers, miraculous healings, sustained and enthusiastic worship, prophecies, and warfare prayer are seen by many of these ministries as the normal outworking of Christianity.

Unless biblical warfare is understood, there will continue to be frustration, anger, confusion, and ineffective ministry within the congregations ignorant of spiritual warfare prayer. Whether attempting to coordinate Christian concerts, plant a church, or perform outreach, the principle is still the same: we need to bind the "strongman" and gain a place of authority over Satan before we will see the full fruit of our labors. Evangelism and other church programs will not thrive until the influence of darkness over the people, church, and sometimes the town is removed. Churches must win the war against strongholds in the church first, before they will be effective in evangelism. Ed Silvano calls this process *Prayer Evangelism* (from his book by the same name 2000, ISBN 0-8307-2397-8)

Setting churches free from the influences of darkness that restrains them requires two primary beliefs: (1) a belief that the spirits of darkness inhabit people and places (ground level spiritual warfare) and (2) the sins of people cause a curse on the land, giving certain spirits of darkness a spiritual legal right to inhabit the place or land, until they are expelled (territorial or strategic level spiritual warfare). (3) cleansing the land requires creating a change in the spiritual climate or atmosphere.

Territorial Spirits

Anyone who has paid more than a casual visit to places such as India, Navajoland, Cameroon, Haiti, Japan, Morocco, Peru, Nepal, New Guinea, and China will attest to seeing elaborate hierarchies of deities and spirits, regarded as commonplace in these locations. These incorporeal beings are perceived to rule over homes, villages, cities, valleys, providences, and nations, and they exercise extraordinary power over the behavior of local people.

Jacob Loewen, an anthropologist and a Bible translation consultant, sees the Old Testament as clearly assuming the territoriality (territorial status) of demonic spirits, frequently called "deities." He reports that in Central and South America, spirits are considered to be the "owners" of geographical or topographical phenomena. Nomadic Indians never travel from one territory to another without first securing the permission of the territorial spirit dominating the area that they are about to enter.

Vernon Sterk, a field missionary in Mexico for over 20 years for the Reformed Church of America, says that every one of the Tzotzil tribes can identify specific deities by name. He discovered that both evil spirits and guardian spirits have territorial designations and assignments. All of the spirits have geographical limits for their power, even though the reach of the evil spirits seems to be more extensive than that of the guardian or ancestral spirits.

The above information raises several questions. (1) Is the existence of territorial spirits scriptural? (2) If principalities and powers—in the form of territorial spirits—have such a negative effect on the work of churches, how does this happen? (3) How can they be identified? (4) How can they be expelled or removed?

Is the existence of territorial spirits scriptural? Consider the following:

1. Satan is the ruler of this world (John 12:31, 14:30, 16:11, 2 Cor. 4:4).
2. Christ, when tempted by Satan, did not dispute Satan's power to give him "*all the kingdoms of the world and the glory of them*" (Mat. 4:8-9).
3. Satan delegates his power to principalities, powers, and rulers of darkness (Eph. 6:12). There may be millions of dark spirits of various kinds. Mark 5:9 suggests the name of the spirit was "*Legion,*" which is up to 6,000.
4. While some evil spirits (or demons) inhabit persons, others called guardian or ancestral spirits inhabit geographical locations or areas.
5. Other scriptures speaking of the hierarchy of Satan include the following:

Deut. 12:2-3 and 32:17	1 Ki. 20:23	1 Cor. 15:32
Judg. 3:7	2 Ki. 17:16, 29-31	Rev. 12:6-10
1 Sam. 7:3-4	Dan. 10:13	Rev. 20:8, 10

6. The bible (KJV) speaks many times about unclean spirits, but much less about territorial spirits. (see examples in Eph 6:12 & Col 1:16)

Principalities (7)	Thrones (1)
Authorities (8)	Rulers of darkness (1)
Powers (5)	Spirits of wickedness (1)
Dominions (4)	

7. Every idol and goddess worshiped in the bible had a name. Examples:

• Baal	Num 22:41
• Dagon	Judges 16:23
• Baalim, Ashtaroth	Judges 2:11-13
• Ashtoreth, Milcom	I Kings 11:5
• Chemosh, Milcom	I Kings 11:33
• Succoth	2 Kings 17:30
• Benoth	2 Kings 17:30
• Adrammelech	2 Kings 17:31
• Molech	2 Kings 23:10
• Prince of Persia	Daniel 10
• Prince of Greece	Daniel 10:20
• Queen of Heaven	Jer 44:17-25
• Merodach	Jer 50:2
• Moloch, Remphan,	Acts 7:43
• Diana of Ephesus	Acts 19:27
• Wormwood	Rev 8:11
• Abaddon	Rev 9:11
• Apollyon	Rev 9:11

8. Satan has demons, dark angels, principalities, powers, and rulers of the darkness (Eph. 6, Col 1) assigned to each of the following levels, each level more powerful than the ones below it: nations, regions, cities, neighborhoods, places of idol worship, places of work, churches, homes, individuals
9. Defiled or polluted land is mentioned over fifteen times in the Bible.
10. Scriptures commanding the children of Israel to “*destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places*” (such as in Num. 33:52) are too numerous to mention.

Other Observations

1. Some spirits (such as demons) seem to have much more flexibility. Other spirits (such as ancestral or guardian spirits) have geographical restrictions to their power capabilities.

2. In some cases, the spirit seems to be so fixed in a particular house, stream, or geographic location, that everyone living in the immediate area is affected by sickness, mental illness, or serious attack.
3. The higher the rank of the evil spirit, the more spiritual power is needed to bind it.
4. Most of the limited knowledge and experience in this area comes from those ministering within evangelistic efforts. They experience success in evangelistic efforts only after breaking the power of the enemy over a church, neighborhood, or city.
5. The unseen world of dark spirits, as depicted in Frank Peretti's novels (*This Present Darkness* and *Piercing the Darkness*), may be very close to reality.

How/why do territorial spirits attach themselves to buildings, land, neighborhoods, cities, and regions?

God's intention in creation was to manifest His glory on the earth and live in intimate, permanent, covenant relationship with humankind.

The universe is designed to manifest God's glory and to reflect His eternal power and divine attributes (Job 12:7–10; Psa. 19:1–4; 50:6; 148; Rom. 1:20). Everything, whether physical or spiritual, finds its origin in God. *"He is before all things and in Him all things hold together."* Everything was created by Him and for Him so that in everything *"He might have preeminence"* (Col. 1:16-18 NKJV).

The Creator offered to Adam and Eve a perfect life of intimate fellowship with Himself and with each other, a beautiful sanctuary, meaningful responsibility to manage God's earth, and a life free from sin, sickness, disease, hatred, or any other manifestation of darkness. This relationship between God, people, and the land formed the first covenant-based spiritual bond between *God, man, and the earth*.

Man's sin and rebellion broke that covenant bond—resulting in lost intimacy, identity, and a defiled earth.

When Adam and Eve attempted to "be like God" by eating from the forbidden tree of the knowledge of good and evil, their disobedience broke their covenant relationship with God. Intimacy with God was broken, death began (both spiritually and physically), the land itself was defiled (cursed), the humans were expelled from the garden, hatred entered Cain's heart, and the first murder occurred. When Adam and Eve sinned, they handed over control of God's world to Satan. Satan is called "prince of this world" three times in the Bible. (John 12:31, 14:30, 16:11).

Now in a rebellious state, humans no longer act as royal inheritors and righteous stewards of the earth. The spirit of rebellion which entered through Adam's disobedience now infects every sphere of life. Satan uses idolatry, rebellion, pride, selfishness, and sin to influence people, communities and nations to oppose God, and to destroy people and the communities where they live. Sin against God and broken covenant with Him always has dire consequences, even to this day.

The earth has a spirit. *"And He said, what hast thou done? The voice of thy brother's blood crieth unto me from the ground."* (Gen 4:10) *"And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out."* (Luke 19:40)

The following scriptures speak of the earth/land mourning over the sins of the people. (Jer 4:28, 12:4, Hosea 4:3, Zec 12:12)

When we sin the earth is cursed and in turn, we are cursed from the earth.

- *"And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand"* (Gen 4:11)
- Houses, buildings and places can be defiled by sin. *". . . .when they defile my tabernacle that is among them."* (Lev 15:31)
- *"That the land spue not you out also, when ye defile it, as it spued out the nations that were before you."* (Lev 18:28)
- *. . . . that they defile not their camps, in the midst whereof I dwell.* (Num 5:3)
- *"For all these abominations have the men of the land done, which were before you, and the land is defiled;"* (Lev 18:27)
- *"Defile not therefore the land"* (Num 35:34)
- *"But they set their abominations in the house, which is called by my name, to defile it."* (Jer 32:34)

There are over 100 scriptures that talk about ways of defiling ourselves. When we defile ourselves, we also defile the house, building or the land on which the defilement occurred. If we bring defiled objects into our homes, the home and the land on which the house sits becomes defiled.

Sins that defile the land

There are root sins described in the Bible that defile both individuals and the related community where they are condoned. God warns that these sins will separate us from His presence, protection and blessings. They defile the land as well. These sins are especially highlighted in the Old Testament as sins that defile individuals, their community and the land where they live.

It can easily be seen that land and places can be blessed or cursed by the actions of the people upon them. In Gen. 4:10-11 where God is talking to Cain, stating *"What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand,"* . God curses the land. (Jer 7:20, 32-34, Jer 12:4, 11)

Scripture points to the pollution of the land and curses that came upon it from the sins of the people who lived there. Leviticus 18:25 states, *“the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.”* Also, Ezra 9:11 states, *“The land, unto which ye go to possess it, is an unclean land with the filthiness of the people ... which have filled it from one end to another with their uncleanness.”*

How do powers of darkness establish territorial strongholds? They do so through land defilement, through the sins of the people, through the worship of other gods and idols, and through occult practices. As carcasses attract the vultures of the air, likewise defiled land attracts spiritual wickedness. Where the land has been defiled, demons cluster.

What sustains the demons? They are perpetuated as the traditions and beliefs and the same evil sins, attitudes, and cultures of the past continue. Just as with people, demons remain as generational curses until they are ejected by the blood of Jesus.

Territorial spirits have no authority to move into an area without permission. Certain conditions give them authority to set up the base of their kingdom, from which they rule over the people in that area. These conditions are frequently referred to as “strongholds.” When a territory has been inhabited by persons who have sinned, the land becomes contaminated, and those territorial spirits have obtained a spiritual right to remain there, thereby keeping the inhabitants captive.

Repeatedly scripture shows the connection between God, people, land and geography, based on the people’s attitude and relationship to God at any given time. Gen 9:19, 10:20, 31, Gen 11:8-9, Deut 32:8, Job 12:23, Ps 16:5-6, Ps 74:17Ps 78:54, , Is 9:3, Is 26:15, Ezek 16;26-27.

Primary causes of land defilement:

- Idolatry, idol worship of any kind, including witchcraft.
- Shedding of innocent blood
- Immorality and sexual sins
- Broken covenants
- Pagan temples and idols
- Witchcraft, covens, Satan worship, and objects or landmarks used for same.
- Adultery, fornication, sodomy, incest, bestiality, sexual sins.
- Fighting, anger, unforgiveness
- Local celebrations honoring various gods.
- Previous Masonic influence

Let us not be deceived into thinking that only violations of the first and second commandments contaminate the land. Corporate (group) sins, such as the following, have been known to do likewise.

Judgmentalism
Criticalness
Sectarianism
Strife

Immorality
Unforgiveness
False teaching
Luke-warmness

Divisions	Self-righteousness
Narrow-mindedness	Arrogance
Strongholds of tradition	Apathy or complacency
Legalism	Pride
Religious apathy	Control
Financial stinginess	Poor stewardship
Self-centered spirituality	Believing gossip and rumor
Unwillingness to evangelize	Unwillingness to confront sin

Possible modern day sources of personal 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.)

God places Judgments on the Land that is defiled. (Ez 14: 1-20) Judgments are the results of sins on the land. The ground becomes cursed. It ceases to yield its strength (Gen 4:12) Land itself “vomith out” its inhabitants (Lev 18:25)

- Drought, famine
- Ecological devastation (natural disasters, earth quakes, floods, hurricanes, tornados, storms)
- War
- Disease
- Economic struggles

Consider these two examples:

Haiti used to be very beautiful and fertile land and was referred to as “the pearl of the Antilles” Two centuries ago Haiti’s leaders made a covenant with Satan. They agreed that if he would deliver Haiti from French rule, they would worship him.

As a result, voodoo became Haiti’s main religion and the land thereafter was cursed. Haiti drastically changed at that point and became the most devastated, poverty-stricken nation in the Western Hemisphere. Such is the cure of idolatry.

United States: Consider the United States. Ez 14:3 speaks of “idols in our heart. Col 3:5 calls covetousness idolatry. Other sins prevalent in the US include the following: mammon (money, wealth, possessions), pursuit of pleasure, alcohol, illicit sex, drugs, giving one’s time and affections to television, internet or the media, idolizing celebrities, success or status, sports, psychic activity or occult pursuits.

75% of the members of promise keepers admitted to problems with pornography 2/3 were in church leadership positions.

Well-recognized sins of America include:

- Sins against the American Indians (over 350 treaties were broken, not 1 was kept)
- Slavery
- The oppression of the Jews through anti-Semitism
- The internment of Japanese Americans during World War II
- The arrogance of the American people
- Greed/Materialism
- Abortions

Nahum 3:1 says “Woe to the city of blood.” Blood here represents innocent bloodshed, murder, and violence resulting in death. Bloodshed pollutes, and defiles and must be atoned for before God’s presence can return. Judgment and devastation are the inevitable consequences of a land being full of bloodshed. Since 1973 there have been 50 million abortions in the US. 1 in 6 are for Evangelical church women. Then we Americans wonder why we have drought, floods, hurricane Katrina, and Sandy?

Church problems that may suggest the presence of dark influences.

- Church splits
- Leadership problems or relationship issues within the board/council/elders
- Lack of focused vision
- History of music or worship problems
- History of constant financial worries
- Inability to retain Sunday school/youth ministry growth over the years.
- Leadership marriage splits
- History of leadership indiscretion
- Hard to maintain spiritual growth
- Have little success at community outreach and evangelism over the years
- Historical involvement of other churches in interchurch events
- Been backbiting, gossip, or general discontent.
- History of sickness or illness especially within leadership families
- Lack of effective conversion growth (not transfer or biological growth)

Stewardship of the land can be positive or negative. Stewardship of the land reflects the character and nature of God. Sin defiles the land, and there are ramifications of such sin that need to be addressed by each of us as God's stewards. In this way, land is cleansed, redeemed and healed. This in turn, leads to the transformation of communities, which yields the blessings of God for His people.

The cleansing, redemption and healing of the land, facilitates the transformation of communities and the blessing of God for His people. It can even be termed a reflection of heaven on earth. (Matt 6:10)

Part I Setting your Church Free

The first place to begin to address territorial spirits affecting our evangelism efforts is our local church. How do we set our church free? One of the first steps is identifying the dark spirits that are assigned to our church.

How can territorial spirits over your church be identified?

Spiritual Mapping: Spiritual mapping is the process of learning what sins have been committed on the land. It is a form of spiritual investigation or spiritual espionage, which gives information from which to pray intelligently against the strongholds which corporate sin has allowed to enter. This is seeing with our spiritual eyes the spiritual forces and strongholds which hold us back from God's purposes, giving somewhat of a "spiritual x-ray of the situation in the heavens" and over the church. Refer to Ezekiel 4:1-2 as an example of spiritual mapping, where God instructs Ezekiel to make a map of the city of Jerusalem on a clay tablet, then "*lay siege against it.*" This obviously refers to spiritual (and not conventional) warfare.

This process is foreign to most church leaders and members and will require assistance from a knowledgeable and experienced facilitator in order for this to be accomplished satisfactorily. A 3-5 hour workshop for this purpose is strongly recommended before any attempt is made to identify corporate strongholds—or else we will be blinded to Satan's activities and we will not be able to hear the Lord's voice (there is too much other "garbage" in the way).

This mapping process is accomplished through several relevant steps, as identified below:

Steps in spiritual mapping for your church:

- (1) Secure the unity and support of church/congregational leaders.
- (2) Secure the unity and support of the congregation as a whole for this effort.
- (3) Insure the spiritual preparation of the leaders and church members through repentance, humility and holiness.
- (4) Pray to know God's plan of attack and timing.
- (5) Locate the geographical area over which you have spiritual authority—the church lot, or no larger than the block on which it is located (see Warnings discussed at the end of this chapter).
- (6) Study and research the history and heritage of the land on which the church is located (and the area nearby). At some point in time the church lot was probably a subdivided part of a much larger tract of land. Research in libraries and through courthouse records and old newspapers. Look specifically for points of defilement, such as bloodshed, broken contracts, broken covenants, and racial prejudices.

- (7) Within your religious movement, learn the history of your particular congregation. What were their trials and how did they come about? Are there any clues as to individual or corporate sins that may cause present-day oppression?
 - (8) Gather a group of congregational leaders together for a time of prayer and discernment. Utilize an outside facilitator to help the group discuss together the redemptive gifts (strengths) of the congregation as well as the areas of dark strongholds (weaknesses) that may exist (in the past and in the present) over the congregation. Expect the Holy Spirit to give insight. Be aware that God is more interested in your church being set free than you are. (The book *“Setting Your Church Free”* is very helpful in addressing this step.)
 - (9) Pray over the list of “possible church problems” above to see which ones the Lord will identify as yours.
 - (10) Ask individuals with the gift of intercession and discernment to pray for your congregation to help identify any oppression that exists. These persons may or may not be members of your congregation. If not, invite them to your meetings when undertaking this process.
 - (11) If you discern that there are spirits over the church land or congregation, it is helpful to know their proper names (such as, Kali, Iara, Pele) and/or functional names—emphasizing what they do (for example, a spirit of division causes division, etc.). Those who pray to deliver people from demonic oppression have long-since learned, generally speaking, that results are much greater when the evil spirits are identified and specifically commanded to leave in the name of Jesus, rather than ministering with a vague prayer, as in “Lord, if there are any spirits here, we command them all to leave in your name.” There seems to be more power in a name than many of us in our culture might think.
- .
- (12) Identify the redemptive gifts of the church. What is God’s plan for the church.

Spiritual mapping attempts to expose the devices Satan has used to curtail God’s power, blessings, and evangelization and allows God’s people to aim their spiritual weapons against them more accurately. God will enlighten the group of the corporate strongholds and weaknesses in this identification effort.

How to Remove Oppressive Spiritual Influences

Once the dark influences over our church have been identified, how do we remove them? How do we minister freedom within a corporate church body? ... in the same way we minister freedom to an individual: (1) find the entrance that allowed the demon(s) to infiltrate through spiritual mapping, and (2) close it through confession, repentance, renunciation, and deliverance from evil spirits and releasing healing into each relationship, whether individual or corporate.

Spiritual warfare begins at a personal level and escalates through layers of increasing difficulty, from personal and family to church life and beyond, into the city and country. The

process of removal must begin with personal confession and repentance and should precede the “Spiritual mapping” effort mentioned above.

1. Personal Repentance: Evil spirits seek to control a personality or character. They find their entrance into a person's life through past generational curses and sins, current sins and iniquities, idolatry, victimization, occult objects or practices, trauma at an early age, unforgiveness, and forms of personal defilement, such as immorality. When these occur, a door is opened in our spiritual hedge of protection (refer to Job 1:6-12) that allows the dark influences to seek control of that part of our spirit or personality. Almost always the person is not aware a door is open or that they are influenced, because Satan blinds us to our own sin and dwells and works in darkness. Our spirits then experience the same “spiritual pollution” spoken of previously for churches and lands. We must be clean ourselves first before we can expect to successfully clean our church and church land.

The process is the same for personal sins as it is for corporate sins:

- We identify the sin(s).
- We confess and repent of these sins to God and to our brethren (1 John 1:9).
- We pray the doors of our hedge be closed.

Our own sins seriously restrict our spiritual hearing and seeing. At this point, be prepared for resistance. Most Christians do not believe they can be influenced or inhabited by evil spirits. Our experience in over 400 prayer counseling sessions, however, indicates that over 90% of those who come to us have dark influences from within oppressing them. Leaders should go first, in humbling themselves through the confession of their faults. Usually spontaneous outbursts of worship follow this time of repentance.

Success will not come until the principle of agreement (based on harmonious relationships) is employed. *"If a kingdom is divided against itself, that kingdom cannot stand"* (Mark 3:24). Be aware that spiritual authority is present in direct proportion to the harmony of relationships among the believers as they move together toward a common goal.

2. Personal deliverance: Before any effort is made toward redeeming the church/congregational body (corporate redemption), or land on which the building rests, there must be a cleansing of the individual church members, using the instructions contained in this study. There must also be unity among the church members about the vision of cleansing the church and the land on which it sits.

It will be impossible to retain the redemption of the church, if the individual church members continue to bring personal contamination into the church building. Even if the church is freed from defilement, it will revert if the people who worship there remain defiled. Individual deliverance must precede corporate deliverance. Read the section on setting up a deliverance minister in your church. Delivering the individual church members may take time, but is absolutely required. The process can be expedited by preaching and teaching deliverance and inner healing from the pulpit, and having a visiting minister who is experienced in “group” deliverance come for a weekend healing seminar to pray for freedom for the group as a whole. Do not attempt to skip this vital first step. If so, the corporate efforts will fail. In the process of teaching/preaching on individual deliverance, the vision of corporate

deliverance can be shared. See further instructions in the section on Personal Repentance below.

3. Pray to Bind the Strongman: Gather the information from the “spiritual mapping” process above about the strongholds over the church, and the redemptive church gifts. Hold a corporate meeting mediated through the leadership of an experienced facilitator (helpful suggestions are noted in Part II of *Setting Your Church Free*). Begin by praying and claiming the protection of Psalms 91 and 1 John 5:18. (This may be done by persons in turn, or in a Korean style prayer where all are praying out loud at the same time, sometimes quite loudly. Refer also to Mat. 12:28-29, Mark 3:27, Luke 11:21-22.

Pray to bind the strongman: It is to our advantage to know who the strongman is in order to properly bind him and divide his spoils (Mat. 12:29, Mark 3:27, Luke 11:21-22). Spiritual mapping helps us identify the strongman. In some cases, this process will give us a series of characteristics that will guide us directly to the territorial prince or power. In other cases, we find ourselves facing a flesh-and-blood person whom Satan is using. And in still other cases, we find ourselves face-to-face with a corrupt social structure.

4. Identificational Repentance: Once the personal cleansing has taken place, and the strongholds identified over the church have been bound, the group is ready to proceed with the step of identificational repentance. This process occurs when a person identifies the corporate sins of current or previous generations and is willing to stand in their stead to repent for them (remit the sins). Remember, *“Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained”* (John 20:23). Sin can be recognized as having two parts: the sin itself and the iniquity or consequences of the sin. (For example, if a drunk driver has an accident and injures someone, the sin is on the head of the drunk driver but the consequences of the sin accrue to those injured or killed.) Exodus 20:5 informs us, *“... visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.”* Within this scripture, the children did not sin—but the consequences of their father’s sin follows them through a generational curse until the original sin(s) are repented of and covered by the blood of Jesus. This does not mean that each person is not personally responsible before God for his or her own individual sins? Jesus took upon himself our sins and died on the cross for us that we might be made free. We, likewise, are able to stand in the stead of another (person or group, living or dead) and pray for their repentance, asking that the consequences of the original sin be removed. See examples of this practice below:

- (a.) 2 Samuel 21:1, 3: *“Then there was a famine in the days of David three years, year after year; and David enquired of the LORD. And the LORD answered, It is for Saul, and for his bloody house, because he slew the Gibeonites.... Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD?”*
- (b.) Daniel 9:5-7: Daniel repented on behalf of his ancestors and prayed for corporate sin.

- (c.) Nehemiah 1:6-7: Nehemiah confessed the sins of Israel. Also, “... *the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers*” (Neh. 9:2).
- (d.) Refer to other scriptures characterizing identificational repentance (Ezra 9:5-15 and Jer. 3:25, 14:7 and 20).
- (e.) For a sound biblical basis for identificational repentance see *The Biblical Basis for Identificational Repentance*, a paper by Gloria J. Wiese.

5. Confess Corporate Sins: One or more persons (in turn) can stand and confess the corporate sins. If a representative of an offended group is available, it is beneficial to confess directly to that person and ask for forgiveness publicly, such as in the case of segregation, discrimination, or sins against the American Indians. If unforgiveness exists against current members, it is most beneficial to publicly ask for forgiveness.

When remitting the sins, Nehemiah and Daniel confessed their personal sins as well as the corporate sins of their people. Those who remit the sins of others must not fail to identify personally with the sins that were or are being committed, even though they might not personally be as guilty of them as they are of other sins.

6. Pray the Sins Be Remitted: As the leader directs, the group may pray individually that the sins be remitted or they may pray all together at the same time. Any strongholds or corporate sins need to be identified and prayed for.

When we have discerned the activity of a principality with a particular characteristic, we need to cultivate the opposite characteristic—not only through resisting temptation but by demonstrating positive action. Is the enemy tempting us to be fearful and stingy? We would come against this greed with hilarious generosity. We’d overcome pride with humility and lust with purity; we’d overcome fear with faith and lethargy with diligence.

Along with resisting temptation and taking positive action, we also are responsible for releasing God's power when we declare His Word aloud. Within our right of dominion is the privilege of speaking into existence the purposes of God as He reveals His mind to us. We speak *in* the name of Jesus, *through* the power of the Holy Spirit, *because* of the shed blood of Jesus, *with* the sword of the Spirit, which is the Word of God.

7. Break every covenant: It is likely the land you are trying to redeem has been cursed through pagan and/or satanic covenants. It has to be set free from these ties by symbolic acts that cancel corresponding rites performed when the covenants were first established. It is important to break every covenant that has been made over particular places and to replace them by establishing a covenant of God over such places. The dark covenants can be broken by the power of words spoken by those responsible for the land. The new covenant can be established by the power of words and using the symbols of bread and wine in a holy communion experience.

8. Walk the building and lot: Symbolically walk around the building seven times. Organize the group into ranks similar to Joshua when Jericho was taken. First the praisers, praising the Lord; then the intercessors crying out for the sins of those that contaminated the land to be forgiven, then the pastors worshipping, symbolizing the presence of God in the Ark of the

Covenant. Then should come those who poured the “fruit of the vine” oil as a drink offering to heal the land and break the covenants.

Anoint the building doors and windows. Then comes those who scatter salt (see section below). Finally comes the remaining members of the congregation shouting against all the demons, “we have overcome by the blood of the Lamb and the word of our testimony as we have denied our lives until death”. The group should be singing, singing in the Spirit, shouting, waving flags inscribed with bible verses, and placing small rocks inscribed with bible verses around the perimeter, all help celebrate freedom of the land.

Shouting, clapping hands, and raising hands are powerful weapons of spiritual warfare. As the group walks around the building/lot let them shout Dan 2;23 or other scriptures of victory and clap their hands as in Ez 6:11. Verbally decree all covenants broken and a new covenant with God established. If there are those in the group with a prophetic gift, let them prophecy life and blessings to the ground.

9. Stake the Property: Literally using Isaiah 33:20-23, some congregations have found it helpful to physically stake the corners of their property. Obtain stakes (2" x 2") for each corner of the property and write scriptures upon them, such as, “*Resist the devil, and he will flee from you*” (Jas. 4:7). Then take a group to each corner of the property and pray prayers of protection; pray the power of the blood of Jesus and dedication of the grounds. Drive the stakes into the ground to symbolically secure a "spiritual canopy" and to define the boundaries of the land dedicated to God. Give notice to the adversary that everything on the land and the people are committed to God.

10. Holy Communion: Read the chapter in this study on Holy Communion. Hold a worship service for all church members in which the Holy Communion is the focus. Pour out a small amount of the blessed bread and wine on the ground as a symbol of the body and blood of Jesus being poured out for us. Have an extended time of praise and worship.

11. Use of Salt: Some intercessors use the covenant of salt. Salt is a symbol of perpetuity (2 Chron 13:5). Use of salt means that the new covenant is sealed forever. Old Testament sacrifices and offerings were sealed with salt (Lev 2;13). Salt was also used to bring barrenness to an enemy’s land. (Judges 9:45) Salt was used to purify and heal the water (2 Kings 2;21,22). Salt was used when a baby was born to heal the umbilical cord location and a sign that the parents were covenanting with God that the baby would remain God’s and go straight and true for all his life. (Ez 16:4) It was a symbol of God’s faithfulness, eternalness and goodness. For more information on the covenant of salt, see “the Covenant of Salt” CD by John Sanford, Elijah House.

Summary in Setting your Church Free

1. Satan's kingdom is a limited hierarchy of evil spirits, with order, authority, and a chain of command.
2. High-ranking, supernatural principalities and powers (Eph. 6) seek to dominate geographic areas, cities, peoples, and subcultures.

3. While God's Word tells believers to treat such beings with respect, it also commands us to take them captive, to bind the strongman, to plunder his goods, and to tear down the rule and authority of the evil one within our own area of influence and authority (see warnings discussed at the end of this section.).
4. We, as believers, are given authority to overcome the enemy as a result of Jesus' victory.
5. We must strategically apply God's Word and power based on discernment of the unseen realm.
6. We need to overcome the enemy before we employ methods of ministry among the people.
7. Our efforts should be covered with a great deal of praise and worship. In the days of King Jehoshaphat (2 Chr. 20), God defeated Judah's enemies through the singing of praise instead of through direct military action: "... *he appointed singers unto the LORD, ... to say, Praise the LORD; for his mercy endureth for ever. And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten*" (2 Chr. 20:21-22). A sure way to get rid of darkness is to turn on the light. Establish the Lord's presence in the midst of His people through praise (Ps. 22:3).
8. Travail until birth. The success of a spiritual victory for your church is directly affected by two spiritual conditions: the intensity of your desire and the size of your faith. That which is conceived of God will eventually come to birth. Maintain a holy stubbornness when praying for breakthrough. Seasons of harvest will come. New ministries will be birthed. However, these things will not occur instantly. God's plan is always longer than our plan.
9. Remember, spiritual warfare is not a goal in itself but a tool for more effective evangelism and ministry. Our goal is not exclusively to expose satanic strongholds and bind principalities and powers; our goal is to restore God's glory to every detail of His creation and purpose. The real battle for effective evangelism and ministry is a spiritual battle.
10. Plan for the future. Your church has a corporate past, present, and future. Your part of God's family has a gift, a promise, and a territory to take. It is essential for you to understand what God has called your congregation to be and to do, if you are to successfully complete the word God has given for your people and your church.

PART II SETTING NEIGHBORHOODS, TOWNS, CITIES AND REGIONS FREE

We have already established that God loves the land, and that there is a relationship between what happens on the land, and the fruit that the land produces. If the land has been blessed, the land will produce abundant crops and beauty. If the land has been defiled and cursed, the land will produce poverty, crime, death, and barrenness. The spiritual law of sowing and reaping applies to the land as well as to individuals. We reap from the land what has been previously sown.

Once we have set our individual church and its members free, and have participated in a congregational redemption of the building and the land on which it sits, we can then begin to think of redeeming larger tracts of land for God such as neighborhoods, towns and regions. However the Warnings listed at the end of this study should receive close attention. Do not exceed your spiritual authority. The bigger the area of influence, the more prayer warriors required, and the more unity and cooperation is required among the congregations located in the designed area.

Examples of redeeming the land from scripture.

- Joshua commanded to destroy idols Ex 23:27 & Ex 34:13
- Gideon commanded to cut down idols Judges 6:
- Samuel redeems the land I Sam 7:3, 4, 6 I Sam 7:13
- David redeems the Land 2 Sam 21:1-14 3 year famine, Gideonites.
- Elijah and the prophets of Baal. They had to die to redeem the land. I Kings 18:
- Israelite kings were told many times to remove the idols and high places previously established, as a prerequisite for receiving God's blessings.

Consider the following examples of Corporate redemption.

1. A few years ago, in **Guadalajara, Mexico** (a city of 6 million people), there were only 160 evangelical churches, which was less than .5% of the population—while Latin American countries had 10-20%. Just across the border from Guatemala, 30% of the population attended evangelical churches. Why the inconsistency? It was discovered that the spiritual restriction resulted from a plaza called Devil's Corner, where a beautiful inlaid marble compass pointed north, south, east and west; Satan had symbolically claimed the whole city with a blanket of spiritual oppression.
2. Victor Lorenzo discovered that **La Plata, Argentina**, had been founded a little over 100 year ago by a high-ranking Mason, who designed the city according to the dictates of Masonic symbolism and numerology. Several mummies were buried under strategic places to help insure that the city would remain under the demonic control he was calculating to manipulate. The huge Plaza Moreno in front of the central cathedral contained four bronze statues of beautiful women, each representing a curse over the city.

3. A man by the name of Carlos Annacondia (owner of a nuts and bolts factory in a small town on the outskirts of **Buenos Aires, Brazil**) had a spiritual experience and left his business to become an evangelist. Carlos began to learn and apply the principles of spiritual warfare prayer as used by Pastor Lorenzo (and others), who's evangelistic work includes an emphasis on spiritual warfare (the challenging of the principalities and powers) and the proclamation of the gospel—not only to the people but to the spiritual jailers who hold the people captive. He begins by praying over cities before proclaiming the gospel there. Only after he senses that the spiritual powers over the area have been bound will he begin to preach.
4. Consider the example of a church in **Mallakka, Malaysia**, that did not grow along with all the other churches within the city. Then, a prophet from England came to the city; he read the previous history of Francis Xavier—a Catholic missionary's experience in Mallakka, 400 years earlier. The prophet found that the people refused to listen to Xavier, so Xavier went up to the mountain and literally shook the dust from his feet—in effect creating a curse. (See Mark 6:11) The prophet then took a group of pastors up to the same mountain and repented for Mallakka's rejection of God's servant over 400 years earlier. The curse was broken, and from that day churches in Mallakka began to grow.
5. **Soboba Indian Reservation in Southern California** had the highest murder rate in the US, one every month, from a population of only 150. Spiritual mapping discovered that 350 years ago, Soboba men were attacked while working in their fields by neighboring Pachanga tribe, slaughtering men, women and children in a box canyon now called "Massacre Canyon". The resulting spirit of anger and revenge spawned centuries of violence as well as stiff resistance to the good news of Christ. Bob Beckett, pastor of the *Dwelling Place Family church* in nearby Hemet called for a meeting at Massacre Canyon where a Christian from the Pachanga tribe asked forgiveness of four Christians from the Sobobas. They then drove to the Pachangan reservation where they made another pile of rocks and did the same thing. Finally, they proclaimed to the spirits and their principalities that their power over the land was broken by Christ's blood and the old wounds all were healed. There was not another murder for the next five years and that was done by an outsider. Christian meetings were marked by healings and other signs and wonders. One-third of the Sobobas made a commitment to Christ. Revival has spread to many other reservations. (p61 *Mega Shift* by James Rutz, 2005)
5. Kathie Walters (author of the book *The Spirit of False Judgment*) reports on page 32: "... when we were living in one place, God revealed to us a spirit of false light and poverty over the area. The businesses failed and most people were really struggling financially and spiritually. It was very hard to get people saved. They didn't see the goodness of God (which leads to repentance). We bound the thing and threw it out under the anointing. Within three years the area became very prosperous. Businesses moved in, nice subdivisions were built, and people prospered and got saved. Several decent churches arose there also."

Identifying the principalities and powers over an area.

We identify the territorial spirits over a town, city or area the same way we identify them over our church or neighborhood, by spiritual mapping or “scanning” to determine why the spirits have permission to remain in the area. You will be looking for reasons the land is defiled.

Additional Sources of Defilement in towns, cities and regions.

In addition to the suggestions for successful spiritual mapping listed above for churches, there are other sources of possible concerns when scanning towns, cities and regions for sources of defilement which may not be considerations in mapping areas of the church. Ana Mendez in her book *Shaking the Heavens*, 2000, p 188-192 suggests also investigating the following: How the city and places of interest in the city were named, the city’s coat of arms if it has one, any traditions of “heraldry” (a created system of designs for the coat of arms of each house, kingdom, country, province etc.) and the moral and/or religious tone of an Area’s territorial heritage.

Additional Places of Spiritual Influence

Those that participate in spiritual warfare prayer have learned the importance of certain geographical features that are places of spiritual influence.

Mountains or High places: Mountains are places that are not only spiritual symbols but locations where both the devil and God have often been worshipped. Every time God revealed the blueprints of His design, He chose a man and He chose a mountain. Consider Noah, Moses, and David. The Bible mentions “high places” 90 times, most of which are instructions by the Lord to remove the idols from high places in Israelite lands.

Rivers, Streams, Fountains, Seas, Swamps and Lagoons: Water is a symbol of spiritual power. God speaks of the flowing of His Spirit as a river of living water. Satan also uses rivers and streams as seats of his influence and power. The Bible speaks of Leviathan being a monster of the sea. (Isa 27:1) The Bible refers to swampland or pools of water in several places that seems to indicate that swamps are accursed places. (Isa 14:23, Ez 47:11)

Forests: Many pagan people have long considered forests to be magical places. They are hiding places for witches and places of witchcraft. Forests are strategic places, being natural refuges for construction of strongholds.

Ley Lines: Most cultures have traditions and words to describe the straight, often geometric alignments that ran across ancient landscapes, connecting both natural and sacred prehistoric structures together. Usually the names given to represent these invisible lines are translated to an equivalent of 'spirit', 'dream', or 'energy' paths. However, apart from the physical presence of the sites themselves, proving the presence of a 'connection' between them is something that researchers have found notoriously elusive.

There is much controversy about Ley lines, and whether they have spiritual significance or not, but consider the following true stories from Paul L. Cox, a well-recognized authority in deliverance ministry, from his paper *Highways of Holiness* (If you wish a copy of the paper, write to Paul Cox, or the author of this booklet).

“Several years ago I was outside of Fairbanks, Alaska praying through a church building. No matter how much we prayed, we could not seem to get a breakthrough. I then had the impression to feel for lines running through the worship center. I felt lines like a grid running the length and width of the room. I then invited the pastor to cut these lines. Immediately the spiritual atmosphere of the worship center changed. I then realized the importance of understanding these lines.

Donna and I have a friend who had just built a new home. Night after night she found it impossible to sleep. In desperation she asked us to come over to the house to see what we discerned. As we walked into the master bedroom I discerned a large “ley line” running across her bed. We had her cut the line. That night she was able to sleep for the first time in her new bedroom.”

“A Swiss pastor and his wife tell an amazing story about their discovery of ley lines in a German home. They had been invited to pray for a crippled woman in a German village. She had been stooped over for many years. As they prayed for her, they learned that there were witches living on each side of her house. They then discerned a large ley line running through her house. As they broke the line, she immediately stood up straight. She had been healed!”

While these examples relate to ley lines running through houses, they also are said to crisscross land. Much controversy exists about whether these are energy fields, or if they have spiritual significance as indicated in the examples above.

Additional information on ley lines is available from Arthur A. Burk www.theslg.com. He has a number of free audio and video downloads on topics such as: *Redemptive Gifts of Cities*, *Seven principle tools for cleansing time and Land*, and *Land Dynamics*. Mr. Burk is one of the leading experts on defiled land, and time. He teaches that personal deliverance, cleansing homes or spiritual warfare prayer over land only brings the person, house or land back from a spiritual negative number to zero. Additional worship, praise etc. is needed to by the person, or experienced in the house or on the land to bring the spiritual level from zero to a positive number. This corresponds closely with the “after care” recommended for individual deliverances found in this booklet.

Portals: Megan Caldecourt (www.gobeyondthehorizon.com) has done interesting work in identifying three kinds of spiritual “portals”, that is places of entry by dark spirits. Portals point toward spiritual deposits in the land, affecting it either positively or negatively. She writes that defiled land can be determined by the number and behavior of animals, birds and vegetation in the immediate area, and that portals can produce defiled sound that can be iden-

tified. For more information, go to her website and download her MP3 presentations on portals.

Steps in spiritual warfare for your neighborhood, town or city:

- Lead your congregational members in personal repentance and deliverance
- Set your church and lot free using the instructions above.
- Share your burden with other congregations in your neighborhood or town.
- Gather together a group of spiritual leaders/pastors from the congregations in the area.
- Gather the pastors together for personal repentance and deliverance, and forgiveness of one another.
- Do personal repentance and deliverance in each of the collective churches
- Meet the collective leadership group often. Prepare the collective group with prayer and fasting
- Ask God to show you the area He wants you to pray over.
- Hold a mass meeting of the congregations to share the plans and ask for their support.
- Make sure there are one or more persons on the leadership team with a highly developed gift of discerning of spirits. They will be indispensable in helping to identify the territorial spirits, and in hearing the direction from the Lord in the process.
- Read ten books on this subject from the list at the end of this section before doing anything. The first one should be *Engaging the Enemy* (by C. Peter Wagoner, Editor; read the section on page 145 by Vernon Sterk).
- Delegate the process of spiritual mapping.
- The level of spiritual victory depends upon (1) the intensity of your desire and (2) the size of your faith.
- Do not (individually) try to pray against territorial spirits; normally it requires a whole church (or a group of churches in a specific area) to provide sufficient spiritual power to overcome the darkness. (see material on Warnings” at the end of this section).
- Getting the exact name(s) of the spirits at any level is not crucial but it is important to be aware of the specific nature or type of oppression.
- The higher the rank of the spirit, the more spiritual power is needed to bind it.
- We must initiate the action. Every verse in the Bible dealing with warfare prayer indicates that the action begins on earth.
- Warfare prayer is best done by groups of highly motivated, spiritual intercessors.
- Ask the Lord for the names or nature of the oppressive spirits.
- Repent for and confess the sins of those who lived and died before in that particular location.

Remember that setting a neighborhood, town or city free is only part of the process of redemption. It brings the land from negative to zero. Praise, worship, and other positive spiritual activities are needed to move the land from zero to the positive.

PART III TRANSFORMATION REVIVAL

Whether spiritual warfare prayer is directed at a person, house, a lot, a neighborhood, town, city, or region, there should be identifiable results, that is, changes in the people or the land that afterward reflect a dramatic change in the person's life, or the lives of those in the focus area of the spiritual warfare prayer effort that reflects qualities of the Kingdom of God. Examples are: broken families now in unity, a sense of love and compassion among the people, breaking of old hostilities and vendettas, honesty in relationships, joy in the lives of the people, new life in the earth and financial prosperity. These changes are called Transformation

Consider the transformation story of two cities:

A stunning example of supernatural transformation of an entire community is Almolonga, Guatemala. The transformation in Almolonga resulted in phenomenal change in individuals, their families, and every sphere of the community of 20,000 people. Even the physical land itself was dramatically healed.

Almolonga experienced the transforming impact of the manifest presence of God which brought supernatural, measurable, and long lasting change to the people and every level of their society. The community may not be *perfect*, but the transformation is so pervasive it hardly resembles its former condition.

Before its transforming revival, Almolonga was a typical Mayan community steeped in idolatry, poverty, and spiritual darkness. The town was hostile to the gospel, and the worship of spirits dominated the culture. The community was filled with domestic violence, four overcrowded jails, alcohol addiction, deprivation, and dry-barren land. The people sought relief from the pain of their devastation by turning to alcohol and to a local idol named "Maximon." The spirit behind the worship of Maximon had held the community in its power for hundreds of years.

But a pastor and his small congregation, under death threats, became desperate for God and began to pray and fast with great fervency with faith that God would change their entire community. They humbly cried out to God during evening prayer vigils for Him to come in His power to break the power of darkness and the stronghold of Maximon.

They repented of the long-standing community covenant with Maximon and renounced it openly. They resisted the enemy in their midst and the devastating consequences of his presence among them. The first evidence that God was responding to their faith-filled prayers was people began being healed and delivered of demonic oppression and affliction. Many were saved and became transformed disciples of Jesus.

As transforming revival continued, entire families were transformed by the power of God. The many transforming miracles of healing and deliverance have caused Almolonga to be called the "City of God" and "the Valley of Miracles." Today, over 90 percent of the people of Almolonga are Bible-believing Christians. When entering Almolonga on the main road, one passes underneath a banner with big bold print that says, "*Jesus is Lord of*

Almolonga!”

Almolonga is a transformed community! It’s four jails were closed due to lack of crime. Most of the 30 plus bars have closed, and now the town is filled with churches. The life of the community—the families, agriculture, businesses, etc.—centers around the life of the church.

The Lord not only saved and healed the people, He also healed the land as in His promise in 2 Chronicles 7:14—“*and will heal their land.*” Now known as “America’s vegetable garden,” Almolonga’s fertile valley produces vegetables of biblical proportions—carrots the size of a man’s forearm, radishes as large as a fist, and cabbages as large as basketballs. Productivity of the land has increased a thousand percent. As a result of their abundance, they are providing vegetables for neighboring communities and other countries in Central and South America.

If you walk the streets of Almolonga, you can sense the resting presence and peace of God everywhere. People are joyfully working and praising God as they go. Families are restored and the faces of children shine with the joy of the Lord! The marketplace is filled with an abundance of nutritious produce and with people whose lives overflow with God’s love and joy.

Visiting a community saturated with the presence of God—where almost the entire community is saved, where God’s glory is evident on the faces of the people, where jails are now used for other purposes due to lack of crime, and the land itself is bursting with life—was beyond what most would ever consider possible, at least in our present age.

The transformation miracle of Almolonga was first documented by The Sentinel Group in its first video (1999) entitled *Transformation I*. The documentary shocked the church-world concerning how far God was willing to go with His transforming power as Jesus impacted not only the church but also every community sphere in Almolonga. Below is their story in outline form.

Almolonga, Guatemala -before transformation

- Town of 20,000
- Steeped in idolatry, poverty and spiritual darkness
- Hostel to the gospel
- Worship of spirits dominated the culture
- Domestic violence
- Four over crowded jails,
- Much Alcohol addiction
- Deprivation was everywhere ,
- Dry-barren land
- Local idol named “Maximon
- Steeped in Witch craft.
- City officials sought out the witch doctor for advice

After Transformation

- Entire families were transformed by the power of God
- Miracles of healing and deliverance began to occur
- Now called City of God & Valley of Miracles
- Over 90 % are Bible-believing Christians.
- Sign Jesus is Lord of Almolonga
- Four jails are closed due to lack of crime.
- 30 plus bars have closed
- Now town is filled with churches.
- Community and family life centers around the church
- The barren land begin to be fertile
 - -carrots the size of a man's forearm
 - Radishes as large as a fist
 - Cabbages as large as basketballs
- Agricultural productivity of the land has increased 1000%
- Now provides vegetables for neighboring communities and other countries in Central and South America.
- They buy new Mercedes trucks to haul the produce with cash.
- People are joyful
- Peace is everywhere
- Families are restored
- There is no poverty
- Market place is filled with an abundance of produce and products

More details can be found in Spiritual Warfare Strategy C. Peter Wagner pages 210-213.

Town # 2 Manchester, KY

Consider the story of the town of Manchester, in Clay County, KY.

Before Transformation

- Town of 2,200 in the Appalachians
- 1964 CBS called Manchester "Depressed City, USA"
- 2004 was the 6th poorest county in the US
- Much Poverty
- 60% of the people were drawing government checks
- More people in prisons than resided in the county seat.
- More unsolved murders than any county in Kentucky.
- Much violence: Family feuds killed more than ten times the # of family members killed in the infamous Hatfield and McCoy rivalry.
- 10th poorest school systems in the nation
- School system at the bottom in the State of Kentucky.
- Police department was full of corruption.

- Systemic corruption in the court system
- Most of the community was involved in using, dealing or stealing to support drug addiction
- 1-2 young people every week went into drug overdose.
- Because city and county officials were involved, the drug trafficking was unchecked and in the open.
- In 2001 the Drug Enforcement Agency included Manchester in a region listed as the “Painkiller Capital of America.”
- Health functional families and community life were virtually non-existent.
- The community was devoid of all hope.
- Churches didn’t do anything about the problem because they were afraid and intimidated and lacked unity.

After Transformation

- Church Congregations began to grow
- People were getting saved
- Local drug dealers began surrendering their lives to Jesus and getting delivered from drug addiction.
- Prayer began in schools in classrooms for the school board.
- A Christ-centered rehabilitation center was completed in 2008.
- The church partnered with the police. In Operation Unite
- At one point 100 FBI agents and Drug Enforcement Agency agents showed up in Manchester and quickly arrested 17 high-level drug dealers.
- Drug arrests increased by a staggering 300 percent with a 90% conviction rate.
- Over 3,000 people were arrested in Clay County, 800 in Manchester along and sent to prison or rehab.
- The following year, Manchester became the only area in the region where painkiller prescriptions actually decreased.
- A Sting operation caught high level officials. Within 3 years, over 60 people would be exposed and jailed for racketeering, distributing drugs, voter fraud and go to prison. These included:
 - the former Mayor, City councilmen,
 - the city clerk
 - the 911 Director,
 - Asst. Chief of Police,
 - the Fire Chief,
 - the City Manager,
 - Circuit Court judges,
 - the School superintendent,
 - school system employees
- Students are being drug tested in school
- Bible elective courses are being offered in high school

- Clay County was chosen as having the model-reading program for children in the state in 2008.
- God healed the water. Before, the local water supply always needed filtering before use. In 2008 the water of Clay County won first place in municipal water systems in the state.
- God healed the land. Now Clay County has the largest elk populations in the country
- Turkey, bear and deer populations are making a comeback following generations of having almost no presence in the area.

What happened in these two communities that resulted in transformation revival?

Almolonga

- A pastor and his small congregation began to pray and fast.
- They had threats of death
- They were desperate for God
- They prayed that God would change the entire community.
- They humbly cried out to God, to break the power of darkness and the stronghold of Maximon.
- They repented of the long standing community covenant with Maximon and renounced it openly.
- They resisted the enemy. The pastor was killed.
- Other churches began to join in. Marches and demonstrations were held.
- The Witch doctor was run out of town.
- They took 2 Chron 7:14 literally.

Manchester, Ky

- In 2003 desperation began to boil over
- People started asking pastors to do something
- Pastors began praying Saturday mornings
- First only 10-20 people came
- Then over 100 began to come
- In 2004 the Lord began to speak to other leaders
 - A congressman from Kentucky formed a new drug enforcement organization called Operation Unite
 - Soon 50 undercover cops were dispatched to Clay County and began to target the community to arrest drug dealers and provide counselors in high schools.
- Prayer intensified.
- As they prayed, the Lord began to give pastors His strategy for breakthrough.
- On May 2, 2004 63 churches and 3,500 people joined to march saying “enough”.
- Church Leaders publically repented before God for their lack of civic involvement.
- Hope was resuscitated.

- At the rally, 63 pastors asked the Lord to forgive them for their focus on their individual programs and buildings, for their division and competition.
- Pastors got on their knees and prayed.
- The presence of God filled the park.
- Some people could hardly breathe
- Many were weeping
- On Monday the pastors gathered in teams and visited every county official and repented to them saying ‘would you please forgive us for not being the church?’
- They then prayed for each of them.
- Immediately the Lord began to answer the Prayers.
- The following Thursday, Operation Unite arrested 50 drug dealers
- Then they asked the pastors to join them and talk to dealers about the Lord.
- The churches formed a new partnership as the Lord began to uproot the Kingdom of darkness and bring His kingdom e of light.
- Testimonies increased
- Lives began to be impacted and changed
- Hope began to fill people
- Local drug dealers soon began surrendering their lives to Jesus and getting delivered form drug addiction.

WHAT IS TRANSFORMING REVIVAL?

The transformation that occurs after land is healed is sometimes called transforming revival, as revival and renewal usually follows land redemption.

Transforming revival:

- is a corporate encounter with a supernatural God that is tangible, measurable, and observable by all who live at the visitation location. God’s presence brings accompanying fruit that characterizes His nature and His heavenly kingdom with transformational changes happening at every level—individuals, families, church, society, and land.
- refers to the entire process of change a community undergoes as a result of God’s manifest presence and subsequent spiritual awakening. It impacts individuals, churches and society.
- involves an acute awareness of God and His holiness that changes the spiritual climate of a community or region with transformational results. It’s a manifestation of God’s glory, love, wisdom, and power to people who have intentionally abandoned themselves to prepare for His divine presence.
- is a significant invasion of God and His kingdom to people and the community where they live. It extends beyond personal salvation to honoring Jesus as the Lord over

spheres of society such as education, business, finances, and the land. In transforming revival, God is not just filling big buildings with people, He is also bringing redemption and His kingdom to every sphere—family, church, society, and the physical land itself. This is a radical new dimension in revival!

- is God’s *salvation* destroying the works of the devil; His extravagant *grace* replacing poverty and lack; His *justice* conquering injustice; and His *love* bringing life to the brokenness of society. It is reclaiming part of the earth and bestowing the Kingdom of God.
- extends beyond personal salvation to honoring Jesus as the Lord over spheres of society such as education, business, finances, and the land. In transforming revival, God is not just filling big buildings with people, He is also bringing redemption and His kingdom to every sphere—family, church, society, and the physical land itself. This is a radical new dimension in revival!
- produces objective evidence that God and His kingdom are impacting the visited communities with dramatic changes in their spiritual atmosphere and physical environment. This change includes broad-scale salvation in the community, deliverance from demonic oppression, miraculous reduction in addictions and abuse, and many times supernatural transformation of the land itself.
- is God’s restoration of the Kingdom of Heaven on earth, destroying the works of the devil. His extravagant grace replacing poverty and lack, his justice conquering injustice, and His Love bringing life to the brokenness of society and to the land.
- is followed by a visitation by the Lord is in response to a formal invitation by the community in the form of intentional preparation by desperate believers.
- occurs as a result of profound obedience to remove every obstacle to God’s holy presence.

WHAT ARE THE INDICATORS OF TRANSFORMING REVIVAL ?

- Political leaders publicly acknowledge their sin and dependence on God (II Kings 11:17-18; 23:2; Jonah 3:6-9)
- New laws, curricula, and business practices are put into effect (II Chronicles 19:4-10; Nehemiah 10:31)
- The natural environment is restored to its original life-nurturing state (Leviticus 26:4-5; II Chronicles 7:14; Ezekiel 34:27; 36:29-30)

- Economic conditions improve and lead to a discernible lessening of poverty (Chronicles 17:3-5; Psalm 144:14; Isaiah 60:5; Amos 9:13)
- There is a marked change in social entertainment and vices as Kingdom values are integrated into the rhythm of daily life (Ezra 10:1-4; Nehemiah 8:10, 16; Ecc 10:17; Acts 19:17-20)
- Crime and corruption diminish throughout the community (II Kings 12;13-15; Nehemiah 5:6-12; Isaiah 60:17-18)
- Volunteerism increases as Christians recognize their responsibility to heal and undergird the community (Isaiah 58:10-12; 61:1-4)
- Restored hope and joy leads to a decline in divorce, bankruptcy and suicide (Nehemiah 12:27-28, 43; Isaiah 54:11-14; 61:3,7; Jeremiah 30:17-19; 31:11-13; Hosea 2:15)
- The spiritual nature of the growing socio-political renewal becomes a hot topic in the secular media (I Chronicles 20:29; Nehemiah 6:16; Isaiah 55:5; Ezekiel 36:36; Acts 19:17)
- Overwhelmed by the goodness of God, grateful Christians take the embers of revival into surrounding communities and nations (I Chronicles 17:9; Isaiah 61:6; Acts 11:20-26)
- Unusual manifestations of the Spirit (Acts 2) sheds fear of the manifestations of the presence of the HS.

Evidences of transformation

Jerry Trousdale, (*Miraculous Movements* 2012 ISBNB 978 1 4185 4728 8, pp 123-126) speaks of the results of transformation in Muslim communities in Africa where he has helped establish over 6,000 home churches.

- Healed families
- Spirit of freedom
- Spirit of love
- Diminished violence
- Less addiction
- Redemption and hope
- Evidences of divine favor
- Grace in persecution
- Freedom from demonic oppression
- Power of individual prayer

Eight Components of Transformation Revival

1. **Forerunner Intercession.** Usually God touches a small group of people to begin to pray. Eventually many people will be praying as “great supplications ascend from home after home in the area:

2. **Fullness of Time** - when God answers is up to God. We must wait on His timing. Habak 2:3 “wait for it: it will certainly come and will not delay” requires faith and persistence. God wants to see if you really are serious.
3. **Extraordinary Unity in Prayer.** – the power of agreement Matt 18:19-20. First the burden falls on a few forerunner intercessors, then to a broader base of people in unity pouring out their prayers together. “*They prayed in one accord.*” (Acts 1:14) Until the answer came.
4. **Covenant Prayer** – Persistence in praying the promises and having faith. Standing on the covenants of God with Abraham (Gen 12, 15, 17).
5. **Divine Magnetism** – In revival people come from everywhere. It spreads like fire. It has a supernatural drawing power. People are drawn there.
6. **Presence and Holiness.** – a community saturated with God. The presence of God is everywhere, in homes, the marketplace, churches, places of entertainment and by the roadside. It is an all pervasive spiritual atmosphere. Revival come with a deep consciousness of God’s holiness that resulted in a solemn fear of God and deep conviction of sin among believers and unbelievers alike.
7. **Community Transformation** – People begin to spontaneously pray and repent of their sins. Lives are changed, marriages are healed, families restored, drinking houses are closed, jails are empty, the land becomes fruitful. Pastors and spiritual leaders began to see their community through the eyes of Jesus. Social and governmental change takes place.

Each community that has attracted the presence of God has done so by humbling themselves before the Lord, taking responsibility for their desperate condition, repenting of their sins corporately and returning to covenant and intimacy with God. Societal transformation flows out of a season of preparation and invitation by God’s people in response to His initiative.

Participants in supernatural community transformation are keenly aware that the systemic problems communities are facing cannot be resolved with human wisdom or methodologies. Human strategies will never produce supernatural change. Man’s solutions are temporary at best and usually flawed.

The devastation prevalent in our communities is rooted in spiritual causes and therefore cannot be resolved by a man center approach.

If generations have offended the Lord by continuing in sins like immorality, idolatry, and shedding of innocent blood, the darkness and defilement that flows for a community cannot be remedied by natural efforts.

John the Baptist, Jesus, and the twelve disciples were to preach the gospel of the Kingdom of God i. e. the kingdom of heaven is near. The moving in of God’s kingdom is demonstrated when the sick are healed, the dead are raised, the lepers are cleansed, and de-

mons are cast out. Transformation is the kingdom of God and the will of God in heaven being manifest on the earth.

Results of Transformation on the Land

Many villages that have now gone through the Healing of the Land transformation process have seen miraculous healing of their land. A family which usually harvested 10 sacks of rice during a season, now harvests 100. In newly planted rice crops, the harvests were four times what would have been normal. Both the size and the quantity of fish have increased. Villages with insufficient water now have an abundant supply.

In northern Thailand revival is being spread by children as young as four years old. The Christian population was .3% now it is 2.88% in 4 years. Over 200 villages now have a Christian church.

In the year 2000 eight communities were identified as being supernaturally transformed. As 2010, over 1,000 communities in 45 nations have been impacted by the fire of transforming revival. Clusters of these communities exist in: FiJi, The Amazon, Papua New Guinea, and Canadian Arctic. Unfortunately there were only two identified in the U.S. and two in Africa.

The following videos documenting transformation are available from The Sentinel Group.

- Almolonga
- Artica
- Let the Seas Resound - FiJi
- Unconventional War - Uganda
- Force for Change, - Sao Paulo Brazil Police Dept.
- Appalachian dawn – Manchester, KY USA
- Four transformed communities

Conclusion

Revival is not an end in itself. God does not intend for revival to end with the church. He intends for the manifestation of His presence and power to affect the society in which revival occurs and the land on which they live.

“Transformation is a neighborhood, city or nation whose values and institutions have been overrun by the grace and presence of God. It is a place where divine fire has not merely been summoned, it has fallen. Transformation is society in which natural evolutionary change has been disrupted by invasive supernatural power and a culture that has been impacted comprehensively and undeniably by the Kingdom of God. It is a location where kingdom values are celebrated publicly and passed on to future generations!” George Otis, Jr. (from IFTP Core Definitions & Values)

Warnings

One of the most prominent unresolved issues among members of the Spiritual Warfare Network is: “*on which, if any, of the three levels we are given biblical authority for intentional ministry?*”. Some feel we should not advocate engaging spiritual forces that may be occupying geographical areas, buildings, animals, human social networks, churches or physical objects, such as trees, mountains, or idols. Nor to do strategic level warfare prayer to name, rebuke, or otherwise address so called territorial spirits. Others prefer to give literal interpretation to such sayings of Jesus as “*Behold I give you the authority . . . over all the power of the enemy . . .* (Luke 10:19) and do confrontational spiritual warfare on all levels (see Col 1:16-20, John 16:15).

It is imperative that individuals do not take on this task alone. There needs to be a community pastor or Christian leader who is willing and able to call other churches into the effort as well. The most successful redemptions are those where pastors and church members from a high percentage of churches in the area join together in the process. Therefore the first requirement is that of unifying a number of churches and church leaders in the spiritual warfare process. This process can take a minimum of several weeks to several months, or even years. Don't try to omit any steps or take any short cuts else the results will be limited.

Three major warnings:

- Never invade the devil's turf without clear orders from the Lord. An old saying truthfully acknowledges, “*There is no safer place than in the center of God's will; there is no more dangerous place than outside of it.*” When not spiritually protected, the darkness can overcome not only the situation but also the individuals involved in the situation. Move out of the enemy's territory when the battle is beyond you.
- Don't venture beyond your own area of spiritual influence and authority without specific direction from God. In other words, don't pray over what you don't have legal ground to pray over. Don't pray over someone else's house without their involvement and permission. Don't pray over a community without involvement of most of the churches in that community. Doing so removes you from the protective spiritual canopy and exposes you to the enemy's weapons. Doing so also encounters a sin of presumption—of making an attempt to extend God's Kingdom without His specific direction. You have authority to pray for your church but not the city or strongholds of the city (such as porno shops) unless God so directs (read *Needless Casualties of War* by John Paul Jackson).
- Don't focus on the darkness more than you focus on the light. While some consideration must be given to the powers of darkness in this process, the more attention they receive, the more they will collect.

- Praying and doing spiritual battle have to be a work led by the Holy Spirit. We must not enter the spiritual world in a causal manner and without direction.

As you can see from the list below a number of authors have taken this subject very seriously. Please be very well read before venturing into this area of ministry.

List of Related Resources

Anderson, Neil	Winning Spiritual Warfare	1990	978-0-89081-868-8
Anderson, Neil T.	Setting Your Church Free	1994	0-8307-1682-3
Annacondia, Carlos	Listen to Me, Satan!	1998	0-88419-524-4
Beckett, Bob with Sytsema, Rebecca Wagner	Commitment to Conquer	1997	0-8007-9252-1
Bernal, Bob	America Spiritually Mapped	1994	1-884920-02-0
Bernal, Bob	Storming Hell's Brazen Gates	1988	0-88144-124-4
Bernal, Dick	America Sprituall Mapped	1994	
Bernal, Dick	Come Down Dark prince	1989	
Dawson, John	Taking Our Cities For God	1989	0-88419-241-5
Dawson, John	Healing America's Wounds	1994	
Dawson, John	Taking Our Cities for God		
Greenwood, Rebecca	Authority to Tread	2005	0-8007-9387-0
Hepworth, Ken	Reclaiming the Ground	2008	978-1-85240-499-4
Hughey, Rhonda	Desperate for His Presence	2004	978-0-7642-0007-6
Jackson, John Paul	Needless Casualties of War	1999	1-58483-000X
Jacobs, Cindy	Possessing the Gates of the Enemy	1991	
Jacobs, Cindy	Deliver Us From Evil, Putting a Stop	2001	0 8307 2800 7
Jacobs, Cindy	Reformation Manifesto, Your part in	2008	98 0 7642 0502 6
Linthicum, Robert	City of God, City of Satan	1991	
Mendez, Ana	Shaking the Heavens	2000	0-8307-2496-6
Nwankpa, Emeka (Ghana)	Redeeming the Land	1994	
Otis, George	The Twilight Labyrinth	1997	0 8007 9255-4
Otis, George	The Last of the Giants		
Owen, Jimmy & Caroll	Heal our Land	1997	
Petrie, Alistair	Releasing Heaven on Earth	2000	978-1-85240-481-9
Pratney, Winkie	Healing the land		
Shaw, Gwen	Redeeming the Land	1987	
Sheets, Dutch	Watchman Prayers	2008	0 807 4541-8
Sherman, Dean	Spiritual Warfare for every Christian	1989	
Silvoso, Ed	That None Should Perish	1994	0-8307-1690-4
Silvoso, Edgardo	That None Should Parish	1994	
Torres, Hector P.	Pulling Down Strongholds	1999	0-9667481-6-6
Trimm, Cindy	The Art of War for Spiritual Battle	2010	978-1-59979-872-1
Wager, C. Peter	Spiritual Warfare Strategy	1996	978-07684-3845-1
Wagner, C. Peter	Breaking Strongholds	1993	0-8307-1638-6
Wagner, C. Peter	Engaging the Enemy	1991	0-8307-1516-9
Wagner, C. Peter	Prayer Shield	1992	0-8307-1514-2
Wagner, C. Peter	Warfare Prayer	1992	0-8307-1513-4
Wagner, C. Peter	Churches that Pray	1997	0 8307 1658 0
Wagner, C. Peter & Pennoyer, F. Doulgas, Edito	Wrestling With Dark Angels	1990	0-8307-1446-4
White, Tom	Breaking Strongholds	1993	

Non-book Resources

Burk, Arthur A (Thesig.com)

Sapphire Leadership Group

May free audio and video downloads

Deliverance 24 videos

Land Dynamics 19 videos

The Sentinel Group www.glowtorch.org

George Otis Jr.

Transformation video I & II plus others

Caldecourt, Megan (gobeyondthehorizon.com)

MP3 downloads on portals

Nowells, <http://www.terra4ming.com>

Witchcraft, Family/Tribal Celebrations, Traditional Medicine & Polygamy

Recent seminars for pastors in Africa on the subject of deliverance have indicated the common reoccurrence of several problems, perhaps unique to Africa.

Witchcraft & Traditional Medicine

Whether or not a person has chosen to visit a witchdoctor themselves, was taken to visit a witchdoctor by their parents or someone else, or has someone in their ancestral line who is a witchdoctor, the outcome seem to be the same: the person automatically receives a “spirit of witchcraft,” and a “spirit of poverty” and, many times, they struggle with a **death wish** that results in the affliction of the “spirit of death,” along with both a “spirit of depression” and a “spirit of hopelessness.” During such a visit to a witchdoctor, the person will be cut on their arms, head, neck, waist or thighs, for the specific purpose of binding the person in a **blood covenant** with the devil. The blood covenant binding makes it even more difficult for this person to become free. Also during this visit, the witchdoctor may make an animal sacrifice, give the person (or child) a charm (in some cases, a charm is embedded under the skin in the hand or arm) and/or an amulet to wear or to place in their home. Perhaps the witchdoctor will use incantations (chants or spells) and/or have the person drink special liquids the witchdoctor has particularly prepared.

The results of any number of these demonic combinations can be severe. In females, the outcome can produce low self-esteem, barrenness, miscarriages, female problems, poverty, the “spirit of a vagabond,” prostitution and difficulty holding a job or even maintaining a steady relationship, including a marriage. In males the outcome is reflected in impotence or sterility, depression, failures in jobs and businesses, anger and violence. This generational curse continues until the person is delivered and the curse is broken, and they then join the thousands that love God and receive of his grace and mercy (Ex. 20:6).

Be aware that in Africa, one of the reasons that witchdoctors are visited is the lack of availability of medical doctors. There is perhaps one medical doctor for every 5000 Africans in semi-rural areas, and the ratio grows much higher the further removed the Africans live from any large city. In addition, they are required to pay in advance for any medical services, at a time when most Africans are struggling even to provide for a day’s supply of food and water.

An ignorant mother, desperate for help with a sick or dying child, may believe she has only one alternative: to take the child to a witchdoctor, an herbalist or a psychic healer. Oftentimes the child’s situation will improve for a while, but the exposure to the dark side leaves its mark. Through pursuit of the practices of a witchdoctor, the “spirit of darkness” and the “spirit of witchcraft” have been invited in and they reside in the individual (or the individual and an accompanying child), and remain there until the individual or child is delivered from this dark domain—sometimes not until years later, if at all. Frequently these witchdoctors are respected as friends of the family who supposedly do “good deeds” for family members.

While traditional healers (at times called psychic healers) use more local herbs and other means to heal those who come for treatment, the overall outcome is the same: darkness and despair.

Women who are barren (considered an utterly disgraceful condition within all African cultures) oftentimes go to a “healer,” who gives them a strange concoction to drink and who utters specific incantations. Nine months later, the woman gives birth. The curses, however, remain upon the mother—and probably upon the child as well. Barrenness is a common symptom of exposure to blood covenants and witchcraft practices

Purported “healers,” “prophets” or “spiritual seers” are sought out to heal a person of illnesses for which they cannot afford medicine or for illnesses for which the white man's medicine has failed. Unfortunately, these cures have demonic components to them. This cultural practice occurs more often in rural areas where trained medical doctors are unavailable. These “healers” have the capacity to offer healing to individuals who are under demonic possession—actually using darkness to cast out darkness. (For example, one woman was sent to such a “healer” and was made to strip down. The proclaimed “prophetess” bathed her in milk and eucalyptus oil. The woman was then made to face east, north, south and west, and at each location was made to speak a specific incantation. She was then given a “blessed” candle and told to pray using this candle until it burned out. In addition, her friends were given “salt” to eat—for the purpose of breaking their curses. By seeking out these types of healers, a gate or doorway is ignorantly opened into the spirit of the one who comes for treatment—the dark spirits take great delight in the spiritual permission given to enter this person’s spiritual domain. While many may not have visited a witchdoctor or participated in family ceremonies, they may have ancestors who moved from rural areas who participated and carried their spiritual baggage with them creating generational curses.

Family/Tribal Ceremonies

1. **Birth:** When a baby is born into a family within the African culture, an initiation ceremony takes place involving the slaughter of an animal and the sprinkling of blood; then the child is named. This ceremony supposedly “welcomes the baby into the clan.” The baby is required thereafter to wear charms (around his or her waist or arm), allegedly for protection from evil spirits. However, animal sacrifice and the wearing of “charms” both signify involvement with the occult. When the child reaches puberty, an initiation or rite-of-passage ceremony is engaged in, further entrenching this individual in occult practices. Other practices are additionally suspect of demonic rites and rituals.
2. **Circumcision and/or Initiation Ceremonies:** In their early teenage years, both boys and girls undergo a “rite of passage” initiation through a ceremony of circumcision. Within the circumcision ceremony, using a single knife and allowing blood to spill to the ground, the initiates are asked to repeat incantations and take ancestral vows; all these practices are undertaken to bind the initiates to their ancestors. The slaughter of animals, the consumption of traditional liquor and the singing of specific songs which invite ancestral spirits to inhabit the initiates are other occult-type practices used during these ceremonies. The marking of tattoos is another custom which is commonly practiced.

Following this “rite of passage” ceremony, the teenager is considered to be old enough to engage in sex and, therefore, proceeds to engage in multiple sexual liaisons. Also indoctrinated into the initiates is the hatred of other tribes. Some girls are

made to make pacts with demonic spirits, which later manifest in their inability to procure marriage or, if marriage is procured, marital strife ensues.

During these ceremonies, lessons on community values and beliefs are imparted to the initiates. A fire is lit in the traditional hut where the initiate stays in seclusion for three weeks. During this period of seclusion (as superstition would have it) if the fire goes out, the initiates automatically become barren and are considered to be outcasts of the community.

3. **Wedding Ceremonies:** Within some cultures, a marriage is dedicated to ancestral spirits, purportedly for the purpose of an ancestral blessing (whereas marriage is a sacrament “consecrated” and blessed by God, who is its creator). Many times other rituals, incantations and witchcraft practices are involved, all opening doors to the demons of barrenness, adultery and incest.
4. **Businessmen:** Many cultures unwittingly undergo a ceremony to have their businesses protected and flourish under the aid of their “ancestral spirits.” For this effort to become effective, these businessmen are required to offer a sacrifice to their ancestors. They are then given a spiritual guardian or protector, who gives orders which they are told they must follow, if they are to be successful. They may also be given a human zombie (an enslaved individual who, for example, would perform work for them from morning until night, such as sewing clothing). Some very bright young males are dedicated to Satan and bound to the business man because of the younger’s ability to make money for the business.
5. **Cultural Practices:** Many people are innocently influenced (demonically) by having parts of their bodies pierced then inserted with either bone particles or previously “blessed” jewelry. Certain prints on fabric (some worn “traditionally”) represent occult symbols. Tourists ignorantly purchase this printed fabric or clothing, as well as other items (demonically contaminated curios, ornaments, artifacts, etc.), taking them home as treasures, unaware that they have purchased and placed value on *“an accursed thing.”*
6. **Traditional (Tribal or Clan) Ceremonies:** Ceremonies from several Provinces in Kenya, involve sacrifices, ancestral relationships and appeasing the “water spirits” (the gods or spirits of the water)—all of which are demonic in character: **Nc’wala**—of the Ngoni people of the Eastern Province, **Mutomboko**—an annual festival of the Northern Province; and **Kuomboka**—of the Lozi people of the Western Province.
7. **Funeral Ceremonies:** A widow or widower is made to sleep with a close relative of the dead husband or wife allegedly for the purpose of cleansing the spirit of the dead.
8. **Inherited Names:** When a child is born, ancestral spirits will demand that the name of a deceased grandparent, uncle, aunt, etc., be given to the newborn child. Usually witchdoctors or other healers make the child sick in order to require this, and when the name is designated, the child becomes healed.

9. **Islam:** If a Muslim converts to Christianity there will remain a spirit and/or curse of Muslim/Islam which must be broken in the name of Jesus. This may be a generational curse that comes down the family line if previous ancestors were Muslim.

Polygamy

Polygamy, or the state of having more than one wife, is legal in Africa. Therefore, it is common to learn that someone from Africa seeking prayer for their troubles or illnesses has come from a polygamous family (or has polygamy within their family's ancestral line).

The resultant consequences created from being involved in these types of polygamous connections are a "spirits of: rejection, lust, addiction, polygamy, adultery, fornication and divorce, as well as the infestation of the spirits of: fatherlessness, orphan, vagabond, and hopelessness. The troubled seeker may not be able to keep a job or a relationship for any extended time period. If he or she is in school, there may often be occasions when they leave school to visit relatives or places where they know no one, exhibiting a need to drift or wander. Having no roots or foundation, many fall into immorality as they seek acceptance and some kind of permanency for their life. These symptoms continue until the curse is broken and they are delivered from their associations with the dark side.

Furthermore, the "**spirit of immorality**" is very prevalent in Africa, more so in some locations than in others. Many men take on mistresses and unintentionally bring home to their wives HIV or other sexually transmitted diseases. Unfortunately, the African culture currently recognizes the role of a wife more as being that of a "servant to the husband" rather than as an equal partner. Due to this mindset, sexual harassment is very common, as in a woman being offered a job "if" she agrees to be sexually available to her boss. Lack of laws against polygamy and the inability of most women to make a living as a single parent require women to tolerate this objectionable behavior.

Rejection

While the subject of rejection is covered extensively in another chapter, it is worthy of a brief review here as it relates specifically to Africans. Because of the predominance of the spirits of witchcraft and polygamy, **the spirit of rejection** is extremely common in many who come for prayer and deliverance. The spirit of rejection always accompanies a members of a polygamous family, and those who have this heritage. The spirits of orphan, vagabond and hopelessness will always carry a spirit of rejection. When a husband takes a mistress, the mistress may also receive a spirit of rejection.

(The following was contributed by a CHCP student from Africa)

In African culture people not only experience rejection from there family but also from other tribes. If someone gets married to someone from a tribe they will hardly be accepted by the family and by the tribe. It is so deep that even businesses are affected by tribal rejection. My uncle decided to get married to a woman from a different tribe. He got banished from our tribe, and ran away with his wife to live his wife's village. I went to visit him. He was very sick and stressed. He shared with me that he had a store that he finally closed because no one from his wife's tribe would buy from his store. He said the men of that village were angry

with him for taking a woman from their tribe. He did not fit anywhere. This is cultural rejection. Real freedom is hindered, people live even in fear of falling in love. If ministering to an African person with rejection, it will be wise to always ask if they are from the same tribe with their husband or wife. If their say no, ask if they have experienced rejection from their in-laws?

There is also tribal caste system. Certain tribes have more political power, so those from other tribes are looked down upon and made to feel unworthy. The end result is resentment, and hate towards the government. This is what causes a lot of wars, killing and election violence.

Another common cause of rejection in Africa is barrenness. When a woman cannot have children, the entire society is against her and she is condemned. She has the respect of no one. People don't even hide their insults. I was victim of this type of rejection I have overcome it now but it was very difficult when I was younger.

This week I ministered to a woman for deliverance who had five girls. She broke into tears telling me how she was called names because she could not have a boy. Her husband will not even want to prepare for the coming babies because he knew it was going to be a girl. She was called names because she could only have girls. The family can even cause the couple to divorce.

Poverty

Because the goal of darkness is to steal, kill and destroy (John 10:10), it is no surprise that a “spirit of poverty” accompanies witchcraft, polygamy and rejection. The subject of God's promises of prosperity to Africans will be dealt with in a separate section. Suffice to say here, that before the promises of prosperity can be claimed, the spirits of darkness must be removed, allowing the blessings of God to flow through to the seeker.

Africa has almost a universal culture of poverty, lack, hunger and need. It is almost always an ancestral problem that adds to the problems created when the spirits of witchcraft, polygamy and rejection are present. Even so, once the spirits of darkness are removed, the seeker can become educated about the Scriptural conditions that are required to receive God's promises of abundance.

Prayer for Witchcraft, Family Ceremonies and Traditional Medicines

Prayers for the release of involvement in witchcraft and polygamy are nearly the same. As with most prayers for release from some type of bondage, it is beneficial if the intercessor will lead the seeker in prayer by praying short phrases that can be easily repeated. Once the seeker has been educated about their “open doors,” and instructed in how to close them, the seeker will need to stand in the stead of their ancestor(s) (father, mother or whom-ever), repenting for their evil deeds and asking for their forgiveness. It is best to pray first for witchcraft and then for polygamy.

Sample Prayer: The following prayer can be used as a guide.

30 Healing from Witchcraft & Polygamy www.healingofthespirit.org

Lord Jesus, I thank You for Your Son who died on the cross for me. He gave me the treasured gift of the Holy Spirit. He gave me His precious blood to cover me. I acknowledge and accept that He gave me power over darkness. Now Lord Jesus, I claim that power over darkness, and I come to stand in the stead of my ancestors who have been involved in witchcraft, family ceremonies and traditional medicines. I come to plead for their forgiveness, just as David did for the sins of Saul (2 Sam. 21:1-6). I stand to repent for them. I pray that as their sins are forgiven, I, too, can be loosed and freed from the spirits of witchcraft and darkness. Cover me with the precious blood of Jesus from all the darkness of my ancestors. Place the cross of Jesus between me and my ancestors. Forgive my parents for bearing the fruit of the spirits of witchcraft, family ceremonies and traditional medicine.

(If the seeker has visited a witchdoctor, participated in family ceremonies, or traditional medicine on his (or her) own, they must confess, repent for themselves as well).

Heavenly Father, I renounce and rebuke all spirits of darkness, witchcraft, family ceremonies and traditional medicine. I take back all the spiritual rights and permission that has been given to them, and I wholeheartedly and thankfully give it to Jesus. I profess that I will follow only Jesus. I choose only light in my life. I command the spirits of darkness, witchcraft and poverty to go, in Jesus' worthy name. I demand to be free, in Jesus' name, AMEN.

Take note that if the seeker has been "cut" during visits to a witchdoctor, the witchdoctor has made a "blood covenant" between the seeker and the devil. The seeker will need to have consecrated anointing oil rubbed into all the places where they have been cut. If some places are private, put a little oil on a handkerchief and let them do it at home. Then pray the following prayer: (see more about anointing oil on the next page)

Lord Jesus, I come against any blood covenants previously made with the devil. I anoint those cut places with sacred anointing oil and demand that the blood covenant with the devil be changed to a blood covenant with Jesus. I pray these things in Jesus' blessed name, AMEN.

Prayer for Polygamy

Lord Jesus, I thank You for Your Son who died on the cross for me. He gave me the treasured gift of the Holy Spirit. He gave me His precious blood to cover me. I acknowledge and accept that He gave me power over darkness. Now Lord Jesus, I claim that power over darkness, and I come to stand in the stead of my ancestors who have been involved in polygamy, immorality, fornication, adultery and lust and who have experienced rejection as a result. I come confess their sins and to plead for their forgiveness, just as David did for the sins of Saul (2 Sam. 21:1-6). I stand to repent for them. I pray that as their sins are forgiven, I, too, can be loosed and freed from the spirits of polygamy, immorality, fornication, adultery, lust and rejection. Cover me with the precious blood of Jesus from all the darkness of my ancestors. Place the cross of Jesus between me and my ancestors. Forgive my parents for bearing the fruit of the spirits of polygamy, immorality, fornication, adultery and lust.

Lord, set me free from the consequences of polygamy. Release me from the spirits of rejection, orphan, vagabond, fatherlessness, hopelessness and poverty. Loose me from being a wanderer, never finishing my tasks, for an inability to plan and carry it through. Let me be able to plan, and to execute my plans. Give me a foundation in place and spirit. Free me from the fruits of polygamy including spirits of fornication, adultery, immorality and lust.
AMEN

(If the seeker has been polygamous, or been involved in fornication, adultery, lust or immorality of any kind themselves, they must confess, and repent for themselves as well).

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

Scriptures that define humility and pride.

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 6:26	Woe to you when all men speak well of you. . .
Luke 14:11, 18:14	Everyone who exalts himself will be humbled . . .
Luke 16:15	And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.
Luke 22:26-27	He who is greatest among you, let him be as the younger .
John 5:44	How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?
John 13:14	If I then, have washed your feet, you also ought to wash others feet
Gal 1;10	Gal 1:10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.
James 4:16	But now ye rejoice in your boastings: all such rejoicing is evil.

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

Anderson, Mark , *Humility* (Destiny Image Publishers 2010), ISBN 13:978-0-7684-3425-7

33 Healing from Pride www.healingofthespirit.org

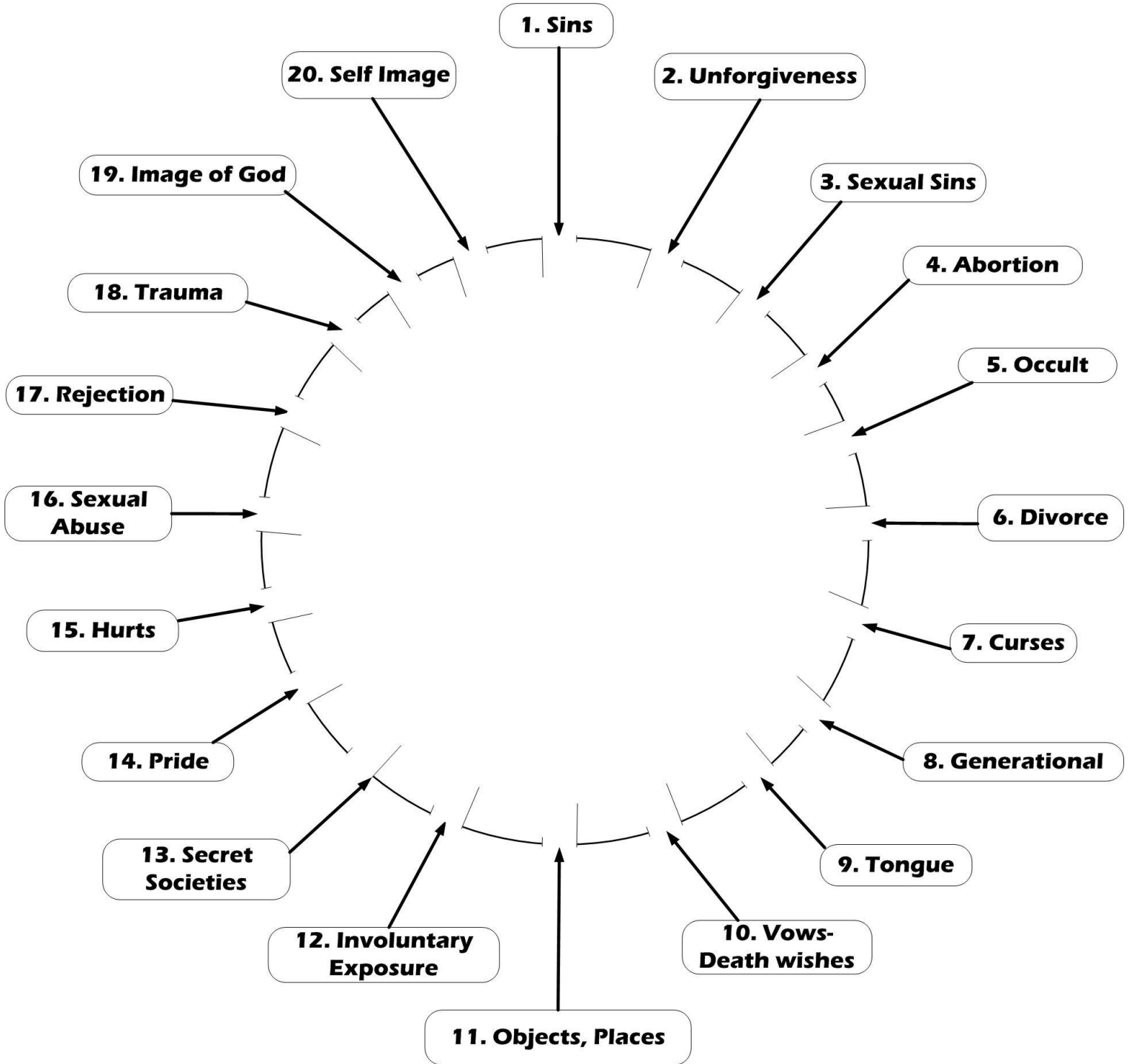
Questions to Ask the Seeker during Interview

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?



Deliverance/Inner Healing Book List

This list is made up of books from three sources:

- (1) Older books with ISDM #'s purchasable from Amazon.com
- (2) Available from Arsenal Books, www.arsenalbooks.com 888 563 5150
- (3) Available from Global Awakening <http://globalawakeningstore.com/>

Adenitire, Michael	Generational Curse Stops Here	A		
Agoha, Isidore	Demons Are Subject To Us	A		
Anderson, Neil	Victory Over Darkness	GA		
Anderson, Neil T.	The Bondage Breaker		2000	0-7369-0241-4
Arnott, John & Carol	Grace and Forgiveness	GA		
Ascott, Kenneth	Chains That Bind Generations	A		
Baer, Richard	Witnessing to Mormons	A		
Bambridge, Tony	Acupuncture Diagnosed	A		
Bambridge, Tony	Homeopathy Diagnosed	A		
Banks, Bill	Deliverance for Children and Teens	A		
Banks, Bill & Sue	Breaking Unhealthy Soul-Ties		1999	0-89228-139-1
Banks, Bill & Sue	Ministering to Abortions Aftermath	A		
Banks, Bill & Sue	Shame Free	A		
Banks, Sue	Little Skunk	A		
Basham, Don	Face Up with a Miracle		1973	
Basham, Don	Deliver Us From Evil	A		
Basham, Don & Leggatt,	The Most Dangerous Game		1974	0-8007-0726-5
Baxter, Mary	Divine Revelation of Deliverance	A		
Bedillion, Steward	Freemasonry Its Impact on Revival DVD	A		
Bennett, Rita	Emotionally Free		1982	0-86065-194-0
Bennett, Rita	How to Pray for Inner Healing for Yourself		1983	0-8007-5126-4
Bennett, Rita	You Can Be Emotionally Free		1982	978-0-88270-748-8
Bernal, Dick	Come Down Dark Prince!		1989	0-88368-282-6
Bernal, Dick	Curses: What They Are & How To Break		1991	1-56043-468-6
Bodishbaugh, Signa	Illusions Of Intimacy	A		
Boelens, Peter & Eleanor	Released to Soar	A		
Bottari, Pablo	Free In Christ		2000	0-88419-657-7
Brown, Tom	Breaking Curses Experiencing Healing	A		
Brown, Tom	Devil, Demons, and Spiritual Warfare	A		
Burgher, Rex	Our Father's Heartbeat	GA		
Burk, Arthur	Alien Human Spirits CD Set	A		
Burk, Arthur	Seven Curses CD Set	A		
Burk, Arthur	Trauma Bonds to Time CD Teaching	A		
Burns, Cathy	Hidden Secrets of the Eastern Star	A		
Carr, Douglas	Free Indeed!	A		
Carrico, David & Donna	College Fraternities	A		
Cassada, Barbara	Unto Death		1998	1-928672-01-9

Cerullo, Morris	Demolishing Demonic Strongholds Legac	A		
Clark, Jonas	7 Signs of a Family Curse	A		
Clark, Jonas	Breaking Family Curses	A		
Clark, Jonas	Come Out!	A		
Clark, Jonas	Discover the Root Causes of Family Curs	A		
Clark, Jonas	Effective Prayer Against Family Curses	A		
Cook, Jerry	Love, Acceptance & Forgiveness	GA		
Coopriider, Paul G.	Multiple Personality Disorder		2007	
Cox, Paul	Biblical Basis for Spiritual Conflict DVD	A		
Cox, Paul	Come Up Higher	A		
Cox, Paul	Discerning the Battle DVD	A		
Cox, Paul	Guidelines to Deliverance Manual	A		
Cox, Paul	Melchizedek and the Gift of Discernment	A		
Cox, Paul	Prayers for Generational Deliverance	A		
Cox, Paul	Ravens	A		
Cox, Paul	Tipping The Scales To Your Advantage D	A		
Cox, Paul	Understanding and Implementing Genera	A		
Cox, Paul	Using the Gift of Discernment in the Minis	A		
Cramer, Dennis	Breaking Christian Curses		1997	1-866296-19-7
Croft, Jim	Invisible Enemies	A		
Cross, David	Dangers Of Alternative Ways of Healing	A		
Cross, David	Gods Covering	A		
Cross, David	Rescue From Rejection	A		
Cross, David	Soul Ties	A		
Cross, David	Trapped By Control	A		
Curran, Sue	Spiritual Breakthrough	A		
Dalbey, Gordon	No Small Snakes		2008	978-0-8499-1984-8
Daniels, Kimberly	Clean House Strong House	A		
Daniels, Kimberly	Demon Dictionary Volume 1	A		
Daniels, Kimberly	Inside Out	A		
Daniels, Kimberly	Spiritual Housekeeping	A		
Davis, Bobby	Saved But Still Enslaved	A		
Dearing, Norma	The Healing Touch: A Guide to Healing Praye		2002	0-8007-9302-1
Delgado, Iris	Destroy the Works of the Enemy	A		
Dickerman, Don	When Pigs Move In	A		
Dickerman, Don	When Pigs Move In		2009	978-1-59979-461-7
Duggan, Dorman	Strongman of Unbelief	A		
Durie, Mark	Liberty To The Captives	A		
Eckardt, John	Deliverance And Spiritual Warfare Manua	A		
Eckardt, John	Deliverance the Childrens Bread	A		
Eckardt, John	Demon Hit List	A		
Eckardt, John	Identifying and Breaking Curses	A		
Eckardt, John	Let Us Alone	A		

Eckardt, John	Loose Thyself	A		
Eckardt, John	Prayers That Break Curses	A		
Elder, Penny	Journey of Love	A		
Fernandez, Paul	Trauma An Open Door for Satan	A		
Ferrell, Ana	Dark Secrets of GAOTU	A		
Ferrell, Ana	Deliverance From Fear DVD	A		
Ferrell, Ana	Deliverance To Captives DVD	A		
Ferrell, Ana	Hidden Secrets of Freemasonry DVD	A		
Ferrell, Ana	Regions Of Captivity	A		
Foster, David Kyle	Sexual Healing		2001	0-8307-3715-4,
Foss, Steve	Satan's Dirty Little Secret		2007	978-1-59979-204-0
Frangipane, Francis	Three Battlegrounds	GA		
Frost, Jack	Experiencing Father's Embrace	GA		
Frost, Jack	Spiritual Slavery to Spiritual	GA		
Fruh, Aaron	Forgotten Blessing	A		
Gardner, Thm	Healing the Wounded Heart	A		
Gardner, Thom	Healing the Wounded Heart	GA		
Gardner, Thom	Relentless Love	GA		
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
Goll, James	Deliverance From Darkness	A		
Goll, James	Deliverance From Darkness Study Guide	A		
Greenwald, Gary	Seductions Exposed	A		
Greenwood, Rebecca	Breaking the Bonds of Evil	A		
Greenwood, Rebecca	Breaking the Bonds of Evil		2006	0-8007-9411-7
Greenwood, Rebecca	Let Our Children Go	A		
Gregg, Doug	Inner Healing	GA		
Griffin, Paul & Liz	Anger How Do You Handle It	A		
Griffin, Paul & Liz	Hope and Healing for the Abused	A		
Gruen, Ernest J.	Freedom to Choose		1976	0-88368--072-6
Hammond, Frank	Breaking Curses DVD	A		
Hammond, Frank	Breaking Demonic Soul Ties DVD	A		
Hammond, Frank	Comfort for the Wounded Spirit	A		
Hammond, Frank	Confronting Familiar Spirits	A		
Hammond, Frank	Deliverance Series CD Teaching	A		
Hammond, Frank	Demons and Deliverance in the Ministry of Jesus		1991	089228-0018
Hammond, Frank	Fathers Blessing	A		
Hammond, Frank	Manual for Childrens Deliverance	A		
Hammond, Frank	Marriage Bed	A		
Hammond, Frank	Obstacles to Deliverance	A		
Hammond, Frank	Obstacles To Deliverance DVD	A		
Hammond, Frank	Overcoming Rejection	A		

Hammond, Frank	Perils of Passivity	A		
Hammond, Frank	Pigs in the Parlor		1973	0-89228-027-1
Hammond, Frank	Pigs In The Parlor Study Guide	A		
Hammond, Frank	Repercussions from Sexual Sins	A		
Hammond, Frank	Schizophrenia Revelation DVD	A		
Hammond, Frank	Soul Ties	A		
Hammond, Frank	The Breaking of Curses		1993	0-89228-109-X
Hammond, Frank	Forgiving Others	A		
Hampsch, John H.	Making The Mass Come Alive		2000	1-57918-130-9
Hampsch, John H.	The Healing Power of the Eucharist		1999	1-56955-095-6
Hampsch, John H.	Eucharistic Healing			1-57918-102-3
Hampsch, John H.	Healing Your Family Tree		1986	437-X
Hampsch, John H.	Faith: Key to the Heart of God		1985	0-9613575-1-7
Harper, Michael	Spiritual Warfare		1970	0-912106-69-7
Harrington, Ken & Jeanne	Deliverance from Toxic Memories	A		
Harrington, Ken & Jeanne	From Curses to Blessings	A		
Harris, Jack	Masonic Christian Conflict Explained	A		
Harris, Jack	Masonic Ritual DVD	A		
Harris, Jack	Freemasonry Invisible Cult	GA		
Harsbarager, Jeff	Dancing With the Devil	A		
Harshbarger, Jeff	From Darkness to Light (Revised and Upd	A		
Harz, Eric	Reiki Danger	A		
Hauser, Tom	Breaking Free	GA		
Hawkey, Ruth	Generational And Family Blessings	A		
Hawkey, Ruth	Healing The Human Spirit			
Hayford, Jack,	Penetrating the Darkness	GA		
Hayward, Chris	Cleansing Stream Wk Bk		2003	HSM No #
Hayward, Chris	Gods Cleansing Stream			HSM No #
Hayward, Chris	The End of Rejection		2007	0-8307-4317-0
Heidler, Robert	Set Yourself Free (Revised and Updated)	A		
Hetland, Leif	Healing the Orphan Spirit		2010	978-0-9830980-0-3
Hetland, Leif	Baptism of Love	GA		
Hetland, Leif	Healing the Orphan Spirit	GA		
Hill, Craig	Ancient Paths	A		
Hill, Craig	Bondage Broken	A		
Hirtler, Reinhard	Power To Forgive	A		
Hislop, Alexander	Two Babylons	A		
Hogue, Rodney	Forgiveness		2008	
Hogue, Rodney	Forgiveness	GA		
Hopkins, Branson	Unmasking Christadelphianism	A		
Horrobin, Fiona	Intercession and Healing	A		
Horrobin, Peter	Forgiveness Gods Master Key	A		
Horrobin, Peter	Healing and Deliverance Vol I & II		1991	0-8007-9325-0

Horrobin, Peter	Healing through Deliverance		2008	978-1-85240-345-4
Huch, Larry	10 Curses That Block the Blessing	A		
Huch, Larry	Free At Last	A		
Huch, Larry	Stopping the Storm of Anger	A		
Hunt, David	Yoga and the Body of Christ	A		
Hunter, Joan	Freedom Beyond Comprehension	GA		
Jackson, John Paul	Breaking Free of Rejection		2004	1-58483-054-9
Jacobs, Cindy	Deliver Us From Evil	A		
Jacobs, Cindy	Possessing the Gates	GA		
Jones, Jessica	Soul Ties And Legal Ground	A		
Kenda, R. T.	Totally Forgiving God	A		
Kendal, R. T.	How to Forgive Ourselves Totally	A		
Kendal, R. T.	Total Forgiveness Revised and Updated	A		
Keyton, Bree	Stripes Nails Thorns and the Blood	A		
Kitchen, Yvonne	Freemasonry Death in the Church	A		
Kitchen, Yvonne	Freemasonry Death in the Family	A		
Koch, Kurt	Christian Counseling and Occultism		1972	0-8254-3010-0
Koch, Kurt	Occult Bondage and Deliverance	A		
Koch, Kurt	Occult Practices And Beliefs	A		
Komolafe, David	Mightily Oppressed But Mightily Delivered	A		
Kottaridis, Karen	Ministering To Soul Fragmentation	A		
Kraft, Charles	Deep Wounds Deep Healing	A		
Kraft, Charles	Two Hours To Freedom	A		
Kraft, Charles	Defeating Dark Angels	GA		
Kraft, Charles H.	Deep Wounds, Deep Healing		1993	0-89283-784-5
Kraft, Charles H.	Defeating Dark Angels		1992	0-89283-773-X
Kunk, Larry	How to Lead a Man Away From the Lodge	A		
Kunk, Larry	Open Letter to a Christian Mason	A		
Kylstra, Chester & Betsy	Biblical Healing and Deliverance	A		
Kylstra, Chester & Betsy	Restoring the Foundations	A		
Lambert, Greg	Masonic Symbolism Explained	A		
Larson, Bob	Curse Breaking	A		
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
Leaf, Caroline	Switch On Your Brain	GA		
Legako, Pat	Deliverance Rescuing God's People	A		
Leonard, Ernest	Overcoming Witchcraft Familiar Spirits and	A		
Linn, Matthew & Dennis	Deliverance Prayer		1981	0-8091-2385-1
Logan, Jim	Reclaiming Surrendered Ground		1995	0-8024-3948-9
Lozano, Neal	Unbounded a guide to Deliverance		2003	0-8007-9328-5
Lucia, Martha	Be Not Deceived	A		
Lucia, Martha	Debt Structure	A		
Lucia, Martha	System of the Beast	A		
MacGregor, Lorri	How to Identify a Cult	A		

MacGregor, Lorri	Pagan Roots of Jehovahs Witnesses	A		
MacGregor, Lorri	Witnessing to Jehovahs Witnesses	A		
MacNutt, Francis	Can Homosexuality Be Healed	A		
MacNutt, Francis	Deliverance from Evil Spirits A Practical Manu		1995	0-8007-9232-7
MacNutt, Francis	The Prayer That Heals		1981	0-87793-219-0
Maldonado, Guillermo	Breaking Curses Loosening Blessings CD	A		
Maldonado, Guillermo	Dangers of Unforgiveness	A		
Maldonado, Guillermo	Deliverance the Childrens Bread	A		
Maldonado, Guillermo	How to be Free from Sexual Bondage CD	A		
Maldonado, Guillermo	How to Minister Deliverance Study Guide	A		
Maldonado, Guillermo	How to Receive and Minister Deliverance	A		
Maldonado, Guillermo	Inner Healing and Deliverance	A		
Malone, Henry	Portals to Cleansing		2002	0-9717065-0-6
Malone, Henry	Shadow Boxing	A		
Marzullo, Frank	Breaking the Curses of Deuteronomy 27	A		
Marzullo, Frank	Deliverance From Spirits Named in the B	A		
Marzullo, Frank	Incubus and Succubus	A		
Marzullo, Frank	Manual for the Deliverance Worker	A		
Marzullo, Frank	Spirit of the Bride of Satan	A		
Marzullo, Frank	Spirits that Attach to Leaders and Attack t	A		
Marzullo, Frank Jr.	Serpents And Scorpion Spirits	A		
Mathias, Art	Biblical Foundations of Freedom	A		
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
McGuire, Kristine	Escaping the Cauldron	A		
McKenney, Tom	33 Degrees of Deception	A		
McKenney, Tom	Halloween Trick or Treat With the Festiva	A		
McKenney, Tom	Holidays and Holy Days	A		
Milligan, Ira	Scorpion Within	A		
Moody, Gene	Deliverance Manual	A		
Moore, Russell	Unmasking the Bahai Faith	A		
Mulitze, Dieter	Pills for the Soul?	A		
Mullen, Grant	Emotionally Free		2000	0-8007-9346-3
Murphy, Ed	The Handbook for Spiritual Warfare		1992	0-7852-5026-3
Myles, Francis	Breaking Generational Curses Under The	A		
Myles, Francis	Principalities and Demons	A		
Nice, Dennis	Exploring the Spirit of Adoption	A		
Oates, Kathi	Open My Heart Lord	A		
Parish, Norman	Deliver Thyself	A		
Penn, Elaine Rose	Soul Ties		2000	0-9700449-0-9
Phillips, Ron	Everyone's Guide to Demons		2010	978-1-61638-127-1
Pierce, C. & Sytena, R	Protecting Your Home From Spiritual Darknes		2000	0-8307-3637-9
Pierce, Cal	Breaking the Deaf and Dumb Spirit	A		

Piscopo, Jerry	Spiritual Warfare	A		
Powell, Graham	Christian Set Yourself Free	A		
Prince, Derek	Blessing or Curse You Can Choose		1990	0-8007-9166-5
Prince, Derek	Curses Cause and Cure Cd Teaching	A		
Prince, Derek	Does Your Tongue Need Healiq?		1986	0-888368-239-7
Prince, Derek	God's Remedy for Rejection		1993	0-88368-864-6
Prince, Derek	Release from the Curse Cd Teaching	A		
Prince, Derek	They Shall Expel Demons		1998	0-8007-9260-2
Prince, Derek	Rules of Engagement	GA		
Prince, Derek	You Shall Receive Power	GA		
Rallo, Vito	Breaking Generational Curses And Pulling	A		
Rallo, Vito	Exposing the Dangers Behind Martial Arts	A		
Reese, Andy	Freedom Tools	GA		
Richards, John	But Deliver Us From Evil		1974	0-8164-1184-0
Roberts, Candyce	Help for the Fractured Soul	A		
Roberts, Ted	Pure Desire	A		
Robeson, Jerry & Carol	Strongmans His Name II	A		
Robeson, Jerry & Carol	Strongmans His Name...Whats His Game	A		
Rousse, Drew	Witches Brew in the Pew	A		
Sandford, John	Why Good People Mess Up	A		
Sandford, John & Loren	Life Transformed	A		
Sandford, John & Mark	Deliverance and Inner Healing		1992	0-8007-9206-8
Sandford, John & Paula	Awakening The Slumbering Spirit	A		
Sandford, John & Paula	Choosing Forgiveness	A		
Sandford, John & Paula	Gods Power to Change	A		
Sandford, John & Paula	Growing Pains	A		
Sandford, John & Paula	Healing The Wounded Spirit		1985	0-932081-14-2
Sandford, John & Paula	Letting Go of Your Past	A		
Sandford, John & Paula	Transformation of the Inner Man		1982	0-932081-13-4
Sandford, John L & Paula	God's Power to Change	GA		
Sandford, Paula	Healing for a Womans Emotions	A		
Sandford, Paula	Healing Victims of Sexual Abuse		1988	0-932081-21-5
Sandford, John L & Paula	Restoring the Christian Family	GA		
Sappington, Thomas	Letting God Be Judge	A		
Savard, Liberty	Shattering Your Strongholds Updated and	A		
Savard, Liberty	Unsundered Soul	A		
Scanlan, Michael	Inner Healing		1974	0-8091-1846-7
Scanlan, Michael	Deliverance From Evil Spirits		1980	0-89283-091-3
Schipper, Quinn	Language of Forgiveness	A		
Schipper, Quinn	Trading Faces	A		
Schnoebeelen, William	Wicca	A		
Schnoebelen, William	Masonry Beyond the Light	A		
Schnoebelen, William	Lucifer Dethroned	A		
Seamands, David A.	Healing for Damaged Emotions		1991	0-89693-938-3

Shaw, Owen	High Way of Forgiveness	A		
Sides, Dale	Understanding and Breaking the Scheme	A		
Sides, Dale	Understanding and Breaking the Scheme	A		
Sides, Dale M.	Mending Cracks in the Soul		2002	1-58502-031-1
Smith, Alice	Delivering the Captives	A		
Smith, Eddie & Alice	Spiritual House Cleaning		2003	0-8307-3107--5
Smith, Judy	Setting Yourself Free	A		
Smith, Judy	Truths vs Lies	A		
Smith, Margaret	Ritual Abuse		1993	0-06-250214-X
Smith, Patricia	From Generation to Generation		1996	1-888871-24-5
Smith-Judy	Set Yourself Free Little Children	A		
Sorge, Bob	Dealing with Rejection and Praise of Man	GA		
Southern, Jill	Sex God's Truth	A		
Spurgeon, Charles	Spurgeon on Prayer Spiritual War	GA		
Stabley, Ali	Break Your Family Iniquities Forever	A		
Stapleton, Ruth Carter	The Experience of Inner Healing		1977	0-8499-4120-2
Stapleton, Ruth Carter	The Gift of Inner Healing		1976	0-87680-809-7
Stevens, Selwyn	Alternative Health & Biblical Healing DVD	A		
Stevens, Selwyn	Dealing With Costly Words and Actions	A		
Stevens, Selwyn	Dealing with Costly Words and Actions D	A		
Stevens, Selwyn	Dealing with Demons	A		
Stevens, Selwyn	Dealing with Demons DVD	A		
Stevens, Selwyn	Fatal Faith	A		
Stevens, Selwyn	How to Avoid a Fatal Faith DVD	A		
Stevens, Selwyn	How to Minister to Change Lives and Cor	A		
Stevens, Selwyn	Insights into Martial Arts DVD	A		
Stevens, Selwyn	Insights into Martial Arts, TM, Tai Chi and	A		
Stevens, Selwyn	New Age - old lie in new package	A		
Stevens, Selwyn	Servant of Two Masters	A		
Stevens, Selwyn	Signs and Symbols	A		
Stevens, Selwyn	Treated or Tricked	A		
Stevens, Selwyn	Unmasking Freemasonry DVD	A		
Stevens, Selwyn	Unmasking Freemasonry: Removing the Hood		1999	1-877203-48-3
Stevens, Selwyn	Unmasking Mormonism	A		
Stevens, Selwyn	Unmasking Mormonism DVD	A		
Stevens, Selwyn	Unmasking Spiritualism	A		
Stevens, Selwyn	Unmasking the Watchtower	A		
Stevens, Selwyn	Unmasking the Watchtower DVD	A		
Steward, Guy	Mind Control	A		
Storms, E. M.	Should a Christian Be a Mason	A		
Sudduth, Bill	5 Types of Curses DVD	A		
Sudduth, Bill	Cautions In Deliverance DVD	A		
Sudduth, Bill	Current Fads DVD	A		

Sudduth, Bill	Current Interest in Deliverance DVD	A		
Sudduth, Bill	Dealing with Fear DVD	A		
Sudduth, Bill	Deliverance Training Manual		2010	978-0-9712520-2-8
Sudduth, Bill	Entry Points of the Enemy DVD	A		
Sudduth, Bill	Freemasonry Unlocking Their Secrets DV	A		
Sudduth, Bill	History of Exorcism DVD	A		
Sudduth, Bill	How To Use The Questionnaire DVD	A		
Sudduth, Bill	Islam Understanding Their Agenda DVD	A		
Sudduth, Bill	Prayers of Deliverance Three Volume Set	A		
Sudduth, Bill	Resisting The Devil DVD	A		
Sudduth, Bill	So Free		2007	978-0-8007-9419-4
Sudduth, Bill	Whats Behind the Ink?	A		
Sudduth, Bill	Witchcraft Exposed DVD	A		
Sudduth, Bill	Restoring Innocence		2008	0-9712520-4-1
Sudduth, Bill & Janet	Restoring of Innocence	A		
Sudduth, Bill & Janet	Understanding Multiple Personality Disord	A		
Sudduth, Janet	Binding Power of Unforgiveness DVD	A		
Sudduth, Janet	Counseling and Inner Healing DVD	A		
Sudduth, Janet	Teaching on Trauma and Grief DVD	A		
Thomas, Paul	Compromise the Church And Freemason	A		
Unknown	Allies Ambushed	A		
Unknown	Forgiving Others	A		
Unknown	Freemasonry Death in the Church	A		
Unknown	Freemasonry Death in the Family	A		
Unknown	Journey of Love	A		
Unknown	Lucifer Dethroned	A		
Unknown	Ministering to Abortions Aftermath	A		
Unknown	New Age - old lie in new package	A		
Unknown	Rejection	A		
Unknown	Serpents And Scorpion Spirits	A		
Unknown	Set Yourself Free Little Children	A		
Unknown	Shame Free	A		
Unknown	Trauma An Open Door for Satan	A		
Unknown	Truths vs Lies	A		
Unknown	Understanding and Breaking the Scheme	A		
Unknown	Unsundered Soul	A		
Vallotton, Kris	Spirit Wars	GA		
Vallotton, Kris	Spiritual Warfare	GA		
Vallotton, Kris & Jason	The Supernatural Power of Forgiveness	GA		
Vermaak, Natasha	Repentance Cleansing Your Generational	A		
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	How to Minister Freedom	A		
Wagner, Doris	Understanding Basic Issues in Deliverance CD	A		
Wagner, Doris	Understanding Basic Issues in Deliverance DVD	A		
Wagner, Doris M	How to Cast Out Demons: A Beginner's Guide		1999	1-58502-002-8
Wagner, Doris, ed	Ministering Freedom from Demonic Oppression #1		2002	1-58502-030-3
Wagner, Doris, ed	Ministering Freedom from Occult Bondages - #4		2004	1-58502-039-7
Wagner, Doris, ed	Ministering Freedom to the Emotionally Wounded - #2		2003	1-58502-034-6
Wagner, Doris, ed	Ministering Freedom to the Sexually Broken - #3		2003	1-58502-038-9
Wallace, James	Occult Trap	A		
Wallace, James S.	The Occult Trap		2004	1-58502-040-0
Westberg, Granger	Good Grief	GA		
White, Judy	Heart of Yoga Revealed	A		
White, Thomas B.	The Believer's Guide to Spiritual Warfare		1990	0-89283-680-6
Wright, Henry	8 Rs to Freedom	A		
Wright, Henry	Bitterness	A		
Wright, Henry	Cure Or Cover Up?	A		
Wright, Henry	Envy And Jealousy	A		
Wright, Henry	Fear	A		
Wright, Henry	From the Inside Out	A		
Wright, Henry	Insights into Addiction	A		
Wright, Henry	Insights Into Allergies	A		
Wright, Henry	Insights Into Cancer	A		
Wright, Henry	Insights Into Cardiovascular Disease DVD	A		
Wright, Henry	Insights Into Learning Disability DVD	A		
Wright, Henry	Introduction To Occultism	A		
Wright, Henry	It's a New Day, Interviews with HW 10 DVD's 30 min ea	A		978-1-934680--59-0
Wright, Henry	More Excellent Way (Hardcover)	A		
Wright, Henry	More Excellent Way (Paper)	A		
Wright, Henry	More Excellent Way (Study Guide)	A		
Wright, Henry	Pathways to Health, Healing and Disease Prevent DVD	A		
Wright, Henry	Unloving	A		
Wright, Henry	Rejection	A		

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NOTE: Books on Territorial Spirits and Transformation are at the end of that chapter.