

# HEALING OF THE SPIRIT

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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). We know that Satan's kingdom is one where there is no love, no joy, no peace, no acceptance, and no forgiveness; his purposes are to steal, kill, and destroy (based on John 10:10 and other verses). In the Kingdom of Darkness, there is only rejection, disillusionment, destruction, deceit, division, and despair.

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

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

### **Authority Given Us by God.**

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

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

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

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

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

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

### **Authority Prayer**

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

### **How Darkness Gets in**

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

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

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

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

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

## **How It All Works**

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

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

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

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

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

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

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

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

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

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



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

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

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

## Scriptures on Healing

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

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

### Healing of the Spirit (dealing with repentance and forgiveness)

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

1. Healing, forgiveness, and repentance are interconnected.  

Mat. 9:2	Mark 2:5	
Luke 5:20 and 7:47	Jas. 5:15	
2. Forgiveness and repentance are required to complete the healing process.  

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

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

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

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

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

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

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

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

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

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

### **How Gates Get Opened**

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

## Healing from Our Sins

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

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

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

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

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

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

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

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

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

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

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

## Spiritual Sin Checklist

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

## Sins of Behavior (what we do)

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

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

### Sins of Attitude (who we are)

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

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

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

Use the space below to identify additional sins:

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

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

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

## Sin of Lying

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

## Prayer for Healing of Sinfulness

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

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

## Prayer for Healing from the Sin of Lying

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

## Confession

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

## Healing from Unforgiveness, Judgment, and Accusation

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

### Why must we forgive? (Scriptural admonitions follow)

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

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

### Concerning Offenses

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



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



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

### Concerning Forgiveness

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

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

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

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

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

### Parable of the Unforgiving Servant

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

### Concerning Judgment

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

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

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

## Root of Bitterness

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

## We May Need To Forgive God

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

## For Those Who Have Offended Others

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

## Healing of Relationships

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

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

You are required to love (have loving respect for) your father and your mother, but you are not required to enjoy their company. When individuals—even family members—are not “safe” to be around, it is healthy to detach from their presence. This means respect them, and be willing to do anything to help them. It means that we must follow their directions as long as we live under their roof. If one or both of their parents did not spend time holding the

seeker, or telling them they were loved, or if they were conceived out of wedlock rejection is likely to be present. Other inner healing may be required if verbal, physical or sexual abuse is revealed. The minister is looking for hurts, or emotional reactions to hurts such as resentment, anger, rejection, self-pity or depression.

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

## Becoming Unoffendable

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

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

## How to Forgive

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

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

4. Share your list (in confession) with a trusted friend or pastor.
5. Ask this trusted friend or pastor to pray with you, that the Holy Spirit would further reveal to you any **persons for whom you may still harbor unforgiveness**—though you may have already forgotten them. (We seldom see all of our own "stuff.")

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

### Prayer for Healing From Unforgiveness

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

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

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

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

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

I loose them from bondage, and I know that what is loosed on earth is also loosed in heaven. I ask that you bless them and lead them into a closer relationship with you.

I pray these favors in the precious name of Jesus. Amen.

**Resources**

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



## Healing from Sexual Immorality, Soul Ties And Pornography

### Sexual Sin

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

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

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

Consider the following scriptures on this subject:

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



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

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

According to Jeremiah 3, God calls joining with or the 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; 1 John 2:15), (3) a self-righteous attempt to make yourself holy, (4) or a lack of desire to be free (See Rev. 3:15;16).

## **Soul Bondage and/or Ties**

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

## **God-Empowered Ties**

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

## **Unholy Satan-Empowered Ties**

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

## **Non-Sexual Bonding Ties**

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

## **Spiritual Adultery**

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

## **Consequences of Sexual Sin Summarized**

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

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

## Healing Grace

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

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

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

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

## Prayer for Sexual Sins

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

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

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

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

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

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

The following can be prayed by the seeker.

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

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

### Prayer for Loosing and Release

The intercessor should pray the following:

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

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

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

### Prayer for Cleansing

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

Prayer,

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

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

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

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

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

## Resources

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

## Pornography

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

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



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

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

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

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

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

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

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

### **Prayer for healing from Pornography.**

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

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

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



## Healing from Miscarriages and Abortions

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

### Miscarriages

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

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

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

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

### Prayer for Miscarriages (the intercessor should follow these steps)

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

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

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

## **Abortions**

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

## **Prayer for Abortion** (follow these steps)

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

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

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

## Healing from 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 polygamous family or 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.

## 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 whomever), 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.

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 Divorce

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

### Additional Issues and Concerns

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

## Prayer for Healing of Divorce

The seeker should follow these steps:

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

## Healing from Curses

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

### Scriptures Promoting Blessing

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

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

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

### Scriptures Promoting Curses

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

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

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

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

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

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

### **Sources of Curses**

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

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

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

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

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

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



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

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

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

**Examples of Self-Imposed Word Curses Include:**

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

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

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

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

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

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

## Breaking Curses

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

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

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

1. **Recognition:** Identify the source of the curse, by name if possible. The seeker may have inadvertently given legal spiritual ground—or a spiritual right—to Satan. Ask the Holy Spirit to show you the root, cause, or link of the curse; it may be something in their possession or in their home.
2. **Appropriation:** Appropriate—take exclusive possession of—the Atonement of Jesus by faith (Duet. 21:23). Jesus was made a curse (Is. 53:6) and the iniquity of all was laid upon Him (Is. 53:5). Christ has redeemed us from the curse of the law (Gal. 3:13-14). Have the seeker confess their faith in Christ and in His sacrifice on their behalf; confess their faith in Christ's death and resurrection.
3. **Establish Spiritual Authority:** Make a declaration to establish spiritual authority over the curse. (Read aloud the following scriptures: (Prov 26:2, Gal. 3:13-14, Eph. 1:7, Col. 1:12-14, 1 John 3:8, Luke 10:19).
4. **Repent and Commit:** Have the seeker verbally tell God they are sorry and they commit themselves to obedience (Jesus spoke to the man healed at the pool of Bethesda—“*Behold, thou art made whole: sin no more, lest a worse thing come unto thee,*” John 5:14; also, to the woman caught in adultery—“*go, and sin no more,*” John 8:11). The seeker is to repent for every known sin (this is important). Repent for those sins previously committed by their ancestors (identificational repentance), even though they perhaps acted in ignorance.

NOTE: If the seeker has followed all the recommended steps for each of the preceding chapters in this book, they may have already done these things.

5. **Forgive:** The seeker is to forgive every person who has ever harmed or wounded them, including the one who cursed them—if this person is known to them.
6. **Renounce and Rebuke:** Have the seeker verbally renounce generational iniquities and words and/or blood oaths spoken over their life or over that of their ancestors. If this is not done, the enemy of their soul still has the legal spiritual right to oppress them according to the covenant recorded in Deuteronomy 27:15-26 and 28:16-19. The seeker should renounce all contact with the occult committed by themselves and by their ancestors and cancel all legal grounds and spiritual rights previously given to

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

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

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



## **Prayer for Breaking Curses**

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

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

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

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

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

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

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

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

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

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

### **Resources**

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

## Healing Your Tongue

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

### God Created the Earth with “WORDS”

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

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

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

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

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

## The Power of Words

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

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

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

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

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

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

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

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

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

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

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

### **The Power of Words in Deliverance**

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

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

### **Prayer for healing your Tongue**

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

### **Resources**

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



## Healing from Vows and Death Wishes

### Vows

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

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

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

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

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

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

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

“I will never try that again.”

“I will never be rejected again.”

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

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

## Satanic Vows

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

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

There are some who have studied tattoos and other body marks, and believe that in some cases, tattoos, body marks, and body piercings are an outward expression of a vow or pact with demons. See *What's Behind the Ink?* by Bill Sudduth, ([www.ramministry.org](http://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 Infirmary comes in and agrees with them, so they take an assignment from the devil, not from God who created them. They get sick.

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

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

## Prayer for Death Wishes

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

Also pray the following:

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

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

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

## Healing Objects and Places

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

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

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

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

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

### Defiled Objects

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

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

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

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

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

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

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

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



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

### **Purification Process (for Defiled Objects)**

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

### **Defiled Buildings and Houses**

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

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

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

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

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

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

## Healing Defiled Places

The cleansing process for defiled places involves the following:

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

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

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

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

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

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

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

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

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

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

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

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

### **Resources for Healing Objects and Places**

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

### **Defiled Land**

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

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

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

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

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

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

### Resources for Defiled Land

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

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

### Healing Land

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

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

## **Healing from Involuntary Exposure to Darkness**

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

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

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

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



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7. A seeker came for prayer with a strange spirit. It turned out that the seeker had a boyfriend who was a Muslim. The seeker had been free, but a spirit returned. The interview revealed that the seeker happened to meet the old boyfriend again while shopping. The old boyfriend held her arm while they visited. This caused a spirit to transfer.
8. A young woman admired the gifts and talents of the pastor's wife who seemed control of her husband as well as the members of the small congregation. The seeker acquired the spirit of jezebel from the pastors wife through admiration and desire.
9. Many seekers have been consecrated to Satan by relatives.
10. Sometimes there is an Native American Shaman in the ancestral line of the seeker, or someone who was a witch or a warlock. Normal prayers for generational influences will not disclose or dislodge such spirits.

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

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

## Healing from the Spirit of Poverty

Most of the world lives in poverty. In many countries, it's a way of life which has embedded itself within the culture, and it has remained that way for as many generations as anyone can remember. Poverty permeates the mindsets and the attitudes of the people. Unfortunately, they know no other way. Living in poverty is accepted and expected; it becomes a generational trend within a poverty culture. Regrettably, most Christians do not realize that Jesus' death on the cross provided not only for the forgiveness of our sins and for healing from our sicknesses, but additionally for **healing from poverty**.

Take into consideration the following scriptures: *"For ye know the grace of our Lord Jesus Christ, that, though He was rich, for your sakes he became poor, **that ye through His poverty might be rich**"*—2 Cor. 8:9, and, *"Worthy is the Lamb that was slain to [in order that we might] receive power, **and riches... and blessing**"*—Rev. 5:12\*. Jesus has paid the price that we might be "rich."

One of the biggest limitations to receiving God's abundance in our lives is the lack of understanding and acknowledgment that **blessings of prosperity are one of the reasons Jesus died for us on the cross**. We have no problem believing He died for our sins. And many accept as well that He died for our healing (of body, mind and spirit). Why, then, do we have a problem believing He died to free us from a state of poverty? Again, realize that Jesus died for... (1) our sins (salvation), (2) our sicknesses (healing of body, mind and spirit), and (3) our finances (our fiscal needs).

Likewise, Jesus' death on the cross atoned for the **"curse of poverty."** Take notice below of how this fact is revealed in Scripture:

- He hadn't eaten in over 24 hours (Hunger)
- He was thirsty ("I thirst") (Thirst)
- He had nothing and was stripped of his cloak (Nakedness)
- He had no burial place (In need)

Unfortunately most Christians do not realize that, as a child of the King and an heir to His promises, we are entitled to the financial blessings afforded us because of the cross.

The first step in healing from the curse or **"spirit of poverty"** is to understand and accept that just as there are two kingdoms at work in the struggle for our souls (the Kingdom of Darkness and the Kingdom of Light), the same two kingdoms are likewise at work in the area of our finances. These opposing kingdoms include the earthly kingdom of **Mammon** (or the pull of the culture—characterized by need, lack, deprivation, hunger, insufficiency, fear and poverty) in contrast to God's heavenly economy of **Abundance**—the mind and heart of God (characterized by abundance, plenty, peace, sufficiency and trust).

### Mammon Economy

Mammon (or the world's) economy is based upon credit, debt, want, prestige, desire for prosperity, financial stress, worry, fear, greed and covetousness, which are forms of idolatry.

God hates idolatry in any and all of its forms. **Idolatry** is the act of putting someone or something in a higher place of value and respect than where we place God. Note that the first three commandments

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\* Unless otherwise noted, Biblical references are taken from the King James Version.

(see Ex. 20) are direct cautions against idolatry. Eph. 5:5 explicitly informs us, “*For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an **idolater**, hath any inheritance in the kingdom of Christ and of God.*”

**Money is the chief rival god**, as the use of money for greed, covetousness and/or hoarding is contrary to God’s design of sharing, giving and generosity. Greed refers to the desire for extravagant (unnecessary and selfish) wealth and covetousness (in this Biblical context) refers to having an excessive and unregulated (undisciplined) envy with regard to things that do not belong to us. God takes greed and covetousness very seriously. *Mamona* is an Aramaic term for wealth. The NIV of the Bible capitalizes “Money” or Mammon because it is a proper name. Mammon is a spiritual person in the demonic world. Mammon produces the “*spirit of poverty*.” Covetousness and greed are characteristics in allegiance to the false god named Mammon.

In Scripture, when Jesus mentioned Mammon, it was in the context of not being able to serve two masters. Serving any supernatural master (like Mammon) in the demonic world is considered hard-core idolatry. Satan wants us to be in bondage to and to serve the “*spirit of poverty*.” Recall the rich young ruler (in Mat. 19:16-22) who came to Jesus and asked what he needed to do in order to inherit eternal life. When Jesus answered him, telling him to sell all that he had and to give to the poor..., Scripture says, “*he went away sorrowful: for he had great possessions.*” This passage points out the rich young ruler’s lack—his attachment to wealth (Mammon) being greater than his attachment to God.

Consider also the following attributes of **poverty**.

- Poverty is a tormentor.
- Poverty creates a climate of hopelessness where seeds of suicide grow.
- Poverty strips a man or a woman of their self-confidence and sense of worth.
- Poverty blurs and diminishes visions and dreams.
- Poverty is where the seeds of anger and cynicism grow.
- Poverty is slavery (and financial captivity is unnatural).
- The “*spirit of poverty*” will make you critical of those who are trying to set you free.
- Poverty will make you question the truth about God, who is your true Source and Provider.
- Poverty births fear, and fear makes you want to hoard—which cuts off supply.
- Poverty is not merely a financial circumstance of your life, it is a **spiritual condition of your heart and soul**.
- Poverty is a spirit to be cast out. “*The Lord is ... my deliverer ...*”—Ps. 18:2.
- Poverty is an enemy to be destroyed.

Poverty is a curse (see Deut. 28:15, and chapter 30) and was a result of Adam’s sin. However, Christ’s death on the cross met the demands of justice for the cancellation of the curse of poverty (as exemplified in the Scriptural passage which notes “mercy triumphs over justice”).

## **God’s Heavenly Economy of Abundance**

Unfamiliar to most, God’s economy has unlimited resources. Within God’s economy, there is no want or lack. God’s economy is characterized by sufficiency, plenty, abundance and feelings of peace, contentment and trust. Lovingly, God’s economy makes the problems of the economy of Mammon disap-

pear. Recognize that **God does His part when we do our part**. Consider the following characteristics of **God's heavenly economy**:

1. **God has infinite resources**—and as His heirs, all these resources are available to us. For example:
  - Ex. 16—in the wilderness, the Israelites were fed **manna for 40 years**
  - 1 Ki. 17:8-16—Elijah and the widow; her oil and meal did not waste, “until” ...
  - 2 Ki. 4:1-7—Elisha's counsel to the widow; one pot of oil filled many—the oil was sold and the widow's debt was paid
  - 1 Chr. 29:3-28—David, although born a poor peasant, gave untold wealth to build the temple, recognizing and acknowledging “*all things come of thee*” (vs. 14)
  - Mat. 14:15-21—Jesus fed 5000 men with 5 loaves and 2 fishes
  - Mat. 15:32-38—Jesus fed 4000 men with 7 loaves and “a few little fishes,” with 7 full baskets left over
  - Mat. 17:24-27—Peter and the coin in the fish
  - Luke 5:1-11—Simon Peter casts his net on the other side, and the net almost broke for the abundance of the weight of fish he caught
2. **God multiplies rather than adds**—In the Mammon economy, 5-10% interest is considered good. Compare this interest with the manifold returns God promises us:
  - Gen. 26:12—Isaac was blessed 100-fold
  - Gen. 30:27-30—Laban acknowledges the increase of his cattle was because of Jacob's favor with the Lord
  - Mat. 13:12 and Mark 4:8—an increase of 30, 60, or 100-fold; “*For whosoever hath, to him shall be given, and he shall have more abundance....*”
  - Other Scriptures which promise manifold increases: Mat. 19:29 and Mark 10:28-30.

Our part in sharing in God's heavenly economy is, **FIRST**, to **make a choice, a commitment and a promise to follow God's plan rather than man's plan**—that is, to pursue financial freedom and blessings rather than financial foolishness, as in the admonition in Deut. 11:26, “*Behold, I set before you this day a blessing and a curse....*” Also, “... *I have set before you life and death, blessing and cursing: therefore, choose life, that both thou and thy seed may live*”—Deut. 30:19 and vs. 15 (also Jos. 24:15). And, as Mat. 6:24 warns, “*No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other*”—**we must choose**. We cannot simultaneously operate in the Mammon economy and in God's abundant economy. **SECONDLY**, we must meet the conditions He has stated in His Scriptures for receiving the blessings He has promised.

## I. What the Scriptures Say about Money

1. **The Scriptures say more about money, possessions and stewardship than about any other subject.** Consider the following:
  - 16 of the 38 parables Jesus told were about money or possessions.
  - Jesus spoke more about money than He did about heaven and hell (combined).
  - 10% of the Gospels, a full 288 verses, deal with money and possessions.

- Within the Scriptural passages of the Bible, there are  
—500 verses on prayer  
—less than 500 verses on faith  
—over 2300 verses on money, possessions and stewardship

There are at least four notable explanations why money and material possessions were a constant theme in Jesus' teachings.

- a) How we handle our money impacts our relationship and fellowship with God. In Jesus' parable in Luke 16:11, He admonishes, "*If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?*" This passage speaks to the truth that we will never be able to serve God to our fullest potential until we are faithful in dealing with Mammon.
- b) Possessions compete with the Lord—and His will and work—for mastery of our lives. Yet God desires His will to be the first priority of our lives. He wants no other idols to occupy any of our time or attention or acts of worship.
- c) Much of life revolves around the use of money. Fortunately, God has adequately prepared us for this undertaking by giving us the Scriptures as our guideline for living.
- d) Money and material possessions are the last area of our lives we surrender to God (as in the parable of the rich young ruler—Mat. 19:16-22, and as in our final departure from this life).

2. **The Scriptures Promise Prosperity to the Obedient.** 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 (blessings) or for evil (curses). Blessings are mentioned 221 times in the Bible; curses are mentioned 230 times. Some examples of promised blessings of abundance follow:

**Blessings mentioned within Deut. 28:1-14 (and curses follow in vs. 15-68)**

- We will be "*set on high above all nations of the earth.*"
- We will experience blessings "*in the city*" and "*in the field;*" "*when we come in*" and "*when we go out.*"
- Blessed shall be the fruit of our body.
- Blessed shall be the fruit (produce) of our ground.
- Blessed shall be the offspring (increase) of our cattle and herds.
- Blessed shall be our "*basket*" (a large container used to store items—i.e., fruit or agricultural products) and "*store*" (a kneading trough, used at home for storage and for the preparation of foods, particularly bread).
- Blessed shall be our storehouses.
- Blessed shall be anything we set our hand to do.
- Our enemies will be smitten before our faces and shall flee before us.
- The Lord shall make us plenteous in goods.
- The Lord shall open to us His good treasure (rain in due season, etc.).
- We shall lend to many nations, and not borrow; the Lord shall make us the head and not the tail; we shall be above and not beneath these nations.



**Blessings mentioned within Deut. 8:5-18—We are promised:**

- To eat bread without scarceness and lack nothing
- The building of goodly houses
- The multiplying of herds and flocks
- The multiplying of silver and gold
- The multiplying of all that we have

**Blessings mentioned within Mal. 3:8-12 (if we bring the “tithes into the storehouse”)**

- God will open to us the windows of heaven
- God will pour us out a blessing, that there shall not be room enough to receive it
- God will rebuke the devourer for our sakes
- The devourer shall not destroy the fruits of our ground
- Our vine shall not cast her fruit before the time in the field
- All nations shall call us blessed

**Other Scriptures Promising Abundance**

- Jos. 1:8      *“... thou shalt ... for then thou shalt make thy way prosperous, and then thou shall have good success.”*
- Ps. 34:10      *“... they that seek the Lord shall not want any good thing.”*
- Ps. 84:11      *“... no good thing will he withhold from them that walk uprightly.”*
- Is. 1:19      *“If ye be willing and obedient, ye shall eat the good of the land....”*
- 2 Cor. 8:9      *“For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.”*
- Phi. 4:19      *“But my God shall supply all your need according to his riches in glory by Christ Jesus.”*
- 3 John 2      *“Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.”*

From the above scriptural passages it should be obvious that God’s plan and intention for his people is abundance. There is nothing sacred or desirous about being poor. Being poor is a curse that must be broken; poverty is a “spirit” to be delivered from. Poverty is overcome by generosity. I am sure there are those in Africa who have questioned whether or not the African Bible reads the same as Western Bibles in this regard. Individuals in the West seem to be able to more readily realize the promises of abundance than those in Africa, but I assure you that both Bibles read the same.

God made the same promises to Africans that He made to Westerners. God does not lie. The good news is that God has a plan to release you from the “spirit of poverty” and into the realm of abundance. He has a divine plan for managing your finances. The principles of this plan are contained in the Scriptures. This study is intended to help you better understand and prac-



tice, or apply, the principles of that plan. To gain the most from your effort, commit now to read every Scripture listed. While the promised results may not occur overnight, the ultimate blessings are assured.

Let's begin with the foundational teachings for how God wants us to think about and use money.

## II. Foundational Teachings of Managing Your Finances

There are **seven foundational principles** on which God's plan for our finances is based. These divine principles are Scriptural concepts which need to be understood, accepted and applied, in order for the promised blessings to occur.

1. **God Created Everything**—In the beginning there was nothing; God created everything (Gen. 1). You and I were born with “nothing” and will leave this world with “nothing.” We need to recognize and appreciate that God gave us everything we have. All we possess is His, not ours; instead, **we are users, managers and stewards**, but not owners.
2. **God Owns Everything**—Everything that is created is owned by God. While we may consider our possessions as being exclusively “ours,” this belief is a misconception shared by our current culture, and it is the root of the problem we face in our attempt to manage money God's way. As identified in Scripture, God owns:
 

• The earth	Ps. 24:1
• All the gold and silver	Hag. 2:8
• All that is in heaven and earth	1 Chr. 29:11
• The land	Lev. 25:23
• The cattle on a thousand hills	Ps. 50:10
• Other scriptures affirming God's ownership include:	
Ex. 9:29	Deut. 8:18      Deut. 10:14
1 Chr. 29:12	Ps. 24:1      1 Cor. 10:26
3. **We Are Stewards/Managers/Trustees**—Flowing out of the fact that God created and owns everything is the logical conclusion that whatsoever we possess is not really ours but is God's; we are simply entrusted with earthly possessions. We are not owners; we are stewards/managers/trustees.
 

Trustees have no rights; instead, trustees have responsibilities. To be successful in implementing God's plan, we need to develop a steward's mindset. Review the following insights, which verify our role as steward/manager/trustee and to God's role as owner:

  - The Parable of the Tenants (or Vineyard; Mat. 21:33-46 and Mark 12:1-12)
  - Culturally and historically, the Israelites respected God as owner; the concept of individual ownership came out of Rome.
  - 1 Cor. 4:2, *“Moreover, it is required in stewards that a man be found faithful.”*
4. **God Gives To Each According To His Plan**—Besides being creator and owner, God is ultimately in control of every event that occurs upon the earth. He is God of the universe, of nations and of each of us as individuals. According to Scripture, He “establishes” nations and

kings and “removes” them at His will. In addition, He gives us resources according to His individual plan for us. Scriptural passages to review include:

- Is. 40:15-26—God controls nations
- Mat. 25:14-30—the Parable of the Talents
- 1 Chr. 29:12—“*riches and honor come of thee, and thou reignest over all*”
- Deut. 8:18—it is God that giveth the power to get wealth...
- Dan. 2:21,44—God sets up and deposes kings

We must learn to be content with God’s provision (as Paul confessed—“*Not that I speak in respect of want; for I have learned, in whatsoever state I am, therewith to be content*”—Phi. 4:11), to be content with our present level of abundance. Contentment is mentioned seven times in the entire Bible, and in six of those seven times it relates to money. Additionally, within the **curse**s noted in Deut. 28:47-48, we discover the importance of having an attitude of being a “cheerful receiver”: “*Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things, Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, **until** he have destroyed thee.*”

**5. Scripture Mentions Three Levels of provision** —Notwithstanding God gives to each according to His plan, there are three “levels of provision” mentioned in the Bible. His plan is for us to be in sufficiency or abundance. Where do you presently find yourself?

- In Poverty—in need, naked, hungry, thirsty
- In Sufficiency—have enough, but none to spare
- In Abundance/Prosperity—enough and to spare (notice, this is not the same as being “wealthy”)

We have mentioned previously that Jesus atoned for the “curse of poverty” on the cross. God’s promise of abundance will not move you from poverty to prosperity in a moment of time. It takes time and effort to store His words in our heart. Even so—as promised in Jer. 31:33—He writes His words (law) on our heart: “... *I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.*” Or, as also stated in Heb. 10:16, “... *I will put my laws into their hearts, and in their minds will I write them....*” (See also Jos. 1:8, “*This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.*”)

It takes time and effort to become a good manager over what God has provided. Remember, too, that God is not a heavenly ATM machine from which you can withdraw cash whenever you need it, as He oftentimes will “prove” you—or first give you a little amount to see how you manage your allotment of money.

**6. God Wants You to Have “Finances” in Order to** (while the primary reason God wants you to have abundance is because He loves His children, there are other reasons, as identified below)—

- Provide for the needs of your own family and household (1 Tim. 5:8)
- Complete your current and progressing assignments

- Assist in sending ministers, evangelists, etc., throughout the world to preach the gospel (Rom. 10:15)
- Pay your taxes to your government and your obligations to God (Mat. 22:21)
- Return tithe back to God's house—for the work of the Lord (Lev. 27:30)
- Give good gifts to your children and to those you love (Mat. 7:11)
- Give to others who need to complete their assignments
- Increase your giving to help the poor (Pro. 11:24-26, 19:17 and 28:27)
- Solve any emergency or crisis that arises (Eccl. 10:19b)
- Dream dreams big enough for you, your family and others—dreams which require the supernatural intervention of God

**7. God Blesses the Obedient**—One of the fundamental principles about “blessings” most overlooked in the Bible is that of **conditional promises**. Bible scholars list some 635 promised blessings for us as individuals. Without exception, ALL of them are conditional. That is, the Lord promises us that He will do something (blessing) **if** we will do something first (obedience).

Take, for example, the promise of salvation. While Jesus died on the cross for all, the promise of salvation is conditional upon us: *“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved”*—Rom. 10:9. Thus “all” are not “recipients” of Jesus’ sacrifice on the cross, until they first do their part as provided in Rom. 10:9 above.

Take another example—that of being “born again.” Note the specified “condition” which comes before the promise: *“Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God”*—John 3:5. Thus, all are not born again until they are born of water and of the Spirit.

The same holds true of the promises and blessings given for a life of abundance. We cannot expect to receive the promises until we meet the conditions God has put forth in His Word. If we are disobedient, we have no promise and in many cases bring upon ourselves, instead, a curse.

The Bible lists 37 groups of “sins of disobedience” that result in cursing. Consistently, according to God’s plan, these curses are not removed without repentance and obedience. *“But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee”*—Deut. 28:15 (see also Deut. 8:10-20; 27:15-26 and 28:15-68).

Because the blessings mentioned in Scripture are conditional, they are only attainable by those who are obedient. There are no such promises for those who are disobedient; in fact, curses are what are promised. If you want what God has – you must do what God says.

### **III. Conditions Required for Receiving the Blessings and Promises of Abundance**

Let’s consider several conditions noted in Scripture for receiving the blessings and promises of

abundance:

1. **Paying Your Tithes and Making Offerings**—Paying tithing is not an option; Deut. 14:22 **commands** us to tithe. We must understand, acknowledge and live by the fact that, besides being “holy,” the tithe is the Lord’s (Lev. 27:30). In essence, it is our heavenly “rent” for the space we occupy and the possessions the Lord allows us to use. It is a debt and it belongs to God.

If you tithe, God will bless you and will “*open the windows of heaven*” for you. If you don’t tithe, your finances will be cursed and the devourer will destroy your fruits. It’s that simple. Mal. 3:10 is the only verse in Scripture which tells us to “*prove*” (test) God.

Consider the following about the tithe:

- “Giving” of tithes and offerings is the only real evidence of love (as witnessed in John 3:16)
- The act of paying tithe is evidence we have conquered greed.
- If we do not pay our tithe, we are robbing God of what is rightfully His (Mal. 3). The payment of tithe and “*heave offerings*” was recognition of Israel’s subjection to God—that He owned them and all they had. To withhold the tithe is to renounce the sovereign authority of God, which is to be guilty of the same sin as Lucifer’s (in the beginning).
- The act of paying tithe breaks the financial curse which is over our life and our family (Mal. 3).
- The act of paying tithe is acknowledgment of our belief and trust in God.

Let’s review what the Old Testament reveals concerning tithe:

### **Tithing in the Old Testament (OT)**

While we generally consider the “tithe” to be 10%, there were at least three tithes commanded by God and several “festival” celebrations (which normally lasted 7 days) wherein additional offerings were required, as noted below:

- **A First Tithe** (Gen. 14:17-24)—Abraham first gave tithes to Melchizedek; he did not take the spoils. Several Scriptures identify that the Israelites were commanded to tithe a tenth of all their **increase** (Lev. 27:30 and 32; Deut. 14:22)
- **A Levite Tithe** (Num. 18:21-24)—also considered a “*heave offering*” (vs. 24), the Levite tithe was given to support the Levites, who in turn gave a tenth to the priests
- **A Welfare Tithe** (Deut. 26:12-13)—was required every three year’s; it was a “*poor man’s tithe*”
- **The Feast of Unleavened Bread** (Ex. 12:17)—in remembrance of the Passover
- **A Feast of Weeks (Harvest)** (Ex. 23:16 and Deut. 16:10)—a first-fruits offering given in remembrance of—and honoring—God, who gave the harvest
- **Feast of Trumpets of New Moon** (Ps. 81:3)—a reminder of the mighty voice of God
- **Feast of the Day of Atonement** (Lev. 23:27-28 and Num. 29:12)—a celebration of the covering for sins
- **Feast of Tabernacles** (Lev. 23:34 and Deut. 16:13-14)—celebrated at the end of the year when all of the labors of the field had been gathered in

Biblical scholars have calculated that these individual tithes and offerings account for a total yearly amount of 23.3%. Within this group of tithes and offerings, we see that these required gifts were much more like a “tax,” in that this directive was not “voluntary.”

Let’s now review the conditions noted in Mal. 3:8-11: *“Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. (9) Ye are cursed with a curse: for ye have robbed me, even this whole nation. (10) Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (11) And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.”*

Although God is herein speaking to the nation of Israel, we know that all Scripture is given for the profit of mankind (noted in 2 Tim. 3:16, *“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness”*). Therefore, in this Scriptural passage (Mal. 3:8-11), God is also speaking to us, communicating principles which are to be guides for a keeper or custodian (a manager or a trustee). Briefly, God is expressing the pronouncement that if you have not paid your tithing nor consistently made offerings, you have robbed God, and are under a curse (namely, He will leave the devourer at your door). This curse is a disobedience curse, and no amount of prayer by anyone will release you from this curse (for more on Disobedience Curses, refer to this chapter in *Healing of the Spirit*). The only course of release from this curse is obedience (i.e. “paying” your tithes and “making” your offerings consistently). After God proclaims we have robbed Him, He tells us in vs. 10 how to rectify our sin: *“Bring ye all the tithes into the storehouse...”* (Note that Mal. 3:9 is the only place in the Bible where God says “prove” [test] me.)

Yet look at the numerous blessings promised to those who are obedient in Mal. 3:10-11: *“... open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (11) ... I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time.”* What a promise! Unfortunately, most Christians (including many African pastors) either don’t pay tithing at all or pay it infrequently. It should be no surprise, then, that those who do not pay their tithe are suffering from poverty. And they will continue to suffer in this way until they begin to faithfully pay and return to God that which is rightfully His. If you want to observe the blessings that can result from paying tithe, refer to the incident recorded in 2 Chr. 31:7-12. In my experience, I have never found a person who, after beginning to tithe and experiencing the blessings and benefits of it, ever quit. God will bless you far beyond your tithe; and every time you increase your tithe, He blesses you more in return.

Let it be sufficiently said that tithing is what belongs to God for the space you occupy on the earth—“rent” for the use of what He has given you. Although the giving of offerings is optional; the giving of tithing is not. It’s all His. God wants increase (Remember the Parable of the Talents?); He wants to be paid. If He is, you are blessed. If He isn’t, you are cursed. It’s as simple as that. He is very jealous of what is His. When you input the tithing due to God into the Mammon economy, God gets upset, just as you would be upset if you were owed funds from someone who refused to pay you, but who instead spent it on other things.

## 2. **Give a “firstfruits” offering** (“first-fruits:” the first grain or fruit harvested each year—

# 14 Healing from Poverty [www.healingofthespirit.org](http://www.healingofthespirit.org)

considered sacred and offered to God in thanksgiving and celebration in a special ceremony held on the Day of First-fruits)

Pro. 3:9-10 encourages us to, *“Honour the LORD with thy substance, and with the first-fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.”* God requires that we give our tithes and offerings first before we pay anything else; this is why it is referred to as “first-fruits.” If we wait until the end of the month to contribute, there is seldom enough money (or goods) left; then we are giving our “leftovers.” If we pay our tithes and offerings at the time we receive an income, honoring God first, there will always be enough to pay for our necessities.

<u>Scriptures Requiring our First-fruits</u>	<u>Scriptures Identifying Promised Blessings of Obedience</u>
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Ex. 22:29 and 23:19	2 Chr. 31:5-8 (so leaders can be encouraged)
Lev. 23:10-11	Neh. 13:31 (so the Lord will remember you)
Num. 18:12	Pro. 3:9-10 (so thy barns be filled with plenty)
Deut. 18:4 and 26:2	Ez. 20:40-41 and 44:30 (for <i>“the blessing of peace to rest in thine house”</i> )
Neh. 10:35-37 and 12:44	

3. **Give to the poor**—Consider the following Scriptures which command us to provide for the poor. The poor and widows hold a special place with God. He blesses those that provide for them.

- |                 |   |
|-----------------|---|
| • Deut. 15:7-11 | Commandment to give to thy poor and needy brethren.   |
| • Ps. 41:1-3    | <i>A blessing for considering the poor.</i>   |
| • Prov. 19:17   | <i>“He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.”</i> |
| • Prov. 21:13   | <i>“Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.”</i>         |
| • Prov 22:22-23 | <i>“Rob not the poor, because he is poor: neither oppress the afflicted in the gate....”</i>                        |
| • Prov. 28:27   | <i>“He that giveth unto the poor shall not lack: but <u>he that hideth his eyes shall have many a curse.</u>”</i>   |
| • Prov. 29:7    | <i>“The righteous considereth the cause of the poor: but the wicked regardeth not to know it.”</i>                  |
| • Ez. 16:49     | One of the causes of Sodom’s destruction was not giving to the poor.  |

4. **GIVE—We will reap what we sow**—In addition to providing for the poor, for widows and orphans, God gives us the opportunity to give ... and to reap bountifully if we do.

- Luke 6:38—*“Give, and it shall be given unto you; ... running over....”*
- Pro. 11:25—*“The liberal soul shall be made fat....”*
- 2 Cor. 9:6—*“... He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.”*
- 2 Cor. 9:10—He shall *“multiply your seed sown.”*

God’s principle of abundance is based upon the concept of sowing in faith and reaping financial blessings. There is another principle teaching called **“seed faith.”** Space, does not



allow a full discussion here, but the following are principles of that teaching.

- God commanded everything He created to multiply and become more (Gen. 1:11, 20 and 22).
- Something within you requires increase.
- Every seed contains a seemingly invisible instruction to reproduce more of its own kind.
- When you let go (plant) of the seed in your hand, God will let go of what is in His hand.
- A little seed can birth a huge harvest.
- When you keep what is in your hand, God will keep what is in His hand.
- When you increase the size of your seed-planting, you increase the size of your harvest (2 Cor. 9:6).
- A seed never planted guarantees a season of no harvest.
- Everything you have is a seed; if you keep it, that is your harvest.
- No one else can sow your seed for you.
- When you give your seed a specific assignment, incredible faith is unleashed (1 Ki. 17:13-16).
- Recognize the seed (gift, skill, talent, time, love, money) you have already received from God and thank Him for it (obeying the Law of Thankfulness).
- Thankfulness is a force, a law of the universe; without gratitude you do not harvest.
- Time is currency on earth and can produce what money cannot buy.
- There is a time for planting seeds; if the planting time is missed, so is the harvest.
- Sow what you have been given, and don't complain that you don't have more.
- When you sow, wrap your faith around your seed. Your **seed** is *what* God multiplies: but your **faith** is *why* He multiplies it.
- God does not recognize need; He only recognizes faith.
- "Seed-faith" is the process of sowing what you have been given, in order to create something else that you have been promised.
- "*...with the same measure that ye mete withal it shall be measured to you again*"—Luke 6:38.
- Asking is the key to receiving (Mat. 7:7-8 and Jam. 4:2-3).
- Faith requires an instruction—something specific (an amount or a result).
- When you make a seed faith promise, you've entered into a covenant between you and God. Don't ever be a promise-breaker with God.
- Crisis is the place of miracles, but "fear" gets in the way. (FEAR: false evidence appearing real)
- Waiting is the forgotten (but powerful) season between sowing and reaping.
- Some of the greatest blessings come after the longest waiting.
- If you dig up your seed to re-examine it because of impatience, there may not be any harvest.
- The size of your seed determines the size of your harvest.
- Save the tithe from Satan; either it is given to God or it will be collected by Satan.
- Until a Christian has experienced freedom in the area of money, he will never experience God's total plan for his life.
- Your tongue determines your harvest. You reap what you speak (Jam. 3:3-6).



For more on “seed faith,” refer to *31 Reasons People Do Not Receive Their Financial Harvest*, *The Covenant of 58 Blessings*, or *7 Keys to 1000 Times More* (Mike Murdock, P.O. Box 99, Denton, TX 76202; 1-888-947-3661; [www.thewisdomcenter.tv](http://www.thewisdomcenter.tv)), or *Seed-Faith 2000* by Oral Roberts (at Amazon.com).

**5. As a steward, be a good manager and/or trustee of God’s possessions**—(*“Moreover it is required in stewards, that a man be found faithful”*—1 Cor. 4:2.)

Possession is not necessarily ownership. If we believe God owns it all, then we must accept our role and part as managers and stewards. Review the parable of the vineyard (Mark 12:1-9 and Luke 20:9-16). When we acknowledge God’s ownership, every spending decision becomes a spiritual decision. Good stewards will:

- a) Live by the 10-10-80 rule. From their income, good stewards will pay 10% tithing as their first-fruits, they’ll save 10% and they’ll live on the remaining 80%.
- b) Keep good records of their income and expenses.
- c) Not borrow and make every effort to live debt-free. The Mammon economy is based upon credit and debt. While Scripture does not call debt a sin, “surety”—or the taking on of an obligation to pay, without a certain way to repay—is seriously discouraged (refer to Prov. 11:15, 17:18 and 22:26-27). Borrowing is authorized only for items that appreciate and are always worth more than what you owe on them, such as houses. We are, however, in financial bondage when we are in debt and are not entirely free to do what the Lord wants us to do because of our indebtedness. Debt may delay God’s plan for your life; it can also disrupt spiritual growth. Review the following passages:
  - Deut. 15:6 and 28:12                      “... thou shalt not borrow....”
  - Prov. 22:7                                      “The rich ruleth over the poor, and the borrower is servant to the lender.”
  - Rom. 13:8                                      “Owe no man anything....”
- d) Limit spending to needs and “just” wants. The Mammon economy is driven by satisfying our wants and desires (not only “just” or fair wants but all things “unjust” and extravagant as well). Functioning within God’s economy is accomplished by making careful choices and decisions about the difference between our needs and our “just” wants and desires (as in 1 Tim. 6:8). Our focus should be to discipline ourselves to manage our surplus in a manner designed of God.
- e) Ask God before you spend or invest in a business. If you do not have the funds to do what you want to do, perhaps the Lord is telling you to wait. If you feel the Lord is speaking to you about investing in a business, seek sound counsel during your pursuit of this endeavor. Ask for the advice of at least two witnesses or individuals before you proceed. Make sure it is God who is telling you to continue—not something from your own spirit.

**6. Faithfulness in Little**—Luke 16:10-12 counsels us: “*He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been*

*faithful in that which is another man's, who shall give you that which is your own?"*

One of the reasons you may not have abundance is because God cannot yet trust you with heavenly abundance. Before God will allow you to be His manager over the riches of heaven, you will need to show God you are a good manager/steward/trustee of the unrighteous mammon within your possession, as indicated in the following passage: *"And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more"*—Luke 12:42-48.

Several scriptures require us to be good stewards. We are God's "agents." An agent is one who acts on behalf of the wishes of an owner. The way you spend your money is an indication of your relationship (faithful or foolish) with God.

#### **IV. Curses of Witchcraft, Traditional Medicines and Family Celebrations**

In many African cities, experience has proven that the curse of poverty comes about as the result of believers being directly subjected to the dark spirits of witchcraft, of traditional medicines, of family celebrations (demonic in nature), of polygamy, and of immorality—or believers are the recipient of generational curses such as the cultural "spirit of pauper" that are passed down through the family line (from an ancestor's exposure to these dark spirits).

Steps for obtaining spiritual freedom (as listed in *Healing of the Spirit*) should be followed—first achieving release from these spirits (noted in the previous paragraph) before deliverance from the curse of poverty is addressed. Even if the believer complies with the promises to receive the "spirit of provision," there may yet be no breakthrough if there are still curses remaining from previous exposure to witchcraft, traditional medicines, family celebrations, polygamy or immorality. Until all these curses are broken, and there is freedom from these dark spirits, the "spirit of provision" is not able to enter. The order of this process is very important.

In preparation for a seminar in Zambia in 2010, as I was solemnly praying about the "curse of poverty" over Africa, the Lord revealed to me that the "spirit of poverty" must be prayed against in the same way that other spirits of darkness are prayed against. Namely, through (1) confession, (2) repentance, (3) removal of any existing spiritual permission previously given to the "spirit of poverty" and giving permission for possession back to Jesus, and finally, (4) commanding the spirit(s) to leave.

Pray the following prayer only after prayers for freedom from witchcraft, traditional medicines, family celebrations and polygamy have been successfully offered.

## **Prayer for Release from the Curse of Poverty**

Lord Jesus, I come before You now to be delivered from the “curse of poverty.” I confess that I’ve regrettably traded the value of the Kingdom of Heaven for the desires of my heart in the form of earthly treasures.

Lord, I repent for worrying about life, food and clothing. I repent for laying-up treasures on earth where moths and rust destroy and where thieves break in and steal. Lord, I repent for loving money, for serving Mammon (the dark spirit of riches), for greed and for covetousness—all forms of idolatry.

I repent of the belief that money is the answer to everything lacking in my life. I repent for forsaking You as my life source and for focusing my eyes on the pursuit of provisions to my own harm and the harm of others. I repent for choosing to serve Mammon in preference to You and thereby filling my life with darkness, bondage and stress. I repent for being double-minded with how I value money and unstable in all my ways.

I choose to hate Mammon and to love You, Lord, with all my heart. I choose to place my treasure where my heart is, in the Kingdom of Heaven, for You to use as You choose.

I acknowledge and confess my own sins of poverty for robbing God of tithes and offerings and for not paying the first-fruits of all that You have given me, for not providing for widows, orphans and the poor and for not being faithful even in a little. Lord, forgive me for these sins in order that I might be set free from this curse, in Jesus’ name.

### **Ancestors**

I stand in the stead of my ancestors to confess and repent for their robbing God of tithes and offerings and for not paying their first-fruits of all that You gave them. I repent for myself and for my generational line for hardening my heart and shutting my hand against my brothers and sisters in their need and for not feeding, nor taking care of, the widows and orphans. Lord, I ask Your forgiveness for my ancestors’ sins in order that I might be set free from this curse.

I repent with all my heart across my generational line for pride and vain striving for silver and gold and for seeking earthly treasures. I choose to seek after the ultimate treasure of my Lord Jesus Christ. I repent for myself and for my family line for making any material possessions or things an idol in my life.

### **Poverty Mindset**

Lord, the devil has decreed death and destruction over my life; he desires that my portion be poverty and hopelessness. On my behalf and on that of my ancestors I repent for believing in a poverty mindset, in the culture of the pauper spirit, for coming into agreement with lack, for giving myself to materialism and greed, and for being stingy with the body of Christ. I repent and confess the lie—that godliness implies living in poverty and lacking basic necessities, that it implies the requirement to live in the state of poverty and always be in need. Father, in Your mercy, free me and my future generations of the consequences of this lie and portion, and may all praise and honor be repeatedly given to You for the abundant blessings I know You have in store for me and for my family.

### **Giving**

Lord, I repent for making my tithing and my giving “an obligation” to You and for not giving as a free act of my love. Lord, remove the canopy of law and obligation and the yoke of law and obligation from me. Lord, allow me to live in Your grace and under Your provision.

As Your Word professes, the generous soul will be made rich, and he who waters will also be watered himself. He who sows bountifully will reap bountifully—in full measure—pressed down and running over. Lord, I revoke any spiritual permission I have given the spirit of poverty and return it to you.

### **Declaration**

I declare that Jesus came to give us abundant life. I choose to believe, accept and trust that God will supply all my needs, that there will be an inheritance for me and for my descendants, that none will be in poverty, and that, instead, all their needs will be met. I choose to be connected to the “river of life,” where God grants the ability to acquire wealth for His kingdom. I will open my hand and heart to the poor and the needy, generously sharing my resources as You lead me, so no-one will lack, and so Your power will not be hindered and Your grace will remain.

Lord, I ask You to destroy the connectors and cleanse the lines attached between me and earthly treasures. Lord, connect me to You alone. I choose not to hold onto anything but You. I give everything I have to You. You are the owner of all I have. Lord, allow me to live within Your grace and provision. Lord, I repent for not trusting You or Your provision for me. I will trust in You to provide for all my needs. I declare I will be content in You and in my wages in whatsoever financial state I find myself.

Lord, thank You for giving me the creativity to produce abundance through sowing my seed. Holy Spirit, teach me what to sow, what to reap, and what to harvest for divine purposes. I declare that I will eat the bread of life and delight in your abundance. Lord, help me to see money in all its aspects with spiritual eyes, knowing it is Your resource, that it belongs to You for whatever purposes You intend. Lord, I ask that You release the resources that the enemy has stolen from me and my family line. Lord, break off the curses of sowing much and bringing in little, of eating and not having enough, and of earning wages only to put them into a bag with holes. May You also restore the harvests that the locusts have eaten. Thank You, Lord.

I repent for myself and my family line for not receiving the rich inheritance You have for us in Your promise: to open the windows of heaven and pour out a blessing that we are unable to receive. I promise to fulfill my part of the conditions that I might receive these blessings and this inheritance—the abundance and gifts You have for us. I ask that these blessings come in such abundance that we will be able to leave a rich inheritance (of teachings as well as material gifts) to my children and grandchildren. Lord Jesus, I make the following confessions of belief:

- I believe Jesus died on the cross for my poverty.
- I believe His atonement provided for my abundance.
- I believe Jesus took on the curse of poverty for me.
- I believe that though Christ was rich, yet for our sakes He became poor, that through His poverty I might become rich (2 Cor. 8:9).
- I believe that God owns everything on the earth, that I am a manager and steward; all I have belongs to Him.

- I believe God owns all the silver and gold and all the cattle on a thousand hills, that He has infinite resources in heaven.
- I believe Jesus will meet all my needs from His abundance in heaven.
- I believe God's promises for provision are conditional.
- I believe the Bible promises abundance, if I meet the prescribed conditions.
- I believe God shall provide for all my needs according to His riches in glory by Christ Jesus (Phil. 4:19).
- I believe that I must pay tithes and offerings in order to receive the abundance of Heaven.
- I believe that if I am obedient, God will remove the devourer from my door.

### **Promises**

And now, Oh Lord, I promise before You and these witnesses to:

- Pay tithing and offerings of all I receive
- Pay first-fruits of all I receive
- Give to support my church pastor, widows, orphans and the poor and needy
- Trust You for my provision
- Live on the 10-10-80 plan You have designed
- Wait for You to open the doors for job or business pursuits
- Give You thanks before I receive and give You all the Glory

### **Your Word**

I declare that your Word says:

You will give us the treasures of heaven and hidden riches of secret places. You are the One who gives power to get wealth, that You may establish Your covenant which You swore to our fathers, as it is this day.

Jesus, I release “the spirit of Asher<sup>†</sup> anointing” and “the anointing to be an overcomer”—to have a breakthrough mentality. Father, I—and the generations which come after me—will not be beneath; we will be above. We will be the head and not the tail. I am blessed and highly favored of the Lord.

Father, give me a circumcised heart so You can release Your treasures from heaven. Lord, increase us more and more—me and my children. I beseech thee, send now prosperity in the name of Jesus.

I come against the “spirit of poverty” and Mammon, and I command them to go. I command the “spirit of poverty” to go—to get off my wallet, to get out of my checking account, to get off of and out of my home, to get out of my family, to get out of my business pursuits and to get out of my church. I solemnly declare that I have no agreement with you!

I ask for the “spirit of provision” and the “spirit of giving” to come into my life and under my domain. Lord, I pray that You will restore what the locusts have eaten and that which has been stolen, taken or lost. Restore me to my rightful place as an heir of the abundance of the Kingdom of God. All praise be to You, Lord, as You release my provision in Jesus' name. AMEN.

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<sup>†</sup> See Gen 30:13 and 49:20.

## **Healing from Pride**

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

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

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

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

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

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

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

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



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

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

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

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

## Five Signposts along the road of PRIDE

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



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

**Other indicators of Spiritual Pride:**

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

**Ten scriptures define Jesus teachings on humility.**

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

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

**Sign Posts on the Road to Humility**

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

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

### **Manifestations of Humbleness:**

Consider these attributes of the humble:

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

### **Healing from the Sin of Pride**

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

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

### **Resources**

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

## Healing of Hurts, Emotions and Memories

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

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

### Definitions

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

### Inner Healing

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

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

### **Possible Symptoms Revealing an Individual's Need for Inner Healing**

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

### **Inner Healing Inventory**

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

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

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

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

### Inner Healing Prayer

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

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

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

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

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

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

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



## Listening Prayer

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

The process for listening prayer is as follows:

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

## Steps in Listening Prayer

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

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

Ask the seeker what Jesus is showing them.

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

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

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

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

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

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

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

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

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

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

### **Resources** (in order of priority)

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

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

## **Healing from Sexual Abuse**

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

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

### **Resultant Effects from Sexual Abuse**

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

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

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

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

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

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

The intercessor is to pray:

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

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

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

### **Cleansing Prayer**

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

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

## Prayer for Cleansing From Sexual Abuse

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

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

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

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

## Resources

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

## Healing from Rejection

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

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

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

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

### Symptoms of Rejection

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

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

### Root Causes of Rejection (Outline)

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

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



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

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

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

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

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

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

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

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

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

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

(Background information about how rejection begins follows:)

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

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

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

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

- 4l. Express extreme anger (if the father left the home or the mother had sex with others, had an affair, or was the product of an affair)
- 4m. Feel rejected if the father is absent or shows signs of not caring
- 4n. Have the Mother's fears transferred to them
- 4o. Experience guilt for being in the womb
- 4p. Become performance-oriented (earn the right to live)
- 4q. Take responsibility for pregnancy problems ("if I grow, I might injure mom")
- 4r. Respond (to turn in the womb) to be under the mother's hand when it is placed on her stomach

**4A. Factors that may cause rejection while in-utero**

- 1. Attempted abortion
- 2. Mother didn't want to be pregnant
- 3. Use of drugs, alcohol, or tobacco during pregnancy
- 4. Child is planned to be put up for adoption
- 5. Parents married because the mother was pregnant
- 6. Child would have been aborted (if it had been legal)
- 7. Mother has hate and resentment for missed opportunities because of being pregnant
- 8. Mother physically ill during pregnancy
- 9. Mother had an accident or injury during pregnancy
- 10. Mother loses a loved one during pregnancy
- 11. Difficult delivery or delivery during a traumatic event
- 12. Mother wanted a child of one sex and got the other sex (identity confusion)
- 13. Ambivalence (bad timing, no money, father in army, mother in school, etc.)
- 14. Mother and father have a bad relationship

**4B. Results of rejection after birth that occurred while in-utero**

- 1. Continuously cries
- 2. Has potty tantrums
- 3. Refuses the breast
- 4. Refuses a mother's comfort
- 5. Feels guilty for being in the womb
- 6. Senses "I am not wanted; I am a burden"
- 7. Strives to be performance-oriented ("I must prove myself; I must earn their love")
- 8. Strives to always please
- 9. Refuses affection
- 10. Wishes they hadn't been born
- 11. Experiences problems with bonding

**5. Rejection caused from the manner of birth**

- 5a. Protracted labor
- 5b. Prolonged pregnancy
- 5c. Caesarian or instrumental births

- 5d. Babies born to women who didn't know they were pregnant
- 5e. Induced labor or forced delivery
  
- 6. Baby not bonding with the mother or father**
  - 6a. Baby not held or loved adequately by either or both parents
  - 6b. Illness of mother during early infancy
  - 6c. Hospitalization
  - 6d. Sickness or poor health of baby
  - 6e. Mother's insecurity in coping with motherhood
  - 6f. Experience of physical abuse
  - 6g. Medical disorders causing feeding problems
  
- 7. Rejection causes after birth**
  - 7a. Love deficit
  - 7b. Being compared to another child
  - 7c. Never feels good enough
  - 7d. Abuse of any kind
  - 7e. Criticism
  - 7f. Fear
  - 7g. Adoption
  - 7h. Being made fun of by schoolmates, neighbors, etc.
  - 7i. Physical deformity
  - 7j. Having to earn love by performing
  - 7k. Knowing a brother or sister was lost to abortion or miscarriage
  - 7l. Child experiencing unworthiness; no time for the child
  - 7m. One or more parents are absent
  - 7n. Divorce of parents
  - 7o. Abandonment of the family by one of the parents
  - 7p. World War II experience in England revealed:
    - England built orphanages for children whose mom's died and whose dad's were at war.
    - One third died for no reason or their heart quit operating.
    - Others did not grow, would not eat, or their head grew but not their body.
    - Children looked like little old men and women, with gray skin.
    - They lacked love; young British women were called in to hold them, rock them, and feed them.
    - This experience confirmed the fact that our need for love is greater than our need for food or survival.
  
- 7A. Symptoms of rejection after birth**
  - 1. Believe the lies others tell them and they tell themselves
  - 2. Messiah complex ("I must please God or He won't like me.")
  - 3. Never affirmed for their own sakes, for who they are—only for their accomplishments, for what they did
  - 4. Praise without affirmation: focuses on performance and not personhood

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

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



**12. Factors that cause rejection within a marriage**

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

**Compounding or Multi-layering of Causes**

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

**Multi-faceted Spirit of Rejection**

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

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

**Healing of Rejection**

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

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

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

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

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

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

## Preparation Prior to Prayer

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

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

### **Healing Prayer**

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

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

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

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

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

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

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

### Inner Healing Prayer

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

## **Prayer for the Seeker to Pray**

Have the seeker proclaim the following prayer aloud.

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

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

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

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

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

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

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

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

## **Prayer for Release from Generational Rejection**

Have the seeker proclaim the following prayer aloud.

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

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

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

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

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

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

#### **Resources** (in order of usefulness)

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



## Healing From the Effects of Trauma

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

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

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

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

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

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

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



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

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

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

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

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

## Healing Our Image of God

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**The scriptures tell me that in Christ:**

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

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

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



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

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

### **Prayer to Heal My Image of God**

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

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

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

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

### **Resources**

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



## Healing Requires Repentance

### Why do we need to repent?

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

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

## Steps in Repentance

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

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

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

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

## **The Process of Repentance**

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

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

## **Prayer for Confession of Sin**

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

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

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

## Closing the Gates

### Healing from the Influence of Darkness

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

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

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

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

### Seven Principles of Demonology

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

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

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

### **What Unclean Spirits Do**

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

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

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

### **How to Tell If Demons Are Present**

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

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

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

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

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

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

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

## Ministry Considerations

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

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



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

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

## Methods of Ministering Deliverance

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

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

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

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

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

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

### **Distinguishing Demonic from Holy Spirit Manifestations**

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

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

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

Other manifestations include sudden headache, nausea, sudden violent actions, or destructive actions, such as kicking or breaking furniture, hissing, claw-like motions.

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

Seekers usually come for deliverance in one of two ways.

(1) The seeker manifests in a crusade, at meeting, or during prayer for sickness (a reactive approach, and it is a surprise to them), OR

(2) the seeker knows they have darkness and comes for prayer before any manifestation occurs, (a proactive approach). This is by far the most preferred approach. Begin with step 2 below.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

#### **Step 4: The Prayer For Healing.**

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

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

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

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

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

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

**How Do You Know When the Unclean Spirits Are Gone?**

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

**Alter Calls and Ministry Time**

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



## Praying for Satanic Ritual Abuse (SRA)

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

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

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

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

*Ritual Abuse*, Margaret Smith, Harper Collins 1993

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

*Multiple Personality Disorder*, by Paul Cooprider [www.pullingdownsrongholds.com](http://www.pullingdownsrongholds.com) 863 648 2568. Booklet 34 pages

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

## The Prayer Team

The prayer team should include the following:

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

### **Suggested Resources on Deliverance**

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

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

## Reasons Healing May Not Occur

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

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

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

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

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

## After Care (How to Keep Your Healing)

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

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

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

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

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

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

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



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



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

## Resources

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

## Healing Power of Communion

### The First Communion

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

### Passover and Communion

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

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

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

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

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

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

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

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

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

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

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

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

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

### **Communion is His gift of Himself.**

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

### **Pray for the Following at the Eucharist (Communion)**

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

## Prayer

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

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

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

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

Amen.

## Resources

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

## Healing of the Body

### Introduction

Every believer eventually has to answer the question, “Is divine healing for me?” Divine healing is an act of God's grace, performed by the direct power of the Holy Spirit. Divine healing is an act by which the physical body is delivered from sickness and disease and restored to soundness and health. The following information on divine healing takes the position that this healing is your birthright—it's God's perfect will for you and it's a component of the Atonement for which Christ's blood was spilled.

Sickness has been condemned, indicted and found guilty before the high court of God. Sickness has no more right to be in your body than a stranger has a right to be in some other man's house. Disease has no right in your body, and you have no right to leave it there—to sympathize with it, to harbor it or to console it. To do so is to console an enemy of God who is under indictment and condemnation. Jesus Christ has redeemed you absolutely—for He rose from the dead—and disease no longer has a right to abide in your body; it also has no power to stay there if you “side” with Jesus. You have a right to your healing, to redemption and to victory. God promises health to all flesh (Prov. 4:22; 1 Pet. 2:24). 1 Peter 2:24 is not only a promise, it's a statement of fact (as is Mat. 8:17); it identifies something that has already happened, revealing to us our provisions in Jesus.

No one who enjoys the fullness of the Spirit and who has a clear knowledge of redemption should even notice that he has a body. Whether sleeping, eating or digesting your food, you ought not to be conscious of your body. Instead, your focus should be on existing as a living epistle of God's thought and mind, actually walking throughout the world without pain. That is redemption. To be fully in the will of God, to fully possess the perfection of redemption, we should not have pain of any kind; we should be pain-free!

The healing ministry of Christ can only be accurately understood against the backdrop of the knowledge that Jesus has redeemed us from sickness and disease. Jesus did not come singly and exclusively to “save souls.” In Jesus' mind there was no sharp difference between sickness and sin: the former belonging to the body and the later to the soul. Therefore, concerning the man sick of the palsy, Jesus could readily ask, “... *[which is] easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?*”—Mat. 9:5. Christ's life ministry was directed toward wholeness of spirit, soul and body.

God always was the Healer. He is the Healer still and will ever remain the Healer. Healing is available for you. Remember that Jesus healed “all that came to Him.” He never turned anyone away. Jesus never said, “It's not God's will to heal you,” or “It's better for the individual to remain sick,” or “This sickness or disease is allowing you to be perfected in character.” Jesus healed all who came to him, thereby unequivocally demonstrating God's unchangeable will with regard to sickness and healing.

### The Origin of Sickness

Sickness is incipient (early or developing) death. Death is the result (or “wages”) of sin. Be aware that there was no sickness in man until Adam sinned. There is no sickness in the Kingdom of God. Sickness is the result of original sin. There would have been no sickness if there had been no sin.



Understand that sickness comes from the devil. *"... God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."*—Acts 10:38.

Additionally, infirmity is from the devil: *"And, behold, there was a woman which had a spirit of infirmity eighteen years.... And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God"*—Luke 13:11-13. Jesus was doing the will of His Father, and in doing His Father's will, He was destroying the works of the devil (Heb. 2:14 and 1 John 3:8).

Search the Scriptures to learn how consistently sickness is referred to as the work of the devil. From the day when *"So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown"* (Job 2:7) to the hour when the Deliverer came and loosed *"a daughter of Abraham, whom Satan hath bound, lo, these 18 years..."* (Luke 13:16), Jesus set about to destroy the works of the devil—*"that through death he might destroy him that had the power of death, that is, the devil"*—Heb. 2:14.

From our beginning, the devil has been compelling our wretched race to reap the firstfruits of mortality, disease, pain and bodily decay. Alas, the Lord's people many times are so deceived by the adversary that they willingly accept sickness (the firstfruits of death) as their portion instead of seeking health (the firstfruits of redemption).

## **Christ Atonement Covered Our Sicknesses**

One of the reasons for the coming of Christ was to rescue people from this deceitful place of domination and to set them free from both evil forces and from the moral, social, mental and physical illnesses that came in the after wake. Christ saved us from our sicknesses as well as our sins: *"... 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. 53:5.

If you recall, God told Moses to prepare a brass serpent as a "type of Christ" (Num. 21:8-9) in order to save the people from death. If bodily healing is not provided for in the Atonement, why were these dying Israelites required to look upon it (the type of the Atonement) that they might "live" (bodily healing). Just as their curse was removed by the lifting up of the type of Christ, so is ours removed by the lifting up of Christ.

Jesus' death provided for both salvation and healing: *"Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction...."*—Ps. 103:3-4. Healing is evident in the Atonement of Christ: *"That it might be fulfilled which was spoken of Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses"*—Mat. 8:17.

Peter also records Jesus' death as part of our healing: *"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed"*—1 Pet. 2:24. Note Peter's testimony of Christ's anointing for healing (as recorded in Acts 10:38): *"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."*

## **Healing in the New Testament**

Jesus ministered healing to the sick: *"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people"*—Mat. 4:23. Consider the following:



- 20% of the messages in the gospels are about healing.
- 41 Scriptures in the gospels speak of healings performed by Jesus.
- 19 times the Bible indicates “numbers” of people were healed.
- Jesus sent his disciples out to heal (Luke 9:1-2 and 10:1, 9).
- Jesus gave a commission to all disciples (believers) to heal (Mark 16:15-18).

### Why Did Jesus Heal?

1. To fulfill prophecy and witness to God’s future kingdom (Mat. 8:16-17)
2. To prove He was the Messiah (Acts 2:22-24)
3. To demonstrate His power to forgive sin (Mat. 9:1-8)
4. To display the works of God (John 9:13-25)
5. To give glory to God (John 11:4)
6. To bring people to faith (John 20:30-31)
7. Because of His compassion and love for His people (Mat. 20:34)

### Is Healing for All?

Are all healed? “No.” Did Christ die to save all sinners? “Yes.” Every sinner in this world has a blood-bought right to be saved, but are all sinners saved? “No.” The same principles apply to receiving physical healing as they do to receiving of the gift of salvation. Receiving the gift is not automatic. Every saint has a blood-bought right to be healed, but thousands do not know or believe they have this birthright, nor that they must exercise the very same faith in the bruised body of Christ for their healing as they formerly exercised in His shed blood for their salvation.

### Our Bodies Are a Temple of God

*“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s”—1 Cor. 6:19-20.* Your body is God’s holy house, God’s holy dwelling place. Your body is the most sacred thing on earth. At baptism we dedicated it to God and His purposes. And afterwards we unsuspectingly let a flock of unclean thoughts come in; and we let disease come in and settle in our bodies until these precious bodies that belong to God are filled with the results of unclean things. We must become conscious of—and act on—the fact that our bodies belong to God—that every organ, without exception, is to be used in a way well-pleasing to Him and for His glory, and not for our own selfish or sensual pleasure (Rom. 12:1).

### Healing vs. Miracles

Physical healing is no more than the restoration of diseased tissue or organs and the elimination of pain. Healing usually occurs over time—sometimes quickly, sometimes slowly. For healing to be complete, there are times when it requires several prayers or prayer sessions. On the other hand, a miracle is a creative action of the Spirit of God in a man’s life or body. Within a miracle, something is placed there that was not there before; a miracle usually happens quickly. Those coming for healing usually want a miracle (instant healing and restoration) while most of the time God’s plan is for healing to be gradual.

Additionally, it is easier to stay healed than it is to get healed. Once faith for healing is acquired, and the principles of healing learned and impressed upon us, we should not expect to get sick. When God brought the Israelites out of Egypt (5-6 million people), *“there was not one*

*feeble person*” (Ps. 105:37) among them. Permanent and lasting healing (or good health) seems to come gradually—as we grow closer to God.

## Healing and Medicine

Some raise the question, “If it’s God’s will to heal, what is God’s will for the use of physicians and medicines?” It is true that Isaiah told Hezekiah to put a lump of figs on a boil (2 Ki. 20:7), but it is quite evident that the figs did not heal him. Although vs. 1 informs us that Hezekiah was “*sick unto death*,” vs. 5 specifically points out God as saying, “*I will heal thee*.” Just as Jesus did not use the clay on the eyes of the blind man for any “curative power” (for He commanded the man at once to go and wash it off), at no other time have we heard that clay has been used as a “medicine” for blindness. Instead, the spittle and clay (John 9:6) were used by Jesus as a requirement of submission and obedience from the blind man (his part was to demonstrate faith). Like Naaman (2 Ki. 5:1-27), who thought the required instructions to “*wash in the Jordan seven times*” (vs. 10—prefacing his healing) were repulsive and/or humiliating, the blind man could also have thought having spittle and clay placed over his eyes was repulsive, yet they both submitted, obeyed and received the blessing of healing.

It is also recorded that for Timothy, “a little wine” (1 Tim. 5:23) was recommended for his “*stomach*” (or diet, and would not be objectionable today in its proper use under similar circumstances).

Consider the following Scriptural references concerning the use of medicines and physicians:

1. “*Thou has no healing medicines*”—Jer. 30:13.
2. “*In vain shalt thou use many medicines...*”—Jer. 46:11.
3. “*... ye are all physicians of no value*”—Job 13:4.
4. “*And Asa ... in his disease he sought not to the LORD, but to the physicians*”—2 Chr. 16:12.
5. “*And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse...*”—Mark 5:25-26.

God provided doctors with intelligence and education. God made the materials which construct the drugs that are prescribed. While doctors are highly instrumental in assisting in and promoting the healing process (especially in situations—as an automobile wreck or a drowning—where a person is presently unable to help themselves), always recognize that God does the healing. All healing comes from God. While the use of physicians and medicines is not a sin and is within the permissive will of God, these avenues are not recommended in the Scriptures nor is their use within the perfect will of God. Seeing a physician may be a necessity until sufficient faith is developed for the believer to receive his healing directly from God.

## Redemptive Suffering?

Is sickness ever God’s will? “No!” Sickness never comes from God—only in a permissive sense, in the same sense that temptation is allowed to come to us. God may allow sickness to come (as He did with Job) but He never sends it. If sickness is a blessing and is God’s will, it is a sin to pray for healing (or against God’s will).

There is a Scriptural difference between (1) illness or sickness, and (2) trials, tribulations, afflictions, chastening, temptations, persecution and troubles. God promises that we will have suffering, trials, tribulations, afflictions, chastening, temptations, persecution and troubles (Heb. 11:37-40; 1 Pet. 4:12; John 16:33; Acts 14:22; 2 Cor. 1:6; Ps. 34:19; 2 Tim. 3:12 and 4:5)—to pu-

rify the soul, build spiritual character and to spiritually enhance our relationship to God. These are not the same as sickness and infirmity.

While God sometimes takes advantage of our illnesses and sicknesses to get our attention about our spiritual relationship to Him, He does not cause them to come upon us or use them to “grow” us spiritually. However, there is a relationship between sin and sickness, and sometimes the Lord will not heal us of our sicknesses until we give up our sin (Luke 5:20 and 7:47-48; Jas. 4:14-16 and Ps. 66:18).

Notice the types of “suffering” mentioned in the following Scriptural passages. None of them are sicknesses (2 Cor. 6:4-5, 11:23-28 and 12:10-11):

afflictions	necessities	distresses	stripes
imprisonment	tumults	labors	watchings
fatigue	fastings	long-suffering	knowledge
nakedness	hunger	thirst	labor in spirit
infirmities	reproaches	persecutions	suffer body
beatings	stonings	shipwrecked	water perils
robbers	wilderness	false brethren	weariness
cold	painfulness	heathen perils	patience
city perils	sea perils	necessities	countrymen perils

The word “affliction” appears 54 times in the New Testament (NT) and always refers to persecution, oppression, famine or eschatological judgment—never about sickness. The word “suffer” appears 65 times in the NT (only one of which relates to illness, and that one is attributed to a demonic attack) and never about sickness. Why, then, must we “suffer?”

- to develop and test our faith Jas. 1:24
- to reverse iniquity and transgression 1 Cor. 11:30; Jas. 5:13-15
- to learn obedience Heb. 5:8
- to cultivate humility 2 Cor. 12:7 (Paul’s thorn)
- to glorify God 1 Pet. 4:13-14

Note the difference here: (1) Jas. 5:13, “*Is any among you afflicted? let him pray,*” and immediately following, (2) Jas. 5:14, “*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.*” James is noting a difference between being “sick” and being “afflicted.”

Notice, too, that Paul’s “*thorn in the flesh*” is not used in either the Old or New Testament, except as an illustration. Every time the phrase “*thorn in the side*” is used in the Bible, the “thorn” is specifically named. Within Num. 33:55, Moses instructed the children of Israel (before they entered the Land of Canaan), “*But if ye will not drive out the inhabitants of the land before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.*” The “thorn” shall be a vexing in the land wherein they dwell—a constant annoyance. Paul specifically states that his thorn was “the messenger of Satan” or “the angel of the devil.” Paul also specifies that the angel of Satan was to “buffet me.” Paul’s thorn was not sickness.

We can expect trials and tribulations of various kinds as God tests our faith and “grows us” in our walk with Him. We should never, however, consider sickness as God’s will or accept it as redemptive in our walk with God. We need to be very cautious in praying for someone who is under trials and/or tribulations. If these trials and tribulations are fulfilling the Lord’s purpose in

that person's life at that moment in time—and we pray they cease or be removed, we may be praying against the Lord's will.

It is difficult to discern the difference between trials and tribulations, which can result from any of the following:

- A worldly life of disobedience by those who do not know Christ
- Sin and disobedience by those who do know Christ
- Curses or generational influences
- Fear and a lack of trust by those who know Christ
- Trials and tribulations of those who walk with Christ

There are subtle differences, nevertheless, that can be discerned through the “*spirit of discernment*” or the “*spirit of revelation*” by those with these gifts, as you and they pray to the Father about the adverse happenings in your life (or in the life of your family). God has the answers and the truth.

## Heal the Spirit First

In 1976, Francis MacNutt wrote a book entitled *Healing* in which he listed four types of healing: (1) healing of the Spirit, (2) healing of the emotions and broken hearts, (3) healing from the influences of darkness, and (4) healing of our bodies. Most people want a physical healing first and a spiritual healing second. God is more concerned about the healing our spirit (repentance) and wants to heal our spirits first and our bodies second. We need to clean the inner vessel (the spirit and the soul) first, so that more of the healing light and life of Jesus can thereafter shine into our body. Many times healing is hindered by an evil spirit.

There is a distinct relationship between sin and sickness, and sometimes the Lord will not heal us of our sicknesses until we repent (Ps. 66:18, Luke 5:20; Luke 7:47-48; Jas. 4:14-16;). God has not promised to destroy the works of the devil in the body while we are clinging to the works of the devil in our soul. Unconfessed sin hinders people from receiving God's mercy. Remember, “*He that covereth his sins shall not prosper, but who confesseth and forsaketh them shall obtain mercy*”—Prov. 28:13.

Sickness basically is “spirit sickness.” If you are healed in your spirit, you will also be well in your body. The entire problem lies in whether or not a man is clean in his spirit. Healing, then, addresses three levels: spirit healing, soul healing and body healing. Realize that your body responds to your spirit (“*Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth*”—3 John 1:2). You may not receive your physical healing until you receive your spiritual healing.

## Connection between Disease and Sin

Notice the sequence of sin and disease in the following scriptures. “*Who forgiveth all thine iniquities; who healeth all thy diseases*”. (Ps 103:3) and “*I pray you may prosper in all things and be in health, even as your soul prospers*”. (3 John 2). There is a connection between sin and disease. All disease is the result of:

- a) separation from God (disobedience)
- b) separation from self (self hatred)
- c) separation from others (unforgiveness, anger, woundedness)

Research suggests that over 80% of diseases and illnesses are psychosomatic. That is, they are caused by thoughts, feelings, and problems in our spirit, not from the disease itself. The body is responding to the condition of the soul and spirit. When the enemy brings the following:

Self hatred	Unforgiveness	Fear
Guilt	Resentment	Stress
Self rejection	Bitterness	Anxiety
Fear of rejection	Anger	Driveness
Denial	Rage	Perfectionism
Self condemnation	Family Conflict	
Lack of self worth		

our bodies react. The white corpuscles in our blood stream begin to change their nature. White corpuscles are intended to be the body's protector. They attack diseased cells and destroy them. White corpuscles in your body react to what you say and think. When you think or say the above things, it gives the spirit of infirmity permission to come. The spirit of infirmity then mutates the character of the white corpuscles. They take an assignment from the devil and a mission of destruction of the body. The white corpuscles then begin attacking the good cells, and the immune system is then compromised. When the person is spiritually attacking themselves or others, soon the body begins to attack itself as well, causing the following as examples:

Allergies	Fibromyalgia
Heart attacks, strokes	Epilepsy
High blood pressure	Diabetes
High cholesterol	Cancers
Osteoporosis	

When the separation from God, self and others, is healed (i. e. self hatred, unforgiveness, self rejection - see the above list) the mission of the white corpuscles is restored to what God intended and healing comes. For more information on how separation causes sickness see Henry W. Wright *A More Excellent Way, Be in Health*, ISBN 0-9678059-2-9.

## Healing In The Church

There are two models of church healing: (1) a healing ministry composed of a few with this interest and giftedness and (2) corporate healing, which takes place in healing services or during ministry time after a period of worship.

### Healing Ministry

Follow these guidelines to establish a church healing ministry:

1. **Model** (intentionally and consistently) the principles of healing for the church by preaching and teaching about healing (in order for the leadership to build a "healing environment or culture" wherein the congregation can gain faith and observe and assimilate aspects of healing ministry).
2. **Educate** (and encourage) the congregation about the healing ministry further by continued preaching and teaching about it, using invited colleagues who are gifted in this ministry to teach and illustrate for those observing.

3. **Identify** those individuals who show an interest in the healing ministry, those who are willing to learn, to be trained, to practice and to improve their giftedness in this area.
4. **Train** and equip one or more “ministry teams;” appoint a leader for each team.
5. **Deploy** a ministry team when it is ready; announce a regular time each week when the team will be available at the church to offer this ministry.
6. **Monitor** the ministry teams (to refine skillfulness and to hold them accountable).
7. **Repeat the process** with others who are drawn into the healing ministry.

Refer to the book *How to Have a Healing Ministry in Any Church*, by C. Peter Wagner (available through Amazon.com).

## Corporate Healing Services

There is usually a greater anointing within corporate services (planned specifically for healing) than what there is in individual prayer times for healing ministry. There are six key occurrences within these services where God heals:

1. During praise and worship services
2. When people witness healings—during the meeting or through viewing a video
3. When seekers are “resting in the spirit”
4. Through “words of knowledge”
5. When the leader prays for the group as a whole
6. When seekers are being prayed for individually by one or more members of the healing ministry team

Notice the first three occurrences mentioned above are sovereign acts of God—with no human intervention. These healings are always best, as God receives all the glory. Only the last occurrence involves “the laying on of hands.” God responds readily to both praise, worship and faith. Every healing service should begin with an extended time of enthusiastic praise and worship.

If the group or audience is uneducated about the ministry of healing, Scripturally-based teaching should precede the ministry time—to enlighten them of their birthright of healing through the Atonement and to give them either Scriptural or real-life examples of healing to “build their faith.” It is advisable to educate them about the different ways that God heals. Testimonies or videos should also be used, if they are available.

Prior to the meeting, the presider (or pastor) will have to determine if he or she will do all of the praying (an “upfront” model), if the prayers will be shared by the ministry team, or if the members of the corporate group are to pray for one another (a “dispersed” model). Make note, however, that having the pastor do all the praying may prevent others in the congregation, who have the gift of healing, from exercising their giftedness.

## Words of Knowledge

A word of knowledge is a supernatural revelation of information given by the Holy Spirit. Paul received many of his revelations through words of knowledge (1 Cor. 2:12-13). The Holy Spirit often gives a revelatory word of knowledge concerning the need of a person (or persons) for healing. This is an indication that God wishes either to heal the person(s) or to heal those who have the condition revealed within the word of knowledge; usually this infers He wishes to heal them at the time the word is given. The success rate (percentage that receive healing) is virtually 100% in these cases. Following God’s will builds faith in the person(s) who need healing as well



as in the person who received the word of knowledge. Words of knowledge for healing seem to come more often through the following methods:

1. Feeling—as a sharp pain in the body, a throbbing sensation, a strong emotion
2. Seeing—a mental picture of a body part, a person with a limp, a crutch
3. Reading—seeing within your mind a person with, for example, a word written across their forehead
4. Impressions—a sense of awareness (within the mind) that someone has a particular condition
5. Speaking—while talking, praying or standing with someone, unprecedented words relating to a physical condition may tumble out of your mouth
6. Dreams—seeing someone with a particular health problem
7. Experiencing—in having a vivid vision while awake, similar to a dream

Once the person who has the condition has identified themselves, they can either be prayed for where they stand or they can be asked to come forward for prayer.

Fear of error is the greatest hindrance to words of knowledge. Asking questions, such as, “Does anyone here have some pain in an elbow,” rather than saying, “God told me someone has pain in their elbow,” is a less intimidating way to discover who the word of knowledge is for. Many times words of knowledge will come to members of the congregation who have this gift, so it would be appropriate, at some point in time, for the presider to ask if anyone has “a word of knowledge.”

Some individuals who have the gift of knowledge can use their gift in public as an effective evangelism tool. “Words” received on the street or in the market place may relate to conditions in the life of a salesperson or waitress, for example, rather than for a need for physical healing. Under this circumstance, when the word is given, the person realizes it is given supernaturally, and often an opportunity for this person to receive salvation is offered and accepted.

## **Healing Prayer by Laying On of Hands**

1. **Begin with an interview**—Ask the following questions:
  - What is your name?
  - What would you like prayer for?
  - How long have you had this condition?
  - Do you know what the cause is?
  - Have you seen a doctor? What was his diagnosis?
  - Do you remember what was happening in your life when this condition started?
  - Did anything traumatic happen to you about the time this condition began?

The interview portion should last briefly, only 2 or 3 minutes; dwelling on the symptoms too long causes a loss of faith.

2. **Diagnosis**—If you know or are aware of the cause of the condition, you may proceed to step 3. If you do not, ask the Holy Spirit for His leading as to the nature and possible cause of the condition. Ask, “Is the problem physical (John 5:5) or spiritual (Luke 13:11)?” Within the response, has the seeker described the symptom or the root? Identify whether or not the condition is the result of unforgiveness, anger or sinfulness?
3. **Prayer Selection and Prayer**



- Anoint their head with oil if appropriate and where it is acceptable).
- If appropriate, while the prayer is offered, put your hands near the area of affliction. Ask the person first if it is OK to do so. (you may need to ask the person to put their hand on the inflicted body part first, and you lay yours lightly on theirs.)
- First, ask the **Holy Spirit** to be present. Pray that the Holy Spirit come upon the person and minister to the person; it is the Holy Spirit that heals.
- Offer a prayer of **blessing**: “I bless you in Jesus’ name; receive the Spirit; Jesus loves you and He’s touching you.”
- Offer a prayer of **petition**: “Father, in the name of Jesus I ask you to restore sight to this eye.”
- Give a prayer of **command**: “In the name of Jesus, I command this tumor to shrivel up and dissolve” or “In the name of Jesus, pain, go.” Speak to the body part and command it to be restored
- Offer a prayer against the spirit of **affliction or infirmity**: this is sometimes appropriate if led by the Holy Spirit.
- At times you can sense that it’s time to quit praying.
- Most often praying for spiritual needs is required prior to praying for physical needs.
- When the Holy Spirit begins to touch the person, trust God to reveal the “secrets of their heart” (1 Cor. 14:25).
- Pray with your eyes open so you can outwardly see what the Holy Spirit is doing. Tell the seeker to relax and not to pray—to keep their eyes closed and focused on Jesus.

Normally, in praying for physical healing, both prayers of petition and prayers of command are used. It is beneficial to be as detailed as possible when praying a prayer of command: “I command the red blood cells to destroy the diseased cells.”

4. **Interaction and Re-engagement**—This step involves getting feedback from the person during this time of ministry, in order to re-engage with greater precision.

When you see the Holy Spirit coming upon a person, thank God and ask for more of its presence to come upon them. (Honor God in what He is doing and usually He will do more. Thank Him for what He is doing.)

After 2 or 3 minutes of prayer, re-interview. Ask “how are you feeling?” ... “Is the headache gone?” If it isn’t gone, ask them if it has decreased, or ask, “On a scale of 1-10, how is it now?” You want to determine whether or not any progress has been made. If so, ask the Lord for more. If not, pray again. Francis MacNutt typically prays three times. Ask the person if they feel any evidence of the Holy Spirit (a warmth or a tingling); ask, “Is God speaking to you?” Most people will not know how the Holy Spirit manifests itself in their bodies. You may have to help them understand the symptoms or manifestations they may be experiencing. Prayers can be short (nearly all of Jesus’ prayers were short). A 20-30 minute “soaking” prayer may be required or you may need to pray 2 or 3 times. Usually the pain goes first, then movement returns, and lastly, physical changes occur.

Sometimes you are able to see evidences of the Holy Spirit on the person, such as weeping, the fluttering of the eyelids or other fluttering sensations, heat, cold, sensations of power, trembling of the hands or other trembling or shaking, a stiffness or an inability to move parts of their body, a heaviness, a loss of balance, falling over, peace, wooziness, exhilaration, a drunken joy and laughter. These and other similar evidences usually indicate healing is taking place.

If a person begins to weep, let them weep until they are finished, no matter how long it takes; healing is taking place. Don't "chase" the signs. Be aware, too, that many are healed with no visible signs at all.

5. **Acts of Faith**—Some expression of faith may increase healing. Ask them to do something they could not do before prayer began. "Can you bend over now?" "Can you walk or run without limping?"
6. **Closure and Post-Prayer Suggestions**—If healing does not come, don't preach or try to bring counsel. Encourage the person to obtain prayer from others or encourage them to wait on God at home, to soak in His presence and to return for further ministry. Tell the prayee not to be surprised if he experiences a spiritual attack after a healing; help him be prepared to resist it in the name of Jesus. Be brief.

## Prayer and Prophecy

The practice of prophesying over the sick while in prayer for their healing has been a fruitful source of trouble. This should not be done unless there is a direct manifestation of the Spirit, which may direct it. Also, seldom is it beneficial to "preach" to the person (while in prayer for them or after the prayer is finished).

## Thy Will Be Done

Christians should know that the will of God is to heal, except in rare circumstances as when the person has already lived their "measure of years."

Praying "if it be thy will" is really an attempt to put the responsibility for whether or not the person is healed on God—so we don't feel guilty if they aren't healed. When we pray "if it be thy will," we are not exercising faith to receive the blessing or the Word of God. We are excusing ourselves or "coping out," so that if the person is not healed, we have not failed (because we say in our hearts, it must not have been the Lord's will to heal him or her now). If we do not know what the will of God is for this person, we should stop and pray for an answer to that question before we proceed. The problem is not in heaven, it is down here on earth.

You do not find the practice of asking "if it be Thy will" in the teachings of Jesus. He never suggested (in word or deed) that sin, sickness or death were the will of God. We should act on the premise that it is always God's will to heal His children. Jesus answered the leper "I will; be thou clean"—Mat. 8:3.

The Lord's Prayer declares, "... *Our Father which art in heaven, Hallowed be thy name. Thy kingdom come, Thy will be done in earth, as it is in heaven*"—Mat. 6:9-10. God's will in heaven is that we be healed. God, through the Kingdom, wants the same thing for us on earth as He has for us in Heaven. There is no sickness or disease in heaven.

## Additional Suggestions

- Don't ever pray for anyone unless you know of God's love for them.
- Pray for God to give you the love He has for the person.
- Pray that you can see the person as God sees them.
- Be mindful that you don't have any power or answers; it's not you who heals them.
- Share God's love with them first.
- Be prayed up and praised up.
- Ask God how he wants to heal them.
- Ask them about their relationship with God.

- Review the section on **“Hindrances to Healing.”** Use it as a checklist. See if God speaks to you.
- Get an indication of their present image of God by asking about their earthly father—was he kind, loving or harsh? did he express his love for them? Listen, love, pray, but don’t counsel. Remember that the person’s image of God is currently not the same as ours is.

## **Healers**

Mark 16:15-18 and Jas. 5:13-16 propose “all” disciples are called to pray for healing. With regard to spiritual gifts, 1 Cor. 12:9 reads “gifts of healing”—which suggests more than one type of gift for healing. Individuals may find they have much more success than others do in praying for certain kinds of healing. Some see those with heart problems healed. Others pray for release from bondage by the influences of darkness. Still others have gifts in inner healing. We each need to find our healing giftedness or specialty.

Healers (those with the gift of healing) seem to all have certain characteristics in common: a deep and authentic love and compassion for others and a belief that they are channels of a greater love than their own. The ability to be a channel of healing requires the possession of genuine love, compassion and mercy. Compassion is more than a feeling; it’s an action of intervening grace. The word “merciful” literally means “suffering with another,” hence, having pity or sympathy for another (refer to Mat. 9:36, 14:14, 15:32 and 20:34; Mark 1:41, 5:19, 6:34, 8:2 and 9:22; Luke 7:13, 10:33 and 15:20).

Healers should themselves be clean in spirit and soul before attempting to pray for others, so as to be the best channels possible for the light and life of Jesus to pass to the seeker. Effective healers embrace and display a sense of abiding intimacy with God. They spend much time with the Lord and in studying and practicing spiritual disciplines. They are easily able to shift their focus from themselves to God.

## **Hindrances to Healing**

Not all who come to receive healing will receive healing. Jesus has defeated sickness, but it is not as yet banished from the earth. This is the “mystery” of the kingdom which we cannot explain or control. Satan seeks to make us angry and bitter towards God because we are not healed, to separate us from our source of healing. But this separation only causes us to sow seeds of disbelief and rebellion in our hearts. Our best response to the question asked as to why someone has not received healing is, “I don’t know why you aren’t healed; why not ask God?”

The following can be used as a checklist for hindrances to healing:

- Unforgiveness (perhaps the most common hindrance)
- Resentment, anger, bitterness
- The need for inner healing has not been dealt with first
- Being under a curse
- Generational influences
- Past involvement in the occult
- Lack of a true desire for healing
- Involvement in freemasonry
- Difficulty in believing that God heals (even today)
- Fear
- Unresolved guilt

- Disobedience
- Unbroken inner vows (which also need healing)
- Ungodly soul ties
- Belief in redemptive suffering
- Sinfulness in the person's life
- The presence of a spirit of illness or affliction
- Feelings of unworthiness
- An incorrect image of God
- A lack of understanding that the Atonement provided for our sicknesses as well as our sins
- The sins of others against us (which requires the healing of memories)
- An incorrect diagnosis
- Praying for one's "symptoms" instead of the root problem
- Insufficient faith or unbelief (D&C 42:13)
- Insufficient power
- Insufficient thankfulness
- The negative confession of our mouths (the spiritual power of our words)
- Thinking God wants to heal through the medical profession and/or medicine
- A focus on the instrument God uses for healing, more than on God Himself
- Confining God to miracles and wanting only an immediate miracle
- Some wax (or grow) weak in the faith by watching (accepting) their symptoms. These individuals make their "feelings" the basis for their faith rather than God's Word—which He has made its only basis.

### **Why do some lose their healing?**

Of those who do not retain their healing, some choose not to return for teaching. Others return to the same cares of the world and to the same environment from which they came; they did not continue to hold their faith or to give thanks for their healing. Those who did not retain their healing did not feed their spirit, thus the seed they planted withered away because it had no root in them (Mat. 13:6 and 26). Others continue to have unbelief, are covenant breakers, or are among those who have drawn back and refused to walk in the light. Healing that is to come across time (delayed) requires continued faith, that that faith may "*wax strong*" and their obedience be made full. Many Christians see nothing more in divine healing than a temporal blessing for the body, while God's purpose for healing is to make us holy.

The failure of some to receive healing may be because of their poor diet and/or their poor health habits. In observing poor health habits, an individual is breaking natural laws—and wants God to heal them in spite of it. Let it be remembered that natural laws are God's laws; they are as divine as His miracles. Nature is God in action, but not "miraculously." Because of their ignorance of God's natural laws, some are not supplying their bodies with the required nourishment they need. Or, they may be overeating while asking God to heal them of stomach trouble or diabetes, and thereby hindering the answer to their prayers.

After God revealed Himself as Jehova-Rapha our Healer, the conditions He imposed were given in order that the people would observe His laws for health and wellbeing. There are times when sufferers who are ignorant of dietetics and other simple requirements need the advice of someone who has studied this and is qualified to give advice in such matters. The blessing desired may come simply as a result of changed health habits.

## Resources

1. F. F. Bosworth, *Christ The Healer* (Revell Publ., 1973). ISBN 0-8007-5124-8.
2. Morton Kelsey, *Healing & Christianity* (1995). ISBN 0-8066-2776-X.
3. Jonathan Graf, *HEALING: The Three Great Classics of Divine Healing*, (Christina Publications, 3825 Hartzdale Drive, Camp Hill, PA 17011). ISBN 0-87509-491-0 1992.
4. Agnes Sanford, *The Healing Light* (1972)
5. John Wimber, *Power Healing* (Harper & Row, 1987). ISBN 0-06-069533-1.
6. Francis MacNutt, *Healing* (1974). ISBN 0-87793-074-0.
7. Francis MacNutt, *Power to Heal* (Ava Maria Press, 1977). ISBN 0-87793-133-X.
8. Francis MacNutt, *Prayer That Heals* (Ava Maria Press, 1981). ISBN 0-37793-219-0.
9. Barbara Shlemon, *Healing Prayer*, (Ava Maria Press, 1975).

**Healing in the New Testament** (includes both physical healing and deliverance from dark spirits)—Some healings are mentioned in more than one gospel; the first gospel in which it is mentioned is listed.

Mat.	4:23; 8:2-3, 5-6, 14-15, 16, 28-32; 9:2, 18-19, 20-22, 23-25, 27, 32-33, 35; 12:10, 13, 15, 22; 13:58; 14:14, 35-36; 15:22-28, 30-31; 17:14-18; 19:2; 20:30-34; 21:14
Mark	1:34; 7:32-35; 8:22-24
Luke	5:15; 7:14-15; 8:2; 13:11-13, 32; 14:1-4; 17:12-14; 22:50-51
John	4:46-51; 5:8-9; 9:1; 11:43-44
Acts	3:1-9; 5:16; 9:1-9, 32-35, 38-41; 14:8-9; 28:3-9.

## Setting Your Church Free

### Why should we want to set our church free?

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. The reason for these meager results may 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).

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. 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.
3. 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.
4. 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.
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.”
  6. Consider the story of Almolonga, Guatemala where there is no crime, no bars, and prosperity is abundant. 90% of the 18,000 citizens are Christian. For the full story, read one of the following. (Christian Broadcasting Network Inc 2007, Rebecca Greenwood, *Destined to Rule*, 2007) ISBN 10:0-8007-9433-8, page 75-77)

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 the programs and techniques.
- Many people who have not received Christ as their Lord and Savior have not done so because they cannot—they simply cannot because Satan has blinded them and holds them captive (2 Cor. 4:4).

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).

While churches in Latin and South America seem to be leading the way in the spiritual dimension of church growth, similar growth is happening in the U.S. as well. C. Peter Wagner calls attention to the increase in membership of churches which have embraced these and other "charismatic" approaches to evangelism and ministry, as noted below:

	<b>Charismatic Church Growth</b>	<b>Assembly of God Growth</b>
1965	50 million	1.6 million
1985	247 million	13.2 million
1991	391 million	Largest in the world (2400 churches in Sao Paulo, Brazil, alone)



From these examples, a most fundamental observation is that these 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 be frustration, anger, confusion, and ineffective ministry within the congregation. 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**.

Setting churches free from the influences of darkness that restrain 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).

The spiritual oppression involved in the above examples takes many forms. Consider two other illustrations below:

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.

### **How is this dark influence possible (principalities and powers in the form of territorial spirits)?**

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.

## 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 do they come about? (3) How can they be identified? (4) How can they be expelled or removed?

Other scriptures suggesting a hierarchy for demonic spirits follows, along with facts regarding their nature, etc.

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. Satan has demons, dark angels, principalities, powers, and rulers of the darkness (Eph. 6) 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

7. 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.
8. 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.
9. The higher the rank of the evil spirit, the more spiritual power is needed to bind it.
10. **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.
11. Move out of the enemy's territory when the battle is beyond you.
12. 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.
13. 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.

### Is the existence of territorial spirits scriptural?

Below are scriptures which mention territorial gods:

1. Genesis 11:9: At the Tower of Babel, a typical ziggurat—a well-known ancient structure designed for occult purposes (God destroyed it by confounding the languages).
2. 1 Kings 11:5: Solomon goes after Ashtoreth—the goddess of the Zidonians, and after Milcom—the abomination of the Ammonites.
3. 1 Kings 20:23: The Israelites fear their opponents are "*gods of the hills*," whom they think are stronger than they are.
4. 2 Kings 17:9-18 and 29-31: Israel made gods of their own and worshiped idols.
5. 2 Kings 21:3: Manasseh built idols and served them and worshipped all the host of heaven.
6. Judges 8:33: As soon as Gideon was dead, the children of Israel turned again and went a-whoring after Baalim and made Baalberith their god.
7. Jeremiah 50:2-3: Jeremiah prophesies; "*Bel is confounded and Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.*"
8. Daniel 10:13-20: speaks of the Prince of Persia.
9. Acts 19:23-41: the people in Ephesus worshipped the goddess Diana.
10. Revelation 9:11: Abaddon is identified as the angel (also a "king") over the bottomless pit.

Defiled or polluted land is mentioned over fifteen times in the Bible (Ps. 106:38, Is. 24:5, Jer. 2:7 and 3:1).

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. The order given to the Israelites for the Ten Commandments was of no accident (first, to **have no other god's before me**, and second, to **make no graven images**); throughout their history Israel had problems with both of these commandments.

### Why do territorial spirits appear?

Land and places can be blessed or cursed by the actions of the people upon them. (Note 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,*” and when, upon Jesus’ entry into Jerusalem on Palm Sunday, Jesus said, “*I tell you that, if these should hold their peace, the stones would immediately cry out*” (Luke 19:40).

These scriptures and others which follow suggest **the earth has a spirit**. 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.

**Ruling spirits**, however, have no authority to move into an area without permission. Certain conditions have given 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.

Many scriptures point 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.*”

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  
Divisions

Immorality  
Unforgiveness  
False teaching  
Luke-warmness  
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

Well-recognized sins of America include:

- Sins against the American Indians (over 350 treaties were broken)
- Slavery
- The oppression of the Jews through anti-Semitism
- The internment of Japanese Americans during World War II
- The arrogance of the American people
- Materialism

### How can territorial spirits be identified?

How do you minister freedom within a corporate church body? ... in the same way you minister freedom to an individual: **find the entrance that allowed the demon(s) to infiltrate and close it through repentance.**

How do you discover the things which God wants to heal in your church or your land? You do so through 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. Some term this process, **spiritual mapping**—or 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.

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.

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

1. 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 court-

- house records and old newspapers. **Look specifically for points of defilement**, such as bloodshed, broken contracts, broken covenants, and racial prejudices.
2. 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?
  3. **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.)
  4. 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.
  5. 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."

### Guidelines in the Identification Effort

1. 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 below under item 11, “Summary”).
2. **Pray to know God's plan of attack and timing.**
3. Secure the unity of church or congregational leaders.
4. Project a clear image, identifying that this claim is for the whole body and not just for the leaders.
5. Insure the spiritual preparation of the leaders through repentance, humility, and holiness (refer to item 1, “Personal Repentance,” identified below).
6. Do the historical background research.
7. Work with intercessors specifically gifted for this kind of ministry.
8. Identify:
  - Redemptive gifts of the church
  - Satan's strongholds in the immediate area
  - Territorial spirits assigned to the church body or land
  - Corporate sin—past and present
  - Spiritual insight (which should confirm what you already know through research)



God will enlighten the group of **an honest appraisal of their weaknesses before they inherit the promises**. God subtracts before He multiplies. Something must die before it can be resurrected.

## How to Remove Oppressive Spiritual Influences

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 “Guidelines in the Identification Effort” 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, trauma, 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.

This process is foreign to most church 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).

**Our own sins seriously restrict our spiritual hearing and seeing.** (A good resource with regard to this matter is within Part I of *Setting Your Church Free*, by Neil Anderson; however, he does not deal directly with **the expelling of evil spirits that may inhabit persons**, which is a major oversight.) At this point, **be prepared for resistance**.

In addition, 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. **Pray to Bind the Strongman:** This step is best accomplished within a corporate meeting and can be greatly 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. (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.)
3. **Identificational Repentance:** Once the personal cleansing has taken place, and the strongholds identified and 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 are given 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).

4. **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.

5. **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.

6. **Staking 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.

## In Summary

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 below under item 11).
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.
11. Two major **warnings** apply:
  - a. **Don't venture beyond your own area of spiritual influence and authority without specific direction from God.** 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).

- b. **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 Against Territorial Spirits

1. **Read ten books on this subject 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).
2. The level of spiritual victory depends upon (1) the intensity of your desire and (2) the size of your faith.
3. **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.
4. 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.**
5. The higher the rank of the spirit, the more spiritual power is needed to bind it.
6. **We must initiate the action.** Every verse in the Bible dealing with warfare prayer indicates that the action begins on earth.
7. Warfare prayer is best done by groups of highly motivated, spiritual intercessors.
8. Ask the Lord for the names or nature of the oppressive spirits.
9. Repent for and confess the sins of those who lived and died before in that particular location.

## Resources

### Most Helpful:

1. Rebecca Greenwood, *Authority to Tread*, (Chosen Books, 2005) ISBN 0-8007-9387-0
2. Bob Beckett, *Commitment to Conquer: Redeeming Your City by Strategic Intercession* (Chosen Books, 1997). ISBN 0800792521.
3. C. Peter Wagner, *Breaking Strongholds in Your City* (Regal Books, 1993). ISBN 0-8307-1638-6.

### Somewhat Helpful:

4. C. Peter Wagner, *Warfare Prayer* (Regal Books, 1992). ISBN 0-8307-1513-4.
5. C. Peter Wagner, *Engaging the Enemy* (Gospel Light Publications, 1995). ISBN 0830717692
6. John Dawson, *Taking Our Cities for God* (Creation House, 1989). ISBN 0-88419-241-5.
7. Cindy Jacobs, *The Voice of God* (Regal Books, 1995): 229-51. ISBN 0-8307-1773-0.
8. Cindy Jacobs, *Possessing the Gates of the Enemy* (1991): 222-47. ISBN 0-8007-9223-8.
- 9.. Kathie Walters, *The Spirit of False Judgement* (Good News Fellowship Ministries, 1995). ISBN 0926955957.
10. John Paul Jackson, *Needless Casualties of War* (Streams Publications, 1999). ISBN 158483-000X.
11. Neil F. Anderson and Charles M. Mylander, *Setting Your Church Free*, (Regal Books, 1994). ISBN 0830716556. This book includes two sections—one for bringing freedom to members of the congregation and the other for bringing freedom to the church through 7 steps: (1) Our Church's Strengths, (2) Our Weaknesses, (3) Memories, (4) Identifying and Repenting of Corporate Sins, (5) Identifying Spiritual Attacks of the Enemy Because of What the Church Is Doing Right, (6) Prayer Action Plan and (7) Leadership Strategy. The book does not, however, discuss principalities and powers or spiritual warfare, which is a serious omission.).



## Churches Call to Heal

### Healing is a part of the gospel and the responsibility of all believers.

Healing has been marginal in the Church. We need to bring it back as central. We can't preach the gospel (**word**) without a healing ministry (**deed**). They must be integrated.

Christ preached "THE KINGDOM OF GOD IS AT HAND"

"THE KINGDOM OF SATAN IS BEING DESTROYED"

To do that, we have to heal the sick and cast out demons.

### Why Did Jesus heal?

- |   |               |
|---|---------------|
| 1. To fulfill prophecy                  | Matt 8:17     |
| 2. Prove he was the Messiah             | Acts 2:22     |
| 3. Demonstrate His power to forgive sin | Matt 9:1-8    |
| 4. Display the works of God             | John 9:13     |
| 5. Give Glory to God                    | John 11:4     |
| 6. Bring People to faith                | John 20:30-31 |
| 7. Compassion and Love for His people   | Matt 20:34    |

### Passing the Power to Heal

1. Jesus had all power. Matt 28:18
2. Jesus called the 12 and gave power to them. Luke 9:1-2,11
3. Jesus called 70 and gave power to them. Luke 10:1,9
4. 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
5. The process of passing the healing power to all disciples is described in John 15-17.
  - first must be servants
  - recognize the source of power is the Father
  - recognize that Jesus is the director of the power
  - requires obedience "I do only what the Father tells me"
  - channel of power is the Holy Spirit
  - Jesus prayed for disciples to be sanctified
  - Jesus prayed for disciples to receive Holy Ghost & power (John 20:22)
  - Jesus told disciples to tarry until Holy Ghost came upon them. (Luke 24:49)
    - the power is to make us better witnesses (Acts 1:8)
    - He gave us the power before he told us to go out (Matt 28:18)
6. The disciples in the early Church was commanded to practice healing.

*As ye go, preach saying the Kingdom of Heaven is at hand, heal the sick, raise the dead, cleanse the leper, cast out demons, freely you have received, freely give. Matt 10:7-8*

*"Is any among you afflicted: Let him pray. Is any merry: Let him sing psalms. 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: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he has committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much: James 5:13-16*

This scripture suggests that Christian healing is no longer described as a special gift, a unique charisma which God gives to only certain individuals: it has now become a requirement of all believers. Thus what was once exclusively a charisma is now a sacrament

7. Lest healing should be lost to the Church, He perpetuated it forever as one of the nine gifts of the Spirit. *"To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another **the gifts of healing** by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another interpretation of tongues: (I Cor 12:8-10)*
8. Christ's commission to all believers: *"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; **they shall lay hands on the sick, and they shall recover"** Mark 16:14-20*

## **Healing As a Method of Evangelism**

1. Christ healed to demonstrate the Word. Shouldn't we?
2. "Power Evangelism"
  - demonstrate then proclaim, deed then the word
  - God speaks, and then I act
  - God uses the gifts of knowledge, healing, deliverance, prophecy, tongues to open minds of unsaved in special ways
  - resistance to gospel is overcome by demonstration of Gods power
  - See POWER EVANGELISM, by John Wimber, Harper & Row, 1986
  - See HOW TO HAVE A HEALING MINISTSRY IN ANY CHURCH by C. Peter Wagner, Regal 1988, Chap 3 Power Evangelism Today

## **Healing Ministries in Congregations**

### Problems

1. prayer for healing has always been peripheral
2. prayer for healing has usually been done privately
3. prayer for healing has usually always been done by the elders
4. the church has not recognized the healing gifts of members.
5. healing prayer has been limited to prayer for physical healing.
6. Prayer for healing may have always been done only by the pastor.

### Recommendations

1. Make healing a central part of the gospel message.
2. Preach and teach on healing
3. Hold a “Discover your Spiritual Gifts” workshop in order to learn which members have gifts needed in this area.
4. Hold healing services
5. Have altar calls and ministry times after worship.
6. Organize healing teams according to the gifts needed and God’s direction.
7. Train the healing teams about the 4 types of healing prayer and how to minister in each.
8. Have healing team members receive healing prayer before praying for others.
9. Use the model described in the book **HOW TO HAVE A HEALING MINISTRY IN ANY CHURCH**, by C. Peter Wagner, Regal Books, 1989
10. Change the way you do church using the following scriptures as guides.
  - I Cor 14:26-33      Eph 5:19-21
  - Col 3:16-17      Acts 2:42-46
11. Jesus spent about 1/3 of His time in healing, 1/3 in deliverance, and 1/3 in teaching and preaching. Shouldn’t our church services follow the same model?
12. Follow the model described in Brad Jersak *Can You hear Me?* (Fresh Wind Press 2003) ISBN 0-9733586-0-2 Chap 10 Listening Prayer in the Local Church pages 195-214.

### Conditions for Church Growth

There are at least five things that need to happen as essential foundations for church growth.

1. The **pastor** must give up the ministry and the people must give up the leadership.  
In many US and African churches the pastor does all the ministry, including praying for the sick and oppressed. The pastor is called to be God’s leader in the congregation, not to do all the ministry. No local congregation will be what it should be, what Jesus prayed that it would be, what the Holy Spirit gifted it and empowered it to be until it understands and uses Spiritual Gifts. See I Cor 12:14-23 for a description of the church as a human body comprised of hands, feet, eyes, ears, and noses.
2. The **lay people** as the “priesthood of all believers” (I Peter 2:5, 9) must be authorized, encouraged and trained to do the ministry of teaching, preaching, healing and deliverance. They must be taught how to discover their spiritual gifts and supported in their use in the congregation. “*Every man/woman has their proper gift from God*” (I Cor 7:7) 1st Corinthians Chapter 12 cannot be read without some understanding as to God’s intent that every member have a place in the body and a function to perform. If the pastor refuses to provide for the ministry of the lay members, the responsibility for the ministry that is not given will be upon their his/her head. C Peter Wagner’s book, *Your Spiritual Gifts Can Help Your Church Grow* ISBN 0-8307-1681-5 is an excellent resource in this regard.
3. The **wives** of pastors must be loosed to be co-pastors with their husbands rather than continue to be relegated to positions as servants for the pastor and the church. Many wives have unique gifts that can enhance both the ministry of their pastor husbands and the congregation as well. To hold them in positions of almost slaves is to deny God’s plan for ministry to the Congregation.

Ultimately refusal to allow women to fully use their gifts in the church may be a form of blasphemy against the Holy Spirit who gave them the gifts and expects them to be used.

4. We must change the way we “do” church. We must preach the Gospel of the Kingdom of God. We must follow the order of teaching and preaching found in Luke 4:18 & 19, and Matt 13 (the parable of the sower). We change our church services from singing and preaching (the 15<sup>th</sup> century protestant model, to the model indicated in the Scriptures. (See I Cor 14:26, Col 16, 17 Eph 5:21)
5. Pastors and congregations need to be **aggressive** in spiritual warfare. One third of Jesus’ time was spent in releasing people from darkness. If Jesus is our model, should not we be doing the same? Christians need to be re-educated on the subject of spiritual warfare, but not merely regarding the weapons of warfare, but especially concerning the godly attitude of aggression against God’s enemies. (See Judges 3:1,2 & Jer 48:10). While some portray Jesus as “Prince of Peace”, this is not applicable until after the Lord’s Day of vengeance has occurred. (Isa 9:6) Until then, He is anything but passive on behalf of the church. *“The kingdom of heaven suffers violence, and the violent take it by force”* (Matt 11:12), *“Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.* (Matt 10:34-35) *“...he who hath no sword, let him sell his garment and buy one”* (Luke 22:36), *“Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division”*. (Luke 12:51). When God gave the Israelites the Promised Land, 12 spies were sent to investigate. There was no dispute among the 12 about what they saw. But ten were fearful, and died. Two understood that while God had given them the land, they had to be forceful and take it. They were among those that crossed over. Jesus came to reclaim the earth from the dominion that was given Satan by Adam and Eve. He needs our help to bring the Kingdom of Heaven to earth.

## Anointing Oil

When people who visit witchdoctors are cut as part of the experience, the witchdoctor institutes a blood covenant between the visitor and the devil. In order to break this blood covenant and remove the effects of it, anointing oil is applied to every place on the body that has been cut in the witchcraft experience. Because of the importance of using anointing oil to cancel the blood covenants of those who have been cut in witchcraft, a discussion of anointing oil is in order.

### Regular Oil

There are two kinds of oil mentioned in the Bible. One is **regular** oil used for the following:

- Commodity like wheat, flocks, it was bought and sold.
- Burning for light = parable of the wise and foolish virgins
- Cooking
- Mixed with flour for part of the meat offering
- Mixed with flour for unleavened wafers
- Used as part of a wave offering
- Put on the right ear, right thumb, right great toe and on the hand of trespasser for cleansing
- Put on Esther for purifying in preparation
- A form of money, a measure of wealth
- Tithed
- Put on face to make it shine
- Put on head in mourning.
- Poured from a cruse or a pot
- Elijah I K 17:12 story of Elijah and the widow
- Elisha 2 K 4:6 Elijah and the miracle of oil for the widow to pay debts
- Measured in “baths” 10 baths equal one homer
- Anoint the Body for burial
- Anoint feet for soothing (Mary for Jesus)
- Injuries for healing (good Samaritan)

### Anointing Oil

Anointing Oil on the other hand was very special. It had very special and unique ingredients. “Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people. And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a *like weight*: And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy. (Ex 30:33-35)

The following scriptures indicate several purposes for anointing oil.

- Ex 29:7            anointing oil and pour it upon his head.
- Ex 29:21        Aaron was sprinkled with blood and oil, garments and sons garments, that He shall be hallowed
- Ex 30:25        holy anointing oil
- Ex 30:31        anointing oil unto me throughout your generations.
- Ex 35:15        anointing oil at entrance of tabernacle door
- Ex 40:9         anointing the tabernacle and all that is therein, all the vessels to hallow them. to sanctify it, consecrate it to God
- Lev 21:12       anointing oil on high priest
- Psa 45:7        oil of gladness
- Is 61:3          oil of joy for mourning
- Mark 6:13       anointed with oil many that were sick, and healed them.
- James 5:14     anointing them with oil.

The purposes of anointing oil then can be summarized as follows:

- To hallow
- To make holy
- To sanctify
- To concentrate to God
- To heal

Who/what was anointed with anointing oil.

- Tabernacle, items in the tabernacle, alter of sacrifice
- Priests
- High priests
- Kings
- Sons
- Sick Mark 6:13, James 5:13
- Handkerchief & aprons for the purposes of healing

Where were they anointed?

- Head
- Garments
- Body (Mark 6:13 and James 5:13 don't say what part of the body)
- Anointed my head with oil (Psa 23:5)



## Summary

The Bible does not support the use of oil for any other purposes than those listed above. Anointing animals, documents, gardens or drinking it is not according to the scriptures.

In the Old Testament, only the priests and high priests could anoint with oil. With the new covenant after Christ, all believers were considered members of the “royal priesthood” (I Peter 2:9) Restrictions on who can anoint with oil is generally now a denomination question. In Mark 6:13 it was the 12 disciples. In James 5:13 it was the elders.

While the Old Testament suggests that oil was to be placed upon the head and garments, the two New Testament scriptures do not indicate the location on the body where the oil should be placed. This typically is a denominational issue. Some anoint only on the head. Others anoint the part of the body that needs healing. I doubt Jesus would argue with either belief.

In the Old Testament the entrances and contents of the tabernacle were anointed. Today, some anoint their homes to consecrate them to the Lord, or to protect them against dark influences. I doubt Jesus would quarrel with this practice either.

The oil used in the Old Testament had very specific ingredients and would be very expensive to duplicate today. In most denominations, pure olive oil is generally acceptable. Glycerin and water are generally not acceptable as anointing oil as they are not considered to be “oil”.

It is well understood that anointing oil is symbolic of the outpouring of the Holy Spirit, and the love of God for His children. It is a symbol of God’s presence and recognition of man’s need for divine assistance. It serves to remind us that God is the creator and Father of all, ready at all times to answer the prayer of faith. It reminds us of the mercies of God, in healing of body, mind and spirit. It is not recognized as having any healing properties in and of itself.

Under the new covenant, pure olive oil is made anointing oil by a prayer of blessing, sanctification, and consecration by a pastor or minister with the cap of the bottle removed and held up toward heaven. Afterwards, it should be reserved exclusively for the purposes outlined above.

The following is an example of a prayer to make pure olive oil into anointing oil.

Our Father who art in heaven, we approach your throne of grace at this moment to ask you to bless, and sanctify this oil, that it will be consecrated to your holy purposes and used in that manner described in your holy scriptures. Lord we recognize our imperfections and acknowledge our need for divine help. Let this oil remind us of the mercies of God, as it represents the outpouring of the Holy Spirit upon us, and the Father’s love for us. We ask this blessing now in the name of the Father, the Son and the Holy Ghost, AMEN.

### **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?

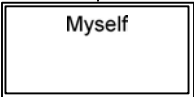
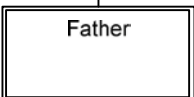
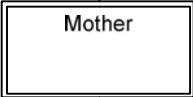
**Do you really want to be free? Are you sure?** If they hesitate, postpone.

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

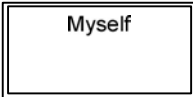
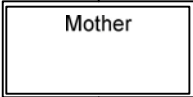
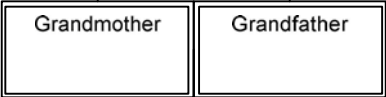
1. **Their sins** - What sins have you committed? Lying, stealing, cheating?
2. **Unforgiveness** - Do you have unforgiveness against anyone? Are you angry at anyone? Are you angry at God?
3. **Sexual Sins** - Have you committed fornication or adultery since you were born again? Do you need soul ties broken? Have you had an abortion?
4. **Witchdoctor** - Have you visited, or been taken to a witchdoctor, a psychic healer, or anyone that practices traditional medicine?
5. **Polygamy** - Have you or anyone in your ancestral line practiced polygamy?
6. **Traditional ceremonies and Cultural practices** – Have you participated or have your families involved you in these things?
7. **Divorce** – Have you been divorced?
8. **Curses** – Is there a curse on your life?
9. **Generational Curses or Influences** – Any influences on your life from your ancestors such as: curses, addictions, witchcraft, polygamy, traditional ceremonies or cultural practices,
10. **Tongue** – Does your tongue need healing?
11. **Vows, Death Wishes** – Have you made any vows to protect your heart, or death wishes?
12. **Contaminated Objects** – Do you have any defiled or contaminated objects? Is your home clean?
13. **Involuntary Exposure** – Have you been exposed to darkness involuntarily? Is God speaking to you about any other “gates” open which we have not covered?
14. **Poverty** – Do you need healing from poverty? Are you paying tithing?
15. **Pride** – Do you need healing from your pride?
16. **Hurts, wounds** – Have you been hurt or wounded by others? Have they been adopted?
17. **Abuse** – Have you been physically, sexually, or emotionally abused?
18. **Rejection** – Have you been rejected, by mother, father, ex-spouse, school mates?
19. **Trauma** – Have you been near death, or afraid you would die?
20. **Self Image** – Do you feel worthless? Do you know God loves you?

GENOGRAM

MY ANCESTORS



SPOUSE'S ANCESTORS



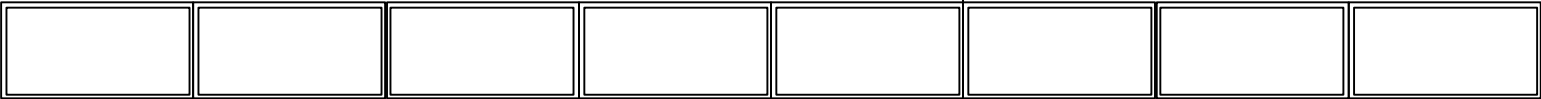
4TH

3rd

2nd

PRESENT

DESCENDANTS



Grandchildren, Great-grandchildren, etc.

## Healing from Generational Influences

### The Nature and Cause of Generational Sin

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

Few would argue with the existence of **physical heredity**—with the natural process of passing on genes and DNA to our sons and daughters, which results in the tendency of our offspring to possess some of the physical characteristics and nature of their parents and ancestors (“body” reference). Few, also, would argue with the existence of **hereditary pre-disposition** 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 Isaac in order for Jacob to obtain the blessing. (Gen 27:19). Jacob’s ten sons lie to Jacob about Joseph’s death. (Gen 37:33)

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

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

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

- “<sup>3</sup>*Thou shalt have no other gods before me.*”
- “<sup>4</sup>*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.*”
- “<sup>5</sup>*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;***”
- “<sup>6</sup>*And shewing mercy unto thousands of them that love me, and keep my commandments.*”

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### Consider the Following Modern-Day Research

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

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

### **Biblical Examples of Generational Sin**

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

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

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

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

### **Healing Prayer for Inherited Sin**

#### **The Good News**

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

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

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

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

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

### **Biblical Prayers for Release from Generational Sin**

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

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

Praying for healing for heredity sin requires three steps:

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

### **Identifying Generational Sins and Iniquities**

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

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

your life (for example, rejection, lust, promiscuity, low self-esteem, pornography, control issues, etc.). To identify these generational sins, follow these steps:

1. Follow the genogram located at the end of this section, placing the names of ancestors where noted, as far back as you can remember. If needed, ask your still-living ancestors for assistance.
2. Use the three checklists below to identify specific ancestors who were involved in the behavioral patterns, as designated. Write their sins on the genogram next to their names. Some of the problems are obvious and others are known only to God and can only be revealed with the help of the Holy Spirit. Don't worry about what you don't know. Jesus will reveal what you need to know, and what He reveals, He will bring into healing.
3. Look for patterns that emerge through the generational lines. Sometimes the curse affects only one ancestor within a generation—sometimes all of the ancestors. Sometimes the curse will skip one or more generations and then return. Some problems (curses) come down vertically (as from grandfather to father) while some come down horizontally (from aunt to aunt or cousin to cousin).
4. Work through the previous sections of this study to remove—by identification, repentance, and forgiveness—all the known sins in your life.
5. If possible, secure the assistance of an intercessor experienced in prayer for generational influences. If none is available, offer the list at a Eucharist.

**Checklist #1—Identify any of the following spiritual problems which occurred:**

1. **Occult activity:** consult the lists regarding this topic in the section on “Healing from the Occult.”
2. **An unusual, violent or untimely death:** an accidental or sudden, unresolved grief; murder, attempted murder, (committed) suicide, or the pattern in the male line of the family, of dying at an early age
3. **The uncommitted dead:** those who died without a proper burial or without being committed (entrusted) to the Lord; those who died in wars, who were lost at sea, aborted, miscarried, born as a still birth, etc.; likewise, those who died in a mental institution, a nursing home, or a prison; those who were not given a Christian burial, including a committal or memorial service or prayer, or who were (for whatever reason) buried but un-mourned.
4. **Sexual Sins:**
  - adultery and/or fornication
  - prostitution
  - homosexuality or lesbianism
  - incest



- pornography
  - sexual perversions, such as bestiality
  - sexual promiscuity
  - lust
  - sexual addictions
  - unusual sexual practices involving bondage, pain, etc.
  - polygamy
5. **Abuse:** sexual, physical, verbal, or emotional
  6. **Addictive behaviors:** excessive exercise, spending or work addictions; drug, food, gambling, sexual, alcohol, or nicotine addictions, etc.
  7. **Repetitive sins:** lying, cheating, stealing, gossiping, criticizing, etc.
  8. **Possession or soul bondage:** being previously dependent upon and now tied to someone who is dead (for example, one parent who was dominate and the other submissive)
  9. **Destructive or abnormal patterns of relationships:** divorce, abandonment, someone attracted to individuals with problems or troubles
  10. **Historical family trauma:** massacres, plagues, slavery, conquests, ethnic-origin issues (relating to the history of their race)
  11. **Religious history:** non-Judeo and non-Christian religions, particularly Eastern religions
  12. **In-utero wounding:** Research shows some children have memories recorded in their subconscious experiences, from conception (most can remember as early as the fourth month of pregnancy). Examples follow:
    - a child conceived in lust or rape
    - illegitimacy
    - a parent who followed through with—or considered—adoption or abandonment
    - a mother who had a miscarriage (or miscarriages) or abortion before the seeker was conceived
    - fears and/or anxieties (as in the mother having difficulty carrying the child to full term)
  13. **Young childhood trauma and/or rejection experienced through:**
    - ambivalence or rejection from either parent
    - loss of their father or their mother
    - a life-threatening illness of the mother or father
    - a life-threatening illness of the baby
    - a father or mother who abandoned the family
    - a child who was adopted or sent to live with other relatives
    - any unnatural fear(s) of either the parents or other relatives

14. **Rejection and lack of self-worth:** The most common ways the roots of past generational sins are manifest is through **rejection, self-rejection, fear of rejection, lack of self-worth** and **depression**—all of which share many of the following characteristics (refer additionally to the section on “Healing from Rejection”):
- a withdrawn personality
  - a tendency to please
  - agony within
  - the development of a facade
  - hunger or starvation for love
  - insecurities, inferiorities
  - feelings of unworthiness
  - self-hate
  - feelings of abandonment
  - self-accusing
  - no lasting relationships
  - can’t accept or give love
  - internal hurt and pain
  - they don’t know who they are
  - can’t accept the love of others
  - have a propensity toward promiscuous love or affection
  - a propensity to earn acceptance by being good or hard-working

**Checklist #2—Identify what you consider to be “patterns of sin” within your family tree (add others as you identify them):**

anger	jealousies	holding grudges	greed
unforgiveness	vengeance	having a temper	arrogance
materialism	stubbornness	exhibiting cold love	

**Checklist #3—Identify health problems that seem to be prominent within your family (again, feel free to add to this listing):**

cancer	diabetes	arthritis
headaches	heart problems	mental illness
forgetfulness	ulcers	skin problems
nervous breakdowns	respiratory trouble	mental disorders
psychological problems	high blood pressure	addictions

### **Prayer for Healing of Generational Sins and Iniquities**

Generational sins and iniquities of the Old Testament are replicated in the incurable diseases of today. The Good News is that because Jesus bore our sins and our iniquities, **we can be set free**. Despite this fact, we still have to **appropriate the power of the Cross**, sometimes in very specific ways in order to receive the desired freedom (Acts 19:18-19, Eph. 4:28). In prayer the seeker should:

1. Affirm your belief in what Christ did for you on the cross; thank Him for the blessing of grace, the forgiveness of sin, the blood of Jesus, and the oil of the Holy Spirit.
2. Reaffirm your baptismal vows; accept Jesus as your Lord and Savior and ask Him to come into your heart anew. Promise to follow and obey Him as your Lord.
3. Repent of any sins of idolatry (known or unknown).
4. Ask God to show you where the original sin (the root cause) began. Ask him to let you “see” the experience and those involved in it.
5. Confess the sin of your ancestors: “I confess the sin of my ancestors, my parents, and my own sin of \_\_\_\_\_” (repeat this for each generational sin).
6. Forgive the original sinner (they may not have known the significance of what they were doing)—as Jesus asked for forgiveness for His offenders while on the cross (Luke 23:34).
7. Extend forgiveness to the original sinner on behalf of all other family members. “I chose to forgive and release \_\_\_\_\_ for the sin and the consequences of \_\_\_\_\_ (name the sin), in my life and in the lives of my predecessors.”
8. Ask God to forgive you for any present or past **fruits** of this sin within your own life or within the life of immediate family members: “I ask you to forgive me, Lord, for this sin—for yielding to it and for the resulting curses imposed upon me and members of my family.”
9. Intercede before God for the sinner and ask that he (or she) be forgiven (again, as Jesus did—and continues to do for us). If the Lord has shown you a mental picture of those who committed the original heredity sin, ask that Jesus come into the mental picture. Continue praying until you see them come to Jesus in submission or until their clothing or countenance changes from dark to light or you see them kneel before Jesus asking for forgiveness.
10. Ask (if possible) that they be allowed to come to an understanding knowledge of the Lord Jesus Christ, when they choose to do so.
11. If there are any uncommitted deceased predecessors within your family line, mourn for them, and pray for God to receive them in love; and commit them to the Lord, asking Him to receive them. Pray for those who’ve grieved over these lost ones that they may be comforted in knowing these individuals are now with the Lord. Pray they, too, will release these deceased to God.
12. Pray the prayers in the section on “Healing from Curses” in order to break any curses that may have developed. Then bless the one who initiated the curse.
13. Renounce any occult influence in the name of Jesus Christ.
14. Pray that **the cross of Jesus** be placed between the sin and the rest of the family (past and present) and that the sin be covered by **the blood of Jesus**.
15. Pray that the seeker and all within the family line are loosed from this sin and the resulting iniquities.
16. Pray to be used as a conduit of His love and power so all those in the family line may be freed from any bondage, pain, or sin.

17. Send forgiveness back to those in past generations on behalf of all family members, living or dead.
18. Ask for forgiveness for any way in which we may have given in to the temptations of the sin—in the same way that past generations were tempted.
19. Review the information on **blood covenants** in the section on “Healing from Curses.” Pray to the Lord asking Him to break all blood oaths or witchcraft curses upon any individuals within your generational line.
20. Pray that all the children of present family members also be loosed.
21. Give thanks to God for these healings.

Move on to the next generational influence (the behavior) which God wants to heal. You will need to repeat the above process for each separate evil influence. It may take some time but will be well worth the effort.

Bible teacher Paul Cox has had success in praying against any number of generational sins using Isaiah 59—which speaks of spider webs and viper eggs (associated with gossip and slander), of critical judgment, envy, strife, holding offenses, accusation, and jealousy. Paul and a group of other individuals have developed a prayer for generational and **chronic spiritual, emotional, and physical disorders** for the release (from the generational line) of the following: lying, denying God, speaking accusations against God, conceiving and uttering falsehoods from the heart, speaking oppression and revolt, entering into witchcraft, bitterness, rage, anger, brawling, and slander, along with every form of malice. He says the prayer is very effective.

Space does not permit a discussion of Isaiah 59 or the prayer (which is several pages long), but if you desire a copy of his prayer, contact the author of this material and he will be happy to e-mail you a copy of it.

### **Prayer for Breaking Generational Occult Curses**

Lord,

I come before you today wishing to be made clean and loosed from this generational curses of sexual idolatry, fantasy and lust and any generational curses. .

I renounce all contact and influences with anything occult or Satanic now and in my heritage. I cancel all Satan’s claims against me in accordance with Deut 7:26 and II Cor 6:14-15.

I recognize and repent for the breaking of the following Commandments by my ancestors.

Exo 20:3 *Thou shalt have no other gods before me.*

Exo 20:4 *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.*

Exo 20:5 *Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;*

Exo 20:13 *Thou shalt not kill.*

Exo 20:14 *Thou shalt not commit adultery.*

I recognize the worship of false gods in my generational heritage is like a weed planted in life that links me to satanic forces loosed in previous generations by those that willingly violated these commandments and others. This weed has a long root going straight down through future generations and represents the evil and continuing influences of my ancestors who worshiped false Gods. It is like spiritual adultery.

I cut this root in the name of Jesus in accordance with Matt 15:13 which says, *Every plant which my Heavenly Father has not planted will be uprooted.*

In the name of Jesus, I ask you now to release me from every curse over my life according to Gal 3:13 which says. *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.*

I repent of the sin of rebellion of my ancestors which according to I Sam 15:23 *is as the sin of witchcraft.* This is an expression of their rebellion against God to manipulate, intimidate and dominate other Christians.

Lord, even as your son Jesus Christ pleaded repentance for me as He bled on the cross and died, I plead forgiveness and repentance for my ancestors that have committed these terrible sins. I ask that through the blood of Jesus, their effect on my life may be nullified. I forgive them for what they have done, and hope that someday in some way they can come to the knowledge and conviction of these sins and accept repentance and forgiveness for themselves.

I bless all those in my ancestral line that have caused curses to come upon me in accordance with Luke 6:28 which commands me to: *Bless them that curse you, and pray for them which spitefully use you.*

I confess my faith in Christ Jesus and His sacrifice on my behalf in accordance with (Heb 3:1, Heb 11:6, Mark 9:23, Matt 17:19-21).

(Repeat the following three times.)

*Lord Jesus Christ, I confess that I have sinned against You, and I ask that You forgive me for all my sins. I believe with all my heart that You are the Son of God. You left Your throne of glory in heaven and became a man. You lived in this world and were tempted in all things like as are we, yet without sin. Then, You went to the cross and laid down Your life. Your precious blood was poured out for my redemption. You rose from the dead and ascended into heaven. You are coming again in all Your glory. I give my life to You and ask that You come into my heart in the fullest measure possible, that I may live with You eternally. In Jesus' name. Amen.*

*In the name of Jesus, I renounce all forms of idolatry, all objects used in represent false Gods, and all of the works of Satan in satanic worship.*

I break any contracts in blood or in words that any of my ancestors may have made with Satan. I renounce and break any dedication of children in my generational line to Satan that may have affected me and kept me from worshipping and serving Christ as I desire.

In the name of the Father, Son Jesus Christ and the Holy Ghost, I break every spiritual seal that covers me and protects any evil spirits and curses in my life from being broken. I am set free by the sword of the Holy Spirit.

I renounce the satanic rituals of mocking the communion rite, of sacrificing of animals and people, of sexual violations, rape, fornication, adultery, and sexual orgies, and the betrayal of love and trust.

I renounce all emotionally, physically and sexually abusive acts that took place during satanic rituals in my ancestry, the mocking of Christian feasts, the fertility feasts arising out of ancient pagan rites, all sacrificial rituals and ceremonies that mock the death of Jesus on the cross, of black mass or communion where unholy substances are used for emblems and unholy objects or naked humans are used as worship centers.

I renounce the mocking of the suffering and crucifixion of Jesus by killing animals or innocent human beings, the acts of ritual murder and torture, of perverted sexual practices and sexual ritual abuse to glorify lust and desecration of the human body and Jesus' command to love.

I renounce the process Satan has used to pervert memories of their victims so that real religious ceremonies and experiences inevitably bring back lustful imaginings. I understand that fascination from which the word fantasy is derived in the Latin is actually the verb "to bewitch". I renounce all impure thoughts and fantasies and desire only good thoughts to come into my mine.

I renounce, and come against in the name of Jesus Christ, the evil spirit of **Obsession**, and the spirit of **Amadeus** (lust). I renounce and reject the evil spirit of **Succubus** that may have

caused unholy thoughts, dreams, or fantasies. I renounce any representation of evil images that may have come from my contact with games such as Dungeons and Dragons.

Satan, I take back all the spiritual ground that may have been given to you by my ancestors or myself. You have no right to my life and no power over me. I belong to God and will serve Him and Him only. By the authority of my Lord Jesus Christ, I break the power of every evil curse that has come upon me. I command every demon of curse to leave me now. All Generational curses, witchcraft curse spirits, inherited curse of sexual idolatry, fantasy and lust must go now in the name of Jesus Christ. AMEN

### **Healing Power of the Eucharist**

After offering prayers for generational influences, the completed genogram should be released (offered) at a Eucharist service (or the sacrament of Communion), which presents one of the most significant ways the Lord brings healing.

Jesus' death was the single most powerful moment within all of history. At that moment, Satan was defeated for all time. Through the cross, we appropriate all of the benefits of Christ's passion, death, and resurrection—to heal all ancestral woundedness.

As the emblems are shared during the Eucharist, the supernatural power of the risen Lord is available to heal the hurt and the sin that has long-plagued the family line; the bondage—which may have been in the family line for centuries—is finally broken. Sins are forgiven and people are set free from their hurts, emotions, and memories. When we repeat the Lord's Prayer as a part of this sacrament, we state, "*Thy kingdom come, thy will be done in earth, as it is in heaven ... deliver us from evil,*" asking God to free both the living and the dead from all bondage to the evil one.

Within the Eucharist, we are asking that, through His blood (represented by the Communion wine), Jesus Christ cleanse the bloodlines (of the living and the dead) of all that blocks physical and spiritual life, especially by breaking any hereditary seals and curses and by casting out any evil spirits. (Consider other suggestions within the section on "Healing Power of Communion.")

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

### **Resources**

1. Kenneth McAll, *Healing the Family Tree* (Sheldon Press, London, 1982). ISBN 0-85969-532-8. (Presently out of print but available as a used book at Amazon.com.)
2. Kenneth McAll, *A Guide to Healing the Family Tree* (Queenship Pub., 1996). ISBN 1-882972-64-3.
3. Patricia Smith, *From Generation to Generation* (Jehova Rapha Press, PO Box 14780, Jacksonville, FL 33238-1470, 1996). ISBN 1-888871-24-5.
4. John Hampsch, *Healing Your Family Tree* (Our Sunday Visitor, Huntington, Indiana 46750, Library of Congress, 1989). ISBN 087973437X.



5. Noel and Phyl Gibson, *Evicting Demonic Intruders* (New Wine Press, 1993): 99-120. ISBN 1-874367-09-4.
6. Noel Gibson, *Freedom in Christ* (New Wine Press): 233. ISBN 1874367531.
7. <http://claretiantapeministry.org/> (healing your family tree)