

Closing the Gates

Healing from the Influence of Darkness

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

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

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

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

Seven Principles of Demonology

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

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

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

What Unclean Spirits Do

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

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

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

How to Tell If Demons Are Present

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

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

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

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

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

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

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

Ministry Considerations

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

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

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

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

Methods of Ministering Deliverance

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

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

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

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

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

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

Distinguishing Demonic from Holy Spirit Manifestations

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

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

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

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

Seekers usually come for deliverance in one of two ways.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Step 4: The Prayer For Healing.

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

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

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

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

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

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

How Do You Know When the Unclean Spirits Are Gone?

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

Alter Calls and Ministry Time

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

Praying for Satanic Ritual Abuse (SRA)

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

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

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

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

Ritual Abuse, Margaret Smith, Harper Collins 1993

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

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

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

The Prayer Team

The prayer team should include the following:

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

Suggested Resources on Deliverance

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

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