

CLOSING THE GATES – SETTING THEM FREE

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").

What Unclean Spirits Do

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

1. Continues to tempt people to sin (Gen. 3:1-6)
2. Afflicts and destroys (Job 2:3-6)
3. Opposes God's angels (Zech. 3:1)
4. Speaks, cries out (Mat. 8:29-31, Luke 4:41)
5. Indwells humans and animals (Mat. 8:28-32)
6. Steals truth from our minds (Mat. 13:19)
7. Tries to express their nature (Mat. 17:15)
8. Throws people (Luke 4:35)
9. Torments people (Luke 6:18)

10. Steals the Word of God from the hearts of the people (Luke 8:12)
11. Breaks chains (Luke 8:29)
12. Drives people into the wilderness (Luke 8:29)
13. Recognized Jesus and Paul (Luke 9:38)
14. Causes people to foam at the mouth (Luke 9:39)
15. Bruises people (Luke 9:39)
16. Binds physically (Luke 13:16)
17. Opposes, harasses, and hinders the work of God's servants (Luke 22:31, 2 Cor. 12:7)
18. Tempts God's people to sin (Luke 22:31)
19. Steals, kills & destroys (John 10:10)
20. Places wicked thoughts and plans into the minds of people (John 13:2, Acts 5:3)
21. Enters and controls a person—as when Satan entered Judas (John 13:27)
22. Lies (Acts 5:3)
23. Counterfeits the genuine (Acts 8:9-11)
24. Causes sickness and suffering (Luke 13:11)
25. Attacks physically (Acts 19:16)
26. Tempts believers to engage in immorality (1 Cor. 7:5)
27. Blinds people's minds to the truth of the gospel (2 Cor. 4:4)
28. Transforms himself into an angle of light (2 Cor 10:4)
29. Takes advantage of weaknesses (2 Cor. 2:11)
30. Orchestrates the work of demons (Eph. 6:11-12)
31. Hinders the spread of the gospel (2 Thes. 2:1-10)
32. Sets traps and snares to cause believers to fall into sin (1 Tim. 3:7)
33. Encourages false religions and spirituality by doctrines of demons (1 Tim. 4:1-3)
34. Attacks viciously (1 Pet. 5:8)
35. Incites persecution against believers (Rev. 2:10)
36. Deceives all men (Rev. 12:9)
37. Accuses and slanders believers (Rev. 12:10)

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**. Jesus did not use any of these words. Nor does the Bible define them and uses “possessed” or “had” most often. Because there is no agreement on the definitions of these terms, and because we believe that rather than levels of influence it is a matter of degree of influence (from being mildly to severely influenced), we will not use these terms here. It is, nonetheless, important to know if demons are present.

The following are **ways we can discern if demons are present**, either through direct information, revelation 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 Possible Demonic Habitation in Ascending Order of the Degree of Influence

1. Restlessness exhibited during worship services
2. Tried everything else
3. Sleep disturbances
4. Feels compulsions for little or no reason
5. Extreme behavior
6. Commands to do something unrealistic
7. Chronic fear, anxiety, or hatred—for no apparent reason
8. Heaviness in the chest
9. Feels conditional forgiveness
10. Unrealistic suggestions
11. Dislike revealed for anything associated with religion and/or Christianity
12. Not reading the Scriptures or praying (at all)
13. Not going to church
14. Can't read the Scriptures for any length of time
15. Withdraws from church people
16. Can't pray
17. Can't say the name of Jesus
18. Feels something is inside of them, controlling their actions and/or their speech
19. Hearing voices in their mind speaking to them
20. Exhibiting counterfeit spiritual gifts
21. Having suicidal thoughts
22. Attempting suicide
23. Cutting themselves
24. Having glazed eyes or a vacant stare
25. When their speech is not their own; there's evidence of a change of voice (or multiple voices) or animal sounds
26. Sudden appearance of marks on the body
27. Having conversation with unseen beings
28. Unusual behavior: animal-like movements, the inability to sit still, unusual postures or

- gestures, including nearly-impossible contortions of the body
29. Their eyes becoming white, unearthly, and vile; a stench or bad odor exists
 30. Object begin to come out of the nose or mouth
 31. An unseen force throws the person
 32. Uncontrollable fits and foaming at the mouth

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

Distinguishing Demonic from the Holy Spirit Manifestations

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

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

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

- (a) If the person manifests the demonic, usually they will fall on the floor or run around the room screaming, and there will be other physical appearances such as severe bodily contortions, facial contortions, sudden or unusual changes in voice, refusal to make eye contact, eyes rolled back, foam at the mouth, screaming, or hostile demeanor or behavior. Other manifestations include sudden headache, nausea, sudden violent actions, or destructive actions, such as kicking or breaking furniture, hissing, claw-like motions. (there is a more complete list elsewhere in this manual)
- (b) If a person is manifesting the Holy Spirit, they may wail loudly, weep uncontrollably, and may fall to the floor.
- (c) If a member of the ministry team has a gift of discerning of spirits, it is good to ask them to confirm which spirit is present.
- (d) If the person is weeping uncontrollably, or praying, it is probably the Holy Spirit.
- (e) If the person is “awake”, ask them. They can usually tell if they have peace in their hearts (a sign it is the Holy Spirit), or if they have fear and agitation.
- (f) If the person is “down”, and someone in spiritual authority puts their hand on the person's head, puts a Bible on their stomach, or places a cross on their head, normally

a person under the influence of the demonic will have a violent reaction and will try to turn and twist to remove it. No such reaction will occur if the person is under the influence of the Holy Spirit.

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

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

Other Ways to Tell If Demons Are Present

Much has been written about words to define or classify the degree to which a person is influenced by demons, such as **demonized, influenced, oppressed, or possessed**. Jesus did not use any of these words. Nor does the Bible define them and uses “possessed” or “had” most often. Because there is no agreement on the definitions of these terms, and because we believe that rather than levels of influence it is a matter of degree of influence (from being mildly to severely influenced), we will not use these terms here. It is, nonetheless, important to know if demons are present.

In addition to the outward manifestations of demonic influences list above, there are other ways to determine if demons are present when they do not manifest.

1. God tells the seeker a demon is present
2. Seeker shares the probability through use of a survey, inventory, or questionnaire
3. Through the gifts of knowledge, discerning of spirits, or the spirit of revelation
4. God tells the intercessor(s)
5. From experience (knowing and identifying how they operate)
6. The result of having someone with faith ask if any demonic spirits are present (and the demon responds affirmatively)

Ministry Considerations

It is no coincidence that this section is near the end of this study. Remember a demon can only enter a person if it has a spiritual right to do so, as well as having the opportunity to do so. Removing these rights is foundational to effective and long-lasting deliverance. Let’s review the steps in deliverance.

- (1) **Identify** which demons may be present, though the use of a questionnaire, interview, evaluation, revelation or other means. See chapter 6 & 7 of this manual for more detail in

identifying the evil spirits present.

(2) **Permissions** - Determine what spiritual right/permission the demon(s) have that allowed them to enter. How and when the demon(s) entered is essential to getting to the root of the problem and will help greatly in the deliverance process. Once the spiritual door or gate is closed through repentance, forgiveness, and inner healing, the ground or legal spiritual right of the demon to reside therein is removed. Therefore, it must leave—sometimes even without prayer. In conversation with the seeker, the intercessor must discern between the **presenting problem** and the **root problem**

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

(4) **Pray inner healing** as needed. Remember that some gates are opened because of the sins of others against the seeker, such as: rejection, abuse, hurts, emotions, bad memories and trauma. While the seeker may need to repent for unforgiveness against those that have sinned against them, they cannot confess or repent of sins against them which they did not commit. If inner healing is not prayed, the demons may be expelled, but may return, because the gate through which they entered has not been healed nor closed by Jesus. It is difficult to separate deliverance and inner healing into mutually exclusive areas. For most seekers, both are needed. For a more in depth study of inner healing, see chapters 16-20, pages 101-128 www.healingofthespirit.org or any good book on inner healing listed in the resources section of this study.

Methods of Ministering Deliverance

There are over 150 members of the International Society of Deliverance Ministers and countless other pastors and church leaders with this gift who are ministering in local congregations. Each minister may use a method of deliverance that he/she feels is effective which may differ from the others. The method they use may have been learned from experience books, a mentor, teaching from seminars, or their previous church experience (Pentecostal or Evangelical). The methods used will be influenced by whether the minister's primary experience is in crusades and large meetings where people manifest demons, or the pastoral setting where seekers come and ask for deliverance prayer. There are over 70 books on deliverance and inner healing listed in the resource section of this study which are in the author's personal library. Each author describes the deliverance process differently.

Some are at the far extreme including most African pastors and elders who gather around the person manifesting while they are on the floor, and shout commanding the demon to go. Others use the confrontational method such as Bob Larson where they speak with demons and demand that they tell their "ground" or spiritual authority for entry then command them to come out. Others believe they should not speak to demons and are at the other extreme such as Norma Dearing (previously with Francis MacNutt's ministry) who does not speak to the

demons at all. There are those in the middle such as Charles Kraft who uses both methods. It is evident that God honors many different types of methods and techniques. These differences notwithstanding, there continues to be much damage to individuals from ill prepared and ill equipped deliverance ministers that may cause more harm than good. The only real test is the fruits of the ministry. Is God glorified? Is the person honored and respected during the ministry? Are they set free?

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

1. Sovereign Act of God:

(a) **Directly by the hand of God:** Some seekers are delivered directly by the hand of God. The Apostle Paul is a good example. The seeker is usually praying and pressing in for God to set them free. The release can come in many different ways and places. Many times it is a solitary experience.

(b) **During Worship** – A number of people have reported being set free as they participated in praise and worship. This is possible when the participants are educated about the potential for healing and deliverance while worshipping, and the Holy Spirit is present to heal.

(c). **Deliverance during Meetings:** When a heavy anointing of the Holy Spirit falls upon a meeting after a time of worship and/or preaching, people are sometimes delivered without anyone touching them or praying for them. Sometimes this happens as they **rest in the spirit**. This happens often in the services of some revival churches but almost never happens within traditional churches.

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

2. **Self Deliverance** - Depending upon the severity of the influence, the seeker may read resources, books or training manuals, pray the prayers of release and be set free. This

method is not common.

3. Deliverance Commanded by the Lord: On rare occasions, the Lord will identify the unclean spirit(s) to the minister and give him the faith and power to cast it out with one command, similar to how Jesus operated. There are few known ministers who do this on a regular basis. This is rare. 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.

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

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

6. Pastoral Counseling/prayer

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

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

(b) **Confrontational Deliverance Ministry:** (Sometimes called **Power Encounters**) In this method an inventory or interview may or may not be used. The intercessor commands the demons to give their names, and indicate their spiritual ground or their legal spiritual right for being there. The dark spirits are identified one by one or in groups and commanded to go. The demon may continue to manifest itself during this procedure, causing the seeker to cough, vomit, or react violently. This process is sometimes loud, dramatic, long, and often humiliating to the person being ministered to—with the focus being primarily on the demon(s) rather than on the person or Jesus. Once the ground is regained by God (through repentance and appropriate prayers), the demon is commanded to leave.

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

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

However, if we only minister deliverance in this particular manner, without also ministering inner healing, the demons may leave temporarily, only to return (Luke 11:26) because the door or gate of entrance is still open (as the woundedness, hurt, pain, etc., has not also been healed). As the minister grows in faith and experience, he or she will learn to look to God for the answers as to which demons are present and how to remove them.

7. **Crusade or large meeting deliverance.**

The best and most well known crusade deliverance ministry was developed by Pablo Bottari’s in his Ten-Step approach. His method is fully described in his book *Free in Christ* which is a requirement for this course. Many large meetings as well as some

churches use his method of provoking the evil spirits and commanding them to come out, causing people to manifest. Below is a summary of the Bottari Ten Step Approach. It should be noted that only the first 3 steps relate to those who are manifesting. The remaining 7 steps fit well into the Pastoral Deliverance Ministry model.

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

Three Examples of deliverance (videos)

As a part of this study three videos are provided , reflecting three vastly different types of deliverance ministry. Go to the following link <????????>

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

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

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

The 2nd deliverance is of the “confrontational” type, where the demons are named and commanded to come out. This also is a “power encounter”. While this type of ministry on

the surface appears to produce good results, there is no repentance, no inner healing, no retracting the permissions given to the demons previously that allowed them to enter. Marty has been brought from a -10 to 0. He needs now to be brought through follow up and a support group from 0 to a +5, 6 or 7.

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

The 3rd deliverance is much closer to the Bottari model advocated by Global Awakening. It includes both deliverance and inner healing. One comment heard from a number of students who watch the video has been: “There is no casting out”. The student is reminded that when confession and repentance takes place, and the permission originally given the demons that allowed them to take up resident in the seeker is revoked, many times there is no need for a command to remove them. This is many times the case with seekers who are already devout Christians. Once confession and repentance takes place, and the “ground” is reclaimed, the demons must go, since they no longer have permission or authority to remain. The student is reminded that in almost every case of an “open door”, Mary was asked to verbally confess, repent, and take back the permission given to the demons that allowed them to enter. Many times this is sufficient. It tends to scare the seeker and other church members when aggressive or loud casting out of demons takes place. It is better if they go on their own. Before the deliverance session is over, we will know if they are gone or not by the gift of discerning of spirits, as well as words of knowledge if they remain. Then we will cast them out as needed. This may not hold true for deliverance ministry to those with second level demons (occult) which are much more likely to require casting out as part of the ministry.

How Do You Know When the Unclean Spirits Are Gone?

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

Alter Calls and Ministry Time

Many US and African churches have an alter call or ministry time after the preaching of the Word. This is usually a very loud and noisy time when the praise and worship team continues to play and the pastor takes the microphone and goes down the row and prays for

each person loudly and quickly perhaps expecting them to “fall” under the Spirit. It should be obvious from the instructions above that this method is not conducive to either deliverance prayer, or prayer for physical healing, as we shall see in a subsequent section. It is almost a waste of time. It glorifies the pastor, but does little for the seeker. If prayer is to take place for large numbers of persons after the service, first, the church should be made as quiet as possible. A ministry team should be assisting the pastor. Then those needs which require more time and an interview should be postponed. We invite Jesus to swab, anoint and bandage the wounds (physical or spiritual) and then book them for spiritual surgery on another day.

Suggested Resources on Deliverance

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

1. Francis MacNutt, *Deliverance from Evil Spirits* (Christian Healing Ministries Inc., PO Box 9520, Jacksonville, FL 32208, 904-765-3332, 1995). ISBN 0-8007-9232-7.
2. Peter Horrobin, *Healing Through Deliverance, Vol. 1* (Chosen Books, 2003). ISBN 0-8007-9325-0.
3. Doris Wagner, *How to Cast Out Demons* (Wagner Books, 1999). ISBN 1-58502-002-8.
4. Noel and Phyl Gibson, *Evicting Demonic Intruders* (New Wine Press, 1993). ISBN 1-874367-90-4.
5. Ed Murphy, *Handbook for Spiritual Warfare* (Nelson Pub., 1992, reprinted 2003): 623. ISBN 0-7852-5026-3.
6. Derek Prince, *They Shall Expel Demons* (Chosen Books, c/o Baker Book House, PO Box 6287, Grand Rapids, MI 49516-6287, 1998). ISBN 0800792602
7. Neal Lozano, *Unbound* (Chosen books, 2003) ISBN 978-0-8007-9328-9.
8. Noel and Phyl Gibson, *Freedom in Christ* (New Wine Press, 1996). ISBN 1-874367-53-1.
9. James S. Wallace, *The Occult Trap* (Wagner Books, 2004). ISBN 1-58502-040-0.
10. John and Mark Sandford, *Deliverance and Inner Healing* (Chosen Books, 1992). ISBN 0-8007-9206-8.
11. Charles Kraft, *Defeating Dark Angels* (Servant Pub., 1992). ISBN 0-89283-773-X.
12. Frank Hammond, *Pigs in the Parlor* (Impact Books, 332 Leffingwell Ave., Suite 101, Kirkwood, MO 63122, 1973). ISBN 0892280271.