



Level 2
16 Lessons

Equipping believers with biblical principles and practical tools for deliverance ministry.

March 19, 2026

To Fellow Ministers and Leaders in Deliverance Ministry,

We are delighted to introduce the complete 16-lesson curriculum for Level 2 – Beautiful Feet School of Deliverance. This comprehensive series is designed to equip and empower individuals called to the ministry of freedom and deliverance. Our deepest desire is to see the Kingdom advanced and people set free, which is why we share these lessons with an open hand.

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Methodology and Encouragement

We recognize that deliverance ministries employ diverse and valid methods. While we believe strongly in the effectiveness of the method taught in this course—“Following Jesus’ Model of Ministry”—we understand it is only one approach and carries no greater authority than other methods used throughout the global Church. We encourage those who use different models to draw from the principles and insights in this resource to enrich their existing approach.

Looking to the future,



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Beautiful Feet School of Deliverance

Following Jesus' Model of Ministry

Level 2 – Lesson 1: Unlocking Your Authority: The Believer's Power

Description

This lesson explores the spiritual authority given to every Christian through Jesus Christ. It explains what this authority means, where it comes from, and how it is meant to be used in both spiritual warfare and everyday life. Drawing from key Bible passages, students will learn that believers are empowered to stand against the enemy, cast out demons, resist temptation, and speak God's truth with boldness. The lesson emphasizes that this authority is not based on personal strength but on Christ's victory on the cross. By understanding and applying their God-given authority, believers can live confidently and help others experience freedom through the power of Jesus' name.

Introduction

The phrase “the authority of the believer” refers to the delegated spiritual power and right that every Christian has been given through their relationship with Jesus Christ. This authority is not based on personal strength, merit, or position in a church, but rather on the finished work of Jesus—His death, resurrection, and exaltation to the right hand of the Father. When a person is born again, they are placed “in Christ” and are therefore empowered to operate in His name, enforce His victory over the enemy, and represent His Kingdom on earth.

Understanding this concept is crucial for every Christian because many believers live far beneath their spiritual potential. They may tolerate fear, oppression, temptation, or demonic attack simply because they do not realize they have been given authority to stand against it. Knowing and exercising this God-given authority enables believers to live with boldness and purpose, to engage effectively in spiritual warfare, to pray with confidence, and to fulfill their calling in Christ. Just as a police officer must understand the badge they carry in order to act with confidence, so too must every believer understand the authority they've received in Christ to walk in victory and help others experience freedom.

Scriptural Foundation: The Authority of the Believer

The authority of the believer is not a man-made idea or religious tradition. It is a truth rooted deeply in the teachings of Jesus and recorded clearly in the New Testament. Jesus gave His followers the right and the responsibility to act in His name and continue His ministry on earth. This spiritual authority was never meant to be limited to the apostles or early church leaders—it was given to all who believe.

In the Gospel of Mark, Jesus says that miraculous signs will follow those who believe in Him. He specifically mentions that in His name they will cast out demons and speak in new tongues (Mark 16:17). This verse is not a suggestion or an isolated event—it is a statement of what should be normal in the life of a believer. Jesus expected His followers to confront spiritual darkness with His authority.

Luke 10:19 further confirms this truth. Jesus tells His disciples that He has given them authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm them. Snakes and scorpions here are symbolic of demons. Jesus was saying that believers have been equipped to stand against Satan and every form of spiritual attack. This is not about physical strength or emotional boldness—it is about spiritual authority given by Jesus Himself.

John 14:12 offers even more insight. Jesus promises that whoever believes in Him will do the works He has been doing, and even greater works. This includes healing the sick, delivering the oppressed, preaching the good news, and demonstrating the power of God. This promise wasn't made just to a few specially chosen people. It was spoken to anyone who believes. The reason believers can do these works is because Jesus has gone to the Father and has poured out His Spirit, empowering the Church to continue what He started.

Together, these scriptures paint a clear picture: the authority of the believer is real, powerful, and intended to be used. It allows ordinary people to walk in extraordinary spiritual power—not for their own glory, but to advance God's Kingdom, set captives free, and stand strong against the enemy. Understanding and applying these truths can transform how believers pray, minister, and live each day.

Understanding Authority

Definition of Authority in a Spiritual Context

In a general sense, authority means the right or power to give orders, make decisions, or enforce obedience. In the spiritual context, authority refers to the delegated power that believers receive from God to carry out His will on earth. It is not about being bossy or controlling people—it is about representing God's Kingdom and standing against the powers of darkness. Just like a police officer wears a badge to show they have the right to enforce the law, believers have been given spiritual authority through Jesus to act in His name and bring His power into real-life situations.

This authority allows Christians to speak and act with confidence when resisting temptation, praying for the sick, breaking spiritual strongholds, or casting out demons. It is not based on personal strength or religious performance. It is a gift given to every believer so they can walk in the same power that Jesus walked in while He was on earth.

Source of Authority

The source of the believer's authority is Jesus Christ. When He died on the cross and rose from the grave, He defeated sin, death, and Satan. His victory is not just a historical fact—it is a present reality for every person who puts their faith in Him. According to the Bible, those who believe in Jesus are united with Him. That means they share in His authority, not because they earned it, but because they are spiritually connected to Him.

Jesus said in Matthew 28:18 (NIV), *“All authority in heaven and on earth has been given to me.”* Because believers are spiritually united with Jesus, they now share in that authority. Scripture tells us that *“God placed all things under his feet and appointed him to be head over everything for the church”* (Ephesians 1:22 NIV), and that *“God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus”* (Ephesians 2:6 NIV). These verses reveal not only Christ's supreme position over all spiritual powers but also the believer's shared position with Him.

This is what makes it possible for believers to pray with power, speak God's Word with confidence, and take a stand against evil. The believer's authority is not something they take for themselves; it is something that has been given to them through Jesus' victory on the cross.

Understanding where this authority comes from helps believers stay humble while still being bold. It is not about personal greatness—it is about representing Jesus and carrying out His mission in the world.

Applying Authority

Understanding the authority that believers receive through Jesus is crucial, but it's equally vital to put this authority into practice. God has given believers this authority so they can walk in victory, push back spiritual darkness, and live the overcoming life that Jesus intended. This spiritual authority is applied in two primary areas: in spiritual warfare and in everyday life.

In Spiritual Warfare

Spiritual warfare is the ongoing, unseen battle between the Kingdom of God and the forces of evil. While Jesus has already secured the ultimate victory over these forces, believers are called to stand firm and actively enforce that victory in their own lives and in the lives of others. The Bible teaches that our struggle is not against human beings, but against evil spiritual powers (Ephesians 6:12). Jesus has given His followers the authority to confront and defeat these forces.

- **Praying with Authority Against Spiritual Attacks:** When believers sense spiritual attacks such as fear, confusion, oppression, or temptation, they can stand against them by praying in Jesus' name. Instead of merely asking God to do all the work, they can pray from a position of victory, using the authority He has already given them. For instance, a believer might boldly declare, “In the name of Jesus, I rebuke this fear and command it to

leave.” Such prayers are not acts of arrogance but expressions of faith, grounded in the victory Jesus has already achieved.

- **Casting Out Demons and Breaking Strongholds:** Jesus explicitly stated that His followers would cast out demons in His name (Mark 16:17). This means believers have the authority to confront and command demonic influences to leave individuals who are being tormented. This doesn’t require special titles or extensive ministry experience; it simply requires confidence in the power of Jesus’ name. Furthermore, strongholds—which can manifest as deeply ingrained negative patterns like addiction, shame, fear, or false beliefs—can also be broken through authoritative prayer, speaking the Word of God, and walking in obedience.

In Daily Life

Spiritual authority is not reserved solely for intense spiritual battles or special ministry situations. It is meant to be actively used in the everyday choices, struggles, and conversations that believers face. Christians are called to live with spiritual confidence and strength, no matter what circumstances arise, growing in spiritual maturity through its application.

- **Speaking with Authority in Prayer and Declarations:** Instead of speaking words of doubt, fear, or failure over their circumstances, believers can declare God’s truth. For example, someone facing stress or discouragement might declare, “I have peace because Jesus is with me,” or “God’s strength is made perfect in my weakness.” These declarations, rooted in Scripture, serve to reinforce faith, push back the enemy’s lies, and align one’s reality with God’s promises.
- **Using Authority to Resist Temptation and Overcome Challenges:** When temptation arises, believers do not have to succumb. They can actively resist it by exercising their spiritual authority. As James 4:7 (NIV) states, “*Submit yourselves, then, to God. Resist the devil, and he will flee from you.*” Believers can consciously say no to sin, take their thoughts captive, and declare their identity in Christ, affirming that they are no longer slaves to old patterns. Whether facing anxiety, addiction, anger, or discouragement, believers possess the authority to stand firm and walk in the freedom that Christ has already won for them.

In both the realm of spiritual warfare and the practicalities of daily living, believers are not powerless. They have been divinely equipped to live with spiritual strength and victory. Applying their authority means they no longer passively accept defeat, fear, or spiritual bondage as normal. Instead, they stand boldly in the name of Jesus and walk in the freedom He has already secured.

Conclusion

The authority of the believer is a powerful truth rooted in the teachings of Jesus and the promises of God’s Word. We have seen that this authority is not based on personal achievement or religious status but is given to every Christian through their relationship with Jesus Christ. It is

grounded in His finished work on the cross, confirmed by His resurrection, and made available to us through faith.

Next Lesson: Navigating the Landmines: Cautions in Deliverance Ministry

As we close this lesson on the believer's authority, it is essential to recognize that spiritual power must always be exercised under divine order and with godly discernment. Jesus gave His followers authority not only to act but also to remain submitted to the Father's will in every action. The next lesson will help us understand the necessary boundaries and safeguards that keep this authority pure, effective, and Christ-centered. It will explore how humility, accountability, and the leading of the Holy Spirit protect believers from pride, error, and misuse of power, ensuring that all ministry flows from love and obedience rather than self-confidence.

Beautiful Feet School of Deliverance

Following Jesus' Model of Ministry

Level 2 – Lesson 2: Navigating the Landmines: Cautions in Deliverance Ministry

Description

This lesson equips deliverance ministry teams with practical wisdom and foundational principles to help guide their work. It is designed to promote spiritual stability, ensure compassionate care for individuals in need, and uphold a standard of professionalism. These guidelines not only support the team in effectively ministering to those who are hurting, but also provide clarity and credibility to the broader community, church leadership, and anyone seeking to understand the team's methods and practices.

Pastoral Oversight

Beautiful Feet, a not-for-profit ministry, operates independently without legal accountability to any church or higher organization. However, spiritually, the president and founder holds himself accountable to his local church, its board of directors, and a larger organization through which he receives ministerial credentials. This structure ensures the ministry's stability in ethical, financial, and spiritual matters.

Importance of Accountability in Deliverance Ministries

Every deliverance ministry, whether affiliated with a church or not, requires layers of genuine accountability. Due to the nature of their work, deliverance ministries can be particularly prone to volatility. Therefore, solid pastoral oversight is crucial.

Mitigating Spiritual Harm

Acts 19:13-17 illustrates the physical harm encountered by those engaged in itinerant deliverance ministry without proper authority. Similarly, spiritual harm can occur when deliverance teams attempt to exercise authority without being under appropriate spiritual oversight. This can affect team members, the individuals seeking deliverance, and even the wider congregation associated with the ministry.

Power Dynamics and Potential for Abuse

Some individuals involved in deliverance ministry have been given significant spiritual gifts and authority from God. While these gifts can be used to help others, they can also become dangerous if the ministers are not submitted to proper pastoral oversight. Without accountability, even well-meaning leaders can become tools that the enemy uses to bring division and harm within the church.

The Need for Humility: Deliverance ministry often involves dramatic spiritual encounters. These moments can lead team members to think too highly of themselves. Satan can use this pride to create division and confusion. All team members must guard their hearts and remain humble, always recognizing that the power comes from God—not from themselves.

Hyper-Spirituality Leading to Manipulation and Control: Sometimes deliverance leaders begin to act as if they alone hear from God. They may try to insert themselves into every major decision the church makes, acting as if they are the only voice that matters. This attitude is dangerous and not biblical.

Exploitation: A deliverance minister who lacks oversight might take advantage of emotionally or spiritually vulnerable people. This could include manipulating others for money, personal loyalty, or other forms of control. Such actions deeply harm the people who come for help and damage the reputation of the Church.

Unhealthy Dependence: If a minister encourages people to rely solely on them instead of pointing them to Jesus or to the leadership of their local church, it creates unhealthy spiritual dependence. People should always be directed to grow in their relationship with Christ and be connected to a healthy church community.

Sensationalism in Deliverance Ministry

Some deliverance ministries fall into the trap of sensationalism. This happens when they use dramatic images or videos to gain attention, especially on social media. For example, they may post pictures of people with red eyes, writhing on the floor, or appearing out of control as demons are being cast out. Others may show frightening images of demons with the minister holding a cross in a dramatic pose to highlight their authority. These types of posts often aim to attract views, followers, and financial support.

However, deliverance is not meant to be a form of entertainment. It is a serious ministry designed to help hurting and vulnerable people find freedom in Christ. When someone's personal pain is turned into a public spectacle, it becomes exploitation—using another person's suffering for one's own gain.

Another form of sensationalism is adding horror-style music or sound effects to deliverance videos. These might include deep, eerie voices or dramatic re-enactments meant to scare viewers or stir up emotion. Whether intentional or not, this creates fear and draws attention away from the true purpose of deliverance, which is healing and freedom through Jesus Christ.

How to Avoid Sensationalism: To keep deliverance ministry honorable and Christ-centered, it is important to follow these guidelines:

1. **Respect People's Privacy:** Never post pictures or videos of people going through deliverance without their clear permission.
 2. **Share Testimonies Responsibly:** Only share someone's story if they give you permission. If the story is shared without permission, it must be anonymized so that no one can recognize the person it happened to.
 3. **Avoid Focusing on Manifestations:** Don't emphasize the physical or emotional reactions people may have during deliverance. Mention these only when it is necessary for training or reporting.
 4. **Stay Balanced in Ministry:** Don't become obsessed with demons or deliverance ministry. A healthy Christian life includes prayer, Bible study, worship, fellowship, and serving others. Deliverance is one part of the Christian life—not the whole picture.
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Burnout and Spiritual Attack

As a deliverance ministry begins to see results and help more people, word often spreads quickly. Soon, the ministry may receive a flood of requests for help. While this can be a sign that God is using the ministry effectively, it can also create serious challenges for the leaders and team members.

One major risk is burnout. If leaders and team members do not manage their time wisely, they can become overwhelmed. Constantly giving to others without taking time to rest, spend time with family, or engage in personal prayer and Bible study will eventually lead to emotional and spiritual exhaustion.

When a person is drained in this way, they become more vulnerable to spiritual attack. Just as the body needs rest to stay healthy, the spirit also needs time to be refreshed through worship, prayer, and time in God's Word. Without this balance, even the most committed servants of God can become discouraged, isolated, and ineffective.

Ministry leaders must protect themselves and their teams by setting healthy boundaries, rotating responsibilities, and making sure that everyone has time for spiritual renewal, personal relationships, and physical rest.

Conduct Ministry as a Team

In Luke 10:1, we see that Jesus sent His disciples out two by two. This example provides a clear and wise model for how deliverance ministry should be conducted today. Whenever possible, deliverance should be done by a team—not just one person. While two people may be the minimum, a team of three to five can offer greater support and effectiveness.

There are several important reasons to use a team approach in deliverance ministry:

1. **Protection and Accountability:** Having others present during ministry helps protect everyone involved. For example, when ministering to a woman, at least one woman on the team should be present. Similarly, when ministering to a man, at least one man should be present. This provides accountability, helps prevent misunderstandings, and protects both the person receiving ministry and the team members from false accusations or temptation.
2. **Safety in Case of Physical Manifestations:** Sometimes, during deliverance, a person may show signs of unusual physical strength. Having additional people on the team ensures that the situation can be handled safely and calmly.
3. **Note-Taking:** Deliverance ministry sessions often move quickly and involve many details. One person on the team can be assigned to take careful notes about what happens during the session. These notes can be useful for follow-up care, training, and accountability.
4. **Use of Multiple Spiritual Gifts:** Every person on the team may have different spiritual gifts—such as discernment, words of wisdom, faith, or knowledge. When these gifts of the Holy Spirit work together, they make the ministry more effective and help ensure that the needs of the person receiving deliverance are fully addressed.
5. **Continual Intercession:** While some team members are directly involved with the deliverance process, others can be interceding in prayer.

Working as a team brings strength, balance, and protection to deliverance ministries and reflects the model Jesus gave us in Scripture.

Team Members

While no one is expected to be perfect, it is important that individuals serving on a deliverance ministry team meet certain standards. Potential team members must go through a careful screening process to ensure they are spiritually, emotionally, and relationally prepared for the challenges they—and their families—may face. These individuals will also be exposed to sensitive personal information, and it must be proven that they will hold that information in strictest confidentiality.

Training and Biblical Knowledge: A degree in theology is not required to be part of a deliverance team. However, the more biblical knowledge one has, the better equipped they will be to minister effectively. Specific training in deliverance ministry is also necessary. Beautiful Feet provides a wide range of online training materials for this purpose. Other trusted ministries may also offer helpful courses, videos, and written resources.

Deliverance of Team Members: Deliverance ministry often involves hearing painful or disturbing stories from those receiving ministry. If a team member has unresolved trauma or emotional wounds, this could trigger a strong emotional response during a session. For this reason, it is strongly recommended that all team members go through deliverance and inner healing themselves before ministering to others.

In addition, team members who are still dealing with demonic oppression may be especially vulnerable to intense spiritual attacks during or after ministry sessions. This does not mean they must be completely free from all personal struggles before serving on the team, but they should have a significant level of spiritual freedom and maturity. Without this, they may unintentionally hinder the ministry by needing immediate care themselves during a session meant to help someone else.

Standards of Conduct

To maintain order and integrity, many deliverance ministries ask team members to sign a commitment form. This document confirms their understanding of the expectations for team behavior, including:

- **Confidentiality:** All personal information shared during ministry must remain private.
- **Submission to Leadership:** Team members should not conduct deliverance sessions without approval from the deliverance ministry leader.
- **Moral Integrity:** A commitment to Christian values and ethical conduct in all areas of life is expected.

By following these guidelines, deliverance team members can protect both themselves and those they serve, helping to ensure the ministry remains healthy, effective, and God-honoring.

Christ-Centered and Not Fascinated by the Demonic

It is important not to become fascinated with the demonic or prideful about the power of God working through you. This is one of the enemy's strategies—to shift your focus away from Jesus and onto himself. Satan wants attention, and he will use spiritual pride or curiosity about the demonic to distract believers from their true purpose.

In Luke chapter 10, when Jesus sent out the seventy disciples, they returned filled with excitement because demons had submitted to them in His name. However, Jesus responded by saying, in essence, *“That’s not what matters most—I saw Satan fall from heaven like lightning.”* Instead of focusing on the power they had over demons, Jesus told them to rejoice because their names were written in heaven. In other words, their relationship with God was far more important than their ministry results.

Jesus was reminding His disciples to keep deliverance ministry in proper perspective. While it is a powerful and needed part of the Christian life, it should never become the center of our attention or identity. Our focus must remain on Jesus, the One who saves.

Deliverance Is Not the Center of Church Life

While deliverance ministry is a vital part of the church's mission, it should not be viewed as the central focus of church life. It is one important ministry among many and must be kept in proper balance within the broader work of the church.

Keeping Deliverance in Proper Perspective: Some individuals who feel a strong calling to deliverance ministry may begin to see it as the most important or central aspect of the church. However, while it plays a critical role, deliverance is no more important than other key areas of ministry such as worship, teaching, prayer, outreach, and fellowship. A healthy church values and supports all parts of its mission equally.

The Need for Strategic Discipleship (Post-Deliverance Care): According to the Billy Graham Evangelistic Association, 65% of churches have no clear plan for discipleship, and most of the rest have weak or ineffective strategies. Without a solid discipleship process in place, people who experience deliverance may not receive the spiritual care and support they need to grow in their faith. As a result, they may fall back into old patterns and return again and again for deliverance. This creates a cycle that fails to produce long-term transformation.

Deliverance Is the Beginning, Not the End: In many cases, deliverance marks the beginning of someone's journey with Christ. After being set free from demonic oppression and healed from past emotional wounds, the next step is to enter into ongoing pastoral care and discipleship. These follow-up steps help individuals grow in spiritual maturity, build strong relationships within the church, and live a Christ-centered life. Deliverance opens the door, but discipleship helps people walk through it and grow in their new freedom.

Do Not Assume That Deliverance Is a Cure for Every Situation

While deliverance ministry is powerful and important, it is a mistake to assume that it is the answer to every problem in life. Yes, demonic influence is real and frequently encountered, but not every issue people face is caused by a demon. It is unwise and even harmful to analyze every person through the lens of deliverance and assume it is the one solution for all human struggles.

There are several important truths to keep in mind:

- **People have free will** – They must choose to follow Christ and walk in obedience.
- **People still deal with their flesh** – Not all struggles are demonic. Some are simply the result of human nature and sinful desires.
- **There is no instant fix for all problems** – Deliverance can bring freedom, but spiritual growth takes time, effort, and discipline.

Here are some things that **deliverance cannot fix**:

- **Lack of discipline** – Some people want deliverance but are not willing to put in the daily effort to grow spiritually.
- **Self** – You cannot cast out your own sinful nature.

It is often easier to cast out a demon than it is to crucify the flesh.

- **Temptation** – Everyone faces temptation. It can't be removed through deliverance.
- **Bad habits** – Habits must be broken through consistent effort, not casting out.
- **Life's hardships** – You cannot cast out:
 - Trials and tribulations
 - Persecution
 - Difficult relationships
 - Emotional pain or past trauma (this is an inner healing issue)

Deliverance is a powerful tool in the Christian life, but it is not a shortcut to maturity or a replacement for discipleship, repentance, and daily spiritual growth.

Avoiding Mechanical Methods and Rigid Formulas

While it is wise to follow a general plan or outline during a deliverance session, it is equally important to remain flexible. No two deliverance sessions are exactly the same. People's needs, backgrounds, and spiritual conditions all differ. A structured outline can help the team stay focused and organized, but it should never become so rigid that it limits the leading of the Holy Spirit. Ministry should be guided by both preparation and sensitivity to God's direction in the moment.

Stay Flexible with Your Approach: The outline to a deliverance session is a tool—not a rule. The Holy Spirit may lead the team to address something unexpected, skip a section, or spend extra time in one area. Being too mechanical or formulaic can hinder what God wants to do in that particular session.

Be Willing to Learn from Others: Deliverance methods can vary between ministries. The Bible does not give a step-by-step “deliverance manual,” so there is room for different approaches. Remain humble and open to learning from others who use methods that are different from your own. If their approach is biblical and effective, it may benefit your ministry to incorporate those ideas. What matters most is that people are set free and that God is glorified in the process.

Laying on of Hands

The laying on of hands during prayer is a biblical practice and an important part of ministry. However, when men pray for women, they must be especially sensitive to the fears and boundaries that many women may have regarding physical touch. Both men and women on the ministry team should exercise great care when touching women. It is appropriate to limit touch to

areas such as the arms, hands, shoulders, head, or upper back. Men should never place their hands on a woman's heart or stomach area. If such touch is necessary for ministry purposes, a female team member should perform it with the leader's approval.

Many women who receive ministry have experienced sexual abuse or trauma. For this reason, the team's goal is to bring freedom and healing, not to cause additional emotional pain. Respect, sensitivity, and caution are essential to create a safe and trusting environment for everyone involved.

Do Not Minister to Everyone Who Simply Asks

Deliverance ministry should never be performed on someone who is not born again or is unwilling to live a committed, disciplined Christian life. Ministering deliverance to such individuals can actually make their spiritual condition worse, as explained in Matthew 12:43-45.

Reasons Deliverance May Be Harmful without Commitment: Some people want to be free from mental torment and demonic oppression, but they are not ready to make the necessary changes in their lives. They may:

- Refuse to turn away from sinful behavior (repentance).
- Refuse to renounce evil associations or influences.
- Refuse to forgive those who have wronged them.
- Refuse to break unhealthy or ungodly relationships and emotional attachments.
- Fail to demonstrate the discipline required to live out the freedom they receive through deliverance.

Without true repentance and a willingness to live according to God's Word, deliverance can be ineffective or even harmful. It is important that those seeking deliverance are serious about following Christ and living a transformed life.

Is It Demonization or Mental Illness?

Deliverance ministers who are not licensed mental health professionals may be able to recognize signs of mental illness, but they are not legally authorized to diagnose these conditions. Sometimes, behaviors that appear to be caused by demonization might actually be the result of other factors such as brain injuries, low intelligence, life stress, or genuine mental health disorders. It is important to understand that demonization and mental illness can occur at the same time. Demonic forces may take advantage of a person's weakened mental or emotional state, making their condition more difficult to manage without proper medical and spiritual care.

Partnering with the Mental Health Community: Collaborating with the mental health community can be difficult for deliverance ministers, as it is rare to find mental health workers who both acknowledge the spiritual reality of demonization and are trained or authorized to minister to individuals affected in this way. Most mental health workers are educated in secular

institutions and must work within the boundaries set by their licensing boards, which typically do not recognize or allow spiritual diagnoses such as demonization.

The Conundrum of Mental Health Collaboration: Even when a deliverance ministry desires to partner with the mental health community, several challenges arise. Mental health workers are bound by their training and by legal standards that are based on science and psychology—not spiritual realities. If they were to treat demonization as a valid condition, they could risk losing their license.

Because of this, when deliverance ministers are expected to refer someone to a mental health clinic, they must recognize that the person will never receive a diagnosis such as “demon-possession” or “spiritual oppression.” These are outside the scope of medical or psychological evaluation and are not recognized within secular frameworks of care.

How to Network with the Mental Health Community: The healing of the soul—our mind, will, and emotions—is primarily the responsibility of the Church. The Church also plays a role in praying for physical healing. However, just as we sometimes need to turn to medical doctors and medicines when physical healing does not occur through prayer alone, there are times when the mental health community can provide valuable help in restoring a person’s emotional and mental well-being.

Here are some practical steps for partnering wisely with the mental health community:

- **Search diligently** for a licensed counselor, therapist, or psychologist who acknowledges the spiritual realm and is open to working alongside deliverance ministries.
- **Never instruct someone to stop taking their prescribed medications** or to ignore their doctor’s advice—unless that advice clearly contradicts Scripture. Such decisions must be made carefully and with professional guidance.
- **If concerns arise regarding medication**—for example, if a prescribed medication seems ineffective or harmful—encourage the individual to talk to their doctor about making adjustments. In some cases, asking a doctor about starting or changing medications may help support a person’s overall healing process.

Working alongside the mental health community requires discernment, patience, and wisdom. While there may be limitations in what licensed counselors can do spiritually, there are still ways to support and care for individuals holistically—spiritually, emotionally, and physically.

Requiring Payment for Ministry

Some people point to Jesus’ directive to His disciples, “*Freely you have received, freely give,*” Matthew 10:8 (NKJV), to argue that no one should ever receive money for ministry. While this verse clearly emphasizes the importance of ministering without demanding payment, it does not mean that ministry was without cost. In fact, Luke 8:3 shows that there were people who financially supported Jesus’ ministry, which included 42 itinerant teams (the 12 and the 72

disciples, as seen in Matthew 10:5–8 and Luke 10:1). These teams traveled, preached, and ministered—activities that required food, lodging, and other resources.

Deliverance ministry, like any form of service, involves real expenses. However, requiring people—especially those who are vulnerable and oppressed—to pay a set fee before receiving deliverance ministry is unethical. This practice can be seen as taking advantage of people in desperate situations and borders on exploitation.

In contrast, the medical and mental health fields charge for services because they operate under a for-profit model. These services have clear costs and financial structures. Ministry, particularly deliverance ministry, operates under a different standard. It is a part of the Church’s mission and should rely on freewill donations.

While donations are necessary to cover ministry costs, such as time, travel, materials, and training, they should never be demanded in exchange for ministry. Instead, those who receive help should be encouraged to give voluntarily, as they are able. Deliverance should be offered with integrity, compassion, and trust that God will provide the necessary support through His people.

Angels and the Ministry of Deliverance

In Scripture, angels are described as messengers sent by God to carry out His purposes. The word “angel” itself means “messenger.” According to Hebrews 1:14 (NLT), angels are “*spirits sent to care for people who will inherit salvation.*” This indicates that angels play an active role in assisting believers, including during times of spiritual warfare and deliverance. However, it is important to understand their role properly and avoid beliefs or practices that fall outside of biblical teaching.

God Sends Angels—We Do Not Command Them: Although angels assist us, the Bible never teaches that human beings have the authority to command or direct angels. In contrast to occult practices, where people attempt to summon or control demons for personal gain, the Bible consistently shows that angels are sent by God, not called forth by humans.

For example, in Numbers 20:16 (NLT), Israel cried out to God in their distress, and “*He heard us and sent an angel who brought us out of Egypt.*” The people did not summon the angel themselves; they prayed to God, and He responded.

Similarly, in Daniel 6:22 (NLT), after Daniel was saved from the lions, he testified: “*My God sent his angel to shut the lions’ mouths so that they would not hurt me.*” Daniel trusted God through prayer and did not command angelic intervention—yet God responded by sending them.

Even Jesus, during His earthly ministry, respected the proper order of authority. Although He had access to the full power of heaven, He said in Matthew 26:53 (NKJV): “*Or do you think that I cannot now pray to My Father, and He will provide Me with more than twelve legions of*

angels?” Jesus did not command the angels directly but said He could ask the Father, who would send them.

Angels Are Not Spiritual Bodyguards or Personal Guides: Though angels are sent to help believers, they are not to be viewed as spiritual bodyguards we can command at will. God has provided His armor (Ephesians 6:10–18) as our spiritual protection, and we are instructed to stand firm in Christ and his promises: *“He will shelter you with his wings. His faithful promises are your armor and protection.”* (Psalm 91:4b NLT) and not rely on angels as if they are under our control.

Additionally, believers must avoid the influence of New Age teachings, which often promote unbiblical practices involving angels. This includes speaking to “angel guides,” using “angel cards,” or attempting to receive messages through “angel boards.” These methods are not found in Scripture and can open the door to deception and spiritual harm.

In the ministry of deliverance and spiritual warfare, we recognize that angels are sent by God to help and protect His people. We can confidently ask God for angelic assistance, but we must never attempt to command or control angels ourselves. Their ministry is directed by God alone, and our role is to walk in faith, prayer, and obedience—trusting God to provide whatever help is needed in His perfect timing and way.

Occult Knowledge and Strange Beliefs

Deliverance ministry teams must remain firmly rooted in Scripture and focused on Jesus Christ. Their primary concern should always be the spiritual and emotional well-being of the individual receiving ministry, not the pursuit of hidden or unusual spiritual knowledge.

There is a danger in becoming overly fascinated with occult practices or strange supernatural claims—even if the intention is to use that knowledge for ministry purposes. Knowledge about practices such as conjuring or dispatching demons, shape-shifting, astral projection, or other mystical beliefs are not essential for effective deliverance ministry. In fact, becoming preoccupied with these subjects can be distracting, misleading, and even spiritually harmful.

The Bible gives believers everything they need to know in order to carry out effective deliverance: faith in Jesus, the authority of His name, the power of the Holy Spirit, and the truth of God’s Word. **Most people seeking deliverance do not need a minister who is well-versed in obscure or bizarre spiritual theories—they need someone who is anchored in biblical truth, walking in the Spirit, and committed to helping them find freedom in Christ.**

Therefore, deliverance teams should avoid wasting time on occult knowledge or strange teachings that do not help the person in need. The focus must always be on biblical truth, Christ-centered ministry, and the healing of the individual seated before them.

Conclusion

Deliverance ministry requires both boldness and restraint. Those who minister freedom in Jesus' name must do so with spiritual authority balanced by humility, discernment, and accountability. When boundaries are honored and wisdom is applied, deliverance remains a ministry of compassion rather than confrontation, and of restoration rather than display. By guarding against pride, emotional exhaustion, and spiritual presumption, ministers ensure that their work reflects the heart of Jesus—the Deliverer who came not to exalt Himself, but to set captives free.

Next Lesson: Deliverance: Public or Private?

With a foundation of biblical authority and ministerial cautions in place, the next lesson explores how and where deliverance ministry should occur. Students will examine scriptural examples, ethical boundaries, and practical considerations that help determine whether deliverance is best conducted in a public gathering, a private setting, or postponed for a later time. This next study will emphasize discernment and the protection of individual dignity while ensuring that every act of deliverance continues to glorify Christ and advance His Kingdom.

Beautiful Feet School of Deliverance

Following Jesus' Model of Ministry

Level 2 – Lesson 3: Deliverance: Public or Private?

Description

This lesson explores the critical question of setting in deliverance ministry: should deliverance be conducted publicly, privately, or postponed until a later time? By examining scriptural precedent, ministerial ethics, and practical risks, students will be equipped to discern the most appropriate context for deliverance in varying situations. This lesson emphasizes a biblical foundation while considering legal, emotional, and spiritual implications, ultimately aiming to protect both the dignity of the individual and the integrity of the ministry.

Public or Private Deliverance

Deliverance from demonic oppression and possession was an integral part of Jesus' ministry model. However, the setting in which deliverance is carried out—publicly or privately—raises important theological, ethical, and logistical considerations.

Three Primary Approaches

Ministers typically respond to a demonic manifestation in one of three ways:

1. Conduct the deliverance immediately in a public setting, such as during a church service.
2. Remove the individual to a private location to administer deliverance discreetly.
3. Bind the demonic spirits temporarily and schedule a private session for thorough ministry at a later time.

Each approach carries both potential benefits and risks, and no single method is universally ideal.

Arguments in Favor of Public Deliverance

A common justification for public deliverance is that all recorded accounts of Jesus delivering people from demonization were conducted in public. In Mark 1:21-28, Jesus cast a demon out of a man in the synagogue, which astonished the people and caused news of His authority to spread quickly. The deliverance of the demonized man, as recorded in Mark 5:1-20, is another powerful example of a public deliverance. This type of ministry, intentionally conducted before the public, can bear witness to the power of God and serve as a faith-building moment for observers.

If one were to argue that Jesus conducted one private deliverance from demon-possession, it could possibly be from the Mark 7:24-30 account of the daughter of the Syrophenician woman.

But it would be a considerable stretch to call this a private deliverance, because the one being delivered wasn't even present when Jesus declared her delivered and healed.

Moreover, spontaneous deliverance displays a readiness to confront evil immediately, which aligns with the urgent and confrontational nature of Jesus' ministry. When handled responsibly, it demonstrates the authority believers have in Christ and offers a compelling testimony of God's triumph over darkness. However, ministers must guard against using public deliverance for self-promotion or spectacle, ensuring the focus remains on God's glory and the individual's freedom.

The public deliverances of Jesus served as a demonstration of divine authority to the masses, confirming His identity and the arrival of the Kingdom. They were teaching moments for the crowds.

- *But if I am casting out demons by the power of God, then the Kingdom of God has arrived among you.* (Luke 11:20 NLT)

Arguments Against Public Deliverance

Yet, there are valid reasons why deliverances should not be public, one of them being that not all congregations are spiritually mature or educated enough to witness and respond appropriately to a public deliverance. Some may react with fear, sensationalism, or judgment, rather than faith and compassion. A minister choosing a public deliverance must consider the potential impact on the *entire* congregation, not just the individual. The questions leading that decision will be: will it build faith or cause confusion and offense?

Here are other significant concerns that could arise when deliverance is conducted publicly.

1. **Disruption of Ministry Flow:** Deliverance can be time-consuming and emotionally intense. If a demonic manifestation occurs in a service and the congregation focuses solely on one individual, others present may be neglected or even distressed. This can interrupt the overall ministry of the Holy Spirit for all assembled.
2. **Legal and Ethical Risks:** In today's litigious culture, public deliverance may lead to accusations of emotional harm, defamation, or mishandling of personal information. In Acts 16:19–20, Paul and Silas were seized and brought before the authorities after casting out a spirit of divination, not because they did wrong, but because of the financial loss it caused the girl's owners—demonstrating how ministry actions can provoke legal consequences.
3. **Consent and Personal Will:** A person manifesting may not desire freedom at that moment. Their family may oppose intervention. Deliverance against someone's will, especially in public, risks spiritual, emotional, and relational harm. Forced deliverance, even if well-intentioned, can breed resentment, shame, or trauma.
4. **Protecting Dignity and Privacy:** Public deliverance risks compromising personal dignity and exposing sensitive information. If a loved one were under demonic oppression, their private struggles—such as unusual physical behaviors, unnatural voices,

or relived traumatic experiences—could be exposed to a crowd. Additionally, demons named during expulsion (e.g., “lust,” “murder,” or “pedophilia”) may raise suspicions, even if unfounded, leading to lasting stigma that affects relationships, employment, and ministry credibility. The damage from assumptions and gossip can be as destructive as the original bondage.

5. **Cultural Misunderstandings:** Public deliverance may be misinterpreted in diverse cultural settings, potentially alienating individuals or communities unfamiliar with or skeptical of deliverance practices.

Bind Spirits and Schedule Deliverance in a Private Setting

Choosing between public and private deliverance requires discernment that is guided by the Holy Spirit rather than emotion or pressure. When a demonic manifestation occurs, ministers should pause, pray, and evaluate the situation carefully. The goal is not only to confront evil but to care well for the individual. Wise ministers consider the following questions before proceeding:

1. Is the individual willing and ready to receive deliverance?
2. Does the current setting allow for focused, distraction-free ministry?
3. Will the person’s dignity and future reputation be protected?
4. Are there potential legal, ethical, or pastoral risks to consider?

If any of these questions raise concern, the minister should exercise their spiritual authority to **bind the demonic forces** temporarily and schedule a private deliverance session. This approach provides time for prayerful preparation, assembling a trusted ministry team, and ensuring the setting is safe and confidential.

- *Note:* A demonic manifestation refers to visible or audible signs of demonic influence, such as unusual behavior or speech. Binding demonic forces involves exercising spiritual authority to temporarily restrain demonic activity (Matthew 16:19; 18:18).

Private deliverance allows for undivided attention, emotional safety, and orderly ministry that honors both the Holy Spirit and the person receiving help. It also prevents unnecessary embarrassment or misunderstanding in the congregation, while giving ministers freedom to listen for deeper issues the Holy Spirit may reveal. True spiritual authority is never reckless—it acts with power *and* love, ensuring that deliverance produces lasting freedom rather than momentary relief.

Other Concerns

The following considerations expand on the discernment questions above, ensuring deliverance ministry is both effective and compassionate:

- **Aftercare and Discipleship:** Deliverance requires ongoing discipleship to protect the individual from spiritual attacks, social stigma, or shame. A preset aftercare plan,

including counseling and connection to a small group or mentor for ongoing accountability, ensures lasting freedom.

- **Safe and Unified Environment:** Private deliverance provides a controlled setting where a unified team can minister with focus and discernment, free from external pressures or distractions.
 - **Person-Centered Ministry:** Private settings prioritize the individual's emotional and psychological well-being by ensuring confidentiality and minimizing public exposure.
-

Conclusion

Jesus modeled deliverance in various settings, and while public deliverance can bring glory to God, private ministry often provides the best context for protecting the individual and maintaining order. In a world where spiritual, emotional, and legal consequences intersect, discernment is essential. The deliverance minister must always seek the leading of the Holy Spirit, prioritizing the freedom, dignity, and long-term well-being of the person being ministered to. Ultimately, the goal is not merely dramatic displays of power but lasting transformation through the compassionate and wise application of Jesus' authority.

Next Lesson: Igniting a Movement: Deliverance Ministry and Revival

In the next lesson we will explore how personal deliverance and corporate revival are parallel works of the Holy Spirit. What deliverance accomplishes in the heart of an individual, revival accomplishes within the Church. Students will discover how both require humility, repentance, and a return to full dependence on God. This study will reveal how private victories in deliverance can become the sparks that ignite transformation and awakening across entire congregations.

Beautiful Feet School of Deliverance

Following Jesus' Model of Ministry

Level 2 – Lesson 4: Igniting a Movement: Deliverance Ministry and Revival

Description

This lesson examines the powerful connection between deliverance ministry and revival, revealing that what deliverance accomplishes in the life of an individual, revival accomplishes within the Church. Both require humility, repentance, and a willingness to confront spiritual complacency. Students will explore how deliverance and revival share the same divine goal—to restore the rightful place of the Holy Spirit and dethrone the idols of self, sin, and worldliness.

Through biblical insight and historical reflection, this lesson challenges believers and ministers alike to see deliverance not merely as crisis intervention, but as the spark that ignites transformation, awakening hearts and congregations to pursue holiness and intimacy with God.

Deliverance Is for the Individual What Revival Is for the Church

For a pastor to stand before their congregation and declare, “We need a revival!” is both courageous and humbling—it is an acknowledgment that something vital has been lost.

To say that a congregation needs revival is to confess that spiritual decline has set in—that apathy, worldliness, or self-reliance has displaced the power and presence of the Holy Spirit.

- “A true revival means nothing less than a revolution, casting out the spirit of worldliness and selfishness, and making God and His love triumph in the heart and life.” — *Andrew Murray*

The same is true of the individual believer. When a follower of Jesus recognizes that their life is hindered by unforgiveness, fear, addiction, or spiritual apathy, they are awakening to the same need—for deliverance. Revival and deliverance are parallel acts of divine mercy: both are God’s way of restoring His rightful place in hearts that have been overtaken by the enemy’s influence.

Just as revival restores the **corporate body** to the presence and power of God, deliverance restores the **individual soul** to that same freedom. Both require humility, confession, repentance, and renewed dependence upon the Holy Spirit.

Spiritual Remediation

Whether addressing the spiritual decline of a congregation or the bondage of an individual, only the Holy Spirit can bring true restoration. Behavioral change, improved church growth programs, or emotional resolve may produce temporary improvement but will never reach the spiritual root of the problem. Deliverance and revival both require divine intervention—a turning from human solutions to God’s supernatural power.

- “If revival is being withheld from us it is because some idol remains still enthroned... because we still refuse to face the unchangeable truth that, ‘It is not by might, but by My Spirit.’” — *Jonathan Goforth*

Revival and deliverance are not “events” that happen to us—they are the result of divine cooperation: God’s power meets human repentance. When believers and churches alike abandon self-effort and cry out for the Holy Spirit’s renewal, the life of God once again flows freely through them.

Historical Patterns of Deliverance and Revival

Throughout Church history, revival has often been preceded by a wave of personal deliverance and repentance. During the Welsh Revival of 1904–1905¹, entire communities were transformed as believers openly confessed sins, renounced worldly attachments, and experienced deep emotional and spiritual cleansing. Similarly, during the 1906-1909 Azusa Street Revival², manifestations of deliverance frequently accompanied the outpouring of the Holy Spirit—people were set free from demonic oppression, addictions, and moral bondage as God purified His people to carry His power.

These patterns remind us that deliverance is not a peripheral ministry, but a preparatory work of the Holy Spirit that clears the way for revival. When God’s people are delivered from compromise and the grip of sin, the Spirit flows unhindered, and revival follows naturally. True awakening is born in the soil of repentance and maintained through continual deliverance—a people both cleansed and yielded to the Lord’s authority.

Revival, and Deliverance, Begins with a Decision

Whether it is an individual seeking deliverance or a church crying out for revival, both begin with a decision. One must recognize their need and choose to act. Just as no one loses weight without commitment and consistent action, no one experiences freedom or revival without repentance, prayer, and obedience.

- “As long as we are content to live without revival, we will.” — *Leonard Ravenhill*

Deliverance begins when an individual chooses to confront their bondage and submit it to Christ's authority. Revival begins when a congregation collectively humbles itself and returns to its first love. In both, the Holy Spirit responds to hunger, surrender, and faith—igniting transformation that turns ordinary lives and churches into vessels of His glory.

Conclusion

Deliverance and revival are twin movements of the same Spirit—one freeing the captive heart, the other reviving the sleeping Church. Both begin with a decision: to stop tolerating bondage and spiritual decline, and to return to full dependence on the Holy Spirit. Just as individuals must surrender to the Lord for personal freedom, so must churches repent of self-reliance and rekindle their first love. When believers walk in continual freedom, revival ceases to be an event and becomes a lifestyle, marking a church fully alive in Christ, where the power of God flows unhindered to heal, restore, and transform.

Next Lesson: From Ink to Freedom: Tattoos and Deliverance

In our next lesson we turn from the broad movement of revival to a very specific area where spiritual bondage can hide in plain sight: tattoos. What may seem like harmless self-expression or cultural art can, in some cases, carry deep spiritual implications tied to rebellion, trauma, or occult influence. This lesson will guide students in discerning these connections biblically and practically, showing how Jesus' power to deliver extends even to the marks we bear on our bodies—and how His cleansing grace brings freedom inside and out.

Notes

¹ The Welsh Revival of 1904-05

<https://romans1015.com/welsh-revival-1904-05/>

² 1906-1909 Azusa Street Revival

<https://romans1015.com/1906-azusa/>

Beautiful Feet School of Deliverance

Following Jesus' Model of Ministry

Level 2 – Lesson 5: From Ink to Freedom: Tattoos and Deliverance

Description

In this lesson, students will examine the growing cultural acceptance of tattoos and their spiritual implications through the lens of deliverance ministry. While tattoos are often viewed today as expressions of art or identity, this session will explore the deeper spiritual realities that may accompany them—especially when linked to rebellion, trauma, or occult symbolism. Scriptural examination, particularly of Leviticus 19:28, will provide a biblical foundation for understanding God's original intent for His people's distinction from pagan practices. The lesson will also offer practical ministry application, teaching how to prayerfully address tattoos that may serve as spiritual gateways, and how to minister freedom through the authority of Jesus Christ.

Surging Popularity of Tattoos

While not as universally common as today, tattoos experienced significant surges in popularity in Western cultures during the 20th century. For example, during and after World War II, tattoos became very common among sailors and soldiers, with an estimated 65% of Navy servicemen sporting tattoos during that era.¹ The counterculture movements of the 1960s and 1970s also saw a rise in tattoo popularity among various groups, as body art became an expression of rebellion and personal freedom. By the 1990s, tattoos were already gaining mainstream visibility, especially in youth culture, music, and sports.²

Historically, tattoos were common among circus performers, laborers, and members of subcultures such as bikers, rock musicians, and punks. Over time, tattoos became more broadly adopted and were even used by criminal gangs for identification and intimidation, as well as among certain occult groups.³

Tattoo prevalence in the United States has skyrocketed since the early 2000s, becoming a major part of mainstream culture. A 2023 Pew Research Center survey (July 10–16, 2023) found that **32% of U.S. adults** have at least one tattoo, and **22% have more than one**.⁴ This marks a significant increase from earlier surveys, such as **21% in 2012** and **16% in 2003**, according to The Harris Poll.⁵

This is an observable cultural shift. While some Christian denominations or individuals still hold reservations about tattoos, many believers—including prominent figures and ministers—now openly have and display them. This growing acceptance reflects the broader normalization of tattooing in society.

Demonic Manifestations Associated with Tattoos

During deliverances we have seen powerful demonic manifestations occur when we have prayed to neutralize tattoos that had occult symbolism or connotations, as well as associations with a person's trauma and inner wounds of the past.

With such reactions associated with tattoos, it is vital for believers to understand that tattoos cannot be written off as innocent artwork, as they often carry very deep spiritual attachments, and those attachments become links to demonic influences.

Tattoos in the Bible

The first and only reference to tattoos in the Bible concerns the prohibition of that practice, which was primarily conducted by pagans, which the Jews were to keep themselves separate from:

- *Do not cut your bodies for the dead or put tattoo marks on yourselves. I am the LORD.* (Leviticus 19:28 NIV)

Tattoos were initially (and still are) used in relationship to pagan rituals associated with idolatry and superstitions. Often tattoos were used in honor of some god or as an amulet to protect from evil spirits.

Many today believe that this Old Testament prohibition of tattoos is negated since the New Testament does not mention anything about them, and that whether one gets a tattoo or not falls into the "gray area," which allows each person to be led by their own convictions (Romans 14; 1 Corinthians 10:23-33).

With the many godly men and women that do have them today, let's look at these questions to help determine if the practice is a sin or not.

Is It a Sin to Get a Tattoo?

There are many faithful Christians with tattoos. Some will point out quickly that they were tattooed prior to their commitment to Christ. Others will confidently say they obtained them after their profession of faith in Christ, and they feel no guilt for having done so.

What Is the Motive?

One way to discern whether the tattoo is sinful or not is to explore the motive behind it.

Rebellion

Was the tattoo obtained in rebellion to parents or societal authorities (Ephesians 6:1-2)? Did the sons and daughters obtain the tattoo against the wishes of their parents? Did they know fully that they would dishonor their parents by obtaining it? It is also important to note that the Bible doesn't indicate that just because a person passes the age of 18 that they are then permitted to dishonor their parents.

Identity: Adapting to the Culture

Was the tattoo's purpose to enable the person to fit in with the culture? Was that tattoo required to make the person feel accepted?

Does the Tattoo Glorify God or Does It Scream "Look at Me"?

Was the tattoo received to draw attention to themselves, giving clear evidence of pride and vanity? A Christian's body, soul, and spirit have been redeemed by God—they belong to Him. The body is the temple of the Holy Spirit (1 Corinthians 10:31). How much modification of this temple is appropriate? Is there a line that can be crossed when the bodily modifications become an obsession?

Is There Freedom from Guilt for the Tattoo?

Whatever is not of faith is sin (Romans 14:23), so the Christian should be fully convinced that the submission of their body for modification is God's will for them.

What Does the Tattoo Depict?

Does the image tattooed onto the body communicate something vulgar, evil, or ungodly, or does it have an evil connotation?

Was Exposure of the Body Required to Obtain the Tattoo?

What level of exposure of the body was required to receive the tattoo?

Where Was the Tattoo Received?

When you walk into a tattoo parlor, the images you see are mostly satanic: skulls, demons, dragons, fairies, phoenix, lotus, tribal, chains, barbed wire, bats, yin-yang, swords/knives. The person who tattoos "John 3:16" on a Christian may have just finished placing Baphomet in the center of a pentagram on someone else. Is there any conviction knowing that?

Non-Judgmental — But at the Same Time — Sincere Warning

Though we do not judge people with tattoos, we must warn strongly that we have seen demonic attachments to these tattoos—even innocent-looking tattoos. Consider the Apostle Paul's statement as you contemplate (and pray) about getting a tattoo:

- *You say, "I am allowed to do anything"—but not everything is good for you. You say, "I am allowed to do anything"—but not everything is beneficial. (1 Corinthians 10:23 NLT)*

Neutralizing Tattoos

We recommend that all apotropaic (meant to thwart evil) tattoos, as well as any questionable tattoo, be anointed with oil and prayed over so that a break from anything demonic can take place. Tattoos associated with or having a direct link to trauma and pain also need anointed and prayed over.

Sample Prayer

First ensure the person acknowledges the potential association with evil that may be attached to the tattoo, or the pain connected with it, and that they want free from that attachment or pain, then pray this prayer:

With the divine authority vested in us by our Lord and Savior, Jesus Christ, we fervently and completely revoke any negative influence, curse, or harmful attachment that may have arisen from this tattoo. We declare a complete and absolute annulment. We decree a total and unconditional release of any claim any spirit may assert over (name of person) due to this tattoo.

Relying on our unwavering faith in Jesus' purifying and liberating power to emancipate the oppressed, we hereby render null and void, eradicate, and put to an end any and all effects that this tattoo may have had on (name of person).

In this moment, we place our trust wholeheartedly in the cleansing power of Jesus, confident that it shall deliver (name of person) from any entanglement and restore them to a state of divine grace and protection. In Jesus' name, we pray, Amen.

Conclusion

As we have seen, tattoos can carry far more than artistic or cultural meaning—they can represent deep spiritual connections that may need to be broken for full deliverance and healing. Whether a tattoo was obtained in ignorance, rebellion, or innocence, Jesus' redemptive power is sufficient to cleanse, sanctify, and restore. The believer's body is the temple of the Holy Spirit, set apart for God's glory and service. As ministers of deliverance, we must approach this topic with both discernment and compassion, helping individuals experience complete freedom from any spiritual bondage connected to tattoos and to walk forward in the liberty Christ provides.

Next Lesson: The Ideal Candidate: Ministering to Children

Having examined the significance of tattoos and deliverance and how outward symbols can reflect inner covenants or areas of bondage, our next lesson turns to the spiritual care of children. In this lesson, we will explore how the enemy often seeks to wound individuals at their earliest stages, and why deliverance ministers must learn to recognize spiritual bondage in children, understand how trauma shapes the developing heart, and minister with the compassion and authority Jesus displayed.

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****Addendum: Ministry Assessment Guide for Tattoo Interpretation****

Guiding Principle

Tattoos, in and of themselves, are not inherently demonic or sinful. However, in the context of deliverance ministry, tattoos must be carefully discerned because the **intent, origin, and association** behind the body art can create spiritual strongholds, attach demons, or act as markers of previous ungodly covenants. Our ministry's approach is not to condemn the art, but to identify and dismantle any negative spiritual ties associated with the tattoo, treating it as a visible symptom or a symbolic marker that requires repentance, renunciation, and cleansing. The key is always to understand the heart and history of the individual and the spiritual authority given to the mark.

Key Questions for Ministry

1. What does the tattoo mean personally to the individual?
 2. Is it associated with past trauma, anger, or rebellion?
 3. Does it remind the person of pain or loss that might need inner healing?
 4. Does it carry spiritual or occult intent, or is it purely aesthetic?
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Possible Neutral Tattoos That Need Clarification

1. **Cross or Crucifix:** Does the person believe it is an amulet or protective charm rather than a symbol of faith?
 2. **Bible Verses:** Does the person view the Scripture tattoo as spiritually protective in itself (apotropaic), rather than trusting in Christ alone?
 3. **Innocent-Looking Tattoos:** Such as butterflies, smiley faces, flowers, etc. Always get clarification using the four key questions above, since even seemingly harmless tattoos may have personal or hidden spiritual meanings.
-

Categories of Tattoos

1. Apotropaic (protective / warding off evil): Tattoos intended to guard, repel harm, or establish spiritual protection.

- **Apotropaic tattoos** are a category of body art rooted in ancient beliefs and practices. The term *apotropaic* comes from the Greek word *apotrépō*, meaning “to turn away.” Essentially, apotropaic tattoos are designed to ward off evil, misfortune, negative influences, or the “evil eye.” They serve as protective talismans intended to shield the wearer from harm. Historically, apotropaic symbols were not limited to tattoos; they were commonly found as carvings, markings, or objects placed in buildings to protect homes

and their inhabitants. This practice has existed across various cultures and throughout history.

- **Common Apotropaic Tattoos:**
 - **The Evil Eye (Nazar):** A blue eye symbol believed to reflect back malevolent glares and intentions, used to ward off envy or bad luck.
 - **Eye of Horus:** An Egyptian symbol representing protection, power, and healing; believed to offer divine protection.
 - **Hamsa Hand (Hand of Fatima/Miriam):** An open right hand, often with an eye in the palm, used to ward off the evil eye and attract blessing or good fortune.
 - **Runes:** Ancient Germanic and Nordic characters believed to hold magical properties for protection, strength, or guidance.
 - **Dream Catcher:** Originating from the Ojibwe people, used as a charm to catch evil influences and protect from bad dreams.
 - **Tribal:** Traditional to New Zealand's Maori people; associated with protection, identity, and ancestral gods.

2. Faith / Devotional Symbols: Marks representing belief, covenant loyalty, religious identity, or spiritual testimony.

- **Lotus Mandala:** Drawn from Hindu and Buddhist symbolism; represents reincarnation and spiritual awakening.

3. Neutral / Aesthetic: Purely decorative, stylistic, or artistic with no deeper meaning.

4. Expressions of Inner Pain, Loss, or Trauma: A way of externalizing internal wounds, grief, or unresolved experience.

- **Names or dates:** associated with grief from loss.
- **Barbed wire; chains; padlocks:** Represents bondage and oppression.
- **Arrows:** Can represent emotional trauma.
 - Arrows pointing **toward** the person may indicate dwelling on the past or holding onto pain.
 - Arrows pointing **away** may symbolize moving beyond trauma or hardship. Spiritual risk depends on context, intent, and accompanying imagery.

5. Identity & Self-Definition: Tattoos used to express *who I am* — personality, values, group belonging, life philosophy, or personal narrative. (Examples: cultural symbols, personal mottos, LGBTQ identifiers, military markings.)

- **Medusa:** Sometimes symbolizes survival of sexual abuse or female empowerment; can also invoke ancient Greek mythological associations.

6. Commemorative / Memorial: Honoring a loved one, remembering a major life event, marking survival, or giving tribute.

7. Initiation / Rite of Passage: Tattoos that mark a transition: adulthood, marriage, military service, sobriety milestones, adoption of a role, etc.

8. Status or Achievement: Historically and culturally tied to prestige, rank, or accomplishments. (Examples: tribal warriors, gang hierarchy, sports milestones.)

9. Rebellion or Non-Conformity: Tattoos used as statements of independence, resistance to norms, or rejection of authority.

10. Bonding / Relational: Matching tattoos among friends, couples, siblings, or groups to symbolize unity or covenant.

11. Therapeutic / Transformational: Used as a tool in healing: reclaiming the body after trauma, overcoming shame, covering scars, or marking a new beginning.

12. Artistic Self-Expression: A person uses their skin as a canvas for artistic creativity or storytelling.

13. Magical / Occult / Symbolic Power: (Not the same as apotropaic.) Tattoos believed to grant power, channel spiritual forces, invite demons, or align with esoteric systems. (Cultural examples: sigils, runes, occult symbology.)

- **Pentagram:** Historically a symbol of protection in some spiritual traditions (such as Wicca), but it often carries demonic or occult connotations in modern usage.
- **Infinity Symbol (∞):** Represents endlessness or eternity; in some occult or astral traditions, it refers to the “silver cord” connecting the body and spirit, enabling the person to find their body when their spirit is ready to return.

14. Social Signaling / Belonging: Used to signal membership in a specific structure or subculture — gangs, fraternities, biker clubs, prison communities.

15. Humorous / Light-hearted: Tattoos meant for fun, irony, jokes, or spontaneous amusement.

Beautiful Feet School of Deliverance

Following Jesus' Model of Ministry

Level 2 – Lesson 6: The Ideal Candidate: Ministering to Children

Description

This lesson explores how to minister deliverance to children, recognizing both their unique vulnerability and their extraordinary value in God's eyes. It examines biblical examples of Jesus delivering children from demonic possession, the ways trauma and rejection can open spiritual doors, and the importance of discerning between natural, psychological, and spiritual causes of a child's distress. The lesson also offers guidance for parents and deliverance team leaders on how to approach deliverance with compassion, discernment, and biblical authority. By equipping believers to understand and respond to the spiritual needs of children, this lesson prepares them to help the next generation experience true freedom and security in Christ.

Introduction

Children are among the most vulnerable members of society, and tragically, many suffer violations that leave deep emotional, psychological, and spiritual wounds. Studies show that approximately 1 in 9 girls and 1 in 53 boys experience sexual abuse or assault before turning eighteen¹. Nearly half of all female rape victims (49%) and over half of male rape victims (57%) report that their first experience of sexual assault occurred before the age of eighteen—with many of those incidents happening during early adolescence or even before the age of ten². Most perpetrators are not strangers, but individuals known to the child—often relatives, family friends, or authority figures³. These realities remind us that the enemy seeks to wound children early, distorting their sense of trust, identity, and worth before they can fully understand God's design for love and safety.

Because such wounds occur during a child's formative years, the effects can carry into adulthood, manifesting as fear, shame, confusion about God's character, or resistance to spiritual authority. The U.S. Department of Health and Human Services reports that in 2022, approximately 558,900 children were confirmed victims of abuse or neglect, representing about 7.7 per 1,000 children, and a significant portion of these cases involved sexual abuse⁴.

This heartbreaking data underscores the urgent need for Spirit-led, biblically grounded ministry to children—one that protects, heals, and restores. As followers of Jesus, we are called to be His hands of compassion and His voice of truth, helping the next generation experience freedom and security in the love of God.

Just as Scripture records instances where children were afflicted by unclean spirits and brought to Jesus for deliverance (Mark 9:17–27; Matthew 15:21–28), we recognize that the same spiritual afflictions can manifest today. The enemy does not respect age, and children who have been

abused, traumatized, or exposed to darkness may experience spiritual bondage. Yet the same Jesus who set those children free in the Gospels still delivers today. Through His authority and compassion, we are commissioned to minister healing and freedom to the youngest among us, guiding them into wholeness through the power of His Spirit.

Jesus Ministered Deliverance to Children

In *Beautiful Feet School of Deliverance Level 1*, lessons 5 and 7, we studied the Canaanite woman's demon-possessed daughter (Matthew 15:21–28) and the demonized boy who was deaf and mute (Mark 9:14–27). We will not revisit those accounts in full here, but they remain key examples of Jesus ministering deliverance to children.

Children Can Have Demons

The parents in these accounts did not need deep spiritual discernment to recognize their child's condition. In today's society—even within the Church—parents are often encouraged to turn exclusively to the medical or psychological community for help. Many would be horrified if someone suggested that their child might be under demonic oppression.

Vulnerability of Children

Children are uniquely vulnerable to demonic influence because they are entirely dependent on others for care and protection. With the high percentage of children who experience molestation, incest, or other forms of abuse, their developing minds can easily become fragmented. If they are not ministered to soon after such trauma—receiving the security, safety, protection, and comfort they need—their mental and emotional state can deteriorate over time. Demons exploit this unprotected and weakened condition, often creating a snowball effect of emotional instability and spiritual bondage that extends into adolescence and adulthood, damaging relationships, careers, and future plans.

Many parents do not conduct daily devotions with their children or pray with them, instead leaving their spiritual training to roughly forty-five minutes per week at church, if that. This lack of consistent spiritual nurturing leaves children with little oversight while they spend countless hours exposed to worldly influences through school, peers, and media, which continually bombard their minds.

Spiritual Covering of Parents

When spiritual covering and parental discipline are lacking, the home becomes vulnerable to rebellion and instability. The absence of godly structure allows rebellious behavior to escalate and opens the door to increased demonic influence. Parents are meant to serve as a spiritual hedge of protection for their children, and when that covering is compromised, the enemy is quick to seize the opportunity to gain access and sow destruction.

Physical or Spiritual: How to Tell the Difference

Society has trained parents to seek medical or mental assistance as the first step whenever their child develops emotional instability. While we acknowledge the importance of the medical and mental health fields—and affirm that they must not be dismissed—we also recognize that when the root of a problem is spiritual, only a spiritual remedy will be effective in addressing it.

The boy described in **Mark 9:14–27** displayed symptoms that appeared similar to epilepsy. The father identified the condition as demonic, and Jesus confirmed this diagnosis by casting the demon out of the boy rather than treating it as a medical illness.

Likewise, the Syrophenician woman in **Matthew 15:21–28** recognized that her daughter was “severely demon-possessed.” Jesus did not perform a physical healing in this case; He cast the demon out of the child, validating the mother’s spiritual discernment.

If a child exhibits symptoms that lead parents to question whether the cause is spiritual rather than physical, several approaches can help discern the source. These principles apply not only to children but also to individuals of any age.

Physical Exam

Begin by obtaining a physical examination to rule out any underlying medical conditions. A thorough evaluation by a qualified healthcare professional is essential before concluding that symptoms are spiritual in nature.

Psychiatric Exam

If no physical cause is found, it may be appropriate to have the child evaluated by a licensed Christian counselor or psychiatrist who understands deliverance ministry. Many secular professionals will diagnose any form of demonic manifestation strictly as a mental illness. Even some Christian practitioners, if they are not theologically aligned with deliverance principles, may rely solely on their secular training and overlook the spiritual dimension of the problem.

Spiritual Discernment

The gift of discernment, which comes from the Holy Spirit (1 Corinthians 12:10), enables believers to recognize and detect demonic influence at work. Spiritual discernment is vital for identifying when an issue originates from the unseen realm rather than from emotional or physiological causes.

Examine the Obvious Evidence

Not all demonic influence in children manifests with the overt, dramatic behaviors seen in the boy of Mark 9. However, both Scripture and ministry experience affirm that children are not exempt from spiritual oppression. The signs are often more subtle, showing up in emotional instability, recurring destructive behaviors, or spiritual reactions that defy natural explanation. Discernment requires balance—neither dismissing the possibility of a spiritual cause nor hastily labeling every behavioral or emotional problem as demonic. Careful observation, combined with prayer and Holy Spirit guidance, helps reveal whether a child’s struggle is rooted in physical, psychological, or spiritual causes.

Indicators of Possible Demonic Influence in a Child's Life

Here are three categories of observable indicators that may suggest demonic influence in a child's life.

1. Spiritual and Behavioral Indicators

These indicators relate to the child's reactions to spiritual environments, moral awareness, and emotional disposition.

- **Aversion to Spiritual Activities:**
A child may display agitation, fear, or anger in response to prayer, worship, or the reading of Scripture. They may become distracted or resistant when the name of Jesus is mentioned, even without understanding why. This goes beyond normal disinterest or fatigue—it is a spiritual resistance that surfaces in sacred contexts.
- **Recurring Nightmares and Intrusive Thoughts:**
Persistent, vivid nightmares or recurring fears involving dark figures, death, or being pursued can indicate spiritual interference, especially when prayer seems to intensify rather than relieve them. Similarly, intrusive thoughts of harm or blasphemy that seem foreign to the child's nature may reflect demonic suggestion.
- **Early Fascination with the Occult or Darkness:**
Exposure to or fascination with magic, witchcraft, spells, or paranormal media can act as entry points. When such interests move beyond curiosity to emotional attachment or defiance when restricted, they warrant serious attention.
- **Defiance or Rebellion Beyond Normal Development:**
Rebellion is common in growing children; however, when defiance toward parental or spiritual authority becomes extreme, irrational, or accompanied by hostility toward God or His Word, it may indicate a spiritual source rather than mere personality or discipline issues.
- **Unexplained Fear, Sadness, or Heaviness:**
When a child experiences overwhelming fear, despair, or emotional heaviness without clear situational cause—and especially when such feelings arise in spiritual settings—this may point to demonic oppression seeking to suppress peace and faith.
- **Hostility Toward Sacred Things:**
Some children exhibit strong aversion to Christian symbols, prayer, or worship. Reactions such as anger, mockery, or profane speech in relation to spiritual matters can signal an unseen spiritual conflict.

2. Loss of Control and Self-Destructive Behavior

This category includes manifestations where the child's normal will or self-regulation seems overridden.

- **Sudden and Extreme Outbursts:**
Episodes of intense rage or violence that appear disproportionate to the triggering event—sometimes accompanied by a distant or vacant expression—can reveal external spiritual influence. These behaviors often end abruptly, followed by confusion or exhaustion.
- **Self-Harming Impulses or Suicidal Expressions:**
Children under demonic torment may express desires to die, disappear, or harm themselves, despite lacking a full understanding of death.

- **Expressions of Dissociation or Internal Conflict:**
A child might say things like, “Something makes me do it,” or “I feel like someone else is inside me.” This loss of perceived autonomy can reflect demonic control or oppression, especially when accompanied by other signs listed above.

3. Extraordinary or Physical Manifestations

These are the most uncommon but also the most unmistakable indicators of direct demonic activity.

- **Unusual Strength or Resistance:**
During prayer or restraint, a child may exhibit strength far beyond natural capacity. Such strength is often momentary and accompanied by anger, shouting, or physical distortion.
- **Speaking in Unknown Languages (xenoglossy) or Revealing Hidden Knowledge:**
The sudden use of words or languages the child has never learned—or disclosing information about private or distant matters.
- **Environmental Disturbances:**
Reports of objects moving, unexplained noises, or sudden changes in atmosphere around the child can accompany demonic presence.
- **Unexplained Physical Pain or Convulsions:**
Physical torment, such as sharp pains, choking sensations, or violent convulsions without medical cause, particularly during prayer or worship, can indicate direct spiritual conflict. As with all physical symptoms, medical evaluation should occur alongside spiritual discernment.

Responding with Spiritual and Pastoral Discernment

When potential demonic indicators appear in a child, those ministering must proceed with both spiritual authority and pastoral sensitivity. Children are impressionable and vulnerable; therefore, ministry to them must always emphasize love, security, and the protective power of Jesus Christ.

Not every troubling behavior or psychological struggle is demonic in nature. Many emotional and behavioral issues have natural or developmental causes. A mature deliverance team leader will evaluate physical, psychological, and spiritual factors together, seeking confirmation through prayer, Scripture, and the witness of the Holy Spirit.

When demonic influence is genuinely present, the deliverance team leader’s response should reflect Jesus’ own ministry—calm, compassionate, and authoritative. Deliverance is never to be forced or dramatized but guided by the peace and order of the Holy Spirit.

Proactive Parents

Parents must be proactively engaged in getting their children the help they need, and that process must always begin with themselves. The metaphor often used to illustrate this is that of the airline stewardess, who, while demonstrating safety procedures, instructs parents to place the oxygen mask on their own faces before assisting their children. This parallel should be obvious:

a parent under severe spiritual bondage will not be in any condition to help their child maintain the freedom they receive through a deliverance process.

In both Scriptural accounts where Jesus delivered children from demonic influence, we see parents directly involved and persistently advocating on behalf of their children.

The primary person who should be taking the lead in seeking deliverance for their children is the father, as he is God’s delegated authority in the home and carries significant spiritual influence. Even so, when the father is not born again or is negligent in his role, the mother can still achieve successful results through her faith and persistence, as demonstrated by the Syrophenician woman in Matthew 15.

Faith Is What Moves Mountain

In both biblical accounts—Matthew 15 and Mark 9—we see dramatic faith exercised by the parents seeking deliverance for their children.

In the **Matthew 15** account, the Syrophenician mother demonstrated remarkable persistence. Despite seeming initial resistance, she refused to be discouraged and continued to press Jesus, declaring her confidence in His authority to deliver her daughter. Seeing her steadfast faith, Jesus was moved with compassion and responded to her persistence.

In the **Mark 9** account, the father also displayed unwavering determination. Even after the disciples were unsuccessful, he refused to accept defeat and turned directly to Jesus, expressing his belief in Christ’s power to heal his son:

- *“I do believe, but help me overcome my unbelief!”* (Mark 9:24 NLT).

This should motivate parents to do all they can to get their children to a deliverance minister—even if it means paying travel expenses, taking time off work, or pulling their child out of school for the day. The eternal benefit of their child’s freedom far outweighs any temporary inconvenience.

Satan’s Strategy of Destruction Begins in the Womb

Potential for Spirits Entering While in the Womb

We only need to reflect on the following verse to recognize the possibility of a child receiving a spirit while still in the womb.

- *“He will be filled with the Holy Spirit, even before his birth.”* (Luke 1:15b NLT)

This verse confirms that a child, even before doing anything, right or wrong, and while still in the womb, can be acted upon by a spirit. This influence may occur based on the covenantal relationship between the parents and the Spirit of God—or, conversely, through a relationship between the parents and unclean spirits.

Inherited curses (also referred to as *generational* or *ancestral curses*) are discussed in *Beautiful Feet School of Deliverance Level 1* – Lesson 21 and *Level 2* – Lesson 7, so they will not be covered in detail here. It is important to note, however, that inherited curses are a real possibility, and these curses—along with the demons that empower them—can transfer to the child at conception.

With this foundational understanding, we now consider possible causes that may lead to the demonization of children. It should be emphasized that simply experiencing these situations does not automatically result in demonization. What may not significantly affect one child could be devastating to another.

Additionally, it must be understood that demons have no mercy; they exploit the weakest and most vulnerable to carry out their mission. This is much like predators in the animal kingdom, who prey upon the smallest and least capable of self-defense. Demons behave similarly, recognizing that childhood trauma can deliver a severe shock to the mind. If a child is not in a safe and protective environment that fosters recovery from such trauma, that shock can leave them fractured and vulnerable to lies, fears, and influences. Over time, unresolved trauma may lead to compounded mental illness, dysfunction, relational problems, and general discontent—spreading this dysfunction to others within their circle of influence.

Transition to Childhood Open Doors

Understanding that the enemy seeks to wound children at their most vulnerable stages, it becomes essential to identify the specific ways he gains access. While not every hardship or traumatic experience results in demonization, certain conditions can create openings for oppression to take root. The following section will examine common sources of childhood demonization—those moments when emotional pain, fear, or sin in the family line can become entry points for the enemy’s activity.

Case Study: Trauma of Parental Divorce

This section will look at common childhood traumas. To begin, we share an illustrative case study of how molestation resulted in demonization in one child, and how the subsequent divorce of his parents further devastated him emotionally. Following the case study, we will examine other possible sources of childhood trauma.

Demonization of a Pastor

In 2019, a 45-year-old pastor came to us for deliverance ministry. He was struggling with an intense sexual compulsion—lusting after women in his congregation, even while ministering from the platform. This wasn’t just typical temptation; he sensed that something demonic was driving this behavior.

During our initial interview and from his questionnaire, we learned that he had been sexually molested at age five. Immediately afterward, he began masturbating compulsively, and the sexual compulsion only intensified over time. This caused him to live under immense shame, guilt, and condemnation.

During the deliverance ministry session, we successfully cast out the spirits fueling the uncontrollable lust. He physically felt them leave and experienced tremendous relief. However, during that same session, the pastor mentioned that he constantly struggled to make sound leadership decisions, both for his family and his large congregation.

This wasn't merely a matter of insecurity or poor confidence. He recognized that something deeper and more controlling was hindering him from functioning as the leader God had called him to be.

As we prayed and led him through an inner healing exercise, a 17-year-old alternate personality surfaced. This alter revealed that he was formed when the pastor learned at age 17 that his parents were getting a divorce. The shock of the unexpected news was overwhelming, causing his mind to fracture. He dissociated, essentially placing the confusion and fear into a separate mental compartment.

This 17-year-old alter was continually sabotaging his adult decision-making. Essentially, the pastor would occasionally function like a confused 17-year-old, unable to process information as a 45-year-old adult should.

We then walked the pastor through inner healing, helping him expose the lies associated with that painful emotional wound. Through prayer, the alter was eventually integrated, and the pastor was able to return to his ministry free from both perplexing and troubling traumas of his past.

Lessons Learned

This case study underscores how profoundly childhood or adolescent trauma can affect an adult's life, often through mechanisms that are not immediately obvious. The dissociation caused by the emotional shock of his parents' divorce created a "split" in his identity, leaving a part of him stuck at age seventeen, undermining his adult responsibilities despite his best intentions.

Furthermore, the case highlights the critical importance of addressing *all* layers of trauma—from the sexual abuse that fueled compulsion to the emotional wound of the divorce that crippled his leadership—in order to achieve genuine, lasting healing. It shows that sometimes deeply rooted struggles that seem spiritual or emotional on the surface may, in fact, stem from an untreated, overwhelming childhood experience.

Sources of Childhood Trauma

Perceived Rejection via Divorce

Divorce can be one of the most devastating experiences for a child. Even when parents believe that separation is the only option, the child often interprets it as rejection, abandonment, or personal failure. The security and stability that family is meant to provide are suddenly shattered, and the child may feel torn between loyalty to both parents. They might hear angry words, experience tension, or be used as a messenger between feuding parents—all of which create emotional chaos.

Compounding the pain is the tragedy of a parent saying to the child—or even implying—“*We’d still be married if it weren’t for you.*” Such words plant a destructive lie deep within the child’s heart: “*The divorce was my fault.*” This guilt can lead to lifelong shame, self-blame, and performance-based behavior—trying to earn love or avoid rejection. Deliverance and inner healing prayer can help break these lies and restore the child’s ability to see themselves as blameless and loved by their Heavenly Father, who promises never to abandon His children.

Parental Rejection

Many of the adults we minister to mention that parental rejection is one of the most significant roots of their emotional and mental torment. Rejection, when it comes from the very people designed by God to provide security, identity, and affirmation, leaves a wound that goes to the deepest level of the soul. The home—meant to be a place of love and acceptance—can instead become a source of confusion, insecurity, and fear when rejection is present.

Rejection by the Father

For many, the absence or indifference of a father has left lifelong scars. Rejection by a biological father can occur in several ways:

1. **A father who was never married to the mother** and disappeared before or after birth, leaving the child with a lingering sense of abandonment.
2. **A father who married the mother reluctantly**, perhaps feeling pressured due to the pregnancy, and resented both mother and child for “ruining his freedom.”
3. **A father who remained physically present** but emotionally cold or distant—never expressing affection, not offering words of approval, or constantly criticizing.

A father’s rejection often strikes at a child’s sense of worth and identity. God designed earthly fathers to mirror His own role as a protector and provider. When that relationship is fractured, demons will attempt to exploit the void by whispering lies such as “*You’re unlovable,*” “*You’ll always be alone,*” or “*You’ll never be good enough.*”

Rejection by the Mother

Rejection by the mother can be equally devastating because she represents nurture, safety, and acceptance from the very beginning of life. This rejection may appear in several forms:

1. **The mother viewed the child as a disruption** to her education, career, or lifestyle.

2. **She contemplated abortion or adoption**, communicating—even unconsciously—that the child was unwanted.
3. **Disappointment at birth**, when the baby was not the gender hoped for, resulting in coldness or neglect.
4. **Emotional distance**, where affection, tenderness, and verbal affirmation were withheld.

Rejection in the Womb

It is important to understand that a child is not just a physical being developing in the womb but also a spiritual one. Even before birth, the baby is sensitive to emotional and spiritual realities. When a mother harbors resentment or rejection toward her unborn child, the spirit of rejection can take advantage of that emotional atmosphere. The child may internalize this sense of being unwanted or unloved long before they can even speak.

Later in life, when that child hears words like, *“You were an accident,”* or *“You ruined my life,”* these statements reinforce and deepen the wound that was already seeded in the womb. This rejection becomes part of the person’s identity, shaping their self-image and affecting relationships well into adulthood.

Adopted Children

Children who have been adopted often carry unseen wounds of rejection and abandonment that began at or before birth. Even if their adoptive parents have shown great love, the child may still battle feelings of loss and confusion over being separated from their biological parents. The spiritual root of rejection can enter when the child senses—either in the womb or shortly after birth—that they were unwanted or “given away.” This can open the door for a spirit of rejection or abandonment to take hold, whispering lies such as, *“You weren’t worth keeping,”* or *“You don’t truly belong anywhere.”* These wounds may later manifest as insecurity, people-pleasing, emotional withdrawal, or anger toward authority figures.

It’s important to note that adoption itself is not the problem—it is a beautiful reflection of God’s heart, for He chose to *“adopt us into his own family by bringing us to himself through Jesus Christ”* (Ephesians 1:5 NLT). However, because adoption often follows loss, emotional trauma, or spiritual separation, adopted children benefit greatly from compassionate deliverance ministry. Parents of adopted children are encouraged to seek healing and freedom for their children early on, breaking any generational or rejection-based spirits that may have transferred through the biological lineage. In doing so, the child can grow secure in both their earthly family’s love and their heavenly Father’s unshakable acceptance.

Manifestations of the Spirit of Rejection

We have ministered to individuals whose rejection began before birth and continued through childhood. Many such people describe never feeling comfortable being touched or hugged, even as infants. Some cried excessively as a child when held, resisted cuddling, or seemed detached from human affection. As adults, these same individuals often struggle with intimacy, trust, and emotional closeness.

The spirit of rejection does not simply affect emotions—it seeks to isolate. It convinces the person that they are safer alone, that no one will truly love or understand them. This isolation, in turn, feeds anxiety, depression, and a host of mental and relational disorders.

The Lasting Impact of Rejection

Regardless of its cause, rejection is one of the primary roots of emotional and mental illness in adults. It breeds insecurity, fear of abandonment, perfectionism, and self-hatred. People plagued by rejection often try to earn love through performance or withdraw entirely to avoid more pain.

In deliverance ministry, addressing rejection is crucial. Healing comes when the individual renounces the lies of rejection and embraces the truth of God’s unconditional love and acceptance. The Father’s words over Jesus at His baptism—“*This is my dearly loved Son, who brings me great joy*” (Matthew 3:17 NLT)—are the same words He longs to speak over every wounded heart.

Other Sources of Childhood Trauma

In the preceding section, we listed a couple of major sources of childhood trauma. Instead of expanding this lesson using the same format, or elaborating on each potential trauma and how it can affect a child, we will simply list these other possible sources of childhood trauma in nine categories:

1. Abuse and Violence:

- Sexual abuse or molestation
- Physical abuse or harsh punishment
- Emotional or verbal abuse (constant criticism, humiliation, rejection)
- Exposure to domestic violence
- Witnessing abuse of a parent or sibling
- Bullying by peers or adults
- Witnessing violent crimes or community violence
- War, terrorism, or military conflict (in person or through media)

2. Neglect and Abandonment:

- Emotional neglect (unmet needs for love, comfort, and attention)
- Physical neglect (lack of food, safety, or hygiene)
- Parental abandonment (e.g., divorce, separation, incarceration, or desertion)
- Being placed in foster care or adoption without emotional support
- Rejection by parents or family members

3. Family Dysfunction:

- Dysfunctional home environment (constant conflict, instability, secrecy)
- Alcoholism or drug addiction in the home
- Mental illness in one or both parents
- Parental infidelity or sexual immorality
- Financial instability or chronic poverty
- Parents involved in the occult or false religions

4. Prenatal and Birth Trauma:

- Mental health struggles of the mother during pregnancy
- Mother’s substance abuse (drugs, alcohol, or smoking) during pregnancy
- Attempted abortion or consideration of abortion
- Difficult or traumatic labor and delivery
- Premature birth or complications at birth
- Separation from the mother immediately after birth (e.g., incubation, hospitalization)

5. Medical and Physical Experiences:

- Serious illness or injury
- Hospital stays, surgery, or prolonged medical treatment
- Physical disabilities or chronic pain
- Misdiagnosis or traumatic medical procedures

6. Loss and Grief:

- Death of a parent, sibling, or close relative
- Death of a beloved pet
- Abandonment by a friend or caregiver
- Divorce or remarriage causing a loss of family stability

7. Environmental and Situational Trauma:

- Natural disasters (storms, tornadoes, floods, earthquakes)
- House fire or other accidents
- Moving frequently or homelessness
- War zones, refugee displacement, or persecution

8. Social and Emotional Wounds:

- Rejection or ridicule by peers
- Social isolation or loneliness
- Cultural or racial discrimination
- Performance pressure or unrealistic parental expectations
- Being labeled as ‘bad,’ ‘stupid,’ or ‘worthless’

9. Spiritual and Moral Trauma:

- Exposure to occult practices or witchcraft
- Exposure to horror movies or terrifying imagery
- Early exposure to pornography or perversion
- Trauma from religious abuse or hypocrisy in leadership
- Fear-based religious teaching or condemnation

Imaginary Friends

In ministering to children, we’ve encountered cases where a child’s so-called “imaginary friend” exhibited behavior suggesting a spiritual presence rather than mere imagination. One particular child would often spin in circles, leaning back and holding out their hands as if clasping those of another child, turning together with remarkable coordination, even though no one else was there.

It is important to understand that **not every imaginary friend is a demon**. Many children create imaginary companions as a normal part of creative play or to cope with loneliness.

However, **the possibility of a spiritual influence should never be dismissed**, especially when the “friend” seems to have its own will, personality, or agenda. Warning signs include when the voice or “friend” encourages the child to:

- Harm themselves or others,
- Disobey parents or authority figures, or
- Engage in dark, fearful, or secretive behavior.

When such a spirit is discerned, the child should be **gently but firmly instructed** to take authority over it in Jesus’ name. Teach the child to say something like:

- *“You are not welcome here. I belong to Jesus, and you have to leave me now and never come back.”*

Encourage the child to stand confident in their identity in Christ, reminding them that the **Holy Spirit is their true Comforter and Friend**, and that Jesus is always near, ready to protect and guide them. Parents and deliverance ministers should also pray over the child, declaring peace in the home and inviting the presence of God to fill the space where fear or deception once operated.

How to Minister to Children

Parents First: Freedom and Consent

When a parent seeks deliverance for their child, the priority must always be the parent’s own freedom first. We’ve often found that parents want us to “fix” their child, teenager, or even spouse, while avoiding ministry for themselves. However, true and lasting deliverance within a family begins when the parent—especially the spiritual head of the home—walks in freedom. Without this, the home environment won’t support or sustain any freedom the child may receive through the deliverance process.

Parental approval and presence are essential before ministering to a child. No child should ever receive deliverance ministry without the knowledge and consent of a parent or guardian. Parents must be fully informed about what takes place during a session and are required to be present—preferably both father and mother—throughout the process.

The Deliverance Process Defined

The deliverance ministry of Beautiful Feet is a prayer ministry, focused on prayer, emotional healing, and exercising spiritual authority; it is not conducted by licensed therapists, counselors, or psychologists. The process for deliverance of children follows the adult pattern, with the different steps made age-appropriate.

Initial Steps: Questionnaire and Interview

The first step is completing the *Questionnaire for Minors*. This is to be filled out by the child, with the parent assisting them as needed. With parents of preverbal children, the parents fill it out themselves. Most children age 12 and above are capable of filling out the adult questionnaire with some parental assistance.

After the questionnaire has been completed, the parent will be asked to sign a document (either online or hard copy) acknowledging that the deliverance ministry of Beautiful Feet is a prayer ministry, and not conducted by licensed therapists, counselors, or psychologists.

The deliverance minister will then interview the parent, as well as the child (if the child is older), to review the questionnaire and ask clarifying questions. Following the interview, a deliverance session is scheduled, wherein only a few people will be present.

Deliverance Session Outline

As with deliverance sessions with adults, the deliverance minister must take the time to pray and prepare well for the child's deliverance session. To do this, they will use the child's questionnaire and interview notes, and add pertinent details to the template developed by Beautiful Feet: *Deliverance Session Outline for Children*.

Safety Protocol and Trauma Management: During the deliverance session, the parent is requested to ensure the child remains comforted and calm, exercising discipline as necessary. The deliverance minister must be prepared to pause or stop the session immediately if the child exhibits overwhelming distress, trauma, or if the parents are unable to maintain a safe and supportive environment. The child's well-being is the highest concern.

Ministry Approach by Age Group

The following table outlines the general approach based on the child's developmental stage.

Age Group	Approximate Range	Ministry Approach
Preverbal	Ages 0–2	The child is prayed over while being held. Parents unify their faith with the one praying, making all affirmations, declarations, and renunciations. The effect will be the same whether the child is asleep or awake.
Toddlers	Ages 3–5	The child can sit in a chair facing the team leader, or play on the floor. The leader prays and, uniting their faith with that of the parents, makes affirmations, declarations, and renunciations. Beginning at this age, some toddlers can exercise their will and make some of these declarations themselves.
Older Children	Ages 6–11	Children should first be taken through an evangelistic presentation to ensure they are born again. The team leader then follows the format used with toddlers but leads the child to engage their will more by having them recite the affirmations, declarations, and renunciations. Beautiful Feet also has age-appropriate PowerPoints and illustrations that can assist.
Teens	Ages 12+	Those 12 and above are often able to follow the full adult format of reading prayers from a monitor. If they are found to be still too immature, they can be led to repeat shortened prayers following the lead of the deliverance minister.

Manifestations of Demons in Children

While the topic of casting demons out of children is difficult for parents to hear, it was a reality in the ministry of Jesus and remains a reality today. Therefore, the deliverance minister needs to be prepared and should not be surprised when demons manifest through children.

These manifestations are to be addressed the same way the deliverance minister addresses adults with demons:

1. Remain composed and not alarmed.
2. Speak authoritatively, but calmly, without yelling.
3. Repeatedly rehearse the affirmations, declarations, and renunciations previously made, while simultaneously commanding the demons to leave.

Staying Free: Aftercare and Resources

Following a deliverance session, a child is not simply sent home with the hope everything will go well. At the conclusion of ministry, the child—or their parents—should be given resources that will help them increase and maintain the level of freedom they have achieved.

Parents should also be equipped to support their child in remaining free after ministry. Beautiful Feet provides adults with resources on maintaining personal freedom, and materials specifically designed to help parents guide their children in walking out their newfound liberty in Christ.

Beautiful Feet uses a “Staying Free” packet for adults and teenagers, along with a “Staying Free” booklet created for children. This booklet is reviewed with the child (or teen) at the conclusion of the deliverance session, and they are encouraged to use it—together with parental support—for the ongoing renewal of their mind.

Conclusion

Ministering to children requires a deep awareness of their sensitivity and dependence, both emotionally and spiritually. The enemy often targets them early, seeking to distort their view of love, authority, and identity. Yet Jesus demonstrated that no one is too young to receive deliverance, healing, and restoration through the power of the Holy Spirit. Parents, as the first spiritual covering in a child’s life, must lead by example—walking in personal freedom, nurturing their children in prayer, and creating an atmosphere of godly protection.

Next Lesson: The Mysterious Connection: Sexuality and Spirituality

As we conclude our study on ministering deliverance to children, it becomes clear that early wounds—especially those involving identity, trust, and innocence—often shape the spiritual battles people face later in life. To deepen this understanding, our next lesson examines one of the most far-reaching areas of human vulnerability. In this upcoming study, students will explore how sexual sin and sexual violation impact the mind, body, and spirit, why Scripture treats sexual union as a profound mystery, and how these experiences create both natural and spiritual consequences that can open doors to bondage. This foundation will equip ministers to address one of the most common—and most misunderstood—areas of spiritual conflict with clarity, compassion, and biblical authority.

References

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Beautiful Feet School of Deliverance

Following Jesus' Model of Ministry

Level 2 – Lesson 7: The Mysterious Connection: Sexuality and Spirituality

Description

This lesson explores the profound relationship between sexuality and spirituality. The phrase “*The Mysterious Connection*” is in the lesson’s title because sexuality and spirituality intersect at a deep and often hidden level—so deep, in fact, that when sexuality operates outside the boundaries God has clearly established, the resulting consequences become dire, multifaceted, and potentially eternal for those who have stepped beyond those boundaries.

Introduction

Students of deliverance who have conducted interviews or reviewed intake questionnaires quickly observe a striking pattern: a high percentage of individuals in mental or emotional distress can trace the roots of their instability back to sexual experiences outside God’s design. Stepping outside of God’s boundaries for sexuality unleashes a cascade of destructive consequences that may affect individuals psychologically, relationally, physically, spiritually, and even across generations.

To understand why these effects are so far-reaching, we begin by examining the natural consequences before moving into the spiritual dynamics that follow.

Psychological, Relational, Physical, and Generational Consequences

Sexual sin and sexual violation carry far-reaching consequences that affect individuals at every level of their lives. Psychologically, victims—whether children or adults—often suffer lifelong internal wounds that may manifest as chronic anxiety, depression, self-hatred, self-sabotage, difficulty forming healthy attachments, or even dissociative disorders. Many internalize a profound sense of worthlessness, driving some toward promiscuity in the search for love, while others swing to the opposite extreme, developing deep mistrust or resentment toward the opposite sex and seeking relational safety in same-sex relationships.

These psychological wounds frequently follow individuals into marriage. A spouse who has suffered sexual trauma may become fearful or avoidant of intimacy, viewing what God designed as a holy and unifying act as something unsafe, degrading, or emotionally overwhelming. Such struggles can lead to relational fracture, including marital strain, diminished trust, loss of respect, divorce, and painful separation from children and extended family.

Physically, sexual transgression exposes individuals to the serious risks of sexually transmitted diseases (STDs), along with the heavy mental and emotional burden these diagnoses carry. In cases involving legal violations, consequences may include arrest, imprisonment, and the lifelong stigma and restrictions associated with sex-offender registration.

In addition to personal fallout, sexual sin frequently produces generational effects. The trauma, relational dysfunction, and spiritual bondage resulting from sexual brokenness can create repeating family patterns—cycles of abuse, abandonment, addiction, shame, or identity confusion—that continue unless they are specifically addressed, confessed, repented of, and broken through deliverance and intentional discipleship. These patterns often influence descendants who were not directly involved in the original sin, demonstrating the long shadow that sexual transgression can cast across family lines.

Having considered the natural and generational effects, we now turn to the deeper spiritual reality behind these consequences.

Spiritual Consequences and Open Doors

Most critically, illicit sexual behavior is a direct sin against God, creating spiritual separation and grieving the Holy Spirit (Isaiah 59:2; Ephesians 4:30). Spiritually, such acts form ungodly soul ties¹ that establish emotional and spiritual links capable of transferring demonic influence (1 Corinthians 6:16). These actions act as magnets for demonic activity, sometimes reactivating previously broken curses (Proverbs 26:2). This reality applies even to genuine believers, as willful rebellion and persistent sin lead to demonic footholds (Ephesians 4:27 NIV).

Even in cases of rape, molestation, or other forms of sexual violation, the resulting trauma produces emotional, mental, and spiritual vulnerabilities that demons exploit. This spiritual wounding makes victims susceptible to confusion, self-loathing, distorted identity, and ongoing torment—because the enemy twists the trauma into lies about their worth and identity, regardless of their age.

Universal Spiritual Consequences of Sexual Violation (Applies to all victims regardless of gender)

- Desecration and core shame (“I am now unclean / damaged goods”)
- Fractured trust in God (“Where was God?”) and in others
- Distorted image of God (impotent bystander or harsh judge)
- Fracture of the erotic-spiritual link (sex now feels only dangerous or profane)
- Identity disruption (struggle with worth, holiness, boundaries)
- Spiritual oppression or bondage (recurring fear, guilt, shame, torment, compulsive behavior)
- Loss of voice and agency (difficulty praying authentically or feeling heard by God)

Additional layers for male victims

- Cultural shame around vulnerability or perceived weakness
- Confusion about masculinity and traditional gender roles
- Enforced silence that intensifies spiritual isolation

Fractured Trust in God: Why We Must Not Say “Forgive God”

This topic deserves special attention, as many counseling, deliverance, and inner-healing resources often mishandle it. Some well-meaning ministers instruct survivors of abuse to “forgive God” when the person voices painful questions such as, “Where was God?” or “Why did He allow this to happen?”

Deliverance ministers must exercise great caution when addressing these questions. If handled carelessly, such counsel is theologically backwards, pastorally harmful, and risks approaching blasphemy.

The Problem with “Forgive God”

Encouraging someone to “forgive God” suggests that God bears fault or guilt for what occurred. It subtly implies He failed to uphold His promises or His nature as a protector. Scripture clearly rejects this notion: God is perfect, righteous, and incapable of sin or moral failure (Deuteronomy 32:4; Psalms 145:17; James 1:13). God has done nothing that requires forgiveness, as forgiveness is only owed to someone who has sinned or wronged you.

The issue is not that God needs forgiveness, but that the person’s perception of God has been wounded. Pain, trauma, and unanswered questions can distort a person’s view of God, leading them to hold resentment toward Him. The lie the enemy plants is that God is the author of evil or the responsible party.

The Biblical and Pastoral Alternative

The minister’s role is to gently guide the individual into releasing false accusations against God, grieving honestly before Him, and rediscovering His goodness—not to imply that He requires forgiveness.

When a person asks, “Where was God?” the compassionate, truthful response is:

1. God was not absent, not indifferent, and not the cause. He was grieving alongside you (John 11:35) and He hates what was done.
2. The evil came from human sin and Satanic hatred, not from God’s will or any failure on His part. Telling a victim to “forgive God” wrongly shifts the blame from the real culprit.
3. It is normal to feel anger and confusion toward God. He invites these raw cries, as seen in the Psalms and the writings of the Old Testament prophets.
4. What the person needs is time to rebuild trust. If any “forgiving” must be done, it is to reject the false accusations the enemy has whispered against God’s character and choose to believe His revealed goodness again.

Bottom line: Never, ever tell someone to “forgive God.” God is the One who was sinned against right alongside the victim. Bring the pain, the anger, and the questions straight to Him—He is the only One who can heal it.

Humans Were Designed to Be Relational

With these deep spiritual wounds in view, we now step back to see God’s original design for human relationship and why sexuality carries such enormous spiritual weight.

God created human beings as inherently relational, demonstrating that we are meant to live in connection with one another. In the New Testament, the phrase *one another* appears at least fifty-nine times, underscoring the biblical expectation that believers engage in mutual care, support, and fellowship.

Cultural expressions of relational interaction differ widely. In many Western cultures, gestures such as handshakes, hugs, or even a kiss on the cheek—especially within upper-class or formal settings—are considered normal greetings between men and women. In contrast, many non-Western cultures maintain strict boundaries between the sexes; in some contexts, men and women should not shake hands, embrace, or even converse publicly.

While Scripture affirms healthy interaction between the sexes, God has also established clear boundaries to ensure that such interactions remain appropriate and protective. These boundaries safeguard the stability of the family, preserve the sanctity of marriage, and support the orderly functioning of society, as explored further in the next section of this lesson.

The Profound Mystery

Having explored both the natural and spiritual consequences of sexual sin, we now move deeper into *why* sexuality carries such weight in Scripture. The answer is rooted in a reality the Bible calls a **mystery**—a spiritual truth that is partially revealed yet beyond full human comprehension. This mystery concerns what occurs when two people enter into sexual union.

There is a profound mystery within sexual intimacy: when it takes place, a joining occurs between the physical body, the soul, and the spirit of the two individuals involved. The physical act itself is straightforward; what remains hidden is the depth of the soul-and-spirit union that accompanies it. Scripture affirms this connection while also revealing that its full nature lies beyond human understanding.

Upon Eve’s creation, Adam declared:

- *“This is now bone of my bones And flesh of my flesh;”* (Genesis 2:23 NKJV)

Immediately after this declaration, Moses—the author of Genesis—adds:

- *Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.* (Genesis 2:24 NKJV)

This phrase *one flesh* appears only five times in the Old Testament, each time describing the deepest human bond imaginable—one that reflects shared identity, shared nature, and shared life:

1. **Genesis 2:24** – Marriage: husband and wife become “one flesh.”
2. **Genesis 29:14 (NKJV)** – Laban to Jacob: “Surely you are my bone and my flesh” (blood relative).
3. **Genesis 37:27 (NKJV)** – Joseph’s brothers: “He is our brother, and our flesh.”
4. **Judges 9:2 (NKJV)** – Abimelech to Shechem: “I am your own flesh and bone” (same family/tribe).
5. **2 Samuel 19:12–13 (NKJV)** – David to the men of Judah: “You are my bone and my flesh.”

Thus, when Genesis 2:24 uses the phrase *one flesh* to describe marriage, it intentionally draws from the strongest biblical language of **family identity and covenantal unity**—the same terms used for close blood relatives. Scripture teaches that sexual union within marriage makes two people “family” at the deepest level, both physically and spiritually.

The word **therefore** in Genesis 2:24 is Moses drawing a theological and legal conclusion. In essence, he is declaring:

- *Because woman was taken out of man and the two are literally the same flesh, **therefore** God’s ordained pattern from the very beginning is lifelong, exclusive, one-flesh covenant marriage.*

That is why Jesus and Paul treat Genesis 2:24 as an authoritative divine ordinance, not just Moses’ personal opinion:

- Jesus quotes Genesis 2:24 in Matthew 19:4–6 (NKJV), concluding, “So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate.”
- Paul quotes Genesis 2:24 in Ephesians 5:31 (NIV), linking it to Christ and the Church, stating: “This is a **profound mystery**—but I am talking about Christ and the church.” (5:32)

In other words, the marriage covenant—and the one-flesh union that seals it—reflects the ultimate spiritual reality of Christ’s union with His people.

Sexual Union Is Marriage

Understanding the profound mystery of one-flesh union clarifies why Scripture presents **sexual consummation** as the act that establishes marriage—not a ceremony, contract, or public celebration.

When Isaac first met Rebekah (Genesis 24:62–67), he brought her into his mother’s tent, and the text simply states:

- *And she became his wife. (vs. 67 NLT)*

This is a Hebrew euphemism for consummation. The sexual act, not a ceremony, created the binding covenant.

The same pattern appears consistently:

- **Jacob & Rachel/Leah** (Genesis 29:15–30)
- **Ruth & Boaz** (Ruth 4:13)
- **Hosea & Gomer** (Hosea 1:2–3)

Biblically, **the wedding night was the wedding**. Ceremonies developed later in history and hold cultural and symbolic value, but they are not what God calls marriage in its essence.

Final Note Relating to the Profound Mystery

Extramarital intimacy (whether forced or chosen) is a profound betrayal that attacks the spiritual “one-flesh” foundation of the marriage. The sacred unity of exclusive love is shattered, replacing trust with grief, doubt, division, and spiritual vulnerability for both spouses—even when one spouse is the victim of assault or abuse.

Important Biblical Clarification

Scripture does not teach that sexual abuse, nor same-sex intercourse creates a covenantal “one-flesh” union. It describes the act as spiritually disordered and outside God’s design (Romans 1:26–27; 1 Corinthians 6:9–11). Such acts remain spiritually damaging and can open doors to oppression.

Because the one-flesh bond is real and spiritual, any sexual union outside the marriage covenant creates an illegitimate, unholy counterpart—commonly called an ungodly soul tie. The identical act that seals a godly marriage now forges a counterfeit bond that can transfer demonic influence², open doors to oppression, and establish pathways for generational curses. Whether the encounter involves adultery, homosexuality, fornication, pornography with masturbation, prostitution, molestation, or rape, the spiritual mechanism is the same: two become one flesh (1 Corinthians 6:16), but outside of God’s design the result is defilement rather than blessing. This is why deliverance ministers must treat every sexual joining outside of marriage as a potential source of spiritual entanglement.

Modern Legal Context

This biblical principle is echoed in modern civil law. In many U.S. states and other countries, a marriage may be annulled if it is never consummated. Once consummation occurs, however, the marriage is considered legally binding, and the only means of dissolution is through divorce. In certain jurisdictions, a persistent refusal or inability to consummate the marriage may serve as valid grounds for annulment.

Strict Moral Boundaries

Having examined both the natural and spiritual consequences of sexual sin, it becomes clear that God’s design for human sexuality is not arbitrary. These consequences underscore the necessity of clear moral boundaries, which God has explicitly established to protect individuals, families, and society. Observing these boundaries safeguards relational, emotional, and spiritual health, and prevents the generational and demonic repercussions previously discussed.

Old Testament Sexual Boundaries

1. Adultery (Exodus 20:14)
2. Premarital sex (Exodus 22:16-17)
3. Incest and homosexuality (Leviticus 18:6, 20, 22)
4. Prostitution (Leviticus 19:29)
5. Bestiality (Exodus 22:19)
6. Proverbs repeatedly emphasizes wisdom through urgent father-to-son warnings about sexual temptation (5:1-23; 6:20-35; 7:1-27; 9:13-18)

New Testament Sexual Boundaries

1. The marriage bed must remain undefiled (Hebrews 13:4)
2. Lustful thoughts (Matthew 5:27-28)
3. Sex outside of marriage (Acts 15:20, 29; 21:25; 1 Corinthians 6:18; Ephesians 5:3; Colossians 3:5)
4. Homosexuality/Lesbianism (Romans 1:26-27)
5. Incest (1 Corinthians 5:1)
6. Prostitution
 - *And don’t you realize that if a man joins himself to a prostitute, he becomes one body with her? For the Scriptures say, “The two are united into one.” But the person who is joined to the Lord is one spirit with him. **Run from sexual sin! No other sin so clearly affects the body as this one does.** For sexual immorality is a sin against your own body. Don’t you realize that your body is the temple of the Holy Spirit, who lives in you and was given to you by God? You do not belong to yourself, for God bought you with a high price. So you must honor God with your body. (1 Corinthians 6:16-20 NLT)*

By reviewing these biblical directives, it becomes evident that God’s boundaries are not merely rules to follow, but protective measures that preserve the sanctity of the “one-flesh” covenant,

safeguard the soul and spirit, and prevent the cascade of consequences—including emotional, relational, physical, and spiritual damage—already explored in this lesson.

Case Study: Former Prostitute

Calista was only 24, but she carried pain that felt like a lifetime. After years of childhood sexual abuse and then working as a prostitute, she was convinced she was beyond hope, having lived such a sin-filled life. In her own words, she felt like “damaged goods” ... “only good for one thing” ... “a human toilet for men to relieve themselves into.” That’s how worthless she saw herself. She couldn’t imagine that God (or anyone else) could ever love or forgive her.

We treated Calista exactly like we treat everyone else—no special category for “really bad sinners.” We walked her through the usual forgiveness and soul-tie worksheets, did the questionnaire, and then moved into the deliverance session.

When we got to the soul-tie prayer, she froze. She just couldn’t believe that Jesus’ blood could ever be enough to wash away what had been done to her as a little girl—let alone the hundreds of encounters she’d had on the streets. While praying the declarations she finally blurted out through tears, “There’s just... so much.”

That was the moment we realized: this isn’t really a forgiveness issue right now—it’s a faith issue. She knew the Gospel in her head, but her heart-deep belief was that she was impossibly stained, and the list of sins and violations felt endless.

So we pulled out the only tool needed: the Bible. We told her, “The Word says faith comes by hearing (Romans 10:17), so let’s let you hear some promises with your own name in them.” For the next five or six minutes we read verse after verse out loud, inserting “Calista” into every promise:

- “Though Calista’s sins are like scarlet, they shall be as white as snow...” “If Calista confesses her sins, He is faithful and just to forgive Calista’s sins and cleanse Calista from all unrighteousness...” “Calista is a new creation—the old has gone, the new has come...”

At first she just listened with her head down. Then her breathing changed. Then the tears started flowing. Then her face completely softened. Something clicked. You could almost see the faith rising inside her like the sun coming up. Suddenly she grabbed the promises for herself and said, “That’s for me... I really can be clean.”

In that moment the chains broke—chains put on her by abusers, by “clients,” by her own choices, and by the enemy’s lies. She walked out a different woman—forgiven, clean, and knowing who she really is in Christ.

Lesson Learned

Some people—especially those who’ve survived years of sexual trauma and sexual sin—don’t need more convincing that they’re guilty. They need their faith built up so they can receive the forgiveness that’s already been paid for. The good news? A steady diet of God’s Word, spoken personally and out loud, still works miracles. No one is too far gone, and no label the enemy slapped on them has to stay.

The Number of Sexual Partners as an Indicator of Severe Demonization

In our ministry, we have occasionally ministered to individuals with histories of extensive sexual involvement, including participation in violent or sadomasochistic acts, and in some cases, dark, grotesque orgies that would shock most listeners. In extreme instances, both males and females have engaged in bestiality. These individuals often present with severe demonization, dissociative tendencies, and deeply entrenched spiritual bondage.

For the developing deliverance minister, it is important to recognize that the greater the number of sexual encounters and the broader the circle of partners, the higher the risk is for severe demonic transference and deep spiritual entanglement. This information is not intended to intimidate but to prepare ministers for the unique challenges they may encounter. Deliverance in such cases may require multiple sessions, ongoing discipleship, and consistent support to facilitate full mind renewal and spiritual restoration.

Cultural Confusion and Diagnostic Evolution

There has been a gradual but very noticeable evolution within the mental health community regarding what constitutes a mental disorder. The American Psychiatric Association published the first *Diagnostic and Statistical Manual of Mental Disorders (DSM-I)* in 1952. As subsequent revisions were made (1968, 1980, 1987, 1994, 2000, 2013, and 2022), the classification of sexual traits, orientations, and terminology—originally listed as “Sexual Deviation”—began to change. Over the years, these diagnostic criteria adapted in response to social activism, cultural shifts, and a growing public acceptance of certain sexual behaviors.

In addition, when government leaders and public figures endorse and champion behavior previously deemed deviant, it often contributes to mass confusion within the broader society regarding established norms.

Questioning Diagnostic Principles

This subsection highlights how cultural influence can impact diagnostic boundaries, shifting what was once considered a mental illness to an *identity* that is **not** considered a mental illness.

Shifting Boundaries: Non-Human Identities

A specific point of concern involves identities related to a sense of non-human species identification. According to current academic and clinical consensus, those who identify as a non-human species (such as Therians³, Otherkin⁴, Furrries⁵, and Copinglink⁶) are generally not classified by clinicians as having a mental illness.

Instead, clinicians typically adopt a neutral stance, supporting their clients' self-perceptions in a way that is intended to affirm their personal identity and reduce distress. However, this approach raises a significant question: when a major institution (American Psychiatric Association) ceases to apply clinical guidance to a self-identification that deviates significantly from human norms, it causes observers to question the guiding principles of that institution in their treatment of patients.

Eroding Trust in the American Psychiatric Association

When professionals who treat genuine mental disorders are perceived as being swayed by cultural and political trends rather than by consistent, objective moral or clinical guidelines, it can lead to a lack of trust in their work.

We present this section because of the effect this cultural erosion has created. When behaviors once held as taboo become applauded and publicly endorsed—specifically regarding the departure from previous cultural and biblical morals concerning sexual behavior—the result can be a blurring of boundaries that contributes to increased deviancy and, subsequently, a rise in corresponding crimes, often targeting the most vulnerable—children and women.

Pedophilia and Minor Attracted People (MAP)

With the normalization of sexual deviancy—what was considered inconceivable fifty years ago now being accepted—it leads to profound concern regarding the future path of the American Psychiatric Association's diagnostic principles.

The *DSM-5* lists Pedophilic Disorder as a mental disorder⁷. However, beginning in 1998, a new term began circulating: “Minor Attracted Person” (MAP). This term was created and popularized as a means of softening and destigmatizing those who would otherwise be referred to as pedophiles⁸.

This evolution of terminology raises sincere concern for the welfare of children and compels us to question the future trajectory of the American Psychiatric Association. Will the APA continue to follow the path of cultural acceptance, potentially leading to the eventual legitimization or affirmation of pedophilia, as has been seen with other behaviors previously classified as deviant?

Conclusion

The link between sexuality and spirituality is a profound mystery designed by God for covenant marriage. When sexual activity occurs outside God’s boundaries, the emotional, relational, physical, mental, and spiritual consequences can be far-reaching, creating spiritual openings, unhealthy soul ties, generational patterns, deep wounds, and opportunities for demonic influence. Yet, the ultimate message of deliverance ministry is hope: no matter the severity of the damage, Jesus Christ offers cleansing, healing, restoration, and freedom from every form of bondage.

Next Lesson: Breaking the Yoke: Advanced Understanding of Curses

In the next lesson we move from knowing Christ’s victory to actively enforcing it. You will explore the biblical history and nature of curses, learn to distinguish them from demons, identify their many sources (generational, spoken, occult, self-imposed, and more), and receive clear, scriptural steps to break every yoke forever through repentance, renunciation, and the authority of Jesus’ finished work. Following Jesus’ model, you will be equipped to shut every demonic doorway and walk in the full freedom He purchased. Get ready for lasting breakthrough!

Notes

- ¹ Soul Tie: A spiritual and emotional connection formed between individuals, often through sexual intimacy, emotional bonding, or trauma.
- ² Demonic Transference: The passing or impartation of unclean spirits from one person to another through sinful or defiled acts, contact, or environments.
- ³ Plante, C. N., Reysen, S., Roberts, S. E., & Gerbasi, K. C. (2016). *Furries Afield: An international survey of the furry community*. International Anthropomorphic Research Project. (Includes otherkin/therian data.)
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Beautiful Feet School of Deliverance

Following Jesus' Model of Ministry

Level 2 – Lesson 8: Breaking the Yoke: Advanced Understanding of Curses

Description

This lesson explores the evolution of curses, shifting from ancient beliefs in spiritual declarations to the biblical concept of curses as moral and legal consequences tied to covenant disobedience (Deuteronomy 27—28). The central tenet is that Christ's sacrifice legally redeemed believers from the curse by becoming a curse on the cross (Galatians 3:13). While this redemption cancels the curse's judicial claim, the text distinguishes a curse from a demon, defining it instead as a spiritual doorway or claim that allows lingering demonic oppression until freedom is actively appropriated through faith in Christ's complete victory.

The Development of Curses Over Time

In ancient times, a curse was not seen as just an angry statement or a wish for harm. People believed a curse had real spiritual power and could bring about what it declared. Words were considered to hold creative force. When spoken—especially by someone in authority—a curse or a blessing was believed to set something in motion—shaping and altering reality.

Prayer may be described as “a wish presented to God.” Similarly, a curse was understood as a wish or request made to supernatural beings who could bring harm. Ancient societies believed the world was filled with unseen spiritual powers—gods, spirits, and other beings—who could be influenced through words, rituals, or offerings. From this belief came the practice of magic and spells, where a person sought to persuade or command these spiritual powers to act on their behalf—either to bless or to curse.

Some ancient traditions also taught that written curses could operate independently. People would write a curse on parchment or clay and then throw it to the wind, believing that a god, spirit, or demon would deliver it to the intended person. The prophet Zechariah described something similar in his vision of a “*flying scroll*” covered with curses that traveled “*over the entire land*” to bring judgment to the guilty (Zechariah 5:1–4). Whether written or spoken, curses were believed to move through the world, seeking to accomplish their purpose.

Humans With the Power to Curse

In pagan societies, almost anyone could speak a curse, and it was thought that some spiritual being would help carry it out. However, certain people were believed to have special power or authority in this area. Those seen as “holy” or spiritually gifted were thought to be able to make their words especially effective because of their close connection to divine or spiritual forces. A good example is Balaam, the prophet whom Balak, king of Moab, tried to hire to curse Israel (Numbers 22). Balak believed that Balaam's words carried supernatural power: “*For I know that*

whoever you bless is blessed, and whoever you curse is cursed” (v. 6 NIV). Such people were seen as intermediaries who could call upon divine or demonic help to make their words come true.

The Power of Words

To the ancient mind, a curse was not merely an emotional outburst, nor a blessing a simple wish for well-being. Both were regarded as powerful declarations charged with spiritual potency—capable of influencing events in the natural and spiritual realms. Words carried weight; they were believed to release tangible effects, whether for good or for harm, as we see in this proverb:

- *Death and life are in the power of the tongue...* (Proverbs 18:21a ESV)

This is why blessings and curses in Scripture were taken with utmost seriousness. When Noah blessed two of his sons and cursed another (Genesis 9:25–27), or when Isaac and Jacob spoke blessings over their children (Genesis 27:1–40; 49:1–28), their words were not expressions of personal desire, but **prophetic pronouncements** understood to shape destiny itself.

Before moral laws and theology were well developed, curses were not always connected to right or wrong behavior. A curse could be placed on someone simply because they were an enemy, not necessarily because they had done evil. In ancient warfare, curses were often spoken before battle as a way of calling on the gods for victory. Later, as Israel’s understanding of God grew, moral order began to shape how curses were viewed. People came to believe that a curse should only have power if there was a just reason for it.

Moral Transformation of the Curse

By the time of Moses, curses were no longer considered random or purely magical. They became legal and moral consequences tied to obedience or disobedience to God’s covenant.

Deuteronomy 27–28 shows this clearly: blessings were declared on Mount Gerizim for those who obeyed, and curses on Mount Ebal for those who disobeyed. Curses became a form of divine judgment—a result of turning away from God’s law. Proverbs 26:2b expresses this idea simply: *“so the curse that is causeless, shall not come”* (GNV). In other words, a curse without a cause cannot take effect.

This development continued throughout the rest of the Old Testament, especially in the wisdom and prophetic writings. Curses were no longer viewed as random acts of harm but as expressions of God’s moral and spiritual order. By the time of Jesus, the focus had shifted from magical thinking to ethical and spiritual truth. Jesus’ words of blessing and warning—such as in the Sermon on the Mount (Matthew 5–7) and the “woes” of Luke 6:24–26—were not magical incantations but divine declarations of reality, revealing the consistent connection between righteousness and reward, disobedience and judgment.

The Curse and the Cross

The Apostle Paul brings all these ideas together and reinterprets them through the substitutionary sacrificial death of Jesus on the cross. According to the Law of Moses, anyone who broke God’s commandments was under a curse, because the Law demanded complete obedience: *“Cursed is*

everyone who does not continue to do everything written in the Book of the Law” (Galatians 3:10 NIV). Humanity as a whole stood guilty and condemned under this curse.

But through Jesus’ death on the cross, the power of the curse was broken. Paul explains that *“Christ redeemed us from the curse of the law by becoming a curse for us”* (Galatians 3:13 NIV). Jesus took upon Himself the punishment that the Law demanded. Because the curse fell fully on Him, it no longer holds power over those who belong to Him. In this way, the curse has been exhausted, its strength spent, and its authority ended.

As Paul teaches, the curse that has already fulfilled its purpose is now powerless. On the cross, Jesus bore the full weight of human guilt so that all who believe might stand free. Every curse, every word of condemnation, is silenced by the greater truth of Christ’s redemption.

Summary

- **Ancient Understanding:** Curses were believed to be real forces that could bring harm.
- **How They Worked:** People thought curses operated through appeals to spiritual powers or divine law.
- **Moral Development:** Over time, Scripture connected curses with moral cause and effect—disobedience brought curses; obedience brought blessings.
- **Spiritual Authority:** Some individuals, like Balaam, were thought to have special power to speak effective curses or blessings.
- **Christ’s Victory:** Jesus’ death on the cross ended the power of the curse, turning judgment into grace for all who believe.

The Nature and Operation of Curses

The previous section traced the developing understanding of curses—from their origins in ancient societies to their ultimate resolution in the substitutionary sacrifice of Jesus Christ, who bore and cancelled every curse for those who believe. In the following sections, we explore the various dimensions of curses: how they were understood by believers in both the Old and New Testaments, and how these realities continue to intersect with the lives of believers today.

Glimpse into the Pagan Mindset of the Old Testament

Scripture gives us a glimpse into the mindset of pagan nations concerning curses in the account of Goliath’s confrontation with David in the Valley of Elah:

- *“Am I a dog,” he roared at David, “that you come at me with a stick?” And he cursed David by the names of his gods.* (1 Samuel 17:43 NLT)

Goliath evidently called upon the names of his gods—Dagon, Ashtoreth (Astarte), and Baal-zebub (1 Samuel 31:10; 2 Kings 1:2; 1 Chronicles 10:10). This was his attempt to summon spiritual forces to empower him and bring destruction to David and the army of Israel.

David’s Response to Goliath’s Curse

David did not tremble or fear this pagan’s curse. Instead, he made a bold declaration of faith in what he knew God would do. Because he was walking in a covenant relationship with God and had positioned himself to rely on divine favor, David’s words carried judicial and prophetic authority against the one who had defied the God of Israel:

- *“You come to me with sword, spear, and javelin, but I come to you in the name of the Lord of Heaven’s Armies—the God of the armies of Israel, whom you have defied.”* (1 Samuel 17:45 NLT)
- *“Today the Lord will conquer you, and I will kill you and cut off your head... And everyone assembled here will know that the Lord rescues his people, but not with sword and spear. This is the Lord’s battle, and he will give you to us!”* (1 Samuel 17:46-47 NLT)

David’s response serves as an example for followers of Jesus today. Christians need not fear curses, for they hold no power over those who walk in covenant relationship with God—living in obedience and speaking with faith and confidence in His protection. As the psalmist declares:

- *“His faithful promises are your armor and protection.”* (Psalm 91:4b NLT)

Curses in the New Testament

Mindset of Jews in the Gospels

In the preceding section we obtained a glimpse into the mindset of pagans in the Old Testament, as represented in Goliath, and the mindset of the Jews, as represented in David. We now take a peek into the mindset of the Jews during Jesus’ lifetime, giving us even deeper insight.

Belief in Old Testament Scriptures

Jesus’ disciples, and all Jews of that era, knew there were generational consequences for disobedience. Here are examples upon which they built their understanding:

- *“I lay the sins of the parents upon their children; the entire family is affected—even children in the third and fourth generations of those who reject me.”* (Exodus 20:5b NLT)

- *“The LORD curses the house of the wicked, but he blesses the home of the upright.”* (Proverbs 3:33 NLT)

Here are literal examples from the Old Testament, which led these Jews of the first century in establishing their foundational belief in generational consequences for sins:

- **2 Samuel 12:14–18** – David’s child dies as a consequence of his sin with Bathsheba.
- **2 Kings 5:27** – Gehazi and his descendants are cursed with leprosy for his deceit.
- **1 Kings 13:33–34** – Jeroboam’s household bears guilt and destruction for his idolatry.

Belief in Inherited Curses

In the Gospel of John, we see that the disciples demonstrated the common belief of that era, that physical deformities, sickness, barrenness, and probably all misfortunes, originated from personal or inherited sins:

- *As Jesus was walking along, he saw a man who had been blind from birth. “Rabbi,” his disciples asked him, “why was this man born blind? Was it because of his own sins or his parents’ sins?”* (John 9:1-2 NLT)

Jesus’ response did not negate the reality of possible curses due to personal or inherited sins, but He did say that in this instance:

- *“It was not because of his sins or his parents’ sins,” Jesus answered. “This happened so the power of God could be seen in him.”* (John 9:3 NLT)

The disciples, and all Jews of this time, knew the scriptures which initiated the belief in *generational consequences of sin*.

Religious Leaders’ Belief in Generational Consequences

It wasn’t merely the common people that held the belief in generational consequences for sins; religious leaders of the day also held these beliefs. When Jesus was on trial before Pilate, the religious leaders, and all the assembled crowd, uttered a potential curse upon themselves, and on their children, stating that if there is to be guilt for crucifying Jesus, then let it fall on them and their descendants:

- *And all the people yelled back, “We will take responsibility for his death—we and our children!”* (Matthew 27:25 NLT)

That same verse in the New International Version reads:

- *All the people answered, “His blood is on us and on our children!”* (Matthew 27:25 NIV)

Collective Responsibility for Sins

The statement uttered in Matthew 27:25 is reflective of the ancient Jewish concept of collective responsibility, consistent with several Old Testament ideas:

- **Joshua 7** – Achan’s whole family suffers for his sin.
- **Exodus 20:5** – The sins of fathers visiting the children to the third and fourth generation.
- **Lamentations 5:7 (NLT)** – *“Our ancestors sinned, but they have died—and we are suffering the punishment they deserved!”*

New Testament Writers Perpetuate the Idea of Curses

The New Testament neither abolishes the concept of curses nor dismisses them as superstition. Jesus pronounced both blessings and warnings (Matthew 5:3–12; Luke 6:24–26), expressing divine consequences tied to righteousness or disobedience.

Paul interprets the curse through the framework of the Law: all who fail to keep it are *“under his [God’s] curse”* (Galatians 3:10 NLT).

Peter and Jude’s writings warn of severe consequences for disobedience, particularly directed toward false prophets and teachers:

- *These false teachers are like unthinking animals, creatures of instinct, born to be caught and destroyed. They scoff at things they do not understand, and like animals, they will be destroyed.
...Their destruction is their reward for the harm they have done. They love to indulge in evil pleasures in broad daylight... They are doomed to blackest darkness.* (2 Peter 2:12–17 NLT, selected)
- *What sorrow awaits them! ... they perish in their rebellion.* (Jude 11 NLT)

These writings by Peter and Jude serve as prophetic denunciations or judicial decrees of condemnation—functioning much like curses.

Having explored the biblical concepts and perspectives woven throughout the Gospels and the New Testament, we now turn to additional topics that will deepen our understanding of curses as they are encountered today.

Differentiating Between a Demon and a Curse

A curse is not a demon but a spiritual legal right or open door that allows a demon access or permission to operate in a person’s life.

Here is the distinction between the two:

- **Demon:** A demon is a spiritual entity, a fallen angel, that seeks to oppress, afflict, and destroy.
- **Curse:** A curse is often seen as a negative spiritual pronouncement, an ancestral pattern of sin or negative consequences, or a legal opening created through disobedience, unrighteousness, or demonic assignment. It's a "door" or a "claim" that an evil spirit can exploit.

This distinction shows that a curse is not a demon and does not become one. However, it can provide the grounds upon which a demon gains access and manifests its activity in a person's body or soul (mind, will, and emotions), resulting in oppression or affliction. Renouncing sin and repenting from it (breaking its legal right), as well as affirming one's faith in Jesus' absorption of every curse while on the cross, are the necessary steps to effectively command a demon to leave, since its right to remain there is removed.

Generational and Hereditary Curses

Scripture teaches that the effects of sin and rebellion can extend beyond the immediate offender, influencing descendants for generations. This is expressed in God's warning to Israel:

- *"I lay the sins of the parents upon their children; the entire family is affected—even children in the third and fourth generations of those who reject me."* (Exodus 20:5 NLT)

In this context, the generational curse was not merely punitive but revelatory—it demonstrated how disobedience, idolatry, and rebellion create spiritual and moral patterns that can shape entire family lines. These patterns often repeat until they are confronted and broken through repentance, faith, and spiritual authority in Christ.

The Dual Nature of Inheritance

Generational bondage operates on two levels—natural and spiritual.

Natural inheritance includes genetic and behavioral transmission: tendencies toward addiction, disease, anger, or dysfunction may be biologically or socially passed down.

Medical science confirms the generational transference of diseases, sicknesses, and deformities. When a doctor identifies a disease as "genetic," they acknowledge that it is "generational"—something being passed down through the blood line to succeeding generations.

This hereditary transference is also visible in family resemblance—siblings often reflect their parents in appearance, such as eye color, hair, skin tone, and even intelligence.

From these natural examples we can discern spiritual truths, for Scripture teaches that the natural understanding often precedes and illustrates the spiritual understanding:

- *However, the spiritual is not first, but the natural, and afterward the spiritual.* (1 Corinthians 15:46 NKJV)

Even Jesus, when teaching the crowds spiritual truths, consistently used natural examples:

- *Jesus used many similar stories and illustrations to teach the people as much as they could understand. In fact, in his public ministry he never taught without using parables; but afterward, when he was alone with his disciples, he explained everything to them.* (Mark 4:33-34 NLT)

Spiritual inheritance, however, involves spiritual attachments (curses) or demonic enforcement tied to the sins, covenants, or vows of ancestors—as well as the potential for blessing. These curses can remain active, influencing descendants until the legal right of access is revoked through faith in Jesus’ sacrificial and atoning death on the cross.

While modern science acknowledges hereditary predispositions, Scripture reveals a deeper reality: sin also leaves a spiritual legacy. Where genetics explains the physical predisposition, the spiritual dimension accounts for the oppression, confusion, and resistance to blessing that often accompany such generational patterns.

Types and Sources of Curses

Not every difficulty in life is caused by a curse. Many hardships arise from ordinary challenges or the natural consequences of poor decisions. However, when a person experiences a recurring pattern of distress—whether in thoughts, behaviors, relationships, or circumstances—it may suggest something deeper than coincidence. In such cases, believers should prayerfully discern whether a curse or demonic influence may be at work, often stemming from hidden or forgotten sources in the past.

It is important to understand that curses manifest in various forms and can originate from multiple sources—not only through family lines, but also through spoken words, spiritual agreements, or sinful actions. Scripture reveals that curses operate as spiritual laws responding to rebellion, disobedience, or misplaced allegiance. The following are key types and sources of curses described in Scripture and observed in ministry.

1. Curses Uttered by God

Scripture records times when God Himself pronounced curses as divine judgment for sin and rebellion. These were not emotional reactions but expressions of His righteous justice.

- **Examples:**
 - The serpent, woman, and ground cursed after the Fall (Genesis 3:14–19)
 - Cain cursed for murdering Abel (Genesis 4:11–12)
 - Covenant curses for disobedience (Deuteronomy 28:15–68)
- **Key truth:** God’s curses are always moral, not arbitrary. They reveal His holiness and the natural consequences of defying His law.

2. Inherited or Generational Curses

The curse of sin entered through Adam and continues through his descendants (Romans 5:12). Scripture also reveals that the iniquities of ancestors can affect their children to the “third and fourth generation” (Exodus 20:5; Numbers 14:18).

- **Examples:**
 - David’s sin brought family turmoil (2 Samuel 12:10–11)
 - Ahab’s sin affected his descendants (1 Kings 21:21–22)
- **Key truth:** These curses persist until broken through repentance and faith in Christ’s redemptive work.

3. Deliberately Uttered Curses

These are intentional verbal pronouncements meant to bring harm or judgment upon another.

- **Examples:**
 - Noah cursed Canaan (Genesis 9:25)
 - Joshua cursed anyone who would rebuild Jericho (Joshua 6:26; fulfilled in 1 Kings 16:34)
- **Key truth:** Words spoken with authority and intent can carry real spiritual impact, for blessing or for harm.

4. Curses from Authority Figures

Words from those in authority—parents, teachers, spiritual leaders—can bless or wound deeply. Negative declarations over children can shape identity and destiny.

- **Examples:**
 - Isaac’s blessing carried enduring power (Genesis 27:27–29)
 - Reuben’s future was altered by Jacob’s words (Genesis 49:3–4)
- **Key truth:** Death and life are in the power of the tongue (Proverbs 18:21).

5. Occult or Ritual Curses (Hexes and Vexes)

Occult practitioners summon demons to carry out harm through spoken imprecations or ritual acts. These curses operate through demonic enforcement.

- **Examples:**
 - Balaam sought to curse Israel for Balak (Numbers 22–24)
 - Sorcery and witchcraft condemned (Deuteronomy 18:10–12; Acts 13:8–11)
- **Key truth:** Such curses can only operate where faith and submission to God’s authority are absent (Proverbs 26:2).

6. Covenantal Curses

When individuals make oaths, vows, or secret pacts, as in secret societies—and especially in occult or idolatrous settings—they may call curses upon themselves and their descendants.

- **Examples:**
 - Israel’s covenant at Sinai included both blessings and curses (Deuteronomy 27–28)
 - Saul’s rash vow brought trouble on Israel (1 Samuel 14:24–28)
- **Key truth:** Words spoken in covenants carry binding spiritual weight (Ecclesiastes 5:4–6).

7. Unintentional Curses

Habitual sin, rebellion, or disobedience can activate destructive spiritual consequences, even without a spoken word. Sin itself carries the seed of its own curse.

- **Examples:**
 - Israel’s persistent idolatry brought exile (2 Kings 17:7–18)
 - “*For the wages of sin is death.*” (Romans 6:23a NKJV)
- **Key truth:** Unrepented sin invites spiritual decay and opens the door to oppression.

8. Self-Imposed Curses

Lies believed and negative confessions spoken over oneself can function as self-inflicted curses, giving demons access to oppress.

- **Examples:**
 - Job feared calamity and it came upon him (Job 3:25)
 - Israelites’ complaints brought judgment (Numbers 14:28–29)
- **Key truth:** Agreement with falsehoods empowers bondage; agreement with God’s truth brings freedom (John 8:32).

9. Object-Based Curses

Physical items linked to idolatry, witchcraft, or false worship can carry spiritual defilement, serving as points of demonic contact.

- **Examples:**
 - Israel warned against keeping cursed objects (Deuteronomy 7:25–26)
 - Believers burned occult items after conversion (Acts 19:19)
- **Key truth:** Possessing or honoring cursed objects can invite spiritual contamination.

10. Institutional or Corporate Curses

Entire organizations, cities, or nations can come under a curse through collective sin, injustice, or corruption.

- **Examples:**
 - Babylon cursed for pride and cruelty (Isaiah 13:19; Jeremiah 51:24–26)
 - Chorazin and Bethsaida rebuked by Jesus (Matthew 11:21–22)
- **Key truth:** When groups persist in ungodliness, they share in the consequences of collective rebellion until repentance restores divine favor.

How Demons Enforce Curses

We have already established that **a curse is a spoken invitation for supernatural partnership**, just as a blessing is an invitation for God’s favor. The tongue becomes the instrument through which spiritual forces are either empowered or restrained (Proverbs 18:21).

While God alone holds ultimate authority, Scripture reveals that demons often serve as the agents enforcing spoken curses. These entities seek to afflict, oppress, and destroy—manifesting the effects of a curse through emotional turmoil, sickness, strife, poverty, or confusion.

When a person believes and accepts a curse directed at them, a spiritual agreement is formed. That agreement grants demons legal ground to operate. This is why faith is central to freedom: **belief in a curse empowers it, while belief in Christ nullifies it.**

Even after salvation, believers can still experience residual oppression if they have not yet renounced previous agreements or lies accepted in the past. Much like the grave clothes that bound Lazarus after resurrection (John 11:43-44), old attachments and demonic influences can cling to a person's life until they are actively removed through faith, prayer, and the declaration of God's Word.

Deliverance, therefore, is not merely about rebuking demons—it involves **breaking the agreements** that empower them. The name of Jesus carries authority to cancel every curse, but believers must exercise that authority by faith.

How Curses Can Continue After One's Salvation

While Christ's death legally canceled the authority of every curse, the demons that once enforced those curses may not immediately depart at the moment of salvation. Like Lazarus, who was raised from the dead yet still bound in grave clothes, a believer can be spiritually alive and yet still be restricted by lingering demonic influence.

Freedom from these influences requires **intentional faith and action**—confession, renunciation, prayer, and submission to God's authority. Some believers experience immediate freedom; others must go through a process of breaking agreement with past lies, rejecting self-spoken curses, and commanding demons to depart in Jesus' name.

The presence of demonic activity does not mean a believer is unsaved; it means certain areas of their life have not yet come under full submission to **Christ's Lordship**. Freedom must be **appropriated**, not merely acknowledged. To illustrate this principle, consider the example of the squatter.

The Squatter Example

Consistent with the methodology of illustrating spiritual concepts through natural analogy, as explored in the "Generational and Hereditary Curses" section, we may employ the concept of the squatter: an individual who maintains unauthorized occupation of property that is legally held by another party.

Squatters do not possess legal documentation for the land they occupy, yet they illegally act as though they have a legitimate claim to ownership. Some even go so far as to fight in court to retain so-called "squatters' rights" in order to maintain control over the property.

In the same way, the cross has canceled Satan's legal right to perpetuate a curse. However, if the rightful owner does not actively enforce that victory—by engaging in spiritual warfare and evicting the demonic presence—these spirits will continue to operate rebelliously. They seek to undermine law and order and enforce something contrary to what is legally true. Where there is no enforcement of the law, the squatter continues to exploit the situation.

Demons function in this same manner, working to keep a curse active even though they no longer have a legal right to do so. Just as a property owner may need to involve legal action to remove squatters, the Christian must engage in spiritual battle (Ephesians 6), using the resources God has provided to break the squatter's influence from their life.

Some people mistakenly believe that simply believing in Jesus causes all demonic opposition or torment to automatically lift and depart. If that were true, there would be no need for spiritual warfare—yet Scripture makes clear that such warfare will always exist.

Reactivation of a Curse's Power

If an individual who once followed Christ later rejects Him—by embracing unbelief, a false religion, or willful habitual sin—they intentionally place themselves outside the covering of His atoning blood. In such circumstances, the demons that once enforced curses may find renewed opportunity.

Proverbs 26:2 (NLT) warns, *“Like a fluttering sparrow or a darting swallow, an undeserved curse will not land on its intended victim.”* However, when disobedience or rebellion provides a landing place, those same curses may “land” once more, and their negative effects can be reactivated.

This does not mean that Christ's sacrifice was insufficient; rather, it means the individual has stepped out from under its protection. They quit appropriating the promises and protection offered to them, such as the one stated here:

- *His faithful promises are your armor and protection.* (Psalm 91:4b NLT)

Breaking Curses: A Lesson in Freedom Through Christ

The legal victory over every curse was secured at the cross, as Galatians 3:13 (NKJV) affirms: *“Christ has redeemed us from the curse of the law, having become a curse for us.”* Therefore, breaking curses is not achieved by formula but through an intimate relationship with God and a revelation of one's identity in Christ. Believers must actively walk out this already-won freedom through practical obedience and spiritual discipline.

Deliverance is both legal (accomplished at Calvary) and experiential (enforced through faith and obedience). It may be immediate or progressive, similar to the well-accepted theological truth of progressive sanctification.

The Deliverance Process: Steps to Freedom

The process of breaking a curse involves intentionally moving from darkness to light and replacing lies with truth.

1. Repentance and Confession (1 John 1:9; Proverbs 28:13):
 - Action: Turn fully from personal or ancestral sins that may have originally opened a door to the enemy's influence. Confess these sins to God.
 - Goal: Close the enemy's entry point and receive cleansing.
2. Renunciation and Forgiveness (James 4:7; Matthew 6:14–15):
 - Action: Verbally reject and cancel every known or suspected curse, demonic agreement, or spiritual contract in the name of Jesus.
 - Action: Decide to forgive, releasing those who have wronged you. This severs emotional and spiritual ties that can keep curses active.
 - Goal: Void all enemy claims and break relational chains that foster bondage.
3. Declaration and Authority (Deuteronomy 30:19; Mark 16:17):
 - Action: Declare God's truth aloud, replacing the enemy's lies with divine promises (Romans 10:10).
 - Action: Exercise your authority in Christ to command every demon attempting to enforce a curse's effect to depart (Luke 10:19).
 - Goal: Enforce the cross's legal verdict and establish spiritual boundaries.
4. Affirmation and Renewal (Revelation 12:11; Ephesians 5:18):
 - Action: Invoke the power of Christ's blood and the cross to secure the release. Affirm the corresponding blessing promised in Scripture (Galatians 3:13–14).
 - Action: Invite the Holy Spirit to occupy every vacated space in your life, sealing your freedom with peace and truth (Romans 12:2).
 - Goal: Seal the freedom and fill the heart and mind with the presence of God.

Maintaining Experiential Freedom

Freedom in Christ is not self-sustaining; it is faith-maintained. To ensure lasting liberty and to prevent the reactivation of old bondages, believers must practice consistent spiritual discipline:

- Continue in Active Faith (Hebrews 11:6): Maintain a vibrant and living faith, as freedom endures only where faith is alive and active.
- Walk in Obedience (John 14:15): Live in practical obedience to God's commands, keeping every door to spiritual darkness firmly closed.
- Guard Speech and Thought (Proverbs 18:21; 2 Corinthians 10:5): Reject negative confessions and take every thought captive, preventing speech that could re-empower curses. Regularly reaffirm Jesus' lordship.
- Live in Community (Hebrews 10:24–25): Seek fellowship and accountability with other believers, which strengthens both spiritual discernment and defense.

In summary, the key is to submit to God and resist the devil, so that he will flee from you (James 4:7). The ultimate purpose is to walk not under the curse, but in the fullness of God's blessing.

Conclusion

This extensive study confirms that while the historical understanding of curses began with ancient, almost magical pronouncements, the definitive biblical framework establishes them as moral and legal consequences tied to disobedience and ancestral sin patterns. Ultimately, the lesson emphasizes the substitutionary work of Christ, whose sacrifice on the cross legally exhausted the power of the curse for all believers (Galatians 3:13). Therefore, full freedom from lingering negative influences is not merely a passive state but an active appropriation of that victory, requiring intentional steps of repentance, renunciation, and continual submission to Christ's authority to effectively close the spiritual doors through which demons attempt to enforce claims and maintain oppression.

Next Lesson: The Deeper Work: Advanced Inner Healing

In our next lesson you will build upon the foundational principles of inner healing and participate in crucial guided classroom practice. This lesson moves beyond basics to explore complex emotional and spiritual dynamics that arise during ministry, including how to recognize and respond to hidden or buried memories, intense emotional abreactions, sudden flashbacks, and unresponsive catatonic states. You will also gain wisdom in ministering to individuals with a history of trauma from Electroconvulsive Therapy (ECT).

Beautiful Feet School of Deliverance

Following Jesus' Model of Ministry

Level 2 – Lesson 9: The Deeper Work: Advanced Inner Healing

Description

This lesson builds upon concepts introduced in *Beautiful Feet School of Deliverance Level 1 – Lesson 22: Inner Healing* and serves as both a review and a practical application of those foundational principles. During this session, students will participate in guided classroom practice of inner healing ministry, applying biblical principles and ministerial skills in a supervised environment.

In addition to the practical component, this lesson includes a case study that illustrates real-life applications of inner healing. The lesson also introduces several advanced topics and situations that may emerge during ministry sessions, including:

1. Hidden or buried memories
2. Abreactions
3. Flashbacks
4. Catatonic states
5. Trauma resulting from electroconvulsive therapy (ECT)

These topics are presented to help the student recognize and respond to complex emotional and spiritual dynamics that can occur during the inner healing process. Understanding these phenomena equips ministers to remain calm, discerning, and Spirit-led in their approach.

Disclaimer: This school's teachings are not a substitute for professional psychological guidance or mental health treatment when necessary. Our goal is to address any underlying demonic involvement that may be hindering the healing of the psyche, within a framework of biblical truth.

Case Study: A Wall Between God and the Individual

This case study explores how a hidden, long-forgotten childhood memory can linger and adversely affect a person's life into adulthood.

The Traumatic Experience

In 1982, at just seven years old, Michael was in the second grade. He was smaller than the other kids and often became a target for a school bully. One day on the playground, the bully picked Michael up and threw him to the ground. While he wasn't physically injured, the event left a deep emotional scar that would remain with him for the next 14 years.

A Deeper-Buried Trauma

A few years later, at the age of ten, the same bully repeatedly sexually abused Michael over several months while he was in fifth grade. This second, more severe trauma became intertwined with the first, burying the initial emotional wound even deeper into his subconscious. The abuse caused Michael's grades to plummet, and he began experiencing terrifying nightmares, severe anxiety, and a deep questioning of his sexual identity.

Seeking help, Michael's parents pursued secular counseling, which addressed his symptoms with medication. However, it failed to address the spiritual root of his mental anguish, leaving him to live with constant torment.

The Pursuit of Deliverance and Partial Healing

At age 15, Michael sought deliverance from his mental torment through his church. During a deliverance session, the pain from the sexual abuse was released, and he found a sense of healing. However, the foundational trauma from the playground incident remained hidden and undisclosed.

The Toxicity Surfaces

In 1996, at age 21, Michael began experiencing a range of mental health issues. He sought counseling and was diagnosed with ADHD and bipolar disorder. The medication he was prescribed only made things worse, causing him to become suicidal. Though the medication was changed, he never found the relief he was seeking.

Searching for a spiritual solution, Michael again sought deliverance ministry. During a pre-session interview, it was revealed that there was a wall or barrier not only between Michael and God, but also between Michael and everyone else.

Revelation and Healing

During the deliverance session, as the team conducted inner healing, the Holy Spirit gave Michael a vision of a boyhood friend, Ed. When asked what the image meant, Michael was unsure. The team then asked the Holy Spirit to reveal more. It was then that the memory of the bully on the playground in 1982 resurfaced.

Michael finally realized that the real issue wasn't the bully; it was his friend Ed, who had stood by silently and done nothing to help. This feeling of betrayal caused Michael to believe he could never trust Ed, and by extension, that no one could ever be trusted—including God. The subsequent sexual abuse, experienced at the hands of the playground bully, buried this trust issue even deeper in his subconscious.

Renunciation of Lies

In almost every traumatic experience, there are lies that become embedded in the pain. In Michael's case, the lies were:

1. *"I didn't deserve Ed's trust."*
2. *"Trusting others would lead to the same in the future."*

Michael was then guided through a process of renouncing these lies, breaking the agreement he had unknowingly made with them. Scriptures were read to plant seeds of truth where the lies had been embedded.

Lies Pulled Up

The deliverance team then began to pray, commanding any demonic influence trying to keep those lies in place to release their hold and go. The team then prayed for God to pull up the roots of those lies, burn them to ashes, and send a mighty rushing wind to blow the ashes completely out of Michael's mind. A few moments later, Michael shared that it felt as if a surge of God's power was flowing through him, which caused physical trembling throughout his body during those prayers.

Further Inner Healing

God wasn't finished with Michael yet. It was already known there was a barrier to the Holy Spirit's influence in his life, because Michael had received the baptism of the Holy Spirit at age thirteen, in eighth grade, but had only spoken in tongues during that single church service.

The deliverance team prayed again, asking God to show Michael what was causing this barrier and hindering his praying in tongues. Michael didn't receive any immediate revelation, so the team simply continued to pray, commanding any block or barrier to release. After several minutes of persistent prayer, the power of God came upon Michael again, and he began praying in tongues, continuing to exercise this gift for over five minutes.

Lessons Learned

The most profound lesson from Michael's case is that our emotional and spiritual health is deeply interconnected. While secular counseling and medication can address symptoms, they may not always get to the root of a spiritual issue. It's crucial to acknowledge that a traumatic experience, even one that seems minor, can serve as the foundation for more severe trauma later in life.

This case also highlights the importance of addressing foundational hurts. Michael's initial healing was only partial because the root issue of betrayal on the playground had not been dealt with. It was only when this foundational wound was exposed and healed that Michael was able to find true freedom and a renewed connection with God. This shows us that a lack of trust, especially in God and in others, can be a major spiritual obstacle.

Hidden, Buried, Repressed, or Blocked Memories

Within the ministry of inner healing, it is not uncommon for individuals to discover that painful memories have been deeply concealed within the subconscious mind. These memories may have been buried beneath layers of denial, repressed as a natural psychological defense against overwhelming pain, or blocked through deception and spiritual bondage. In many cases, individuals remain unaware of such memories until the Holy Spirit begins to uncover them in a safe and redemptive setting.

From a psychological standpoint, these phenomena may be described using terms such as *repression* or *dissociation*. However, Scripture also acknowledges that the human heart has the capacity to conceal wounds and sins that only God can reveal. Proverbs 20:27 (NLT) declares, “*The Lord’s light penetrates the human spirit, exposing every hidden motive.*” This truth reminds us that nothing remains beyond the reach of the Holy Spirit—not even the memories or emotions that we ourselves cannot consciously access.

Unresolved trauma and hidden pain often influence how a person thinks, feels, and behaves. These buried memories can produce fear, anger, shame, or destructive behavioral patterns without the person understanding their origin. The purpose of inner healing is to create a safe and prayerful environment in which Jesus can reveal and heal these concealed wounds. When He does so, His purpose is never to expose in shame but to restore in love.

It is essential to remember the following principles:

- Not every forgotten memory must be recovered in order for healing to occur.
- True healing occurs when Christ’s truth enters the wounded place, breaks the power of deception, and releases His peace.

At times, the Holy Spirit may gently bring a forgotten memory to the surface during prayer. When this occurs, both the minister and the individual must handle the moment with great care—inviting Jesus to speak His truth into the place of pain. As Psalm 34:18 (NLT) reminds us, “*The Lord is close to the brokenhearted; he rescues those whose spirits are crushed.*”

Inner healing does not involve relentless searching for repressed memories but rather a trust in the Holy Spirit’s wisdom and timing. The goal of ministry is not excavation but freedom. The minister’s role is to walk compassionately with the wounded person, listening to the Spirit’s direction, and gently guiding them to the One who alone can heal the deepest hurts.

A Word of Caution

It is vital to avoid human techniques that attempt to force memory recall, such as hypnosis, guided imagery, or suggestive questioning. Such methods can be unreliable, may create false memories, and can even deepen emotional confusion or spiritual bondage. Authentic healing does not result from human effort to unearth the past but from the Holy Spirit’s revelation of what must be healed, in God’s perfect timing.

Our confidence rests not in human psychology but in the truth of Christ. As Jesus Himself said, “*You will know the truth, and the truth will set you free*” (John 8:32 NLT).

As hidden memories or deeply buried wounds surface during ministry, it is not uncommon for strong emotional or even physical reactions to occur. These reactions—known as abreactions—will be the focus of the next section.

Abreactions in Deliverance Ministry

During the process of inner healing or deliverance, it is not uncommon for hidden or repressed memories to surface. When this occurs, the individual may experience a sudden surge of emotion or even physical responses. These reactions are known as abreactions—the outward expression of inward pain that has been long suppressed.

An abreaction may appear in many forms, such as tears, trembling, anger, fear, shouting, or even physical sensations like shaking or nausea. Although such expressions can seem alarming at first, they often indicate that the Holy Spirit is touching a deep, wounded area of the person’s heart.

Example:

During a time of prayer for inner healing, a woman suddenly recalls a moment of past abuse. She begins to weep uncontrollably. As she releases the pain and chooses to forgive her abuser, the emotional burden lifts, and she experiences a sense of deep peace.

Distinguishing Abreactions from Demonic Manifestations

It is essential for deliverance team leaders to discern whether a reaction stems from emotional release or spiritual resistance. An abreaction is the natural outflow of emotional pain coming into the light, whereas a demonic manifestation involves a demon responding to the authority and presence of Jesus Christ.

Aspect	Abreaction	Demonic Manifestation
Root Cause	Human emotion or trauma	Presence and activity of a demon
Focus	Memory, pain, grief, fear, or shame	Spiritual defiance or resistance to the Holy Spirit
Tone	Emotional and often sorrowful	Hostile, mocking, or defiant
Purpose	Emotional healing and release	Exposure and expulsion of demonic influence
Aftermath	Relief, tears, peace	Deliverance, calm, and restoration

In some ministry sessions, **both** reactions may occur. A person may first experience emotional release through abreaction and, afterward, a demonic spirit attached to that wound may manifest and be expelled. Understanding this distinction allows deliverance team leaders to remain composed and Spirit-led throughout the process.

Understanding the Purpose of Abreactions

Abreactions should neither be feared nor misinterpreted as deliverance itself. They are signs that a wound or buried emotion is being brought into the light for healing. Just as a physical wound may need to bleed before it can heal properly, the soul sometimes must release stored pain before restoration can occur.

The deliverance team leader’s responsibility is not to suppress these reactions or to artificially provoke them, but to maintain a safe, prayerful environment where the person can encounter the healing presence of Jesus. Isaiah 61:1b (NLT) reminds us of Christ’s mission:

- *“He has sent me to comfort the brokenhearted and to proclaim that captives will be released and prisoners will be freed.”*

Ministering Safely During an Abreaction

When an abreaction occurs during deliverance or inner healing, the following principles should guide the minister’s response:

- 1. Stay Calm and Grounded in the Spirit.**
Maintain peace and spiritual authority. Your calm presence will help stabilize the individual.
- 2. Do Not Suppress the Emotion.**
Allow safe expression of what is surfacing, as long as it is not harmful. Tears, shaking, or verbal release may be part of the healing process.
- 3. Keep the Person Present.**
Gently remind them, “You are safe. Jesus is here with you now.” This helps the person remain aware of the present moment instead of reliving the trauma.
- 4. Invite the Holy Spirit to Heal.**
Ask the Holy Spirit to fill the memory with truth and peace. Lead the person in forgiveness—toward others and, if needed, toward themselves.
- 5. Discern When to Address Demonic Activity.**
After emotional release, discern whether any demonic influence remains. If so, proceed calmly and authoritatively to command the spirit to depart in Jesus’ name.
- 6. Seal the Work.**
When peace has settled, pray for the Holy Spirit to fill every area that once held pain or darkness.

Following an abreaction, individuals often describe feeling:

- Lighter, as though a burden has lifted.
- More peaceful, sometimes physically relaxed or tired.
- Spiritually clean and at rest, as inner turmoil subsides.

A Word of Caution

An abreaction should never be taken as proof that healing or deliverance has occurred. It is merely evidence that pain is being exposed. The true measure of healing is not the intensity of emotion but the presence of peace, freedom, and the fruit of the Spirit that follow. As Galatians 5:22–23 (NLT) reminds us:

- *But the Holy Spirit produces this kind of fruit in our lives: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.*

In some ministry sessions, individuals may also experience recurring mental images or the re-living of past traumatic events. These experiences are known as flashbacks, which are the focus of the next section.

Flashbacks

During inner healing ministry, some individuals may unexpectedly re-experience scenes, emotions, or physical sensations from past traumatic events as though they are happening again. These intense experiences are known as flashbacks. Unlike ordinary memories, flashbacks are vivid, emotionally charged, and often overwhelming. In the midst of a flashback, a person may temporarily lose awareness of their present surroundings, as if the past has intruded into the present moment.

Definition

A flashback is an involuntary re-experiencing of a past traumatic event. The mind and body react as though the trauma is happening again, triggering sensations such as sights, sounds, smells, or bodily reactions connected to the original event.

Key Traits of a Flashback

- Occurs suddenly or when triggered by a sound, image, smell, word, or emotional cue.
- Causes temporary loss of awareness of the present environment.
- Feels like the traumatic event is happening “right now.”
- Produces distress without necessarily bringing emotional relief.
- Commonly associated with Post-Traumatic Stress Disorder (PTSD) and other trauma-related conditions.

Example

A war veteran hears the sound of fireworks and suddenly feels transported back to the battlefield. His body drops to the ground instinctively, his heart races, and he begins to shake — even though he is safe in the present moment.

Flashbacks in the Context of Inner Healing

Flashbacks can arise during prayer or ministry sessions when the Holy Spirit begins to uncover deeply buried wounds. While these experiences may feel distressing, they can become moments where Jesus brings healing, safety, and truth into the person’s pain.

When a flashback occurs during ministry, it is vital that the minister respond calmly and compassionately. The goal is to reassure the individual of their safety, anchor them in the present, and invite Jesus into that moment of pain.

Practical Steps for Handling Flashbacks

- Pray for the peace and presence of the Holy Spirit to fill the room.
- Speak gently, reminding the person that they are safe and that the traumatic event is not happening again.
- Encourage them to focus on Jesus — He is with them now and was present even in their past suffering.
- Avoid analyzing or interpreting the details of the flashback. The goal is healing through Christ’s presence, not investigation or explanation.

A Word of Caution

Ministers should not rely on flashbacks as unquestionable evidence of specific events or trauma. Because human memory can be influenced by suggestion or emotion, flashbacks may blend real memories with imagined elements.

It is never appropriate to attempt to induce or force flashbacks as part of ministry. Doing so can increase confusion, emotional harm, and spiritual vulnerability. True healing comes when the Holy Spirit reveals what needs to be addressed, and when Jesus brings peace to that place of pain. The lasting fruit of healing is not the vividness of a memory but the peace, stability, and transformation that follow.

Distinguishing Flashbacks from Abreactions

Both flashbacks and abreactions involve emotional intensity, but they serve different purposes and occur under different conditions. This table highlights the distinctions:

Feature	Flashback	Abreaction
Voluntary or Involuntary	Involuntary	Often permitted or facilitated during prayer or therapy
Focus	Re-experiencing trauma	Releasing or resolving trauma
Awareness of Present	Frequently lost	Partially maintained
Outcome	Distress, re-traumatization	Emotional relief, healing, or deliverance
Typical Context	Triggered by reminders of past trauma	Occurs in guided inner healing, counseling, or deliverance settings

Catatonia

Catatonia is a rare but serious condition that may occasionally occur during ministry. It is characterized by a lack of responsiveness, physical rigidity, or withdrawal, as though the person has become “frozen” or disconnected from their surroundings. Individuals experiencing catatonia may exhibit complete silence and a vacant stare, with minimal movement. In a ministry setting, this state can occur when emotional trauma, psychological distress, or demonic oppression overwhelms a person’s ability to process or engage with their environment.

From a biblical perspective, catatonia may resemble a form of spiritual bondage in which an individual becomes “shut down” under the oppressive influence of the enemy. Such a condition can be viewed as the manifestation of extreme internal conflict—where emotional trauma, fear, or spiritual darkness immobilize the person’s will and awareness.

Practical Ministry Response

In ministry practice, there have been occasions where individuals have entered catatonic states—completely unresponsive to external stimuli. Their faces may become expressionless, their eyes

fixed in a distant stare, and their bodies motionless. When this occurs, the minister's first response should be calm, prayerful composure.

It is helpful to:

- Speak softly and call the person's consciousness to return, using their name gently.
- Pray for peace and the presence of the Holy Spirit to fill the space.
- Wait patiently, maintaining a sense of safety and spiritual authority.
- Avoid panic, excessive physical stimulation, or loud commands.

Through consistent, Spirit-led prayer and patience, individuals often regain awareness and responsiveness. Healing is best accomplished when the deliverance team leader remains centered in Christ's authority and peace.

A Word of Caution

Catatonia should never be approached casually or hastily. Its causes may be spiritual, psychological, or a combination of both. For this reason, discernment and humility are essential. When appropriate, ministers should encourage medical or psychological evaluation alongside prayer and deliverance ministry.

It is important not to assume that every case of catatonia is demonic in nature, nor should ministers attempt to force a quick or dramatic spiritual resolution. Deliverance ministry is only effective when conducted in partnership with the Holy Spirit, who reveals the true source of the affliction and brings lasting freedom and restoration in His timing.

Clinical Considerations

In some cases, catatonic symptoms may be linked to prior medical or psychiatric treatments, particularly electroconvulsive therapy (ECT). While ECT can sometimes reduce severe depression, in certain individuals it may leave lasting emotional or neurological effects that contribute to episodes of withdrawal or immobility. During ministry, it is wise to be aware of such history, approach the individual with sensitivity, and seek the Holy Spirit's guidance regarding the appropriate path toward healing and restoration.

Trauma from Electroconvulsive Therapy (ECT)

Although the topic of electroconvulsive therapy (ECT) does not align directly with the primary focus of this lesson, it is important for students of deliverance ministry to have a basic understanding of it. Some individuals to whom they minister may have received ECT in the past, and the lasting effects of that experience may need to be addressed during ministry.

ECT was first introduced in the 1930s as a medical procedure designed to provide short-term relief from severe depression when other therapeutic interventions were unsuccessful. Historical video recordings from the early years of ECT demonstrate strong physical reactions as electrical currents were passed through the brain. Modern medical practitioners claim that current methods

are more controlled, using what are described as “mild electrical pulses,” and that patients are sedated throughout the procedure.

Within the experience of Beautiful Feet, several individuals who had undergone ECT later sought ministry for emotional and spiritual healing. Each of them reported a lingering fear of being hospitalized and subjected to the procedure again. Although ECT is said to be performed under full sedation, all individuals ministered to vividly remembered aspects of the experience and suffered from symptoms consistent with post-traumatic stress disorder (PTSD) as a result of that therapy. For them, the thought of repeating the procedure was as distressing as the original traumas that contributed to their emotional suffering.

The Beautiful Feet School of Deliverance exists to train and equip students to conduct biblically grounded deliverance ministry. It does not serve as a professional counseling or therapeutic training program. Nevertheless, an intersection naturally exists between deliverance ministry and certain therapeutic processes, since deliverance—being a church-based approach to healing—addresses the needs of the whole person: body, soul, and spirit.

The school does not claim to be an authority on ECT and cannot make absolute statements regarding its medical risks or benefits. However, based on ministerial experience, ECT has not produced positive outcomes among those encountered in our ministry. In each case, it appeared to worsen emotional distress rather than alleviate it. It is acknowledged that this observation may not reflect all outcomes, and that some patients may report improvement. Testimonies and documentation from medical and mental health professionals exist on both sides of the discussion, with some asserting that ECT provides relief for certain individuals.

Final Word on ECT

Even if ECT can provide temporary relief from symptoms of depression, it must be recognized that the procedure does not address the *spiritual* root causes of emotional suffering. From a biblical perspective, lasting healing occurs only when the underlying spiritual and emotional roots are identified and resolved through the redemptive work of Jesus Christ.

Conclusion

In this lesson, students have explored advanced aspects of inner healing, learning how hidden memories, abreactions, flashbacks, catatonic states, and even the lingering effects of electroconvulsive therapy (ECT) can surface during ministry. These complex expressions of human pain remind us that emotional and spiritual healing must be approached with both discernment and compassion. Effective ministry requires a calm, Spirit-led posture—never forcing revelation, but patiently cooperating with the Holy Spirit, who alone brings truth to light and restores the soul.

Next Lesson: Mastering the Battle: Dealing Effectively with Demons

Through the next lesson, you will gain clear understanding about the nature of demons, how they gain access, whether they can transfer during ministry, and why we never need to fear even territorial spirits. More importantly, you will learn step-by-step strategies to expose hidden demons, interrogate them, break their strongholds through torment and truth, and forcefully cast them out—following Jesus’ own model—while avoiding common pitfalls that leave people stuck in repeated cycles. This lesson moves from theory to battlefield-ready skills so that you can help others (and yourself) walk in lasting victory.

Beautiful Feet School of Deliverance

Following Jesus' Model of Ministry

Level 2 – Lesson 10: Mastering the Battle: Dealing Effectively with Demons

Description

In this lesson, we offer explanatory comments about demons, answer common questions, and present guidance on how to expel them. The lesson also offers advice on how to address the challenges associated with the process of expelling demons.

Demons Are Spirits

Spirits, whether God, angels, or demons, do not have physical bodies, and due to that fact, they are not restricted by physical barriers. Walls, doors, closed rooms, and even geographical distances—as we understand them in the natural realm—would not pose an impediment to a spirit's movement or presence. They are believed to operate in a dimension or state of being distinct from the purely physical.

While spirits are non-physical and able to pass through objects like walls, the interaction with the human body is presented differently, due to the words like *filled* (Ephesians 5:18), *temple* (2 Corinthians 6:16), and *possessed* (Matthew 8:16). Jesus even mentioned that demons call a physical human body a *house* (Matthew 12:44).

While spirits are not confined by physical boundaries in one sense, their interaction with the human body differs; they do not simply pass through or come and go as they would through a wall.

Divine Boundaries

Though there are no scriptures to validate this, there appears to be some type of divine boundary that God has placed upon all humans, Christian or otherwise, that limits demons from entering and occupying at will.

With this assumed divine boundary in place, spirits (Holy Spirit or demons) only gain access upon invitation, when the individual intentionally or unintentionally does something to open the door.

Deliverance, then, is the ministry that seeks to discover what door has been opened to allow the entry of demons or what has permitted their resting upon the individual, and then to rid them of those spirits and get that door closed so that the temple for the Holy Spirit is reserved exclusively for Him.

Can Demons Transfer to the Deliverance Team During Deliverance Ministry?

Some have asked the question about the possibility of demons leaving a ministry candidate and entering one of the deliverance team members present in the room as demons are being cast out. To answer forthrightly, it is possible for demons to leave and enter others, but it doesn't have to be people who are close by; it can be people anywhere who have open doors and are not walking in faith and confidence that the armor of God provides all the protection they need (Ephesians 6:10-18).

There have been occasions in which demons have been cast out of people during deliverance sessions and others in the room have felt nauseous, pain in their stomach or back, or developed a headache. When team members informed us of that attack, and prayer was administered, the pain would leave after several minutes of prayer for the afflicted individual.

Christians are frequently around demonized people—on the job, in stores, at family gatherings, etc., and even in churches. Yet demons have no authority or freedom to freely enter followers of Jesus, or even non-Christians for that matter, unless there are doors that have been opened.

At the beginning of deliverance sessions we pray for protection, and it is the faith of the individuals that keeps them protected. The opposite of faith is fear, and if fear is present, it can act as a “demon magnet,” bringing on attacks from these evil spirits. The spirits should not be able to enter those present. Nonetheless, those who have open doors and are fearful could easily come under demonic oppression, both during and following deliverance sessions.

Should We Fear Territorial Spirits?

It is acknowledged from Ephesians 6:12 and Daniel 10:13 that there is a type of hierarchical governmental order in Satan's kingdom, yet nowhere does the Bible tell us that we should exemplify fear toward any demon in that order, not even the prince of darkness himself—Satan.

Instead, we are told that we must:

- Stay alert: 1 Peter 5:8-9
- Stand firm: Ephesians 6:11
- Keep watch and pray: Matthew 26:41
- Be on guard: 1 Corinthians 16:13
- Resist: James 4:7

These repetitious warnings are because it is very possible for believers to be:

- Deceived: 2 Corinthians 11:3
- Trapped: 2 Timothy 2:25-26
- Outsmarted: 2 Corinthians 2:10-11
- Yielded to temptation: 1 Thessalonians 3:5
- Turned from their faith: 1 Timothy 4:1

If a battle is raging over a certain person's freedom and deliverance, and a territorial type of spirit is assumed to be involved, the process is the same. The battle may be more intense, and it may last longer, but if those involved remain persistent, victory over them is certain.

Where Are Demons to Be Sent When Casting Them Out?

Though there are no biblical directives on *where* demons are to be sent when they are cast out of people, here are locations some people tell demons to go:

- To the pit: Revelation 17:8.
- To outer darkness: Matthew 8:12.
- To dry or arid places: Matthew 12:43.
- To the feet of Jesus.
- To where Jesus commands them to go.

The Bible only gives one instance where Jesus told the demons to go to a specific location, and it was into a herd of pigs (Mark 5:8, 13). Those pigs immediately died after plunging off a hill into the water. The demons then left the bodies of those pigs, but it is unknown where they went after that.

The deliverance team must not argue nor contend with others where demons are to be sent, just that they leave the afflicted individual being ministered to.

Demons and Their Names

During Jesus' ministry, He was known to command demons to tell Him their names. Following Jesus' model of ministry, the same is practiced today, and when names are given, it reveals something about the character, nature, strength, and function of the demon(s) being dealt with. This knowledge is instrumental in leading to the demon's expulsion.

In *Beautiful Feet School of Deliverance Level 1 – Lesson 17: Demons and the Kingdom of Darkness*, we list 29 prominent demons that frequently emerge. In addition, that same lesson lists 51 other demons that, though they may not have a name, identify themselves with their function as their name (Addiction, Fear, Death, Lust, etc.).

If any of the 29 demons listed in that lesson, or similar demons, are encountered during deliverance ministry, it is advisable to delay direct confrontation until significant preparatory work has been completed with the individual seeking freedom. There must be assurance that the following steps are fully addressed before investing time in attempting to evict these demons:

1. Genuine repentance
2. Forgiveness
3. Soul ties

4. Curses
5. Renunciations
6. Inner healing
7. Alter personalities
8. Grieving (deaths, divorce, regrets, loss, etc.)

Once it is reasonably certain that these eight action steps have been taken, demons will often leave on their own, or they will require minimal effort to expel.

Groupings of Demons

Demons are known to assemble in groups according to their kind. For instance:

The Tongue

- Lying
- Cursing
- Blasphemy
- Gossip
- Criticism

- Insanity

Pride

- Rebellion (always follows pride)
- Witchcraft (always follows rebellion)

Sex

- Fornication (premarital sex)
- Adultery
- Masturbation
- Homosexuality
- Prostitution
- Pornography
- Sexual Fantasy

The Mind

- Unbelief
- Doubt
- Compromise
- Forgetfulness
- Confusion
- Torment

During deliverance sessions, it must be made known that just because a chief demon and its kingdom (group) is cast out, it does not mean that there may not be other groupings remaining behind.

Unique Demons

There are several prominent demons that appear due to certain circumstances. Here are a few of them:

Jezebel: This demon is almost always present when there has been incest or molestation of a child, be it a boy or a girl. This spirit often leads the victimized individual to have a fear or hatred of men. The trauma also can dramatically affect the person's sexuality, driving them to promiscuity, homosexuality, or the other extreme, frigidity.

Leviathan: This demon almost always works together with Jezebel. If there is one, you can expect the other—with Leviathan being the chief. Jezebel will often run interference and attempt to keep Leviathan hidden in the background, undetected. Leviathan is often found connected to those who have family members in their family line who have been involved with Freemasonry.

Lucifer: This spirit is not “The Lucifer,” though it is a strong demon nonetheless. It is often associated with Freemasonry, and as such, will often be found with Baal (or Ball), Apollyon, and Mammon.

Satan: When a demon states that its name is *Satan*, you can be sure it isn’t “The Satan,” and that it is just a demon that is expressing its adversarial nature, or it is trying to intimidate and instill fear in the deliverance team.

Legion: The demon that identifies itself with this name may or may not be indicative of there being thousands of demons present.

Molech and Baal: In Scriptures, these were gods of foreign nations which demanded sacrifices of infants. They are often recognized when abortions have occurred.

Why Don’t You Cast Out Demons Like Jesus?

This question comes up frequently. We have addressed it in detail on page 127 of the Beautiful Feet Deliverance Manual. We encourage students to refer to that section for a complete explanation.

How Do Demons Manifest During Deliverance Sessions?

There are many YouTube videos that show the ministry of deliverance, in large gatherings as well as in smaller private settings, in which the individuals being ministered to have demons manifesting so violently that others are required to hold them down to keep them from hurting themselves or others. In our experience, we have never had any demons manifest so violently. We have never seen manifestations to the point where it required five strong men to hold them down. We don’t doubt that at some point this could happen, but what we have experienced were harmless, light kicks to the legs, a partial swing, as if they wanted to punch us, and a slow lunge, as if they wanted to grab us. There were also a few that had the overwhelming compulsion to get up and leave the room.

We have rarely come across violent manifestations in deliverance because all the people we minister to have been required to complete forgiveness and soul tie worksheets before we meet with them. There is also prayer for these individuals well in advance of the actual deliverance session. With forgiveness and soul ties being a major part of a person’s deliverance, the demons were already greatly weakened before the day of the deliverance session.

The people manifesting so violently in YouTube videos evidently had no preliminary work done, and the demons being acted on were operating in their full strength.

Even if manifestations are not violent, some people could experience fear, not having seen such occurrences before. This fear could make them vulnerable to direct attacks from the departing spirits. To prepare to stand in faith, the deliverance team needs to be made aware that the following are possible manifestations that could occur:

1. Mockery
2. Cussing
3. Screams / Roaring
4. Shaking
5. Convulsions
6. Weeping / Crying
7. Hysterical laughter
8. Writhing
9. Fainting
10. Belching
11. Yawning
12. Sighing
13. Groaning
14. Choking / Gagging
15. Retching / Vomiting
16. Rapid tongue movement
17. Hissing
18. Eyes red and piercing
19. Eyes rolling up into the head
20. Humanly impossible facial contortions
21. Hands becoming numb and tingling
22. Fingers becoming rigid / gnarled
23. Paralysis
24. Skin becoming pale and cold
25. Extraordinary strength
26. Unpleasant odor
27. Bodily posture exhibiting pride
28. Dancing / swaying the body
29. Headaches and other bodily pain
30. Threats toward those present
31. Xenoglossy: The ability to speak or understand languages unknown to the individual, including an accent change or a voice that changes to deep and gruff.
32. Extreme aversion to sacred objects like Bibles, crosses, or images of Jesus.
33. Occult Knowledge: Knowledge that the person could not naturally possess. For example, they may expose something from the deliverance minister's past life to those present.

Some claim they have the spiritual authority to forbid manifestations during the deliverance sessions they lead. We would concur that a quiet and calm approach is much more pleasant; however, as we learn from Scriptures, Jesus and Philip never outrightly forbid manifestations. In fact, the manifestations in their ministries (Mark 9:17-27; Acts 8:7), as well as from historical accounts of Early Church Fathers (*Beautiful Feet School of Deliverance Level 1 - Lesson 8*), served to confirm and reveal to human witnesses the power of Jesus triumphing over the powers of darkness (Note: Luke 4:35-37, 10:17-18; Matthew 12:28; Mark 1:27-28).

What the Individual May Sense Internally

The internal activity of demons can at times be heard, seen, or sensed by the individual receiving ministry. This internal awareness might be:

- A mere impression of the demon's strength, weakness, or mental state.
- The sound of demons conversing among themselves.
- A perception of other demons in the room, perhaps attempting to reinforce and give strength to those fighting against and trying to block the deliverance efforts.

Even if what is heard or perceived is ridiculous or blasphemous, the individual needs to be consistently reminded to keep the team leader informed of anything they recognize taking place. This information often proves to be tactical advice that will assist in the ministry effort.

Demons Hide: How to Expose Them

A demon's preferred mode of operation is to remain undetected. Once a demon is recognized as being present, in, on, or around a person, steps can be taken to cast it out. If a person can be made to assume that the demon's presence is merely a mental illness or common life stress that all people experience, it will remain securely entrenched, continuing its work undetected.

Even during deliverance sessions, demons strive to remain undetected. If they are not directly challenged, and efforts are not taken to bring them to the surface and dislodge them, they could remain present even following the common deliverance process.

Inner Healing Ministries Can Allow Demons to Remain

Some inner healing ministries rarely explore the possibility of a demon being present. By not exploring for and challenging potential demons, this approach allows them to remain entrenched, continuing to do their work undetected, and potentially undermining the positive efforts that were just enacted by the inner healing ministry.

Exposing Demons

Some people are startled, surprised, and even horrified when an exploration for demons is made at the conclusion of a deliverance session, and one or more are detected. Although the individual

had no manifestations in a normal course of life, nor during the deliverance session up to this point, when the deliverance minister presents a challenge to any potential demon, evidence comes forward.

Steps to Challenge and Expose Potential Demons

Be aware that not all people have demons, but they hide so effectively that this necessary step in a deliverance process must not be bypassed.

1. **Inform the Individual:** Let the person know that you are going to address any demonic spirit that may be in, on, or around them.
2. **Establish Eye Contact:** Instruct the person to look directly into your eyes, and maintain this eye contact while you speak.
 - a. Looking into the eyes is important because if there is a demon present, you will almost always be able to notice a “switch” between the person and the demon by recognizing a change in the eyes or the facial expression.
3. **Declaration:** As you begin, simply say the following, filling in the person’s name (represented by “[Name]”):
 - a. I am now speaking to any evil spirit that may be in, on, or around [Name].
 - b. [Name] belongs to Jesus. Jesus has purchased [him/her] with His blood.
 - c. [Name] has forgiven every person.
 - d. [Name] has broken every soul tie.
 - e. [Name] has broken every curse.
 - f. [Name] has been released from every cult or non-Christian religion.
 - g. The Holy Spirit has healed [Name]’s inner wounds, and you have nothing else to hold onto [Name] with.
 - h. The gates to your kingdom have been obliterated. Your walls have been demolished. Your kingdom’s reign has come to an end.
 - i. You are a squatter. You have no right to [Name] any longer.
 - j. If there is an evil spirit present, I command you to separate from the body and soul of [Name]. I command the chief demon, the strongman, to come to the forefront right now and identify yourself—what is your name?

Expected Response and Follow-Up

- **Manifestation:** If a demon is present, they will at this point begin to speak or somehow **manifest** through the person. The objective is to extract the **name of the chief demon**, bind it to all the other demons under its control, and, as a group, expel them all together as one.
- **No Manifestation:** If nothing manifests, repeat steps 3.a through 3.j again. If, after the second time, nothing emerges, you can assume that the person does not have a demon, or that it is very effectively hiding.
- **Persistence:** Through the person’s persistence in maintaining their freedom, a hidden demon will eventually reveal itself in the coming weeks. You will then be able to deal with it thoroughly in subsequent deliverance sessions. Note: Most people require multiple deliverance sessions, as some demons are highly effective at hiding and avoiding detection. It is the person’s persistence in pursuing Christ that makes the demons so uncomfortable that they can be driven out.

Interrogating Demons Prior to Their Expulsion

When dealing with very stubborn and resistant demons, it may become necessary to interrogate them to extract information regarding the source of their resistance. Since Jesus interrogated demons, this practice rests on safe scriptural grounds.

Distractions During Interrogations

Demons will attempt to provide distracting and useless information that drains time and energy. This is their strategy: delay, distract, and confuse.

When you get the upper hand in a contest with demons, you can command them to obey you and tell the truth. Since Satan and demons can and do tell the truth, you can command compliance by making a statement like the following:

- “I hold that information to be judged by the Holy Spirit. And you will be judged by God, smitten by the Holy Spirit if you are lying.”

Essential Interrogation Questions

Here are questions that could be introduced to solicit valuable information, enabling the expulsion of demons:

- 1. Identity: What is your name?**
 - a. The first demon that emerges may not be the most important one in the system, or kingdom of demons.
 - b. Some demons do not have names. You may also command them to tell you their function or purpose, as they will go by that for their name.
 - c. Ask who is the chief demon, or strongman. They may or may not tell the truth, as the chief demon often wants to remain hidden.
 - d. Ask who else is there with them.
 - i. You don't need to know the name of every demon, but identifying the prominent ones can be helpful in the effort to weaken them.
- 2. Entry Point: When did you enter this person? How long have you been there?**
- 3. Legal Right: What gave you the legal right to enter?**
 - a. Was it a sin the person committed?
 - b. Was it during a time of trauma, incest, molestation, rape, or sexual promiscuity?
 - c. Was it an ancestral demon, that passed through the family line and entered upon conception?
 - i. If ancestral, who and what initiated the curse?
 - ii. Was it a ritual, vow, or oath that was made? A pact with Satan?
 - iii. Was a sacrifice made?
- 4. Claim to Remain: What legal right do you claim to remain?**

- a. If they claim a legal right, it may be a true statement. Call the core person back to the front and address any areas in the deliverance process that will remove that demon's legal rights, which are essentially granting the demon permission to operate.

5. Refusal: Why are you refusing to obey my command?

Deprivation and Submission

That final question may solicit responses like: "Because I can," or "They are mine," or "They have been assigned to me." This type of response confirms that all legal grounds have been cleared for their expulsion. Moving forward, the demon needs to be beaten down and deprived of whatever gives it its strength.

In essence, the demon needs to be starved out. Starving a demon out means removing all sources of "food" that give the demon its strength. This could include sinful activities, behavior, statements, or attitudes. Some demons will not leave until they have been thoroughly beaten into submission. The final battle may take a few moments, or it could take weeks or longer, depending on the individual's determination and the continual prayers of the person's support team.

Intimidation and Threats from Demons

Demons may attempt to threaten or intimidate the deliverance team leader by stating they will attack them, their spouse, children, or someone else they love. They may even mention these people's names, indicating that they are familiar with the leader and their loved ones. If these threats cause fear to develop, and the leader begins to believe what the demons say, it is possible for a spiritual door to open, allowing the threat to manifest.

Whenever a demon utters a threat, the team leader must immediately renounce it. Regard the threat as a curse, and verbally cancel that curse immediately.

Declaration of Cancellation

In the name of Jesus, I **renounce and cancel** every threat and curse uttered by this spirit. I refuse to accept the spirit of fear, for it is written that no weapon formed against me or my family shall prosper.

I place the blood of Jesus over myself, my spouse, my children, and my loved ones [you may name them here]. I declare that these words are **void, powerless, and broken**. You have no authority over my household, and I seal every door against your retaliation. I stand on the truth that the Lord Jesus is our shield and protector. Amen.

Negotiations and Compromise

When demons know they are defeated, they may attempt a last-ditch effort to stop you before their final expulsion by offering you something in exchange for allowing one of them to remain. First, making such a negotiation or compromise is nothing less than “making a pact with Satan” and should not be given a moment of thought. They not only cannot fulfill their promises; they also will not.

When demons make such statements, it demonstrates that they are operating from a position of weakness and defeat. They deserve to be kicked when down and, ultimately, commanded to leave.

Demons Do Not Willingly Yield to Law

It must be kept in mind that criminals in our society do not obey laws and will violate, resist, and fight against them until *law enforcement* comes and compels them to obey. Thugs, muggers, burglars, etc., are not easily swayed or deterred by laws on the books that threaten punishment for violations. Direct authority is often rebuffed, and they will not yield until power is displayed, compelling compliance. The same is often the case when addressing defiant demons.

During riots and unlawful gatherings, a large number of people will violate laws collectively and blatantly in the face of authorities. It is not until a greater power comes onto the scene and is activated that the mob is dispersed.

The next section gives guidance on how to compel compliance and force demons into submission.

How to Break Resistant Demons

When the deliverance team has done all they can, and the demon(s) will not budge, there must be a determined resolve to engage in an intense battle to root that spirit(s) out.

Here are some actions that can help in this battle. Keep in mind that different demons respond to these efforts in different ways:

- Some have a particular aversion to the cross, while others do not.
- Some are antagonized by the mention of the blood of Jesus, while others are not.

The deliverance team leader must use different methods until they find the ones that are effective.

Key Methods of Confrontation

Look Into the Eyes

Demons typically avert their eyes, as they cannot endure looking into one who is filled with the Holy Spirit. This gaze brings them torment, as they are seeing Jesus in the eyes of the deliverance minister.

Use Scriptures

1. Read Bible verses to show that you have been given authority and power over them.
2. Read selected Psalms that glorify God.
3. Read of the great miracles Jesus performed.
4. Read passages that exemplify Jesus' victory over Satan.
5. Read accounts of Satan's defeat and ultimate doom.

Worship

Sing songs glorifying God and those containing lyrics about the blood of Jesus.

Taunt and Mock

Demons, being prideful, hate being mocked. Reading Scriptures of how Jesus defeated them, and that they are among the damned destined to spend eternity in the Lake of Fire, torments them. Calling them what the Bible calls them agitates them: "loser," "failure," "defeated."

Taunts and mockery have been used against demons for centuries, as the following quotes portray:

- "The best way to drive out the devil, if he will not yield to texts of Scripture, is to jeer and flout him, for he cannot bear scorn." (Martin Luther, 1483-1546)
- "The devil... the proud spirit... cannot endure to be mocked." (Thomas More, 1478-1535)

Physical and Symbolic Actions

- **Breathing on Them:** This has been practiced for thousands of years, and when coupled with faith, it is as if the breath of God is being blown upon the demon (Revelation 20:10; Isaiah 30:33).
- **Anointing with Oil:** Oil is symbolic of the Holy Spirit's power and presence and is used in prayers for healing.
- **Holding up the Cross:** Hold the cross up in front of them, declaring that it is a symbol of Jesus' death, burial, and resurrection, as well as His victory over them. Alternatively, the cross can be placed against the person's physical body.

- **Holding up the Bible:** Like the cross, many demons have a strong aversion to seeing or having the Bible touch the person they inhabit.

Confessions and Declarations

Direct the individual to make confessions of their faith in Jesus, coupled with renunciation of Satan and all the works of Satan and his kingdom.

Planting Seeds of Confusion in Demons' Minds

Just as a person's faith can be built up or torn down through words spoken to them, demons, being personalities, can also have their faith and resilience torn down. We have successfully seen demonic kingdoms dismantled and thrown into disarray, with the resulting expulsion of demons, after planting seeds (word curses) into the minds of the oppressing demons.

Here are some of the statements that can be made to demons to strip their confidence, courage, and will to fight:

1. "You fear God, and you fear us, because He is fighting you through us."
 2. "Because of God's power working through us, we intimidate you."
 3. "Your mind is filled with doubt that you will ever be able to win this battle."
 4. "You know it is hopeless to continue this effort. You might as well stop and leave."
 5. "You have lost all hope. You know you are destined to fail. You have failed in the distant past, and you can only see yourself as a failure. Indeed, you have 'Failure' and 'Loser' stamped on your forehead."
 6. "You are tired, weary, and have already arrived at the place of exhaustion."
 7. "You know your efforts are useless, and you know it is time to give up as you know you can't win in a battle like this."
 8. "Your mind is filled with oppression, heaviness, insanity, and total mental chaos. You are experiencing psychosis—total mental breakdown—and are so impaired you have lost your ability to function."
 9. "There is a civil war going on among the demons remaining. You are all fighting amongst yourselves. The chief demon is no longer holding you all together. There is arguing and fighting amongst yourselves. You no longer have confidence in your chief. He has failed you all. He can't protect you from the torment of our prayers. It is time for you all to rebel and leave as you are able and reject that failed leader of yours."
 10. "You want to submit to God, surrender, release, and leave this person. You do not want to stay."
-

Torment

The presence of Jesus sent demons into tormenting convulsions (Mark 9:20). If they are resistant to our commands to depart, then, like Jesus, we must do what we can to make them so uncomfortable that they will want to depart.

Here are more steps that can be used to bring this torment upon stubborn and resistant demons:

1. Ask God to judge and:
 - a. Rain down coals of fire on their heads (2 Samuel 22:8-13; Psalm 140:10).
 - b. Hit them with lightning bolts (Psalm 144:6-7).
 - c. Strike them with His sword (Revelation 19:15; Psalm 149:6).
 - d. Give them a drink from His cup of wrath (Revelation 14:10; Ezekiel 22:31).
 - e. Shoot His arrows into them (Psalm 21:12; 18:14).
 - f. Pound them with His fist, smashing their teeth (Psalm 3:7; Isaiah 10:4).
 - g. Send blindness upon them (Psalm 69:23).
 - h. Gaze at them, directing His anger toward them (Revelation 1:14).
 - i. Beat them with His rod of iron (Psalm 2:9; Revelation 2:27; 19:15).
 - j. Stomp them (2 Samuel 22:38-43; Psalm 18:40; Luke 10:19; Joshua 10:24-26).
 - k. Set traps and bind them (Psalm 141:10).
 - l. Send angels to whip, stab, slice them.

What To Do If the Demon Is Silently Resilient

If a demon is stubbornly and defiantly resisting all means to make it budge or even speak, the team must exhibit a determined resolve. In addition to the means previously discussed, the following tactics can be used to dislodge a silently resilient demon.

Appeal to Their Pride

Direct statements aimed at appealing to the demon's pride can sometimes compel it to engage or manifest. These statements should follow the lines of:

- “You must be proud of what you have done in this person's life, tormenting them and causing their life, and the lives of those around them, to be in a continual state of disorder.”
- “A person would think someone like you would want to brag about how you have your claws deeply set into this person and how you have controlled them.”
- “You probably think you have done a really good job inflicting damage on this person and everyone in their immediate circle. Wouldn't you want to brag about it?”

Speak on the Demon's Behalf

Another tactic that could be employed to dislodge highly resistant demons is to have the person receiving ministry speak on behalf of the demon. Here is an example, using the name *Mike* and referring to the chief demon as *Hate*:

- “I, *Mike*, speak on behalf of all these evil spirits, and specifically the demon of *Hate*.”
 - “I, *Hate*, have no more right to *Mike*. Through his actions, *Mike* invited me in, but *Mike* doesn't want me anymore. *Mike* has decided to renounce Satan and all his evil works, and instead, has chosen to follow Jesus. This decision by *Mike* means that I, *Hate*, and all the demons with me, can't stay.”
 - “I, *Hate*, have been trespassing on property that rightfully belongs to Jesus Christ. I agree to submit to the lawful owner of this property and pick up all my belongings and leave. As I do so, I, *Hate*, bind myself to every remaining demon and lift every curse off *Mike*. We all receive God's judgment and agree to go where Jesus commands us to go.”

After those statements, the team leader can then command the demons to leave, engaging in all appropriate means to enforce the demon's departure.

Alters and Demons Switching

On several occasions, we have experienced a frustrating occurrence involving the rapid switching of demons and demon-loyal alter personalities. Here is what happened:

Right at the moment when the demons were commanded to be cast out, and after they had even agreed to leave, they would **throw an alter personality to the forefront**, switching the consciousness. This effectively used that alter to **block the demons from being expelled**. The alter would even **pretend to be the demon**, deceptively working together with the demons.

We have seen the same tactic employed when praying **tormenting prayers** against demons. The demons would switch the consciousness to a **demon-loyal alter**, and the prayers of torment had no effect, as the demons were **hidden behind the consciousness of the alter**.

We have also seen demons **switch from one demon to another** in an effort to avoid the prayers of torment. The more powerful **chief demons**, while being addressed and receiving torment, would **throw a series of smaller demons to the front**. This allowed the smaller demons to absorb the spiritual torture and even be expelled, while the stronger chief demons remained behind. This guise, charade, and sacrifice of the smaller demon was intended to cause the deliverance team to **assume the chief demons were cast out**. The chief demon would then go into hiding, working to avoid being redetected.

Steps to Stop this Switching

One effective strategy to stop this switching is to pray and lock in the personality that is currently being addressed, whether it is a demon or an alter.

Additionally, when praying prayers of torment, that torment can be directed to afflict all demons simultaneously, wherever they may be residing, at the forefront or in the background.

Method of Casting Out Demons

There has not been one **formulaic method** of casting out demons that has proven to be consistently reliable. Demons of varying strengths and functions often leave at different stages throughout the deliverance process; they do not only leave when the minister commands them to “come out.”

Here are times when demons have been known to leave individuals:

1. When the person is alone.
 - While completing Forgiveness and Soul Tie Worksheets.
 - While praying as they fill out the questionnaire.
2. When the person is with a deliverance team.
 - During the interview.
 - When breaking curses.
 - When renouncing strongholds.
 - When renouncing involvement of non-Christian religions.
 - When conducting inner healing.
 - When addressing alter personalities.
 - When addressing the demons directly.

Due to the many variables, we are cautious about giving a specific formula on how to conduct this aspect of deliverance. We want to insert the adage that the method of casting out demons is “better caught than taught.” That is, it is better learned through observation and practice than by memorizing a formula, which often yields inconsistent and weak results.

Suggested Protocol for Expelling Demons

Despite the inherent weakness in formulas for casting out demons, it is helpful for developing team leaders to have a plan in place that will give them guidance in this work as they develop their own unique skills. We want to restate that this method, formula, or protocol will not guarantee one hundred percent results, but it can assist in training the deliverance team leader in this process.

The Expulsion Protocol

1. **Authority:** Regardless of the resistance encountered, persistently and repeatedly demand total submission to God, the person’s will, and to you, the deliverance minister.
2. **Verbal Confession by the Demon:** If possible, get the demon to confess it is a trespasser and that it has no legal right to be there. This confession may not lead to its immediate expulsion, and there may still be a fight, but it places them in a position of weakness and defeat.
3. **Command** every curse to be lifted off the person and their descendants.

4. **Command** every assignment against the person's destiny and purpose to be lifted.
 5. **Bind** the chief demon to all demons under its control.
 6. **Ask God to judge** the demons and to pour out His wrath on them.
 7. **Command** the demons to leave, bound together as one.
 8. **Continually quote/read Scriptures** and make declarations and commands of 1-7 and use all means available to torment the demons until they all leave.
-

Are the Demons Gone?

After this process is complete, the individual being ministered to may experience joy, a feeling of lightness, or a sense that a weight has been lifted off their mind or body. They may have an encounter with God as they are refilled with the Holy Spirit.

Time should be given for celebration for what God did. Yet, at the same time, we must remain guarded, cautious, and refrain from declaring the person one hundred percent free. Experience shows that even with tremendous elation at this juncture, there could still be residual influences at work, hiding very effectively in the background, hoping the deliverance team and the person never explore any further.

If further work is needed, the individual will become aware of that need in the coming days and weeks as they experience something still blocking, hindering, or restricting them in their relationship with Jesus. When that happens, the deliverance team leader can discern if this is a situation that can be resolved through prayer, counsel, and discipline, or if another deliverance session is required.

Conclusion

As we close this lesson, remember that deliverance is simply enforcing Jesus' finished victory with clarity and compassion. You now understand how demons operate and how they gain or lose ground, and you have practical, Spirit-led tools to expose, weaken, and expel even the most stubborn spirits. The battle is the Lord's, and He fights through believers who refuse fear or compromise and persist until every evil spirit is gone.

Next Lesson: Blockades: Overcoming Barriers in Deliverance

In the next lesson, we will examine the common obstacles that often hinder a person's freedom, spiritual breakthrough, and lasting deliverance. These blockades may include unbelief, unconfessed sin, fear, unresolved trauma, unforgiveness, or misconceptions about how deliverance works. Understanding these barriers is essential for leaders who desire to minister effectively, as recognizing and addressing them can dramatically improve a person's ability to receive and maintain their freedom.

Beautiful Feet School of Deliverance

Following Jesus' Model of Ministry

Level 2 – Lesson 11: Blockades: Overcoming Barriers in Deliverance

Description

Occasionally, in the practice of deliverance ministry, there are individuals who appear to reach a point where progress towards spiritual freedom stalls despite earnest efforts. This lesson investigates potential factors contributing to this phenomenon and provides guidance on overcoming these barriers to achieve true freedom.

Introduction

Those engaged in deliverance ministry must firmly grasp that God's desire is for every one of His children to experience liberation from spiritual bondage to the forces of darkness. The ministry of Jesus, foretold 700 years before His birth and affirmed in His reading at the Nazareth synagogue, unequivocally declares His mission to "*proclaim freedom for the captives*" and "*release from darkness for the prisoners.*" (Isaiah 61:1 NIV; and Luke 4:18).

Drawing from these Scriptures, and also from Matthew 15:26, where Jesus refers to deliverance as the "*children's bread*," it becomes clear that deliverance from demonic oppression is a rightful privilege for God's people (referencing *Beautiful Feet School of Deliverance Level 1 – Lesson 5: Canaanite Woman's Demon-Possessed Daughter*).

Once this foundational truth is firmly embraced, it is incumbent upon the deliverance team to diligently examine the reasons why individuals might remain in bondage contrary to God's will. The factors contributing to such situations are identifiable and will be illuminated in this lesson.

Barriers to a Person's Deliverance

Before examining specific barriers, it is important to recognize that these obstacles are rarely the result of a single issue. In most cases, they arise from a combination of spiritual, emotional, relational, or physical factors working together—often without the individual's awareness. Identifying these barriers is not about assigning blame, but about bringing hidden hindrances into the light so they can be addressed with grace, wisdom, and the power of the Holy Spirit. With that perspective in mind, the following sections outline the most common blockages that can delay or disrupt a person's journey toward freedom.

1. Not Part of God's Family

A significant barrier to a person's deliverance is their spiritual status in relation to God. Some individuals—whether within the Church or from secular backgrounds—may assume that demons can be cast out of anyone indiscriminately. While it is technically possible to expel demons from someone who is not born again, doing so can have serious and harmful consequences. Scripture warns against attempting deliverance without the spiritual covering and transformation that comes through salvation in Jesus Christ.

Jesus emphasized this danger in Matthew 12:43–45 (NKJV), where He described what occurs when an unclean spirit leaves a person and then returns to find its former dwelling place “*empty, swept, and put in order.*” Finding no spiritual resistance or indwelling presence of the Holy Spirit, that spirit re-enters the person and brings with it “*seven other spirits more wicked than himself,*” resulting in a condition that is worse than before.

This underscores the importance of regeneration through faith in Christ. Deliverance is not merely a spiritual transaction; it is a component of the believer's covenant relationship with God. As emphasized in Matthew 15:26, deliverance is “*the children's bread*”—a blessing and right reserved for those who are part of God's household. By contrast, 1 John 3:10 draws a stark distinction between the children of God and the children of the devil, implying that those who do not belong to Christ do not possess the covenantal rights that include deliverance.

Therefore, before deliverance ministry can be effective and lasting, the individual must come under the lordship of Jesus Christ. Without salvation, the house remains spiritually unoccupied, and any temporary relief may lead to deeper bondage if foundational spiritual transformation does not occur.

2. Lack of True Repentance

One of the most significant barriers to lasting deliverance is the absence of genuine repentance. If a demon has gained access to a person's mind, emotions, or will, the path to freedom must include identifying and closing the spiritual doors through which that influence entered. Without doing so, any attempt at deliverance is likely to be short-lived or ineffective.

Scripture provides clear insight into this dynamic. 2 Corinthians 2:10–11 teaches that Satan can exploit areas of unresolved sin in the lives of believers, particularly unforgiveness. When a person—despite professing to be a follower of Jesus—refuses to forgive, they grant the enemy legal ground to operate in their life. Ephesians 4:27 (NIV) echoes this warning, urging believers not to “*give the devil a foothold,*” a term that implies a place of access or control due to unresolved sin.

Effective deliverance requires more than an emotional moment or verbal confession; it demands sincere and transparent honesty before God. Sinful behaviors must be acknowledged, confessed, and forsaken. This process—true repentance—involves a conscious decision to turn away from sin and turn fully toward God, aligning one's will with His.

This principle is here concisely summarized:

- *Submit yourselves, then, to God. Resist the devil, and he will flee from you (James 4:7 NIV).*

Deliverance, therefore, is not merely about confronting demons; it is about aligning oneself with God's authority. Without submission and repentance, resistance is weak and ineffective. But when a person humbles themselves before God in true repentance, the enemy loses his ground, and the power of deliverance becomes fully operational.

3. Lack of Submission to Godly Authority

Once a person becomes part of God's family, they are called to live in regular fellowship with other believers. This includes an attitude of loving submission, respect, and honor toward the spiritual authorities within that community.

- *And let us not neglect our meeting together, as some people do, but encourage one another, especially now that the day of his return is drawing near (Hebrews 10:25 NLT).*
- *Obey your spiritual leaders, and do what they say. Their work is to watch over your souls, and they are accountable to God. Give them reason to do this with joy and not with sorrow. That would certainly not be for your benefit (Hebrews 13:17 NLT).*

Some individuals struggle to experience full deliverance because they isolate themselves, lacking the encouragement and accountability that come through Christian fellowship. Others may regularly attend church yet maintain an attitude of resistance or dishonor toward their spiritual leaders. This resistance hinders their ability to come under the spiritual covering and protection that godly leadership is meant to provide.

Just as animals on the African plains are most vulnerable when separated from the herd, believers who stand on the fringes—disconnected or unsubmitted—are more susceptible to spiritual attack. Scripture affirms this reality:

- *Stay alert! Watch out for your great enemy, the devil. He prowls around like a roaring lion, looking for someone to devour (1 Peter 5:8 NLT).*

True deliverance is sustained not only through individual repentance and faith but also through active participation in the body of Christ, including submission to its God-ordained leadership.

4. Passiveness / Lack of Desperation / An Unwillingness to Fight

Some individuals experience stagnation in their deliverance journey because they lack the will to engage in the process actively. This lack of desperation becomes evident when they approach

deliverance sessions with a passive posture—arms folded, waiting for others to do all the work—viewing themselves merely as recipients rather than participants.

It must be understood that deliverance primarily involves two parties: Jesus, and the individual. Jesus offers freedom and extends His hand, but the individual must reach up, take hold of it, and actively engage in the process. Freedom requires effort and personal resolve.

A passive mindset will never produce lasting deliverance, because the primary battleground is the mind. No one else can fight that internal battle on behalf of another. While others can provide tools, encouragement, and prayer support, the decisive struggle occurs within the individual's own thought life.

Some have wrongly embraced what might be called a “drive-through deliverance” mentality—expecting to receive quick, effortless freedom as if they were ordering fast food. Others treat deliverance like taking a pill, hoping their problems will vanish with minimal effort or responsibility.

In reality, deliverance is a lifelong journey. Though there are often breakthrough moments, maintaining freedom requires ongoing vigilance. The Christian life involves a continual battle, fought daily, weekly, and yearly until death. Fortunately, God provides the necessary spiritual resources (Ephesians 6:10–18), but these must be used diligently and consistently for lasting victory.

5. Doubt and Unbelief

In Scripture, the words *salvation* and *deliverance* both stem from the Greek word *sozo*, which conveys the idea of rescuing someone from danger, illness, or destruction and bringing them into a state of safety, health, and wholeness.

The same faith that enables a person to believe their sins can be forgiven is the very faith needed to lay hold of their deliverance from demonic oppression. Faith is not compartmentalized; it is the foundation for every aspect of the Christian life.

Without faith, there is no basis for hope. Just as a person who doubts God's willingness to forgive may remain in bondage to guilt and shame, others may remain in spiritual or mental torment simply because they do not believe that freedom is possible for them. Doubt and unbelief act as barriers, preventing them from fully receiving what God has already made available through Christ.

6. Failure to Break with the Occult

Some individuals struggle to obtain full deliverance because they have not made a complete and decisive break from past occult involvement. For some, the power and control they experienced through occult practices can be difficult to relinquish. Others may have developed emotional or

social bonds within covens, cults, or other spiritual groups, making the separation feel like a loss of identity or belonging. Complicating this further, such groups often have structures in place to discourage members from leaving, applying spiritual, emotional, or even physical pressure to keep them bound.

In these cases, it is essential to help the individual establish firm and healthy boundaries. This may require cutting off all forms of communication with former associations, and in some instances, this painful separation may include distancing from certain family members who remain tied to those systems.

Additionally, people who have previously engaged in satanism, witchcraft, New Age practices, or other non-Christian religions may experience lingering spiritual effects through symbols, tattoos, or objects—especially heirlooms—connected to those systems. These items can carry spiritual significance and influence.

Deliverance teams should exercise caution and avoid setting rigid or legalistic standards by personally identifying items to be removed from people's homes. Such actions can foster unhealthy dependency or lead to superficial compliance.

Some items are unmistakably linked to occult practices, and most individuals, once convicted by the Holy Spirit, will recognize the need to remove them. For questionable items, individuals should be encouraged to pray, research the origins or meanings of the objects, and seek the Holy Spirit's guidance in determining whether those items should remain or be discarded.

7. Enjoying the Attention

Tragically, some individuals become emotionally attached to the attention they receive due to their condition. The idea of being healed or delivered can provoke fear—not because they doubt God's power, but because they worry they will lose the sympathy, care, or special treatment they currently receive from others.

In some cases, individuals have formed their identity around a mental illness or traumatic experience. They openly share their struggles on social media, speak frequently of their past abuse, and define themselves primarily as victims. This victim identity becomes so central to their self-concept that imagining life without it feels threatening or unfamiliar.

Loss of Disability: Along similar lines, some individuals fight to retain their mental health diagnosis—not for clinical accuracy, but for financial reasons. In some instances, legal action is even taken to ensure the continuation of disability benefits. As healing begins to take place, they may unconsciously (or consciously) resist further progress, fearing that complete deliverance could result in the loss of financial support.

In these cases, emotional, social, and economic factors can create complex internal resistance to deliverance. Without addressing these hidden motivations, genuine healing may be delayed or even blocked entirely.

8. Impaired by Medications

A significant part of deliverance involves the healing of emotional wounds—wounds from which demonic influences often draw strength and find access. When medications are prescribed to suppress emotional pain or alter emotional responses, they can unintentionally create a barrier to addressing and healing these deeper issues. The same is true for self-medicating behaviors involving drugs or alcohol, which numb the very emotions that need to be confronted for lasting freedom.

This is a sensitive matter and must be handled with great care. Deliverance ministers should never advise anyone to discontinue prescribed medications. Instead, individuals may be gently encouraged to consult with their physician about the possibility of gradually reducing or weaning off certain medications, under medical supervision, if it becomes clear that these substances are hindering the healing process.

The goal is not to promote distrust of medical treatment, but to create space for emotional healing and spiritual breakthrough, where appropriate, through proper coordination with healthcare professionals.

9. Pride

Scripture identifies confession as a critical step in the healing and deliverance process. When sin is kept hidden, it can create a spiritual block that hinders freedom:

- *Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous person is powerful and effective (James 5:16 NIV).*

While it is true that sins can be confessed directly to God (1 John 1:9), there is a unique spiritual breakthrough that often occurs when one humbly confesses to a trusted and confidential individual. This act of humility is not only a sign of vulnerability but also a key to dismantling the strongholds of pride that Satan exploits:

- *...God opposes the proud but shows favor to the humble. Submit yourselves, then, to God. Resist the devil, and he will flee from you (James 4:6-7 NIV).*

During deliverance sessions, individuals may feel prompted to share deeply personal and previously undisclosed actions or experiences. These confessions, though difficult, often mark a turning point in the deliverance process. Team leaders must respond with compassion and without judgment, recognizing the courage required to bring such things into the light.

Pride Can Block the Release of Emotions: At the beginning of a session, individuals are encouraged to be emotionally honest and to release what they feel without inhibition. This release often signals the beginning of deep healing. However, pride can cause a person to suppress their emotions, effectively sealing in trauma and making it inaccessible—even to the

healing work of God. Since God does not force healing upon anyone, unexpressed pain remains untouched when pride keeps the heart closed. True breakthrough requires humility, honesty, and a willingness to be vulnerable before God and others.

10. Lack of Release from a Curse

Curses can act as spiritual barriers to deliverance and may manifest in various forms. These include generational transference, intentional or unintentional sin, word curses (spoken by others or oneself), sexual violation, illegitimacy, tattoos with occult symbolism, or possession of apotropaic objects such as amulets, rings, pendants, horseshoes, garlic, sage, and similar items.

Although it is impossible to trace every sinful act committed by one's ancestors, believers need not live in fear. Scripture assures that ancestral curses can be broken through faith in the redemptive work of Christ:

- *Christ redeemed us from the curse of the law by becoming a curse for us (Galatians 3:13a NIV).*

Yet, if a person knowingly reopens a spiritual door through disobedience or compromise, the curse can become reactivated, much like unresolved guilt or shame can return even after genuine repentance. While the curse itself may have been broken, access points can still allow its influence to return if not guarded carefully.

Word curses—especially those spoken by authority figures—often become entrenched as mental strongholds and may take time, prayer, and truth-based affirmation to dismantle. The same is true for self-imposed curses, which can subtly shape a person's identity and perception of self. Lasting deliverance often involves recognizing and renouncing such curses and replacing them with the truth of God's Word.

11. Alter Personalities

In the context of deliverance ministry, it is not uncommon for alter personalities to surface. Their presence can significantly hinder a person's deliverance from demonic influences. These alters may knowingly or unknowingly cooperate with demonic activity—either by keeping spiritual doors open or by resisting the deliverance process—often without the awareness of the individual's core personality.

Alter personalities are frequently linked to deeply buried or fragmented memories, often involving trauma. These hidden memories carry emotional wounds that, if left unhealed, provide a stronghold for demonic influence. Demons often work to keep these memories repressed and the alters concealed, as this ensures the trauma remains unresolved and the emotional pain unaddressed—creating a protected space for demonic presence to remain undisturbed.

Effective deliverance in such cases often involves gently uncovering and healing these wounds, allowing both the alters and the person's core identity to come into wholeness and freedom through the power of Christ.

12. Time Must Be Allowed for Healing

Deliverance should not be viewed as a one-time event. While breakthrough can occur in a single session, it is common for deliverance to unfold over time. Many individuals require at least three or more sessions, and those with significant trauma or deep emotional wounds may need a year or longer—often involving multiple sessions each month. Such cases demand considerable time, patience, and dedication from the deliverance minister.

Strongholds Take Time to Break:

Deliverance from demonic oppression does not automatically dismantle every mental or emotional stronghold. These strongholds are often developed over many years and rarely collapse without intentional and sustained spiritual effort. The battle to overcome them is typically fought in the mind and requires ongoing renewal, truth-based affirmation, and discipline (see *Beautiful Feet School of Deliverance Level 1 – Lesson 19: Legal Rights and Strongholds*).

Healing and deliverance are often progressive, and both the individual and the ministry team must approach the process with patience, persistence, and grace.

13. Mental Health, Neurological Disorder, and Brain Damage

Deliverance ministry does not dismiss the legitimate presence of mental health conditions, neurological disorders, or brain damage. While miraculous physical healings have been reported during deliverance sessions, they do not occur in every case. When genuine physiological abnormalities are present, they may complicate or hinder the deliverance process.

Demons are opportunistic and merciless, often exploiting any area of weakness, including physical or neurological impairments. Such conditions may create vulnerabilities that demons attempt to manipulate. Therefore, deliverance efforts must be approached with discernment, compassion, and, when appropriate, cooperation with medical professionals to ensure a holistic path to healing and restoration.

Conclusion

Deliverance is a sacred process rooted in God's desire to see His children walk in freedom, wholeness, and restored identity. As this lesson has shown, many potential barriers can delay or obstruct that journey. Whether these obstacles are spiritual, emotional, physical, or relational in nature, each must be addressed with wisdom, discernment, and the help of the Holy Spirit.

Deliverance is not a one-size-fits-all experience, but a personalized process that often requires time, humility, persistence, and deep cooperation with God. By recognizing and confronting these barriers, both the deliverance minister and the individual can press forward into the fullness of freedom that Christ has already secured through His finished work on the cross.

Next Lesson: Staying Free: Maintaining Deliverance

In the next lesson, we will explore the essential practices that enable a person to preserve the freedom they have received and continue growing in spiritual wholeness.

Beautiful Feet School of Deliverance

Following Jesus' Model of Ministry

Level 2 – Lesson 12: Staying Free: Maintaining Deliverance

Description

This lesson is designed to equip deliverance team leaders with the biblical principles, practical strategies, and pastoral guidance necessary to help individuals remain free after receiving deliverance ministry. This lesson focuses on what happens after the deliverance session—how to guide people into patterns of obedience, spiritual discipline, accountability, and continued discipleship so that the freedom they have gained becomes a lasting discipline rather than a temporary experience. Leaders will learn how to safeguard those they minister to from relapses, reinforce spiritual growth, and establish a path that strengthens and deepens their deliverance over time.

Introduction

One of the most disappointing and discouraging aspects of deliverance ministry is watching someone—after hours of prayer, counseling, and spiritual investment—return to the very bondage from which they were set free. This concern is not new, and it is one of the most common criticisms leveled at deliverance ministries: that some individuals seem to cycle through the same issues repeatedly, never truly walking in sustained freedom. While this critique is often painful, it is also understandable and, in many cases, legitimate. The purpose of this lesson is to confront this reality head-on by equipping deliverance team leaders with the knowledge, tools, and biblical frameworks necessary to help people *remain free*. Maintaining deliverance is not automatic; it requires intentional discipleship, spiritual discipline, wise guidance, and ongoing support.

The Individual's Ultimate Responsibility for Freedom and Deliverance

From the outset, it must be clearly understood that the ultimate responsibility for a person's salvation—and likewise their ongoing freedom—rests upon the individual. Just as no one else can exercise saving faith on their behalf, the responsibility for maintaining deliverance likewise rests solely with them. For salvation, each person must personally repent of sin, turn toward God, and believe the foundational truths of the gospel: that Jesus is the only begotten Son of the Father, born of a virgin, crucified for our sins, buried, raised from the dead on the third day, ascended into heaven, and soon returning. Others may surround them with prayer, encouragement, intercession, and spiritual warfare—helping to remove the demonic blindness described in 2 Corinthians 4:3–4—but the decision to believe is theirs alone.

In the same way, while a deliverance team may invest weeks of counseling, preparation, and post-session support, and while the church must provide a strong environment of discipleship to help them mature, the individual must choose diligence, obedience, and personal responsibility to walk in sustained freedom. The church can guide, support, and equip, but no one can live out a person's freedom for them. Deliverance becomes lasting only when the individual embraces their responsibility to grow spiritually, obey the Word, pursue discipleship, and continue becoming more like Jesus.

Responsibility That Comes with Freedom

When a person is spiritually oppressed, demonically tormented, or overwhelmed by emotional turmoil—and when demons are actively attacking their mind—they are often unable to think clearly, make healthy decisions, or apply basic spiritual principles. Their inner world becomes clouded, confused, and unstable. In these moments, they need someone to come alongside them: a deliverance minister, pastor, or mature believer who can help lift the oppression, break the torment, and guide them into freedom. Much like a wounded patient needing medical care, those under severe spiritual or mental oppression require outside help until clarity returns and demonic interference is broken.

However, once freedom comes, their personal responsibility begins. Deliverance is like stepping out of a prison cell—moving from confinement into liberty. Just as a released prisoner must live responsibly to avoid returning to incarceration, a believer must steward their deliverance to avoid spiritual relapse. Freedom empowers them to die to selfishness, obey God, practice discipline, grow spiritually, and eventually help others. It enables them to stand and walk, instead of remaining in spiritual infancy.

Those who refuse to take responsibility—those who neglect obedience, discipline, and growth—often slip back into the very bondage from which Christ set them free. Deliverance opens the gate, but walking in freedom requires diligence, commitment, and a daily choice to follow Jesus.

Grace and the Stewardship of Freedom

Grace plays an essential role in the deliverance process, both before and after freedom is received. Scripture teaches that new believers often begin as infants in Christ, needing patience, teaching, and repeated reminders (1 Corinthians 3:1–3; Hebrews 5:12–14). Just as a natural infant falls repeatedly while learning to walk, a spiritual infant may stumble as they learn to live in obedience. Grace compels us to help them stand again, to lift them when they fall, to encourage them, and to remind them of their identity in Christ. Grace is not permissiveness; rather, it is patient, redemptive commitment to a person's growth in holiness. When a sincere believer stumbles or relapses into old patterns, grace leads us to restore them gently (Galatians 6:1 NLT).

However, grace does not cancel responsibility, nor does it require endless cycles of rescuing someone who refuses to obey. There is a difference between a struggling believer who desires

freedom and a resistant individual who repeatedly rejects instruction. Jesus extended extraordinary grace, yet He also confronted willful disobedience directly (John 5:14; Luke 13:6–9). Grace is patient, but it also calls people higher. Grace lifts a person up, but responsibility requires them to stand and walk. Paul’s teaching shows that although we bear one another’s burdens, each person must still “*carry their own load*” (Galatians 6:5 NIV). A deliverance minister cannot carry someone’s freedom for them.

How much time should we invest in people who require extra grace? Enough to fulfill our biblical calling to love, disciple, restore, and encourage—but not so much that the minister becomes an enabler of willful disobedience. The central question is sincerity: Is the person genuinely trying? Are they repentant? Are they applying the tools they have been given? Are they willing to grow? For those who show genuine desire but need support, grace continues to guide, teach, and restore. For those who knowingly return to sin, repeatedly reject counsel, and refuse to apply truth, the church must move from constant rescue to clear discipleship boundaries.

Jesus taught that a tree is known by its fruit; therefore, we invest according to fruit, not excuses. Grace is abundant. Patience is necessary. Restoration is biblical. But responsibility is essential—and deliverance becomes lasting only when grace meets commitment.

The Mountaintop Experience

After a deliverance session, many people report an immediate sense of joy, peace, and lightness, as if a long-borne weight has been lifted. Some say they feel as though they are “walking on clouds” or “floating.” Others describe the experience in vivid terms:

- “It feels as if I went through a washing machine — I feel completely clean inside.”
- “I feel purified and brand new — all my guilt and shame seem washed away.”
- “I feel like God has rewired my mind.”
- “My mind feels renewed and refocused; colors appear brighter, and everything looks different.”

Because this profound sense of freedom and closeness to God is so strong, we refer to it as a “mountaintop experience.”

God’s Protective Bubble

Some individuals describe this season as if God has placed a protective “force field” or spiritual bubble around them, making previous temptations, lies, and attacks unusually easy to dismiss. We understand this as a temporary grace period God provides after deliverance — a time in which people can begin establishing new habits through reading the Word, speaking truth, praying consistently, and rejecting lies before the usual spiritual battles resume.

We always explain that mountaintop experiences and this accompanying grace period do not last indefinitely. They may continue for a few days or, at most, a few weeks. Eventually, normal life returns, along with the ordinary pressures and temptations everyone faces. This is entirely natural, for no one lives on the mountaintop permanently, just as no one should remain in the valley of depression or oppression forever.

Staying Free Papers

To help people maintain their freedom, at the conclusion of their first deliverance session, we provide them with pages 102–109 of the *Beautiful Feet Deliverance Manual*. We refer to these as the “**Staying Free Papers.**” At the end of this initial session, time is devoted to thoroughly reviewing these papers with them, strongly encouraging—and even warning—they to read and apply the materials daily.

Our experience has shown that those who neglect these resources often lose their freedom quickly.

Some individuals feel so uplifted after going through a deliverance session that they assume, “*I’m fine now—I don’t need anything further.*” They take the Staying Free Papers home, set them aside, and forget about them. Within days or weeks, the oppression and heaviness return—sometimes more intensely than before. The main reason people cycle back into bondage is simple: a lack of daily discipline in renewing their mind with truth and rejecting the lies of the enemy.

Overview of the “Staying Free Papers”

Staying Free

The first page of the Staying Free Papers (page 102) is titled “**Staying Free.**” This section emphasizes a vital truth: deliverance is not the end of the journey—it is the beginning. Pages 102 and 103 reinforce that freedom requires maintenance and active discipline; believers continue to grow, change, and experience new levels of freedom throughout their lives. Deliverance is a lifelong process of becoming more like Jesus, moving from one degree of liberty to the next. It is a joyful, ongoing journey of transformation, not a one-time event.

Page 102 also provides practical steps to protect freedom, including cleansing the home of ungodly influences—removing immoral movies, ungodly music, occult books, inappropriate magazines, or anything that may open a spiritual door to darkness. Individuals are encouraged to connect faithfully with a local church for discipleship, encouragement, and spiritual covering. This section also highlights learning to use the armor of God and applying scriptural principles for spiritual warfare in daily life.

Additionally, this page provides two written prayers: a **daily prayer** to start the day in spiritual strength and a **bedtime prayer** to guard the mind and spirit overnight. These prayers serve as practical tools to help individuals establish patterns of obedience, vigilance, and spiritual alignment as they begin walking in their newly received freedom.

Confessions for Overcomers

Pages 104–105 are titled “**Confessions for Overcomers.**” These pages provide Scripture-based declarations designed to help individuals firmly grasp their identity in Christ and embrace their position as overcomers. Many people emerging from bondage have carried years of lies, accusations, and labels that have shaped a victim mentality. These confessions confront this mindset directly. By speaking God’s Word aloud, individuals begin to cast off a victim identity and adopt the biblical identity of a victorious overcomer.

These pages contain roughly a page and a half of selected verses, functioning as seeds planted in the mind and heart. As Jesus taught, the Word of God is like seed (Luke 8:11). When these confessions are spoken and believed, they take root, grow, and produce fruit reflecting the character of Christ (Galatians 5:22–23). Over time, these truths reshape thinking, self-perception, and responses to life. Lies are uprooted, wounds begin to heal, and patterns of defeat are replaced with victory. Through consistent confession, the mind is renewed and filled with the life-giving power of the Holy Spirit.

The Truth About God

Page 106 of the *Beautiful Feet Deliverance Manual* is titled “The Truth About God.” This page tackles one of the most foundational issues in the entire deliverance process: the lies people believe about God that keep them in spiritual bondage.

In almost every case of mental torment, emotional instability, or spiritual oppression, deeply rooted lies exist—lies about who God is, how He treats His children, and what His character is truly like. These distortions must be uprooted for genuine, lasting freedom to occur. As Jesus said, “*And you will know the truth, and the truth will set you free*” (John 8:32 NLT).

The material on page 106 is presented in a two-column table. The left column begins with the declaration, “I RENOUNCE THE LIE THAT MY FATHER GOD IS...” followed by eleven common false beliefs many people unconsciously carry. These lies frequently stem from a person’s experience with their earthly father. When someone grows up with a father who was cruel, abusive, unpredictable, addicted, emotionally distant, or unsafe, that damaged image often becomes the lens through which they view their heavenly Father. They end up projecting their earthly father’s flaws onto God Himself. Deliverance requires confronting these lies directly, renouncing them out loud, and pulling them out by the root.

The right column begins with, “I JOYFULLY ACCEPT THE TRUTH THAT MY FATHER GOD IS...” followed by eleven scriptural declarations of God’s true character. These biblically grounded statements reveal a Heavenly Father who is good, loving, faithful, attentive, protective, compassionate, intimately involved, and rich in mercy. As individuals verbally renounce the lies on the left and then proclaim the truths on the right, the Holy Spirit plants those truths deep in their minds like seeds in fertile soil. Over time, these truths take root, grow, and transform how a person thinks, feels, and relates to God. The distorted lens is removed, and they begin to see God as He really is—an essential step toward lasting freedom.

At the bottom of the table is a beautiful declaration drawn from Deuteronomy 32:10: “*I am the apple of His eye.*” Many struggle to grasp the depth of this phrase, yet it carries profound comfort. In ancient Hebrew imagery, ‘*the apple of the eye*’ refers to the pupil—the most sensitive and carefully guarded part of the body. To be the apple of God’s eye means He watches over His children with the utmost care, protection, and tender affection. Just as we instinctively shield our eyes from harm, God guards His people with fierce, loving attentiveness. This truth reassures every believer that they are infinitely precious to Him—cherished, treasured, and kept safe under His constant, watchful gaze.

The Truth About Me

Page 107 of the *Beautiful Feet Deliverance Manual* features a powerful table titled “The Truth About Me.” It is divided into three categories: *I Am Significant*, *I Am Accepted*, and *I Am Secure*. Just as page 106 confronts lies about God and replaces them with biblical truth, this page confronts the lies we have believed about ourselves and replaces them with who God says we are.

In deliverance ministry, uprooting lies about our Heavenly Father is only half the battle. We must also dismantle the false beliefs we hold about our own identity. Speaking God’s truth over ourselves is a vital part of maintaining and deepening the freedom Christ has won for us. By regularly declaring these scriptural realities aloud, we plant the living seed of God’s Word into our hearts, allowing it to take root and bear lasting fruit.

Here are the three sections presented on the page:

I Am Significant – This section contains fourteen bold declarations, each anchored in Scripture and meant to be spoken aloud. Examples include:

- I am the salt of the earth (Matthew 5:13).
- I am the light of the world (Matthew 5:14).
- I am a child of God (John 1:12).
- I am God’s temple (1 Corinthians 3:16).
- I am God’s workmanship, created for good works (Ephesians 2:10).

I Am Accepted – This section has twelve life-giving truths, also supported by Scripture. A few examples:

- I am Christ's friend (John 15:15).
- I have been justified (Romans 5:1).
- I have been made righteous (Romans 5:19).
- I have been adopted as God's child (Ephesians 1:5).
- I am complete in Christ (Colossians 2:10).

I Am Secure – This final section offers rock-solid assurances of our eternal standing in Christ, including:

- I am born of God, and the evil one cannot touch me (1 John 5:18).
- I am assured that all things work together for good (Romans 8:28).
- I cannot be separated from the love of God (Romans 8:35–39).
- I am free forever from condemnation (Romans 8:1).
- I have been given eternal life and will never perish (John 10:28).

When believers consistently speak these truths from all three categories—*Significant*, *Accepted*, and *Secure*—they are actively renewing their minds with the Word of God. Over time, these declarations uproot deep-seated lies, silence the enemy's accusations, and enable God's people to walk in the full measure of freedom and confidence that Jesus has already secured for them.

Combating Lies About Your Salvation

Page 108 of the *Beautiful Feet Deliverance Manual* is titled “Combating Lies About Your Salvation”—a page many consider one of the most vital in the entire document, because countless Christians live without full assurance of their salvation.

Imagine walking through a typical church and asking four simple questions:

- Are you born again?
- Are you saved?
- Are you in right standing with God?
- If you died today, do you know for certain you would go to heaven?

The answers you would hear most often are revealing:

1. “I hope so.”
2. “I think so.”
3. “I'm not really sure.”

Only rarely do you encounter someone who answers with rock-solid confidence:

4. “Yes—absolutely! I know I am saved, forgiven, and born again.”

For the majority of believers, uncertainty has become the norm. They live in a fog of doubt, fear, and vague hope, never fully settled about where they stand with God.

That is exactly where the enemy wants them. Satan works relentlessly to cast doubt on God’s promises—especially the promise of salvation. If he can keep a child of God insecure, second-guessing, and afraid of losing their salvation, he can paralyze their faith, rob their joy, and neutralize their witness.

Page 108 exists to shatter that uncertainty. Its purpose, like that of the previous pages, is to uproot lies and plant unshakable, scriptural truth. When a believer finally becomes settled—truly convinced—that they are saved, forgiven, and secure, everything changes. Boldness replaces fear. Joy replaces anxiety. Worship flows from certainty instead of wishful thinking.

This settled assurance rests on immovable biblical truths such as:

- My sins are completely and forever forgiven (Colossians 2:13–14).
- God will never bring past sins up again (Hebrews 8:12).
- He has cast them behind His back (Isaiah 38:17).
- He has blotted them out and remembers them no more (Isaiah 43:25).
- He has removed them as far as the east is from the west (Psalm 103:12).
- There is now no condemnation for those who are in Christ Jesus (Romans 8:1).

When these truths move from head knowledge to heart conviction, the believer begins to walk, talk, and live as a fully accepted, secure child of God—and the enemy’s stronghold of doubt is demolished.

You Must Fight to Maintain Your Deliverance

Page 109 of the *Beautiful Feet Deliverance Manual* carries one of the most sobering yet empowering headings in the entire manual: “You Must Fight to Maintain Your Deliverance.” Deliverance is not a permanent victory you can frame and hang on the wall; it is ground that has been conquered in battle—and ground the enemy will immediately try to reclaim. Freedom has been won for you by the blood of Jesus, but now you are called to stand, to defend, and to advance in the liberty you have received.

This page is divided into three critical sections:

- 1. Evil Spirits Will Attempt to Take You Over Again:** Provides a stark warning, backed by Matthew 12:43–45 and Luke 4:13, that demons do not surrender quietly. They watch for any open door, any moment of carelessness, and they will return with reinforcements if given the chance.
- 2. How to Keep Your Deliverance:** Sixteen practical, Scripture-saturated keys to staying free—daily habits of surrender, filling, worship, obedience, warfare, and separation from anything that would drag you backward. These are not suggestions; they are battle-tested weapons for holding the ground Christ has given you.
- 3. A Few Reasons Why Deliverance Is Not Complete:** Offers a short but searching checklist that exposes the most common hidden strongholds: unrepented and unconfessed sin, unforgiveness, unbroken occult ties, dishonesty with God, and ungodly soul ties. Until these are dealt with, full freedom remains out of reach.

The message of page 109 is clear: the enemy will test a person's deliverance, but victory is not only possible—it is promised to those who refuse to grow careless. As an individual arms themselves with the Word, walks in obedience, and stays filled with the Spirit, the freedom Jesus purchased will not only remain—it will increase with every passing day.

Case Study in Grace and Victory

Back in January 2018, an individual named Ted came to us, completely torn up. He was trapped in sexual compulsion that he said felt impossible to control. It had already cost him dearly—multiple affairs, his marriage a train wreck, and years chained to pornography.

In those first couple of deliverance sessions, we dug deep. Ted had grown up in a nightmare—abuse at home, bullies in the neighborhood, wounds stacked on wounds. As he chose to forgive the people who hurt him and he broke those ungodly soul ties with the women he'd been involved with, you could almost see the weight lifting off him. He felt lighter, freer. But he knew there was still something clinging to him.

Then he described it: “It feels like an animal on my back that won't let go.” We pressed in again, the team standing with him in faith, and that spirit finally lost its grip. Ted said he literally felt it leave. Joy flooded in—he was on the mountaintop, grinning ear to ear.

Less than a week later, the text message arrived: “It's back.”

We brought him in again, cast it out again, and this time we warned him: “Ted, when you get home, use the *Staying Free Papers* every single day. That's how you keep this victory.” He was so high on the breakthrough that he nodded, got home, tossed the papers in the drawer, and forgot about them.

You can guess what happened next. Within days, the ‘animal’ was back. This cycle repeated—fourteen times. Fourteen sessions. Same spirit, same breakthrough, same celebration, same neglect, same crash.

Finally, on that fourteenth visit, something broke in Ted—in the best way possible. He hit the end of himself, picked up the *Staying Free Papers*, and started doing the daily work. Today Ted is a completely different man. Faithful husband, faithful in church, actually serving in ministry, and walking in real, lasting freedom.

We're so grateful he finally grasped the truth, and honestly, we're grateful we didn't give up on him either.

Lesson Learned

Some people will test every ounce of patience you have. Some need truckloads of grace and a dozen second chances. That's okay. Every deliverance minister has to pray for wisdom: “Lord,

how much grace and time do You want me to pour into this person?” There’s no one-size-fits-all answer—only Spirit-led discernment.

One Last Thing

Those Staying Free Papers we hand out at the end of every session? They’re not optional homework. When people actually use them—day in, day out—they stay free. It’s that simple and that serious. Grace won. Victory stuck. Ted is living proof.

Self-Deliverance: Is It Possible?

Although this topic does not fit exactly within the main focus of the lesson, it is closely related and is therefore included here.

The answer to the section title is clear: yes, self-deliverance is possible. However, it is usually successful only for individuals who exhibit exceptional determination and daily discipline. Many people who need deliverance have suffered severe trauma and ongoing mental torment. They often find it impossible to stand alone against intense spiritual oppression, lying thoughts, and painful memories. For these individuals, exercising faith and believing for their own freedom can be very difficult. Many also struggle with constant negative or suicidal thoughts. Individuals in this condition benefit greatly when others stand with them during the deliverance process.

Strength in Group Ministry

When three or four believers who regularly see God set people free pray together for someone, their combined faith often brings a strong, tangible presence of God—the Deliverer Himself. This level of spiritual authority and anointing is hard to reach when a person attempts deliverance alone.

The Role of Spiritual Gifts

Some team members operate in the gifts of the Holy Spirit described in 1 Corinthians 12:7–11. These gifts include the word of wisdom, the word of knowledge, extraordinary faith, gifts of healing, working of miracles, prophecy, discerning of spirits, various kinds of tongues, and interpretation of tongues. When these gifts are active, hidden spiritual issues are revealed quickly, and deliverance is faster and more complete than it typically is with self-deliverance.

The Challenge of Self-Deliverance

The biblical principles and methods used in self-deliverance are the same as those used in team ministry. The primary difference is that the individual must carry out every step alone. Scripture teaches that the Christian life is designed to be lived in community with other believers. For a person who has carried demonic oppression and falsehood for many years or decades, self-deliverance requires unusual persistence and almost always takes much longer. This is the main reason it frequently does not succeed.

Individuals with severe trauma, suppressed memories, or alternate personalities face even greater difficulty. Hidden wounds and broken areas of the soul often create strong inner resistance.

Recommendation

When people ask about self-deliverance, ministry team leaders gladly provide the necessary teachings and resources to begin the process. At the same time, they make it clear that if progress is slow or the battle becomes too heavy, help from others is always available. The door remains open for team support whenever it is needed.

Conclusion

In summary, maintaining deliverance requires both God's grace and the individual's personal responsibility. Freedom is a gift, but it must be stewarded through daily obedience, spiritual discipline, and consistent application of biblical truth. The *Staying Free Papers* provide practical tools, prayers, and declarations to help believers reinforce their identity in Christ, confront lies, and walk in lasting liberty. Deliverance is not a one-time event but an ongoing journey of growth, vigilance, and transformation. While self-deliverance is possible for some, most find greater success with the support of other believers, prayer, and wise guidance. Ultimately, lasting freedom comes when grace meets commitment, when individuals take ownership of their walk with God, and when they actively choose to live out the victory Christ has already won for them.

Next Lesson: Releasing Power: Baptism in the Holy Spirit

In our next lesson, we will move from clearing away the obstacles that hinder freedom to actively releasing the supernatural power God intends for every believer. You will be equipped with clear, practical steps to confidently pray with others (and to receive yourself) the baptism in the Holy Spirit and fresh refillings of His presence. We will address common fears, past disappointments, and misguided experiences that have left some wounded or hesitant, while providing simple, biblically grounded guidelines for leaders and prayer teams. By the end of this lesson you will know exactly how to create an atmosphere of faith, avoid unnecessary confusion or pressure, and help people step into the empowering presence and gifts of the Holy Spirit that Jesus promised to all who ask. Prepare to see believers move from breakthrough into bold, Spirit-filled ministry!

Beautiful Feet School of Deliverance

Following Jesus' Model of Ministry

Level 2 – Lesson 13: Releasing Power: Baptism in the Holy Spirit

Description

This lesson provides a practical guide for leaders engaged in deliverance ministry, focusing specifically on praying with individuals to receive the baptism in the Holy Spirit or a fresh filling of the Spirit. It is designed to equip leaders without entering theological debates about continuationism or cessationism, and without offering an extensive study of the Holy Spirit or spiritual gifts. The primary goal is to train leaders to facilitate this spiritual experience effectively.

Trauma While Seeking the Baptism in the Holy Spirit

At times, individuals who sincerely seek the baptism in the Holy Spirit experience confusion due to well-intentioned but misinformed counsel from others. Such experiences can leave them uncertain, discouraged, or even traumatized, causing them to hesitate in seeking this experience again. This lesson provides clear steps for leaders to guide seekers effectively, as well as counsel for directing intercessory teams that are involved. These measures help prevent the confusion or distress that can sometimes occur while praying for this baptism.

Faith Is Required

As with salvation, receiving the baptism in the Holy Spirit requires faith (Galatians 3:2). Some individuals may have been influenced by cessationist teaching or may simply be unfamiliar with this blessing. In such cases, additional scriptural support and time may be needed to strengthen their faith in preparation for receiving this empowerment.

Examples of the Reception of the Holy Spirit

1. On the Day of Pentecost (Acts 2:1-4, 32-33, 39)
2. During the revival in Samaria (Acts 8:12-19)
3. By Saul, later known as the Apostle Paul (Acts 9:11-12, 17)
4. Those gathered in Cornelius' home (Acts 10:44-46, 11:15-17)
5. A group of 12 men in Ephesus (Acts 19:1-7)

Read Scriptures to Build Faith

Before praying with someone to receive the baptism or refilling of the Holy Spirit, it is often helpful to review key Scriptures that establish a foundation of faith. These passages provide

assurance that the Holy Spirit was promised by Jesus, that His presence empowers believers, and that His gifts remain active and available to all who believe.

1. **Jesus Promised the Holy Spirit**

Jesus Himself foretold the coming of the Holy Spirit as a divine Helper, Comforter, and Guide. He instructed His disciples to wait in Jerusalem until they received power from on high.

- **Luke 24:49; John 14:16–17, 26; 15:26; 16:13–15**

These passages affirm the Holy Spirit's role in continuing Jesus' ministry and guiding believers into all truth.

2. **The Holy Spirit Is a Life-Giving Presence Within**

Jesus described the Holy Spirit as a source of spiritual life within the believer, like a spring of water bubbling up to eternal life. This imagery reflects the Holy Spirit's sustaining and renewing presence.

- **John 7:37–39; 4:13–14; 1 John 4:4**

These Scriptures show that the Holy Spirit not only dwells within the believer but also overflows, bringing vitality and strength.

3. **The Holy Spirit Empowers Believers for Ministry**

One primary purpose of the baptism in the Holy Spirit is to receive supernatural power to be effective witnesses and ministers of the Gospel.

- **Acts 1:8**

Jesus made it clear that this empowerment would enable His followers to reach others with boldness and spiritual authority.

4. **Spiritual Gifts Are for All Believers and Should Be Eagerly Desired**

The Apostle Paul taught that spiritual gifts are given to each believer by the Holy Spirit and that believers are to actively seek and use these gifts for the edification of the Church.

- **1 Corinthians 12:7, 11, 31; 14:1–2, 4**

These verses emphasize that every believer has a role in the Spirit's work and should pursue spiritual gifts with eagerness and responsibility.

5. **The Holy Spirit Confirms Our Identity and Helps Us Pray**

The indwelling Spirit assures believers that they are children of God and provides help in times of weakness, especially in prayer. Even when words fail, the Spirit intercedes on their behalf.

- **Romans 8:14, 26; Jude 20**

These passages highlight both the intimacy of the believer's relationship with God and the essential role the Holy Spirit plays in sustaining spiritual life.

Preliminary Directions for the Prayer Team

These guidelines provide direction for a prayer team assisting individuals seeking to receive the baptism in the Holy Spirit.

1. **Maintain Personal Space:** Ensure there is at least an arm's length distance between the seeker and those praying. Avoid crowding, which may induce feelings of anxiety or claustrophobia.
2. **Designated Leader Communication:** Only the appointed leader should give verbal guidance to the individual, explaining what to expect and how to proceed. Other team members should pray softly in support. Simultaneous loud praying in tongues or offering divergent instructions may distract rather than help.
3. **Laying on of Hands:** If laying on of hands is practiced, only the designated leader should do so, placing their hand gently on the head or shoulder of the individual. Avoid excessive movements, such as rocking or shaking.
4. **Focused Prayer:** After the initial instructions are given, the leader should refrain from praying aloud in English to prevent diverting the individual's attention away from God and the reception of His gift.

Instruction for the Seeker of the Baptism in the Holy Spirit

The following guidance is designed to assist leaders in ministering to individuals who desire to receive the baptism in the Holy Spirit. Clear communication, sound biblical teaching, and a peaceful environment help cultivate faith and receptivity.

1. **Confirm the Candidate Is Ready**
 - Before beginning, ensure that the individual understands they are not required to be spiritually perfect in order to receive this gift. The Apostle Paul acknowledged his own imperfections, yet he pursued spiritual growth (Philippians 3:12–13).
 - The Corinthian believers had received the baptism in the Holy Spirit, yet they continued to struggle with their sinful human nature (1 Corinthians 1:7; 3:1–3).
 - The Holy Spirit is given to help us *in* our weaknesses, not because we have none (Romans 8:26).
2. **Teach That the Gift Has Already Been Given**
 - Emphasize that the baptism in the Holy Spirit is a gift God has already made available to His children. It is not something to beg for.
 - There is no need to wait for this gift, nor is there any reason to fear. Jesus promised that the Father would give the Holy Spirit to those who ask Him, and that it is not something harmful or deceptive (Luke 11:11–13).
3. **Explain What the Candidate May Experience**
 - Help the candidate understand that the baptism in the Holy Spirit is a perceptible, life-changing event. We believe that **the Holy Spirit never arrives unannounced.**

Because He is a person, He arrives with evidence that confirms the gift has been received. You should expect to have a clear, tangible awareness of His presence through one or more of the following manifestations:

- **Physical Sensations:** A sense of warmth in the chest or throughout the body, or a tingling sensation.
- **Bodily Responses:** A rapid heartbeat or a quivering of the lips and tongue as the Spirit begins to move.
- **Internal Promptings:** Hearing or sensing specific syllables, words, or sounds internally that the Spirit is giving you to speak.
- **Divine Awareness:** A profound, undeniable sense of peace, joy, or the weight of God’s glory resting upon you.

4. Lead Them in a Prayer of Faith

- Have the candidate pray aloud, after which no further English should be spoken unless asking a question or requesting clarification:
 - “Lord Jesus Christ, I believe with all my heart that the baptism in the Holy Spirit is meant for me. Just as I trust you for my salvation, I trust you to baptize me with the Holy Spirit. I now open my life to receive the fullness of your Holy Spirit. Thank you, Lord Jesus. Amen.”

5. Lay Hands on Them

- This act serves as a physical point of contact that symbolizes the transfer of blessing, authority, or healing. It provides a tangible sense of support and community, reminding the individual that they are not alone in their journey.
- Only the designated team leader should lay hands on the individual. This is to minimize distraction or intimidation. The leader may place a hand gently on the head or shoulder.

6. Cultivate Expectation and Faith

Encourage the individual to actively expect to receive the Holy Spirit and to step out in faith by beginning to speak the sounds or syllables the Holy Spirit gives them.

7. Clarify the Nature of Speaking in Tongues

- Speaking in tongues is not a learned formula or repeated phrase coached by others. It is a supernatural gift imparted by the Holy Spirit.
- The leader must not prompt the individual to mimic specific sounds, syllables, or repeat the leader’s prayer language.
- Humanly manufactured phrases, even if well-intentioned, do not constitute the gift of tongues. Telling a person to repeat phrases quickly until something “happens” may result in imitation rather than true Spirit-empowered speech.

8. Explain the Role of the Speaker

The Holy Spirit does not forcibly take over a person’s mouth. The individual must willingly speak the words or syllables they sense rising from within. This aligns with Scripture:

- *And everyone present was filled with the Holy Spirit and began speaking in other languages, as the Holy Spirit gave them this ability. (Acts 2:4 NLT)*
- See also: Acts 10:46; Acts 19:6; 1 Corinthians 14:2–27

9. Follow-Up Directions

- If the person begins speaking in tongues, the prayer team may continue quietly praying, while the leader provides encouragement or answers questions.
- If no manifestation occurs, counsel them not to be discouraged. Many receive the baptism while praying alone at home.
- Only the team leader should offer counsel at this stage. Other intercessors may wish to share testimonies, but multiple voices can create confusion.
- If the gift of tongues is not immediately evident, pray for a fresh infilling of the Holy Spirit, encouraging the individual to receive it by faith, regardless of emotional or physical sensations.
- Provide relevant Scriptures for reading and meditation to build faith and understanding, including:
 - Luke 11:9–13
 - Acts 1:4–5, 8
 - Acts 2:1–4
 - Acts 10:44–47
 - Acts 19:1–6

Praying for a Refilling of the Holy Spirit (Ephesians 5:18)

For individuals who have already received the baptism in the Holy Spirit, Scripture encourages an ongoing experience of spiritual renewal through repeated infillings. Ephesians 5:18 gives a foundational command regarding this continual relationship with the Holy Spirit:

- *Don't be drunk with wine, because that will ruin your life. Instead, be filled with the Holy Spirit. (Ephesians 5:18 NLT)*

The Meaning of “Instead”

The conjunction *instead* expresses more than a simple alternative; it communicates a deliberate and essential contrast. The apostle Paul is not presenting two parallel options—one to avoid and one to consider. Rather, he identifies being filled with the Holy Spirit as the direct and necessary antidote to being under the influence of substances such as alcohol. One form of control (wine) is rejected in favor of another (the Holy Spirit).

Understanding the Command: “Be Filled with the Holy Spirit”

The phrase *be filled* is significant in both its grammatical and theological construction:

- **Present tense:** Indicates continuous or repeated action. The believer is not filled only once but is to be filled regularly and repeatedly.

- **Imperative mood:** This is a command, not a suggestion. Paul is issuing a divine directive, emphasizing the importance of maintaining a Spirit-filled life.
- **Passive voice:** Indicates that the filling is not self-produced. One does not fill oneself; rather, the filling is received from an external source—the Holy Spirit.

This grammatical structure shows that being filled with the Holy Spirit is a continual and responsive experience. It is not a singular moment in time but an ongoing posture of openness and surrender, in which the believer remains under the Spirit's influence, control, and empowerment—like a vessel that is constantly being replenished with fresh water.

Theological Implications

- This command assumes that even Spirit-baptized believers may become spiritually dry or depleted and therefore require renewed filling.
- The contrast with drunkenness highlights the idea of influence. Just as alcohol can affect judgment and behavior, the Holy Spirit rightly influences and transforms the believer's conduct to align with God's purposes.
- The refilling of the Holy Spirit equips believers for continued effectiveness in ministry, increased sensitivity to God's voice, and a deepened awareness of His presence.

Conclusion

This lesson has established the necessity of clear, compassionate, and biblically grounded guidance when ministering the baptism in the Holy Spirit.

The priority for leaders is to create a peaceful and instructive environment that cultivates genuine faith, particularly given the confusion many seekers have experienced. By maintaining orderly ministry practices and communicating with clarity, leaders equip believers to approach this divine empowerment with confidence. Ultimately, the baptism and ongoing refilling of the Holy Spirit strengthen believers for effective life and ministry, a gift every minister should facilitate with understanding and spiritual safety.

Next Lesson: Deep Dive: Advanced Ministry for DID

In our next lesson, we step into an advanced area of deliverance ministry: supporting those exhibiting symptoms of dissociative identity disorder. This lesson builds on all you have learned about trauma, inner healing, and spiritual authority, giving you a compassionate, Holy Spirit-led approach that can lead to a person's total integration and healing.

Beautiful Feet School of Deliverance

Following Jesus' Model of Ministry

Level 2 – Lesson 14: Deep Dive: Advanced Ministry for DID

Description

In the *Beautiful Feet Deliverance Manual* (page 91), we provided a brief and simplified overview of ministry to individuals diagnosed with dissociative identity disorder (DID). This subject was later expanded in *Level 1 – Lesson 23* of the *Beautiful Feet School of Deliverance*, where we addressed ministry in greater detail for those exhibiting DID-related symptoms. In the present lesson, we will go further by examining the stages of a person's healing journey and exploring additional issues that arise when ministering to individuals experiencing dissociative symptoms.

Disclaimer: This school's teachings are not a substitute for professional psychological guidance or mental health treatment when necessary. Our goal is to address any underlying demonic involvement that may be hindering the healing of the psyche, within a framework of biblical truth.

Diagnosing Dissociative Identity Disorder

The Dissociative Experiences Scale–II (DES-II)¹ is a widely used online self-screening questionnaire that measures a range of dissociative experiences. While this tool can indicate whether further professional evaluation might be beneficial, it is not a diagnostic instrument and should not replace clinical assessment or medical advice.

Formal diagnosis requires a structured evaluation by a trained mental health professional. The Structured Clinical Interview for DSM-5 (SCID-5),² a diagnostic tool administered by clinicians, is used to determine whether an individual meets the criteria for dissociative identity disorder (DID) or other dissociative disorders.

It is important to recognize that both self-report screening instruments and clinician-administered evaluations have limitations. In some cases, assessment results may not accurately reflect the presence of dissociative identity disorder (DID). Individuals experiencing dissociative fragmentation may consciously or unconsciously minimize, obscure, or compartmentalize their internal experiences. As a result, portions of the internal system may resist disclosure, which can affect test outcomes and, at times, contribute to incomplete or inaccurate diagnostic conclusions.³

Approach to Recovery for Those with DID Symptoms

Psychotherapists have identified stages in the recovery process for individuals who experience symptoms of dissociative identity disorder (DID). Drawing from multiple scholarly and clinical sources, which are referenced at the end of this lesson, we have combined these suggested phases into a framework adapted from their original secular form into a Christian perspective within the context of deliverance ministry. It is important to note that these stages are not always followed in a strict, step-by-step order, as each person's journey of healing may look different.

We also want to emphasize that these stages are provided primarily for educational purposes, to give students an understanding of the typical approaches used by secular psychotherapists. In deliverance ministry, however, where prayer and the power of the Holy Spirit are central, we have observed that some stages which are time-consuming and demanding in clinical settings are often shortened—or even unnecessary—because the Spirit of God brings freedom and restoration beyond human methods and timelines.

1. Preparation for Ministry

- a. Candidates should reduce stress by simplifying their lives and living in an environment that provides genuine safety, security, and comfort.
- b. They must set healthy boundaries to avoid abusive relationships that could undermine the healing process.
- c. They should establish a support group, such as a small group from their church.
 - i. Many with DID require someone living in the home as a support person to ensure focus on assignments related to renewing their minds.
- d. Engaging in a hobby or enjoyable activity can help release stress.

2. Education about Trauma and DID

- a. The objectives of ministry must be explained clearly: the healing of traumatized memories and the full integration of the mind.
- b. Developing a personal mission statement can help provide life focus.

3. Mapping the Inner System

- a. The number of alters there are
- b. The names of the alters
- c. The purpose or function of each alter
- d. If they are an emotional part (EP) or an apparently normal part (ANP) of the person's mind
 - i. EPs are alters that carry most of the traumatic memories and the associated fear and pain.
 - ii. The ANPs are alters that appear normal in life, carrying out tasks in the daily life of the core person, without apparent difficulties (working a job, going to school, driving a car, being a wife, being a mother).
 1. Just because they may be classified as ANPs does not mean they are without trauma themselves.
- e. What memories the alters carry
- f. If the alters can see or hear each other, or what amnesic barriers are between them, if any

- g. If the alters are working on behalf of the core person or if they are hostile toward them
- h. If the alters are loyal to Jesus and Christian beliefs and principles, or if they are adversarial and loyal to demons
- i. Whether the alters have demons attached to them

4. Establishing Communication

- a. Communications should be developed between the deliverance minister and the alters, as well as among the alters themselves. The purpose is to clarify each alter's role and to ensure all understand the goal of ministry:
 - i. Healing and resolving traumatic memories and emotions, leading to integration of the mind. This often involves developing a history of traumas experienced.
 - ii. Achieving integration of the mind.
 - 1. Alters who primarily hold traumatic memories and are emotionally unstable may require the most attention at the beginning.
 - 2. Sharing traumatic memories among alters is an important preliminary step toward integration.
 - a. Some alters may not understand their purpose, being an undeveloped alter. These can often be integrated quickly.
 - b. Some alters may be mute or pre-verbal (infant alters). Communication with them can occur through drawings, journaling, or through a protector alter who can "translate."
 - 3. As communication increases, both with the minister and among alters, amnesic barriers may begin to break down, releasing more memories—a painful preliminary step toward integration.

5. Cooperation Among Alters

- a. Alters responsible for daily tasks must learn to cooperate with one another rather than remain in conflict.

6. Healing Traumatic Memories

- a. Healing involves helping the core person and each alter recognize lies connected to their emotional pain and fear, renounce those lies, and replace them with biblical truth.
- b. Grief work is also necessary. Healing brings change, which can mean losing what is familiar, including family, friends, or years lost before diagnosis of DID.

7. Integration of Alters into the Core Person

- a. New, non-dissociative coping strategies must be developed.
- b. The temptation to "check out" or create new alters to avoid normal life pain must be resisted.
- c. The individual must learn to live as an integrated person, embracing the normal pain and suffering that all people experience.

8. Connection with a Church Community

- a. Ongoing connection to a church and a small group is essential for support, prayer, and encouragement in spiritual growth.
- b. After integration, some may find the inner quiet to be lonely, making church community especially important.

9. Ongoing Counseling

- a. Some individuals will benefit from continued counseling after integration, particularly in areas such as relationships, stress management, and sexuality.

How to Minister to Those with DID Symptoms

This section describes practical steps used in deliverance sessions to explore for the presence of alter personalities and to minister to persons who display symptoms commonly associated with DID. The procedures below are offered as ministry practices, not as a substitute for clinical assessment or psychiatric care.

1. Prepare and obtain consent

- Explain clearly, in plain language, what you intend to do and why.
- Ask for explicit permission to proceed and confirm that the person understands they may stop at any time.

2. Force any demons out of the way

- Look directly at the person, and speak in a calm, yet authoritative voice:
 - “In the name of Jesus, I command and force all demonic influences to step aside and not interfere with the work of the Holy Spirit. You are forbidden to speak, to imitate, or to hide any part of this person. Separate now from [name]’s consciousness.”

3. Through prayer, draw out and expose any fragmented parts

- “Father, I ask that Your light would thoroughly flood [name]. I ask that every part of [name]’s physical body and soul be thoroughly flooded with light, Your glory, and Your power. I ask that You would reveal and illuminate any part of [name]’s mind that has been fragmented or broken off from themselves. I ask You to draw it up; to bring it to the forefront so that there can be healing, wholeness, and ultimately, integration.”

4. Speak directly to the conscious and subconscious parts

Address the person’s whole internal system—both their conscious self and any hidden parts—with clear, compassionate language. Examples:

- “I want to talk to any part of [name] that is there. Any part of [name] that feels hurt, rejected, abandoned, lonely, scared, terrified, and afraid can come out of hiding. This is a safe place, and we want you to know we are here to help you. You don’t have to continue to live like you have been living. We want to see you healed and receive the comfort and love you have always wanted. Is there a part of [name] like that? If so, we want you to come to the front. We want to help you.”
- Or, “Is there a part of [name] that is protecting [name]? Maybe you are strong, and you step in and help [name] when they aren’t able to function and cope. Is there a part of [name] like that? Is there a part of [name] that wants to see them healed and well? If so, we want you to come to the front. We want to work with you to help [name].”

If, after attempting the preceding steps a couple of times, nothing develops, simply move forward with the next steps in the deliverance session. It could be that there are no alters, and no attempt should be made to manufacture something that isn’t there. If there is something there, yet

there is no evidence of it, it could be that they are effectively hiding and do not want to emerge, or that spiritual warfare will have to take place to release them. If that is the case, they will most likely emerge at a later time after further ministry is conducted with the individual.

Speaking with Alter Personalities

If an alter personality emerges using the preceding efforts, and an obvious switch occurs, or a personality begins speaking, giving evidence that it is indeed a different personality, the following steps could be taken and questions asked:

1. Initial Assessment

If it isn't already obvious that they are a part of the core personality, and not a demon, you can:

- **Test it:** See if it will renounce Satan.
- **Test it:** See if it will claim that Jesus came to the earth in human form.

2. Polite Interrogation

When it is confirmed that they are an alter personality, conduct a polite interrogation to extract the following information, starting with: **“What is your name?”**

- **Alter Names:** An alter will almost always have a common human name; sometimes they will incorporate the core person's name (e.g., if the core person's name is Debra, it may identify as Debbie, or Little Deb).
 - At times, alters will say they don't have a name, but they will use their function as a name: **Protector, Courage, Strength.**
 - If they are terror-filled, it is recommended that you not identify them with that adjective, but give them a name opposite to that negative trait, such as **Courage.**
 - If they don't have a name, it would be beneficial to ask them: **“If you were to have a name, what would be a good name to have, because I want to know how to address you.”**

Note on Demonic Names: Demons will almost always have names corresponding to an evil character or demon in the Bible (e.g., Jezebel, Lucifer, Satan, Leviathan, Beelzebub, Legion). Demons are also known to use the names of mythical gods or legendary demons (e.g., Molech, Baal, Lilith, Thor). Demons may also use as their name the function they perform to torment the core person (e.g., Insanity, Hate, Rage, Pride, Perversity).

3. Gathering Information

Continue the interrogation with these questions:

- **Ask: “How old are you?”**
 - Their age will give a clue as to when they were formed, and it may reflect the age the core person was when a traumatic event occurred.
 - Some alters do not progress in age and remain at the age when they were formed. Knowing their age can reveal important information and lead to further follow-up: **“What happened to [core person's name] at age [age] when you were formed?”**

- **Ask: “What is your function, or purpose?”**
- **Ask: “Are there others with you, or do you know of others?”**
 - Write down the names of all that are revealed and keep them as a reference.
 - If there are others there, ask them: **“Are you a leader over a group that is working together?”**
 - Some traumas were so significant that a group of alters were formed to contain the pain from that memory and to conduct tasks on behalf of the core person.
- **Team Leaders:** If they are part of a group and not the leader, ask: **“May I speak to the leader of your group?”**
 - Countless hours can be saved by speaking only with group leaders rather than discovering the names, purposes, and ages of every single alter.
 - The leader will often speak on behalf of the group, and the group will frequently follow the leader’s decision—including decisions about integration, which can be done *en masse*.
- **Group Function:** Ask: **“How many are in your group, and what is the function the group carries out for [core person’s name]?”**
 - This information will give a clue on how vital of a role this group plays, or if they could be speedily integrated without allowing time to elapse.

4. Addressing the Leader of a Group

Keep in mind that almost all of these alters want what is best for the core person and are already on your side. However, they may appear fiercely protective and resistant to work with you at first. Yet, with a calm approach, never being argumentative, nor treating them as if they were demons, you will enhance the cooperative partnership needed. You must work to gain **their trust**.

- Ask the leader the same questions as those in **Items 2 and 3** above.
 - When trust and cooperation with the team leader are obtained, ask them if they know of other team leaders, and if so, their names. This possible expanded information will enable you to branch out later for further work.

5. Further Exploration for Alters

There are times when a single personality emerges who is not on a team, and they don’t know of any others.

- When you gain that alter’s trust, ask whether they would serve as a **scout** and look for other parts.
- When they agree to look, pray for the **Holy Spirit** to illuminate their sight by lighting up the entire mind. Through this effort, these **“scout alters”** will find other individuals or teams.
- From the individual alters or team leaders you find, keep asking similar questions, writing down the names of team leaders. Then, find a team leader that they all trust, and work directly with **that one team leader**, as they can be a spokesperson for all the teams.
 - The most time-saving work is to locate all team leaders or key individuals and work with as few of them as possible. Not doing so could add many dozens of hours to the person’s deliverance process.

Working with Large Groups of Alters

When a group of alters is assembled and you have their cooperation, ask them to unite in opposition to any demons present and to come together for an assembly.

- Force any demons out of the meeting.
 - Tell the group to exercise its will to resist and oppose these demons.
 - If the group is small (one to twenty members) and willing, it may be possible to integrate them all as one.
 - If the group is much larger, numbering in the hundreds, it would not be wise to attempt integration with so many, as that may create mental instability for a week or more.
-

Addressing Demon-loyal Alters

In some groups that appear to be doing something beneficial for the core person, there are often a couple of **demon-loyal alters** that will work to sabotage the healing and integration process. An effective way to single out these alters is to:

1. **Ask the group leader:** See if they know of any alters that are supporting the demons. If the leader doesn't know, have all alters stand together, then pray for the Holy Spirit's light to rest on all who are in alignment with Him. The alters that do not have that light will be singled out.
2. Being kind, calm, and open with those demon-loyal alters, ask them to come aside from the group and question them about their loyalties. What has almost always worked is to ask: **“What did the demons agree to do for you, or what promise did they make, that led to you supporting them?”**
 - Once you find out why they transferred their loyalty away from the core person, it is often quite easy to show that it was a lie, and that the demons cannot fulfill their promise.
 - They can then be led to renounce the demons and pledge their allegiance to the core person and Jesus, and will then join with the rest of the core-loyal/Jesus-loyal group.

Important Note: It is important to know that demons cannot violate a person's will, but if a demon has an alter under its control, that alter may carry out the demon's wishes and lead the core person to commit horrible acts the core person would never do.

- Some have stated that you can never get 100% compliance from these dark alters, but you should aim to get the majority of the alters to work together and, by doing so, bring along any that oppose integration and healing.
 - From our experience, dark alters, after reasoning with them for some time, will usually break their alliance with demons. The only exception has been individuals

who were victims of trauma-based mind control. Some of the alters in these situations had to be forcefully integrated, against their will.

Preparation for Integration

It should be stated that inner healing needs to be conducted prior to integration. It is not an absolute necessity, but if possible, time should be invested to have each alter released from the traumatic fear and pain associated with the trauma that caused them to be created. This inner healing can be performed en masse for groups of alters that carry fear and emotional pain stemming from that one traumatic event. In addition to that fear and emotional pain, there must also be a break from the lies that have been attached due to that trauma.

In summary, there are **three stages** to prepare alters for integration:

- **Inner healing** and coming out of agreement with any lie attached to traumas.
- **Releasing the memory** of the trauma to Jesus, trusting **Him** to safeguard that memory and not allow it to be released until the core person is emotionally strong enough to process it.
- **Release the “protector” status** any alter may have been performing, placing their trust in Jesus to be their fortress, guardian, shepherd, and shield.

When the spokesperson of a grouping of alters, or an individual personality, agrees to turn over their previous function to Jesus and release every memory to Him, let them know that when you pray, they will merge back in with [core person] from where they originated, and Jesus will come at the same time, stepping in to fulfill their role.

- Some personalities have feared this step because they did not want to “die.” Some have asked, **“Where will I go?”**
 - This is a legitimate concern and must be addressed.
 - These personalities need to be assured that they will not die and that they will unite with [core person], going back to where they originated. And by doing that they will give strength and soundness of mind to [core person].
 - These personalities also need to be told that instead of [core person] having five, ten, or more persons thinking for them, they will have one mind, and they will be able to function much better.
-

Steps for Integration

Once the preliminary steps have been completed, the integration process is a simple joining together of the alters from where they originated. This is a sequence of prayer and instruction that can be used:

1. The Healing Prayer

Pray this prayer, filling in the core person’s name:

- “Jesus, we ask for Your healing power to come right now, as this (these) alter(s) now release all the painful memories to You, along with all the pain, fear, and torment they contain. The lies that have been attached to them are also released, and the truth from Your word is received.”

2. Coaching the Alters

Coach the alters to do the following, addressing the core person as appropriate (him/her):

- “You can all return to where you originated, reuniting with [core person], letting go of all your responsibilities and turning everything over to [core person]. All of you walk toward [core person], embrace [him/her], and become one with [him/her]. You are no longer separate. You are all united with [core person] right now, never to split off again. There is only one [core person].”

3. Affirmation of Healing

Pray this prayer:

- “Jesus, we thank you for this healing and uniting power that you are at this moment releasing into [core person]’s mind.”

4. Commanding Demons to Go

Command any demons to leave:

- “We command every demon to release their grip on these parts of the mind and go where Jesus commands you to go. You will not transfer over to any other part of the mind. You must all release, lift, and go where Jesus commands you all to go, and never return.”

5. Continuing the Process

Do not rush this moment. Keep repeating the above directives, prayer, and commands, or similar words as healing and integration takes place. If a demon attempts to interrupt, repeat commands like the one in Step 4 above.

- There doesn’t have to be, but there is often a sensation of something occurring in the mind, of things coming together.
- Often there is visual imagery that the person receives, such as:
 - A broken and shattered mirror, then all the parts coming together as one.
 - Jesus uniting them with the core person.

Following the integration, allow the core person to share what they saw, felt, and experienced.

Building a Safe Home

With poly-fragmented individuals—those with an unusually **large and complex system of alters** (hundreds of alters)—it has proven beneficial to gather alters together in one location where they can find safety, security, and rest as they wait for integration.

Purpose of the Safe Home

This gathering place is the result of a **mental exercise** the individual is led through, in which they create such a secure location in their mind, typically a large, secure, and beautiful home.

This location is often necessary for two main reasons:

1. **Emotional Stabilization:** Emotional alters can be erratic and destabilize the core person. Bringing these emotional alters, along with all willing alters, into a safe and secure mental environment enables forward progress toward healing and integration without fluctuating emotions derailing the process.
2. **Incremental Integration:** It is not healthy to integrate many alters at one time. The core person needs time to stabilize after each integration. Those alters who remain need this safe place where they can rest and know they are not going to be harmed by other tormenting alters or demons. Alters kept in this safe home are receiving healing and are incrementally integrated over time.

Exercise for Building a Safe Home

The individual will need guidance on creating this location. Keep in mind that what the deliverance team leader directs may look very different from what the person creates. The individual needs the **liberty to be creative** but must be kept within certain parameters:

1. **Setting:** The home should be on a beautiful hill, surrounded by grassy fields, with gardens and colorful trees.
2. **Structure:** Build a very large, beautiful home that has all the features one could want.
3. **Lighting:** Install many lights, like in a baseball or football stadium, so that even during the night, the fields and home remain lit. Even above the home, lights are to be installed to shine into the sky.
4. **Kitchen:** Include a large kitchen with all the foods to meet everyone's appetite.
5. **Age-Specific Spaces:**
 - A nursery for the infants.
 - A playroom for the younger children.
 - A gymnasium for older children and teens.
6. **Personal Space:** Bedrooms for each person, with décor of each alter's choosing.
7. **Security Measures:** Include window shades to pull at night, enhancing security.
8. **Assembly Areas:**
 - An auditorium where all can be assembled to be addressed at the same time.
 - A clinic, where healing can take place.
 - TVs in bedrooms and a large screen in the auditorium.
9. **Internal Organization:**
 - A **strong alter** is designated as the authority in the home, establishing rules to keep order and to ensure needs are met.
 - **Teams of alters** are formed to function in this home to ensure everyone in need goes to the clinic to receive the healing they need.

Moving Alters into the Safe Home

As the Safe Home is being built, the awareness of its presence in the mind becomes known throughout the inner system. The lights at night make it warm and inviting—exceptionally safe. Compared to the dark and terrifying nights the alters were previously encountering, the curiosity of the Safe Home draws them close.

Inviting Alters and Establishing Security

When the Safe Home is ready, alters can be invited to come to the front door of the home. Alters are told that this is a place of **safety, security, healing, peace, and rest.**

It must be established that the home is **impenetrable by demons, and no demon or demon-loyal alter can enter.** Also, no alter who is in opposition to [core person]'s full healing can enter.

Screening for Entry

As groups of alters come out of hiding and stand at the front door, **prayer is conducted to screen each alter** to ensure no demon-loyal alter gains entry.

It is remarkable to witness God work in this effort, **separating those unfit for entry.** At times, without our direct involvement, angels have been placed as guards at the single entry door.

It's important to note that some alters may **change their loyalty** once they see the benefit and security they would receive in this home.

Conference Room, Intercom System, and Jail House

Due to the exceptional mental creativity and capacity of DID patients, psychologists have at times led them to form conference rooms and intercom systems to aid in communications between alters which previously were amnesic.⁴

Facilitating Communications

These private meeting rooms were sometimes used for confidential communications. If the meetings between alters and the psychologist were to take place where all could hear, some alters might disapprove of what was being discussed. They would not only fail to support the healing and restorative plans under discussion but could possibly work to **sabotage and derail** the intended efforts.

Use in Deliverance Ministry

The conference rooms have been effectively used during deliverance ministry, as has the construction of jails.

- **Jails:** Ministry candidates were directed to build this jail to house belligerent, obstinate, and otherwise adversarial alters. This was a last-resort effort after all other attempts had been made to reason with them and stop their destructive behavior from sabotaging the healing process.

Forced Integration

On very rare occasions, there have been alters who were so adversarial, so destructive, and bent on stopping the core person's healing that we were pressured into forcing that alter's integration.

This was not the desired outcome, but after many months of conversation and efforts, it was clear that there was going to be no change, leaving no alternative.

Prognosis for Recovery from DID/MPD

Though many mental health disorders are classified as incurable by the mental health profession, almost all professionals involved in the treatment of DID agree this one is curable.

Clinical perspectives on the duration of recovery may vary significantly:

- Some psychologists claim that full recovery may take three to five years of weekly sessions.⁵
- Others claim that the process may take seven to ten years, or more.⁶

Ministry Perspective

From our perspective in the ministry of deliverance, we have seen one hundred percent of the people recover, with full integration, as long as they continued through the process.

However, three specific instances illustrate barriers to completing the healing process:

- **Financial Fear:** Two individuals stopped being ministered to when they discovered they were being healed, as they feared their **disability payments would also be lost** as their DID symptoms dissolved.
 - **Perceived Offense:** Another person stopped when they allowed a **perceived offense** to pull them out of the process.
-

Case Study: Relapse Following Integration

This is the story of Mary, and it highlights a crucial lesson about ministry. While she was successfully integrated at first, she experienced a significant relapse. Mary's journey shows the importance of ongoing discipleship following deliverance ministry.

2009 – Initial Assessment and Trauma History

In 2009 we met Mary, a 70-year-old woman who had lived through layers of trauma in her childhood, teenage years, and adult life. To those around her, Mary often appeared deeply depressed, withdrawn, and very insecure.

She had been hospitalized multiple times—sometimes for as long as six months—and was misdiagnosed again and again with different mental disorders. Over the years she was given no fewer than 26 electroconvulsive shock treatments in the hope they would lift her depression. Instead, they brought no real improvement and only added to her dissociation, creating even more trauma for her to carry.

The Strategy of Alters: Appearing “Well”

In order to be released from psychiatric hospitals, Mary created new alters who could present themselves to doctors as stable and functional. Because no one recognized or diagnosed her DID, the doctors believed her.

Whenever life brought new pain—whether through sickness, injury, strained family relationships, or the death of a loved one—Mary responded by forming more alters to help her cope. The doctors, unable to truly see what was happening, continued to misdiagnose her and prescribed medications that never brought relief—they only made things worse. Mary chose not to medicate herself with drugs or alcohol. Instead, she clung to what had always “worked” for her: dissociation. For Mary, it became her way of life.

2015–2019 – A Season of Ministry

From 2015 through 2019 we ministered to Mary every week. During that time we came to recognize **thousands of alters**. What made ministry especially challenging was that, without our realizing it, Mary continued to form new alters even as we worked to integrate the existing ones.

Out of all the people we have ministered to who showed clear signs of DID, Mary was the only one who relapsed after integration. For about a year she did remarkably well, living in peace and functioning at a high level.

2021 – The Relapse

In 2021, Mary was hospitalized for a physical medical issue, not a mental health crisis. However, the resulting pain, fear, and isolation created a "perfect storm" of vulnerability. Under the weight of these physical stressors, she returned to her old coping mechanisms, and the cycle of dissociation began again.

By then Mary was living alone, with little contact from her family. She still loved her church family and found joy there, but the long hours spent alone, coping with pain and feeling neglected—caused her to drift deeper into dissociation.

The Battle Against Love

Because her family showed little concern, the alters she created began to convince her that love itself was dangerous—that it hurt too much and should be avoided at all costs. This belief spread not only to her view of family love but also to her relationship with God and with her church family.

We could clearly see demonic influence behind this. What once brought her joy—worship, fellowship, and church activities—started to bring her anxiety and distress. The alters (and the demons working through them) sought to “protect her from love,” wrongly seeing it as the root

of her pain. Even though Mary still knew she loved her church family, and that they loved her, she wrestled against forces inside her that tried to isolate her from that love.

Enhanced Ministry Efforts

The time we had already invested in Mary was tremendous, and we knew that to help her rise out of this bondage to the fear of love, she needed even more time and resources.

We then began calling Mary every night for a brief, nightly devotion (about 10-15 minutes). Those nightly devotions on the phone continued for three months. Additionally, Phyllis conducted weekly Bible studies with her and others.

This increased time commitment finally brought Mary back to stability. She was once again filled with joy, looking forward to another day of being an encouragement to others through her prayers and direct personal involvement in their lives.

Lessons Learned

This case study demonstrates the profound impact of sustained, dedicated support. The relapse was **not a failure** of the initial ministry but a consequence of new circumstances—fear, loneliness, and a lack of consistent relational connection—that reactivated old coping mechanisms.

A key lesson is the need for a **realistic assessment of the time and resources required**, especially for individuals with deep trauma, who are isolated, are older, or have ongoing health issues. The case highlights that even after significant progress, an **ongoing, enhanced commitment to care is vital** for long-term stability. The ultimate success in Mary's case came from recognizing that the previous level of ministry was no longer sufficient. A renewed, intensive effort—defined by consistent, relational presence (daily calls and weekly studies)—was necessary to help her overcome the fear of love and re-engage with her support system.

Assortment of Associated Topics

The remainder of this lesson discusses topics related to ministry with those who exhibit DID symptoms. These associated topics are included to give the student a broader perspective on various experiences that may emerge during ministry.

Near-Death Experiences

During times of severe trauma, at scenes of automobile accidents, or in hospital rooms, some have reported experiencing out-of-body experiences. During these episodes, individuals describe their spirit as floating above their body, allowing them to look down at the scene of the accident or the hospital room. Some have also described occurrences in which they went to heaven for a period of time. Those that report this phenomenon say that in that state, all pain is gone and is replaced by a blissful sensation, causing them to be content never return to their body.

From a Christian worldview, this is believed to be moments when the spirit of the individual does indeed leave the body upon death and, for unexplainable reasons, returns to reanimate and live again.

A secular worldview explains these experiences as being transient depersonalization (a mild form of dissociation), in which the mind desperately struggles to hang on to life while simultaneously trying to cope with the severe trauma. As the mind dissociates, it is said to develop visions of heaven, angels, or other apparitions, such as Jesus, to bring comfort in the midst of horrific tragedy.⁷

The Possibility of False Memories

When ministering to those with DID symptoms, memories often emerge that are difficult to believe, or so gruesome that one does not want to believe they occurred.

Additionally, memories often surface that can never be historically proven, even if they were internally real to the survivor. **Ministry does not require dredging up and exploring all memories in detail**, which can cause the person to abreact and relive trauma. If a memory must be addressed, **simple inner healing prayer can be conducted** without requiring a walkthrough of every grotesque or salacious detail. Importantly, **there is no harm in praying for healing of a memory** even if the minister doubts its objective truth, provided the candidate believes it occurred and needs freedom from the associated pain.

Prenatal Trauma and In Utero Dissociation

It is well established that Satan seeks to wound an individual as early in life as possible. If Satan can plant fear, rejection, and abandonment, fragment the child's mind while still in the womb, and weaken the child's developmental years, he restricts the child from ever reaching their full potential.

As an infant is developing in the mother's womb, if the mother experiences trauma there is the possibility of the trauma being transferred to and imprinted onto the child's psyche.

With this trauma, there is also the possibility of the child dissociating, splitting into different personality states as a coping mechanism, with the split-off parts carrying the traumatic imprint (memories).

Possible causes and contributing factors include:

1. The mother's severe anxiety, fear, depression, or a difficult pregnancy.
2. Ritual sexual abuse during pregnancy, with the abusers uttering curses and incantations for the purpose of affecting the child. The emotions of the mother during ritual abuse

(fear, horror, pain), in addition to the curses and incantations spoken by the abusers, become absorbed by the child, resulting in intended dissociation.

3. Generational curses and spiritual claims made by demons, due to satanic dedications or bargains with demons during rituals conducted by ancestors.
4. Negative words and phrases (spoken curses) directed toward the mother and/or the unborn child.
5. An unwanted pregnancy, with an attempted abortion, contemplation of abortion, or negative words spoken in the delivery room, resulting in a lack of bonding with the mother and father, with the child sensing and carrying the rejection.

Ministry steps for those carrying evidence of dissociation from intrauterine experiences include:

- Ask the Holy Spirit to reveal the earliest trauma (sometimes God shows memories or impressions from the womb or in the delivery room).
- Pray for healing from rejection, fear, or abandonment that started before birth.
- Break generational curses or word curses spoken over the child in the womb.
- Renounce lies associated with these traumas and invite Jesus to bring truth and love into that memory, affirming the person's identity in Him.

Alters Creating Physiological Responses

Psychologists report that, at times, alters exist whose purpose is to prevent the host/core personality—or anyone else—from accessing memories of certain traumatic events because those memories would be too painful for the core person to know.

Psychologist Richard P. Kluft reported that one of his patients experienced seizures during efforts to access such memories:

- *The seizures were both defenses against the revelation of certain traumatic events and representations of them. I told these alters that I was in no rush to unearth upsetting material before the overall patient was prepared to face them, and saw no reason to force them to speak until they were ready. They agreed to stop creating the seizures and to discuss their concerns in treatment when they were ready.*⁸

One poly-fragmented survivor we worked with reported that doctors, in the past, intentionally created alters to block traumatic memories from “leaking out.” Those doctors told their patient that they were incurable and that, if they were to integrate, they would die. When we ministered to this person, we removed those blocks so healing could occur and integration could take place (and it was successful—they did not die).

Another poly-fragmented person we ministered to had been a victim of trauma-based mind control. Those that intentionally fragmented this person's mind installed alters that had the purpose of causing physiological responses to prevent the core person—or anyone else—from extracting information or attempting to heal and integrate the person. These physiological responses included:

- Feeling as if a vial of poison had been broken internally, flooding the bloodstream with sensations of poison moving through the body.
- An increase in heart rate.
- Sensations as if someone were stabbing them in the head with a knife.
- Mimicking a heart attack.
- Sending the person into convulsions or seizures.
- Strangulation, coupled with the inability to breathe.
- Passing out or losing consciousness.
- Inducing sleep from which the person could not be awakened.

Contrasting Views of Persecutory Alters

It is important for the student to recognize that many secular psychologists, and even some Christian psychologists, interpret alters perceived as “demons” or “monsters” as merely complex, fear-based alter personalities. Their perspective is illustrated by a leading psychologist in the field of DID:

- *If the persecutors are perceived as monsters or demons, I point out that this is their job—in order to protect the host from the bad feelings they hold, they have to take on a frightening identity to ensure that the host does not come too close. Inside the scary costume, I say, is a hurt child who is just trying to help. Although it might not be technically correct, I may say that it is unfair for the host to fault the demons for being demons, since she is the one who created them and gave them that identity—they are just doing what they have been created to do.*⁹

Yet these same psychologists, who claim that “demons” or “monsters” are nothing more than alter personalities, also acknowledge that when speaking with these types of alters, if they are not mentally prepared, they may become “infected” with a “**demonic chill**,” similar to that experienced by exorcists.¹⁰

We include this contrast to show that secular psychologists acknowledge the presence of a powerful, negative emotional or energetic experience, yet they consistently interpret it through their scientific worldview (i.e., as a projection or a psychological contagion), whereas ministry sees it as evidence of genuine spiritual influence.

Three Case Studies: Saying “Good-bye” to Alters

We offer these three poignant, unforgettable case studies to illuminate the profound and often heart-rending challenge that arises when family members and deliverance teams guide a system toward final integration. These alters were never mere fragments—they were vivid, living souls with distinct voices, loves, and histories. When they merge forever into the core person, a

genuine relationship ends, as irreversible as death. Two of these farewells express raw grief; the third carries an unexpected spark of wild, almost mischievous joy.

A Note on the Following Narratives

The case studies presented in this section are written with a deliberate departure from the clinical tone of previous lessons. In the ministry of deliverance and inner healing for DID, we are not merely dealing with “fragments” or “mechanisms”; we are interacting with the internal survivors of profound trauma.

These accounts are rendered with descriptive, narrative depth to honor the reality of the relationships formed with these alters. To clinical outsiders, integration is a goal; to the family members and ministers who have walked alongside these individuals, integration can feel like a funeral. I have chosen this “storytelling” style to help you, the minister, feel the weight of these moments—to prepare you not just for the technical process of integration, but for the sacred, emotional, and often bittersweet reality of saying goodbye.

“Miss Humility”

In the twilight of a long and grueling healing journey, the final guardian known as “Miss Humility” prepared to vanish. For years she had been a towering, fiercely tender protector within a 28-year-old woman who had once hosted thousands of fractured selves. To the woman’s devoted husband, Miss Humility was far more than an alter—she was a radiant, intimate companion. He had laughed with her over late-night talks, savored quiet dinners in her gentle presence, and shared a deep marital closeness that felt utterly real. When the moment of integration arrived, something inside him shattered. A living, breathing friendship—one he had cherished with his whole heart—died in an instant, even though his beloved wife remained beside him.

Miss Humility, serene and regal to the end, understood her time had come. With graceful poise she made one last, exquisitely human request: a rich, steaming espresso savored on the wide veranda as the sun bled gold and crimson across the valley below. The scene unfolded like a quiet symphony—wind whispering through the trees, the porcelain cup warm in her hands, the horizon ablaze with farewell fire. Then, without ceremony or the deliverance leader’s intervention, she simply... dissolved. A soft inward sigh, a final shimmer of presence, and the veranda stood empty under the dying light.

“Mom”

Few good-byes cut deeper than this one.

Anna had been written off as hopeless—diagnosed as incurable by multiple psychologists. Yet after a year of ministry and the integration of more than four hundred shattered selves, only one alter remained: “Mom”—the steadfast, nurturing soul who had single-handedly raised Anna’s five children through chaos and terror.

In the hushed intensity of a final deliverance session, Anna’s grown daughter Carmen sat nearby, tears already brimming. She had grown up calling this gentle, tireless woman “Mom,” clinging to her steady hands while the real Anna—trapped behind walls of trauma—could not surface.

Now the truth hung heavy in the air: for her true mother to finally awaken, this cherished counterfeit had to die.

Carmen drew a trembling breath, looked straight into the familiar, loving eyes she had known all her life, and whispered, “Mom... it’s time.”

A lifetime of bedtime stories, scraped knees kissed better, and school-lunch sacrifices flickered across that beloved face. Then, with heartbreaking grace, “Mom” nodded. One quiet step backward into the depths, a soft release of the mind she had guarded so faithfully, and she was gone—folded forever into Anna, leaving only silence and the faint scent of the cocoa she used to make on snowy nights.

Carmen crumpled, sobbing for the only mother she had ever truly known; yet she rejoiced that her real mother was, at long last, coming home.

“Bonnie and Clyde”

Some alters refuse to leave quietly.

The man they inhabited had always been a glorious, untamed rebel—wind in his hair, rules in the dust, heart roaring for freedom. After salvation and the merging of roughly thirty personalities, only two indomitable spirits remained: the legendary duo “Bonnie and Clyde.” They had lived loud, reckless, and unapologetically through him for decades.

Their chosen exit was pure theatre, defiant and exhilarating. In a vivid inner vision, they dragged him to the jagged summit of a mist-shrouded mountain. Hand in hand they stood at the edge, leather jackets flapping like battle flags, eyes blazing with anarchic glee. Then, with a whoop of pure liberated joy, they sprinted toward the abyss—fingers fiercely interlaced—and hurled themselves into the void. Their laughter echoed all the way down, a final, defiant rejection of every chain that had ever tried to hold them, ensuring that even in surrender they remained magnificently, gloriously unrestrained.

Lessons Learned

We share these case studies to show that integration can at times be very unique, amusing, and even emotionally painful. Deliverance team leaders must not only prepare themselves for the loss of these personalities, but they also need to prepare family members.

These sacred farewells teach us that integration is never clinical. It can be breathtakingly beautiful, wildly theatrical, or soul-crushingly sorrowful—sometimes all at once. Deliverance ministers and families must brace themselves to mourn real relationships, to honor last wishes with tenderness, and to celebrate even the most rebellious exits with a wistful smile. For every alter who steps into the light and vanishes, a piece of someone’s heart goes with them—and that, perhaps, is the truest testimony to how very real they always were.

Conclusion

As we conclude this advanced study on ministering to individuals with DID symptoms, it is important to recognize that this work requires exceptional patience, discernment, compassion, and dependence on the Holy Spirit. The inner world of a dissociated person can be complex, layered, and at times overwhelming; yet even in the most fragmented minds, the Lord is able to bring order, truth, and restoration. By understanding the stages of healing, approaching each alter with dignity and gentleness, and remaining anchored in biblical principles, ministers can cooperate with the Spirit of God to bring deep-level freedom and integration.

Next Lesson: Breaking Chains: Inherited Trauma and Generational Dissociation

In our next lesson, we will explore unusual manifestations sometimes encountered in ministry, including voices or identities that appear linked to earlier generations. While Scripture rules out the return of human spirits (reincarnation), the realities of generational trauma, epigenetic influence, and dissociative patterns raise important questions about how past suffering can affect descendants today. This lesson will help us approach these mysteries with biblical discernment, distinguish psychological factors from spiritual ones, and minister wisely to those carrying inherited patterns of bondage.

NOTES

¹ *Dissociative Experiences Scale (DES-II)*, Traumadissociation, accessed September 16, 2025, <https://traumadissociation.com/des>.

² Michael B. First, *Structured Clinical Interview for DSM-5 Disorders (SCID-5)* (Arlington, VA: American Psychiatric Association Publishing, 2015).

³ Judy Dragon and Terry Popp, *Multiple Journeys to One: Spiritual Stories of Integrating from Dissociative Identity Disorder* (Walnut Creek, CA: New Horizons Press, 1998), 82.

⁴ Onno van der Hart, Ellert R. S. Nijenhuis, and Kathy Steele, *The Haunted Self: Structural Dissociation and the Treatment of Chronic Traumatization* (New York: W. W. Norton, 2006), 316; James G. Friesen, *More than Survivors: Conversations with Multiple-Personality Clients* (San Bernardino, CA: Here's Life Publishers, 1990), 209–10.

⁵ Marlene Steinberg, *The Stranger in the Mirror: Dissociation—the Hidden Epidemic* (New York: HarperCollins, 1994), 28.

⁶ Marcus Warner, *A D.I.D. PRIMER: An Introduction to Dissociative Identity Disorder and the Healing Journey* (Carmel, IN: Deeper Walk International, 2019), 36.

⁷ Marlene Steinberg, *The Stranger in the Mirror: Dissociation—the Hidden Epidemic* (New York: HarperCollins, 1994), 292.

⁸ Lewis M. Cohen, Joan N. Berzoff, and Mark R. Elin, eds., *Dissociative Identity Disorder: Theoretical and Treatment Controversies* (Northvale, NJ: Jason Aronson, 1995), 371.

⁹ Cohen, Berzoff, and Elin, *Dissociative Identity Disorder*, 431.

¹⁰ Cohen, Berzoff, and Elin, *Dissociative Identity Disorder*, 304.

Further Reading

With the exception of *Uncovering the Mystery of MPD* and *More Than Survivors*, these books are not written by Christian authors. Keep that in mind while reading them.

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Beautiful Feet School of Deliverance

Following Jesus' Model of Ministry

Level 2 – Lesson 15: Breaking Chains: Inherited Trauma and Generational Dissociation

Description

This lesson explores unusual experiences reported both in psychological therapy and in Christian deliverance ministry. These experiences sometimes create the impression that the spirit of a deceased person is speaking through the one receiving ministry.

From a conservative Christian perspective, such occurrences cannot be explained as reincarnation or the return of human spirits, since Scripture rules out these possibilities. Traditionally, these manifestations are understood to be demonic in origin.

However, in some cases, when biblical tests are applied to the voice speaking, the results indicate that it is not demonic. Furthermore, when trained psychologists have examined the individual and found no evidence of psychosis or delusion, the question remains: what could be the source of this phenomenon? This lesson examines such experiences and considers potential explanations.

In addition, attention will be given to the reality of trauma that appears to be passed from one generation to another, often referred to as inherited or generational trauma. Current psychological research, along with observations from deliverance ministry, suggests that the suffering of one generation may affect subsequent generations, even when they did not experience the original event. This lesson will consider how such trauma may manifest, the possibility of generational dissociation, and how biblical deliverance ministry can be applied to bring healing and freedom from these inherited patterns of brokenness.

Transference of Trauma

In clinical practice, it is widely recognized that trauma can be transferred from one individual to another when proper emotional boundaries are not maintained. For example, a therapist who listens to a particularly distressing account from a patient may begin to experience symptoms resembling the patient's suffering. This phenomenon is commonly referred to as *vicarious trauma*, *secondary traumatic stress*, or *compassion fatigue*. The effects often parallel those of post-traumatic stress disorder (PTSD) and may include intrusive thoughts, recurring nightmares, avoidance of reminders of the trauma, and heightened levels of anxiety or emotional arousal.

While such transference occurs between two living individuals in the present, an important question presents itself: can trauma also be passed down from one generation to the next? In other words, is it possible for the suffering of parents or even grandparents to leave a lasting

impact on their descendants who never directly experienced the original traumatic event? This lesson will explore that possibility and examine how trauma may be transmitted across generations.

Intergenerational and Transgenerational Trauma

To begin, it is important to distinguish between two related concepts: *intergenerational trauma* and *transgenerational trauma*. *Intergenerational trauma* is the broader and more commonly used term. It refers to the direct transmission of trauma from one generation to the next—for example, from a parent to a child. *Transgenerational trauma* is a more specific concept, describing trauma that appears to skip a generation or resurface in non-consecutive generations, such as from a great-grandparent to a descendant several generations later.

This lesson examines the possibility that trauma may be transmitted in both ways: directly (intergenerational) or across multiple generations with gaps (transgenerational). In these cases, the descendants did not directly experience the original traumatic event, yet they may still bear its effects in their own lives.

Trauma does not simply vanish once the initial event has passed. It leaves a lasting impact on those who endured it, and evidence suggests that this impact can extend to children and grandchildren. Transmission occurs through a complex interaction of psychological, biological, and social mechanisms.

On a psychological level, parents who have suffered severe trauma may struggle with emotional regulation, secure attachment, and healthy communication. This can affect their parenting style, creating a home environment marked by anxiety, emotional withdrawal, or difficulty in openly expressing feelings. As children grow up in this environment, they may internalize these patterns of behavior, unknowingly mirroring their parents' unresolved pain. As a result, they may develop traits such as hyper-vigilance, mistrust, or heightened fear, without fully understanding the source of these traits.

In addition to psychological patterns, research has suggested that trauma may also leave biological traces. The field of *epigenetics* explores how life experiences can influence the way genes are expressed, without altering the DNA sequence itself. Traumatic events may create biological “tags” on genes that affect how the body responds to stress. These changes can then be passed on to future generations, making them more susceptible to anxiety, depression, or stress-related disorders. This does not mean that the trauma itself is encoded in the genes, but rather that the body's stress responses may be altered in a way that predisposes descendants to experience similar difficulties.

While trauma is often transmitted through family dynamics or even biological pathways, in some cases it appears to manifest in ways beyond psychology or genetics. This brings us to the question of whether trauma-related dissociation itself can span generations, producing manifestations that resemble past identities or experiences.

Generational Dissociation

In *Beautiful Feet School of Deliverance Level 1 – Lesson 23*, and *Level 2 – Lesson 14*, we examined the complexities of ministering to individuals who experience dissociation and identity fragmentation. Building on that foundation and considering the possibility that trauma may be connected to and even transmitted through genetic factors, we now turn to the question of whether dissociation itself can manifest across generations. This phenomenon, which we will refer to as *generational dissociation*, raises important questions about the nature of identity, memory, and spiritual realities.

Phenomena of Generational Dissociation

In both clinical therapy and Christian deliverance ministry there have been instances where it appears that another personality or presence takes control of a person's consciousness and begins speaking through them. These manifestations sometimes recount traumatic experiences from previous generations. In certain cases, the personality may even speak in a foreign language (*xenoglossy*) or use English with a strong accent unfamiliar to the individual (*Foreign Accent Syndrome*). The content of these accounts has included:

1. Descriptions of famine and mass death.
2. Death or trauma experienced during wartime.
3. A murderer's sense of guilt.
4. Sexual abuse, either from the perspective of the victim or the perpetrator.
5. Ritual sacrifices involving animals or humans.

Psychologists who embrace spiritual realities, after ruling out neurosis, psychosis, or delusional states when encountering such cases, have occasionally described the phenomenon in terms such as *discarnate human possessors* (wandering souls) or *transmigration of souls* (reincarnation).

Psychologists with a purely secular orientation often dismiss such occurrences as an individual's attempt to dissociate from their trauma, projecting the abuse they experienced onto a distant historical period and a figure from that era. They hypothesize that this process is easier for the traumatized person than accepting that someone who was supposed to love and care for them instead oppressed or exploited them.¹

From a conservative Christian perspective, however, reincarnation and the idea of deceased human spirits returning to inhabit the living are rejected as unbiblical. Consequently, an alternative explanation is required.

Test the Spirits: Biblical Discernment Between Demons and Alter Personalities

The Bible instructs believers to "*test the spirits*" (1 John 4:1 NKJV) in order to determine whether a prophetic message is from God or from Satan. In deliverance ministry, this principle is also essential for discerning between the activity of demons and the responses of dissociated alter personalities.

For Christians, the most immediate explanation for such manifestations would be to identify them as demonic in nature. Yet, in certain deliverance sessions, these personalities have not behaved like demons. They have proven unresponsive to scriptural commands and have not demonstrated hostility toward the individual.

Because manifestations in deliverance ministry may resemble both demonic activity and psychological dissociation, we must apply biblical tests to discern their nature. Here are questions, which function as biblical tests, that can be presented to the personality to discern their nature, as demons will not be able to confess these truths:

- “Do you believe Jesus came to the earth in human form?” (John 1:14; 1 John 4:1–3)
- “Do you love other Christians?” (1 John 3:10–11)
- “Do you love Jesus?” (John 14:15)
- “Is Jesus the Christ?” (1 John 2:22; 5:1)
- “Was Jesus born of a virgin?” (Matthew 1:22–23)
- “Do you love and care for the person you inhabit, or do you wish to harm them?”

In addition, when these personalities respond positively to the fruit of the Spirit (Galatians 5:22–23; 2 Peter 1:3–7) and are unaffected when a cross or Bible is presented, the responses indicate that they cannot be classified as demons.

Psychological Explanations

Psychologists who have encountered these phenomena have generally avoided definitive conclusions. After eliminating mental illness as an explanation, many have simply recorded the accounts and noted that further research is needed.²

Roman Catholic Explanations

Within Roman Catholic thought, there is no official doctrine on the existence of “ghosts,” which has left room for differing opinions. Father Gabriele Amorth, an exorcist of the Diocese of Rome, firmly rejected the idea of human souls returning, insisting that souls go immediately to heaven, hell, or purgatory.³ By contrast, Father Carlos Martins—host and creator of the podcast *The Exorcist Files* and author of the book of the same name—has suggested that some souls in purgatory, or even the souls of the damned, might inhabit a living person in ways that closely resemble demonic possession.^{4, 5}

The Beautiful Feet School of Deliverance Perspective

Conservative Protestant theology firmly rejects the belief that the spirits of the dead can return to haunt, torment, or interact with the living. Any supposed appearance of such spirits is understood instead as a demonic manifestation intended to deceive, confuse, and instill fear. Conservative Protestant theology also strongly denies the existence of an intermediate state (such as purgatory) where sins can be “purged” through personal suffering. (Hebrews 9:27; Luke 16:19–31; 2 Corinthians 5:8).

During deliverance ministry, however, experiences have sometimes arisen that seem to blur these categories. Psychologists working in clinical therapy have also reported similar phenomena in non-religious contexts, identifying these types of alter personalities as introjects.⁶ These experiences include emergence of:

1. **Alter personalities** that reflect the nature, voice, or demeanor of an individual who previously abused the person being ministered to.
2. **Alter personalities resembling relatives** (sometimes living, sometimes deceased), such as a mother, grandmother, or great-grandmother.
3. **Personalities presenting as members of earlier generations**, speaking as though they were ancestors from several centuries previous.
4. **Personalities resembling living individuals** who claim to be speaking through the person. In some cases, individuals formerly involved in occult groups reported that their members practiced telepathic communication over long distances, and the phenomenon seemed to mirror this ability.
5. **Personalities claiming to result from what is described as astral projection**, where a living individual, engaging in occult practices, projected a fragment of their soul into the mind of the person being ministered to.

For a broader theological and clinical framework, we draw from the scholarly writings of Mennonite minister Lawrence E. Burkholder,⁷ who presents his four possible explanations for the source of these phenomena:

1. “It could be a memory replay so vivid that it seems as though another person’s voice—that of a parent or an abuser—is playing like a tape inside one’s head.”
2. “It could be a self-interjected perpetrator alter. In this case, the trauma victim creates an alter like the captor or tormentor, in order to think like the abuser and thus lessen the torment. If the tormentor should die, a victim or therapist ... might believe a human ancestral spirit to be present.”
3. “The part might be a pre-alter⁸ with a familiar spirit. The alleged ancestral spirit is a human pre-alter fragment with an attached familiar demonic spirit, which can give the alter the identity of the demon’s previous host. The human alter functions as a front end for a demonic presence.”
4. “A demon with an encoded human blueprint. In this case, the familiar spirit uses as a template a personality blueprint of another human in whom it lived previously, which permits it to appear as a human alter in the current host human. The difference between these two cases is that in the latter instance, there is an external human personality pattern, and in the previous, there is an internally generated human alter.”

Though Mysterious, Definitive Action Is Required

While the precise origin of such phenomena may not always be discernible, this uncertainty does not leave the deliverance team without direction. The responsibility of the team leader is to address what is presenting—whether a dissociative part, a demonic influence, or a combination of both—through prayerful discernment and appropriate spiritual and therapeutic intervention. In practice, the focus is on guiding the individual toward wholeness, safety, and freedom, rather than on clarifying every underlying mystery. The following case study illustrates how this approach was applied.

Case Study: The Bulgarian Ancestral Personality

This case study shows how we ministered to an individual manifesting symptoms of a person who had lived possibly two hundred years ago. Our objective was to deliver the person from their mental torment and help them take the next step toward becoming more like Jesus. Our goal was not to debate or deny the reality of the manifestation, nor to develop a conclusive theological or scientific explanation.

Ministry Candidate from Tennessee

Jessica came to us in 2017, severely tormented by traumas experienced throughout her childhood and teenage years.

Jessica's ancestry included a link to Bulgaria, as her great-grandmother had married a man who immigrated to the United States from that country. This ancestral background is relevant for understanding the events that transpired.

During a deliverance session with Jessica, we gave her several sets of renunciations to go through. We then gave her some curse-breaking prayers. It was then that Jessica sensed a direction from the Lord.

Jessica sensed the Lord directing her to tell me to place my fingers on her temples and pray. She closed her eyes, and as I began to pray, to bind any hindering spirits, she looked up at me; however, the person looking back was not Jessica.

It was then that this other personality, taking executive control of Jessica, began speaking in a foreign language that we assumed was a type of Slavic language, as would be expected given the Bulgarian ancestry.

The presenting personality continued to speak in that Slavic language and would not stop, even after I informed them that we could not understand the language. The personality then spoke a few words in English, with a strong foreign accent, and communicated that, approximately two hundred years prior, an animal and human sacrifice had placed a curse of death on the family.

The personality speaking to me said that they didn't remember their name. I determined this was not a deceiving spirit by applying biblical tests, asking if they believed Jesus came to the earth in human form, and if they loved Jesus. The personality answered in the affirmative, which a demon could never do (see page 4).

I told the personality that as long as they remained, the generational curse could not be broken, and that they needed to relinquish control of Jessica's mind. They were afraid to let go and were reluctant. The personality confessed that they cared for the wellbeing of Jessica and wished her no harm (something a demon would never say). I then encouraged this personality, for Jessica's benefit, to let go, so her mind could be healed. I asked them again if they would let go and be released from their torment and "go and be with Jesus." They agreed. I then told them that when I lay my hands on Jessica's head, that they would then let go, be released, and Jesus would take them and bring them the peace they had been waiting so long to experience. This personality agreed to this.

I then put my hands on Jessica's head. The personality began speaking in that Slavic language again, followed by the appearance of the largest tears imaginable, streaming down her face with deep, excruciating sobs of relief as the personality released and departed.

I prayed for Jessica's core consciousness to return, and when she was fully conscious again, she related that she had watched everything transpire, from a position in the background of her mind, behind a pane of glass. She saw the entire conversation unfold but was unable to interact with what was taking place.

Following this, Jessica communicated that she was full of joy, as her body was trembling, which she described as being the presence of God. It was then that she shared a thought that came to her mind after that entity left: "*It is finished.*" She believed that that was God speaking to her, and that that segment of her battle was finished. She had experienced freedom from a personality supposedly linked to ritual sacrifices of the past; when they left, the curse was also broken off Jessica.

Lessons Learned from This Case Study

First: There are mysteries in the spiritual realm. But just because mysteries exist, that does not justify stepping outside of our Bible moorings, as the Bible, being the inspired Word of God, is our final authority in all matters of faith and conduct. Yet, when the Bible is silent, and something spiritual happens that is unexplainable from the Bible, we cannot naively dismiss it by saying, "that did not happen, because it is not biblically explainable."

Second: Because the Bible does not give us answers to all questions, we can take steps of faith within a biblical framework, recognizing that, on this side of heaven, we may never have full understanding of all such phenomena. God, in His sovereignty, has decided to give us but a limited view of these spiritual realities, as we read in the Scriptures:

- *We don't yet see things clearly. We're squinting in a fog, peering through a mist. But it won't be long before the weather clears and the sun shines bright! We'll see it all then, see it all as clearly as God sees us, knowing him directly just as he knows us!*
(1 Corinthians 13:12 MSG)

Therefore, when a personality such as this is encountered, regardless of its origin or nature, we must do all we can to free the tormented person from that condition, regardless if it is a fragmented piece of the core person's identity, a dissociated alter personality from someone in a previous generation which has somehow passed through the generations via DNA or genes, or whether it is truly a demon.

Conclusion

In conclusion, the phenomena of inherited trauma and generational dissociation underscore the reality that the effects of historical trauma can profoundly imprint on future generations. While maintaining strict adherence to biblical moorings—rejecting unbiblical concepts like reincarnation and the return of human spirits—we must humbly acknowledge the spiritual mysteries that defy full explanation this side of heaven. Our primary directive in deliverance ministry is therefore not to definitively classify every manifestation (whether psychological construct, generational alter, or demonic deception), but to faithfully apply the authority of Jesus Christ. Ultimately, our ministry focuses on bringing the certain reality of Christ's finished work to those who are tormented, ensuring that freedom, healing, and generational blessings replace chains, trauma, and curses.

Next Lesson: Trauma-Based Mind Control and Satanic Ritual Abuse

In the final lesson of Level 2, we examine the methods used to deliberately create and manage dissociative identity structures for the purpose of control. This lesson requires careful discernment as we analyze the psychological mechanisms of coercive programming, spiritual countermeasures, and the unique challenges of ministering to survivors of systematic trauma.

NOTES

¹ Marlene Steinberg, *The Stranger in the Mirror: Dissociation—The Hidden Epidemic* (New York: HarperCollins, 2000), 286.

² Lewis M. Cohen, Joan N. Berzoff, and Mark R. Elin, eds., *Dissociative Identity Disorder: Theoretical and Treatment Controversies* (Northvale, NJ: Jason Aronson, 1995), 295–317, <https://archive.org/details/dissociativeiden0000unsc/mode/1up>.

³ Gabriele Amorth, *An Exorcist Tells His Story*, trans. Nicole V. MacKenzie (San Francisco: Ignatius Press, 1999), 13, <https://archive.org/details/fr.-gabriele-amorth-an-exorcist-tells-his-story>.

⁴ Carlos Martins, “The Exorcist Files,” podcast, iHeartPodcasts, 2022–present, <https://www.exorcistfiles.tv/>.

⁵ Carlos Martins, *The Exorcist Files: True Stories About the Reality of Evil and How to Defeat It* (Nashville: FaithWords, 2024), 226, 231–37.

⁶ Many deliverance ministries erroneously employ the term *interject* when the correct psychological term is *introject*. To interject is to interrupt a conversation with a remark (e.g., “He interjected a comment during the meeting”) and has no formal meaning in psychology, psychiatry, or dissociation studies. By contrast, an *introject* (literally “thrown inside”) refers to an internalized representation of another person—or their traits, voice, beliefs, or behaviors—that becomes incorporated into the psyche. In clinical contexts, particularly in dissociative identity disorder, this may manifest as an alter personality presenting as another individual (living or dead), such as an abuser, caregiver, authority figure, perceived protector, or even a person from previous generations. *Introject* is the clinically accepted term in psychology, psychoanalysis, and trauma studies.

⁷ L. E. Burkholder, “Generational Sin and Demonic Oppression,” in *Even the Demons Submit: Continuing Jesus’ Ministry of Deliverance*, ed. Loren L. Johns and James R. Krabill (Elkhart, IN: Institute of Mennonite Studies, 2006), 42–43, <https://archive.org/details/evendemonssubmit25lore/page/42/mode/2up>.

⁸ In the clinical literature on dissociative identity disorder (DID), the terms *pre-alter* and *pre-alter fragment* are informal descriptive concepts rather than formal diagnostic categories. A *pre-alter* designates an incipient, not-yet-fully-differentiated self-state that emerges in response to trauma; it typically lacks a distinct name, age, or role and may, over time, develop into a more elaborate identity. A *pre-alter fragment* represents an even more rudimentary trauma response, often consisting of a single emotion, somatic reaction, or memory without a developed sense of self. These phenomena illustrate the mind’s early adaptive strategies for coping with overwhelming experience and do not necessarily evolve into fully separate identities.

Beautiful Feet School of Deliverance

Following Jesus' Model of Ministry

Level 2 – Lesson 16: Trauma-Based Mind Control and Satanic Ritual Abuse

Description

This lesson provides an introductory overview of the intentional fracturing of a person's mind and personality through systematic, repeated trauma—an evil practice commonly termed trauma-based mind control (TBMC). This methodology is sometimes employed in conjunction with Satanic Ritual Abuse (SRA) or other forms of ritual abuse perpetrated by cults, occult groups, or abusive religious or totalitarian organizations.

The full scope of this subject—including its history, documented programs, clinical presentation, and spiritual implications—is extensive. Therefore, this brief lesson is limited to a summary of foundational concepts, committed to remaining academically honest and grounded in documented, verifiable reality.

Important clarification: Although the lesson title mentions “Satanic Ritual Abuse,” students must understand that ritual abuse is not exclusive to overtly Satanic groups. Highly controlling cults, fringe religious sects, multi-generational occult families, and even some intelligence-¹ or military-related programs have used similar ritualistic and traumatic methods to dominate and program individuals.

Why Intentionally Inflict Trauma?

The singular objective of trauma-based mind control is the total control of another human being—body, mind, will, and emotions. The primary motives for this practice are observed in both governmental/intelligence and cultic contexts.

Governmental / Intelligence Uses (Historically Documented)

These applications focus on covert operations and the manipulation of information:

- **Creation of Programmed Agents:** Inducing trauma to create compartmentalized agents capable of carrying out espionage, assassination, or other covert missions without conscious awareness or subsequent memory.
- **Psychological Resistance Breakdown:** Employing drugs, stress, and trauma to erode a prisoner's psychological integrity for the purpose of intelligence extraction.
- **Amnesia Induction:** Causing selective or total amnesia so that, even under interrogation or torture, the subject is unable to reveal classified information or recall the abusive experiments performed on them.

Cult, Religious, or Totalitarian Group

Abusive organizations utilize repeated physical, sexual, and psychological trauma to enforce **dissociation** and **reshape the victim’s core personality**. Key mechanisms include:

- **Systematic Brainwashing:** The entire process employs coercive persuasion to instill the group’s ideology and destroy the original self.
 - **Destruction of Original Identity:** Relentless abuse (e.g., beatings, sexual violence, terror, gaslighting, sleep deprivation, isolation) overwhelms the central self, causing the mind to fracture. Dissociation is thereby leveraged as an involuntary survival mechanism.
 - **Trauma Bonding:** The perpetrator alternates between extreme cruelty and moments of feigned kindness (“love-bombing”). This manipulation causes the victim to develop a deep psychological attachment to the source of their pain, often described as a profound, internalized form of Stockholm Syndrome.²
 - **Enforced Dependency and Obedience:** A traumatized, dissociated individual exists in a state of hypervigilance and is highly suggestible. Conflicting thoughts are psychologically compartmentalized, enabling unquestioning loyalty to the group or leader.
 - **Isolation:** Family and external social connections are systematically severed, eliminating external reality checks and making the victim wholly dependent on the group’s imposed version of truth.
-

Why Skepticism Prevails

Claims of trauma-based mind control are frequently dismissed or disbelieved by the general public due to organized countermeasures:

- **Government Disinformation Campaigns:** Decades of documented research and programs (e.g., MK-Ultra, Project Monarch, and related operations) were deliberately ridiculed and obfuscated. Despite official hearings and declassified documents verifying their existence, the intelligence community successfully branded the entire topic a “conspiracy theory.” This intentional labeling strategy was designed to discredit any individual referencing these historically verified programs.
- **Organized Attacks from Abusive Groups:** When survivors or clinicians expose ritual-abuse activities, they encounter coordinated harassment, false accusations, professional license revocation, and smear campaigns.

Lack of Evidence

An internet search on Satanic Ritual Abuse will immediately bring up the “Satanic Panic”³ that swept through the US and other countries from the 1980s into the mid-1990s. The Satanic Panic is widely regarded by scholars, legal analysts, and mental-health professionals as an example of a moral panic—a period in which fear, suspicion, and social anxiety created a mass phenomenon of false or unsubstantiated allegations.

However, the Satanic Panic focused on allegations of a “large, nationwide, well-organized Satanic cult network.” When evidence of this extensive Satanic organization was not found, it led to the immediate invalidation—or at least deep skepticism—of every single claim of ceremonial ritual abuse or mind control made by individuals—whether they were true or not.

Extreme Steps to Avoid a Repeat Panic

Because of the widespread fear that swept the US during the Satanic Panic, extreme measures have been put in place to prevent a repeat. This has led to the suppression of information and dismissive responses one encounters while searching for documented sources that provide evidence of any Satanic or ritualistic crime. Research will typically turn up phrases such as:

- “SRA conspiracy claims are unsubstantiated.”
- “There are no organized, secret, intergenerational Satanic cults.”
- “No evidence of widespread ritualized cannibalism or breeding for sacrifice.”

But as one persists in their research, one will find that even though there are no “nationwide,” “secret,” or “organized Satanic groups,” there are documented cases of individuals, or small groups in the US who have committed murder and incorporated Satanic, ritualistic, or occult elements into their crimes. ^{4,5}

What This Means for Deliverance Ministry

If a person seeking deliverance ministry begins disclosing memories of trauma-based mind control programming, Satanic ritual abuse, or any cultic ritual trauma, one must anticipate immediate and strong skepticism, first in one’s own mind, and also among others with whom the report is shared.

Many individuals have been culturally conditioned to reject such accounts as implausible due to media ridicule and social stigma. This skepticism is often a testament to the enemy’s effective strategy of concealing sophisticated spiritual strongholds by making them sound too extreme to be credible.

For the person seeking deliverance, their story may be true, or it may be false memories. Whether they are or not, the person needs ministry, and the wise deliverance team leader will keep all of this information in mind as they proceed to help this person.

Conclusion

This lesson was not designed to present an in-depth study. Instead, the remainder of this brief lesson provides only a basic glossary of common terms used by survivors and clinicians. Our objective is to build awareness, not to confer expertise. Deep clinical or spiritual intervention in these highly complex cases requires specialized, trauma-informed training that extends far beyond the scope of this introductory material.

Footnotes

¹ The CIA's Project MK-Ultra (1953–1964) and its predecessors (like Project Artichoke) were illegal human experimentation programs. These were designed to develop mind-control, interrogation, and behavioral manipulation techniques. Methods included high-dose psychoactive drugs (especially LSD), electroshock, hypnosis, sensory deprivation, and verbal/sexual abuse, often on unwitting subjects. The goals align with those listed: intelligence extraction, amnesia, and creating programmed agents.

² Stockholm Syndrome is a psychological phenomenon where hostages or abuse victims develop a bond or emotional attachment to their captors or abusers. This attachment is often seen as a survival strategy. The victim may perceive minor acts of kindness as genuine care or adopt the captor's worldview to minimize the perceived threat. It's an involuntary coping mechanism characterized by the victim's positive feelings toward the perpetrator, negative feelings toward police or authorities who might rescue them, and difficulty separating from the abuser. The condition is named after a 1973 bank robbery in Stockholm, Sweden, where the hostages began to sympathize with their captors.

³ Satanic Panic, *Wikipedia*, last modified December 5, 2025, https://en.wikipedia.org/wiki/Satanic_panic

⁴ Robert D. Hicks, *In Pursuit of Satan: The Police and the Occult* (1991). This book, written by a former police consultant on occult crime, is a foundational text. It meticulously debunks the SRA conspiracy while providing detailed accounts of occult-themed criminal acts he investigated. It is one of the clearest sources for understanding the distinction.

⁵ Jeffrey S. Victor, *Satanic Panic: The Creation of a Contemporary Legend* (1993). Victor's work is the definitive sociological study of the SRA panic. He documents the mechanisms of the mass hysteria. While his focus is on the panic's creation, he carefully analyzes the difference between genuine sexual abuse/homicide (which sometimes contain ritualistic elements) and the conspiracy theory that then magnified those isolated crimes into an imagined epidemic.

Books on Trauma-Based Mind Control

- Badouk Epstein, O., Schwartz, J., & Wingfield Schwartz, R. (Eds.). (2019). *Ritual Abuse and Mind Control*. Routledge.
- Collins, A. (1988). *In the Sleep Room: The Story of the CIA Brainwashing Experiments in Canada*. Lester & Orpen Dennys.

- Marks, J. D. (1979). *The Search for the “Manchurian Candidate”: The CIA and Mind Control*. Times Books.
- Ozian, U. W. (2014). *Chainless Slaves: Trauma Programming*. Self-published.
- Ross, C. A. (2006). *The CIA Doctors: Human Rights Violations by American Psychiatrists*. Manitou Communications.
- Schefflin, A. W., & Opton, E. M. (1978). *The Mind Manipulators: A Non-fiction Account*. Paddington Press.
- Svali, & Hoji. (2017). *It's Not Possible: Healing from Ritual Abuse and Mind Control*.

Key Books for Historical Context of CIA Experimentation with Mind Control

For narrative depth beyond reports, these books synthesize declassified materials and interviews. They are among the most cited scholarly works:

- Kinzer, S. (2019). *Poisoner in Chief: Sidney Gottlieb and the CIA Search for Mind Control*. Henry Holt and Company.
 - Biography of MKUltra’s architect; details global ops, ethical lapses, and links to Nazi experiments via Operation Paperclip.
- Klein, N. (2007). *The Shock Doctrine: The Rise of Disaster Capitalism*. Metropolitan Books.
 - Connects MKUltra to broader torture techniques; argues it influenced post-9/11 interrogation methods via sensory overload.
- Lisle, J. (2024). *Project Mind Control: Sidney Gottlieb, the CIA, and the Tragedy of MKULTRA*. University of North Carolina Press.
 - Draws on perpetrator testimonies; covers safehouses, assassinations, and long-term societal impacts like the counterculture’s LSD surge.
- Marks, J. D. (1979). *The Search for the “Manchurian Candidate”: The CIA and Mind Control*. Times Books.
 - Groundbreaking use of FOIA docs; traces Gottlieb’s role and experiments like Operation Midnight Climax. Donated core files to the National Security Archive.

US Government Records and Investigations of CIA Experimentation

Primary Government Reports and Hearings

This list covers the foundational U.S. government investigations into MKUltra, which exposed the program’s scope after most records were destroyed by CIA Director Richard Helms in 1973.

These remain the cornerstone references, drawing from survivor testimonies, surviving documents, and agency admissions:

Rockefeller Commission Report (1975)

Commission on CIA Activities Within the United States. (1975). *Report to the President by the Commission on CIA Activities Within the United States* (The Rockefeller Commission Report). U.S. Government Printing Office.

Church Committee Report (1976)

U.S. Congress, Senate, Select Committee to Study Governmental Operations with Respect to Intelligence Activities. (1976). *Final report of the Select Committee to Study Governmental Operations with Respect to Intelligence Activities: Book I, Foreign and military intelligence* (S. Rep. No. 94-755). U.S. Government Printing Office.

MKULTRA Hearing (1977)

U.S. Congress, Senate, Select Committee on Intelligence, & U.S. Congress, Senate, Subcommittee on Health and Scientific Research of the Committee on Human Resources. (1977). *Project MKULTRA: The CIA's program of research in behavioral modification* (Hearing before the Select Committee on Intelligence and the Subcommittee on Health and Scientific Research of the Committee on Human Resources). U.S. Government Printing Office.

Declassified Documents and Archives

This isn't the only one, but it forms the core of declassified official records.

- U.S. Senate. Select Committee on Intelligence, & U.S. Senate. Subcommittee on Health and Scientific Research of the Committee on Human Resources. (1977). *Project MKULTRA, the CIA's program of research in behavioral modification: Joint hearing before the Select Committee on Intelligence and the Subcommittee on Health and Scientific Research of the Committee on Human Resources, United States Senate, Ninety-Fifth Congress, first session* (S. Hrg. 95-219). U.S. Government Publishing Office. <https://www.intelligence.senate.gov/sites/default/files/hearings/95mkultra.pdf>

Scholarly Articles and Broader Analyses

These articles examine ethics, psychology, and legacies:

- Torbay, J. (2023). "The Work of Donald Ewen Cameron: From Psychic Driving to MK Ultra." *History of Psychiatry*, 34(3), 320–330. <https://doi.org/10.1177/0957154X231163763>

- Linville, T. M. (2016). *Project MKULTRA and the search for mind control: Clandestine use of LSD within the CIA* (Capstone Project). Cedarville University.
https://digitalcommons.cedarville.edu/history_capstones/6
- Meier, L. J. (2025). *Mind control: Past and future* (Carr Center Discussion Paper Series, Issue 2025-01). Carr Center for Human Rights Policy, Harvard Kennedy School.
https://www.hks.harvard.edu/sites/default/files/2025-01/24_Meier_02.pdf
- Neely, D. M. (2021). *Project MKULTRA: How the CIA used the Cold War to commit horrors on US citizens* (Conference Presentation). Phi Alpha Theta Pacific Northwest Regional Conference, Portland State University. Retrieved from <https://archives.pdx.edu/ds/psu/35244>.

Beautiful Feet School of Deliverance

Following Jesus' Model of Ministry

Level 2 – Lesson 16: Trauma Based Mind Control and Satanic Ritual Abuse

****Addendum: Glossary of Terms****

Trauma-Based Mind Control (TBMC) & Ritual Abuse (RA/SRA)

This glossary provides definitions of terms frequently used when discussing trauma-based mind control, Satanic ritual abuse, and related survivor experiences. The definitions reflect language as it appears in survivor testimonies and therapist publications.

1. Core Concepts

a. Conditioning

The process of training the victim through repeated association of stimuli (like pain or fear) with commands to establish specific, automatic behavioral responses (e.g., obedience, silence).

b. Dissociation

The psychological mechanism exploited to create amnesic barriers and separate identities. It causes a lack of connection in a person's thoughts, memory, identity, emotion, perception, and/or action, serving as a defense against overwhelming trauma.

c. Fragmentation

A survival response in which parts of identity or memory separate to endure overwhelming trauma.

d. Programming

The conditioning and training of the alters/self-states using abusive and mind-control techniques to carry out specific tasks, obey commands, and maintain secrecy.

e. Ritual Abuse (RA)

Organized sexual, physical, and psychological abuse incorporating ritual elements (not necessarily Satanic). It is typically perpetuated by a group or cult.

f. Satanic Ritual Abuse (SRA)

Subset of ritual abuse that specifically incorporates worship of Satan or demonic entities, blood sacrifice, desecration of religious symbols, and occult practices.

g. Trauma-Based Mind Control (TBMC)

A set of systematic techniques—including severe physical, sexual, and psychological abuse, often coupled with drugs and hypnosis—used to intentionally traumatize a victim and force the psyche to dissociate, thus creating controllable alternate personality states.

2. Trauma & Dissociation Terms

a. Alter/Parts (Alternate Personalities/Self-States)

A dissociated identity or personality state in DID, created deliberately in TBMC. Alters may have different names, memories, ages, and functions.

b. Amnesia/Amnesia Barriers

The inability to recall important personal information, often tied to trauma or the actions of a specific alter. Internal “walls” may also keep memories or parts separate.

- c. **Core**
The original undivided personality, often split and buried deeply.
- d. **Dissociative Identity Disorder (DID)**
(Formerly Multiple Personality Disorder) A severe form of dissociation characterized by the presence of two or more distinct or split personality states (called “alters”) that repeatedly take control of the individual’s behavior, accompanied by memory gaps.
- e. **Flashbacks**
Unwanted re-experiencing of traumatic events or sensations.
- f. **Gatekeeper**
Gatekeepers are alters who often oversee, who can front, determine which memories are accessible, and how communication occurs inside the system. They may control switches, protect sensitive trauma memories, regulate internal boundaries, or maintain the overall structure of the internal world. Gatekeepers typically hold a broader awareness of the system and function as organizers or guardians, helping preserve stability and safety.
- g. **Grounding**
Techniques that help a person reconnect to the present moment and avoid dissociation.
- h. **Internal Self-Helpers**
These alters are part of the dissociative system that serve a supportive, stabilizing, or guiding role. They often possess increased awareness of the system, its history, or its internal structure. ISHs commonly help with organization, communication between parts, decision-making, or maintaining internal safety. They may function as observers, advisors, or mediators and typically do not front unless necessary. Their goal is usually the protection and overall well-being of the system, rather than carrying trauma, emotion, or external tasks.
- i. **Introject**
This is an alter within a dissociative system that has taken on the identity, voice, traits, or beliefs of another person—often an abuser, authority figure, or influential individual. Introjects may imitate the mannerisms, commands, or attitudes of that person and may act as if they *are* that figure inside the internal world. Their purpose can include enforcing rules, controlling other parts, maintaining loyalty to past perpetrators, or protecting the system according to learned patterns. Not all introjects are hostile; some represent helpers, caregivers, or positive figures the mind internalized for support.
- j. **Polyfragmented DID**
DID with hundreds or thousands of fragments/alters.
- k. **Presenter/Host/Front Alter**
The alter(s) who normally present to the outside world.
- l. **Protector**
Protectors are alters that guard against emotional overwhelm, external danger, internal chaos, or perceived threats. They often manage boundaries, monitor interactions, and intervene when the system feels endangered. Protectors can be gentle, firm, aggressive, or even hostile, depending on how they learned to survive past trauma. Their intentions are usually protective, even if their methods sometimes create conflict or appear controlling.
- m. **Switching**
When one identity state shifts to another, often automatically.

n. Trigger

Any stimulus (word, color, sound, date, touch) that activates a program or alter. Specific words, phrases, sounds, symbols, lights, or actions may be intentionally installed during programming.

3. Trauma-Based Mind Control—Specific Vocabulary

a. Access Codes/Access Phrases

Verbal, visual, or touch sequences that open specific parts of the system.

b. Alpha Programming

Foundational obedience and control programming; often the first layer installed.

c. Back Parts

Parts holding trauma, programming, or painful memories.

d. Beta Programming

Sexualized alter(s) trained to function as sex slaves or seduction agents.

e. Call-back Programming

Triggers that compel the person to return to cult or handler (phone rings 3 times, specific song, etc.).

f. Cabalistic Tree of Life Programming

A complex internal structure mapped onto the Jewish/Cabalistic Tree of Life with gates, paths, and demonic seals.

g. Delta Programming

Assassin/killer programming; supposedly no-conscious, highly lethal alters.

h. Electroshock/ECT

Used (in both legal psychiatry and illegal programs) to induce dissociation and amnesia.

i. Flood Programming

Deliberate overwhelming of the system to cause psychiatric decompensation if therapy progresses too far.

j. Fronts

Outward-facing parts functioning in everyday life.

k. Gamma Programming

Reporting/alarm alters that trigger self-harm or suicide if the system is exposed.

l. Gem Programming

Diamond, Ruby, Emerald, etc.; different “jewel” alters with specific roles. One example, the “Diamond Program”:

- The diamond alter/program is the top-level dissociative control structure meant to be unbreakable, emotionless, and in charge of all other alters/program layers.

m. Go Numb and Freeze

Common command to induce catatonia or paralysis.

n. Handlers

The person who knows the codes, triggers, and commands to access or control the programmed individual. Individuals who maintain control or influence over a victim through threats or manipulation.

o. Installations

Beliefs, commands, or narratives impressed upon a survivor through pressure or trauma.

p. Internal Controllers

Parts within the system that enforce programmed rules or fears.

q. Internal World/Internal Landscape/Internal System/The System

The visualized symbolic structure (castles, grids, trees, spirals, etc.) where alters are “stored.” Survivors may describe this as a physical-like space within their minds (e.g., rooms, tunnels, landscapes). “The System” refers to the entire internal structure of alters and programming.

r. Monarch Programming

The most commonly cited unofficial name for post-MKUltra trauma-based mind control (named after the monarch butterfly).

s. Omega Programming

Self-destruct/suicide programming.

t. Programming Scripts/Scripts

Thematic overlays (Wizard of Oz, Disney movies, Alice in Wonderland, etc.) used to structure the internal system. Forced storylines or identity roles imposed upon the person.

u. Programming Themes

Common symbolic frameworks forced upon survivors (e.g., “silence,” “obedience,” “worthlessness”).

v. Reinforcement Sessions

Follow-up abuse used to refresh, strengthen, or tighten programming already installed.

w. Sigma Programming

Criminal/mercenary programming described in some survivor accounts; focused on infiltration or black-market operations.

x. Silence Programming/Shut-down Programming

Suicide or mutism triggers if the person tries to disclose.

y. Spin Programming

Rapid spinning (often on a table or device) to induce disorientation and deepen trance.

z. Split Programming

Techniques designed to fracture a part further into sub-parts or fragments to increase control.

aa. Tier/Level

Hierarchical layers inside the system (Alpha, Beta, Delta, Gamma, etc.).

bb. Theta Programming

“Psychic killer” programming using psychic driving and extrasensory claims.

cc. Watchers/Watchdogs

Alters specifically programmed with the task of monitoring the individual’s behavior, ensuring secrecy, and blocking therapeutic progress or disclosure.

4. Ritual Abuse–Related Terms**a. Black Mass**

A parody of the traditional Christian Mass, often associated with Satanic rituals, involving blasphemous or sacrilegious actions.

b. Cult

A social group defined by its unusual religious, spiritual, or philosophical beliefs, or its common interest, often exhibiting excessive devotion or veneration for a charismatic leader, and frequently engaging in mind-control, manipulation, and high levels of control over its members.

c. Organized Abuse

Abuse that is carried out by multiple perpetrators working together, often in a structured and secretive group or network (like a cult or family system).

d. Oaths/Vows

Forced verbal or symbolic commitments meant to bind a victim through fear or guilt.

e. Roles

Specific identities forced upon victims (e.g., “watcher,” “obedient one”).

f. Ritual Calendar

A schedule of specific dates (often coinciding with seasonal changes, solstices/equinoxes, birthdays, or major religious holidays) on which ritual abuse ceremonies are conducted.

g. Secrecy/Rule of Silence

A foundational mechanism of the abuse, where the victim is psychologically and/or physically coerced into absolute silence about the abuse and the group.

h. Stations/Rooms

Designated locations repeatedly used to reinforce patterns of control.

i. Symbolic Objects

Items used to reinforce rituals, fear, or assigned roles.

j. Trans-generational Abuse

Abuse that is passed down and perpetuated within a family system or group across multiple generations.

5. Ritual/Occult Terms Frequently Mentioned**a. Blood Ritual / Blooding**

Drinking or smearing of blood, often reported in SRA.

b. Bride of Satan

A high-level female role prepared through ritual marriage to Lucifer.

c. Circle Casting

Creation of a ritual boundary for ceremonies or invocations.

d. Dedication Ritual

Ceremonies where infants or children are symbolically “given” to the group or a deity.

e. Grand Climax

One of the major Satanic holidays (around April 30, Walpurgisnacht—the witches night).

f. Hand of Glory

Occult artifact (severed hand) sometimes referenced in survivor accounts.

g. Harvest Ritual

Rituals performed at seasonal transitions (e.g., autumn) often described in SRA survivor reports.

h. High Priest/High Priestess

Leadership roles in covens or cults.

i. Marquis/Hierarchy, or High-Ranking Demons

Specific named entities (e.g., Asmodeus, Belial) installed as internal controllers.

j. Necrophilia Programming

Forced acts with corpses to traumatize and desensitize.

k. Summoning

Calling upon entities or forces during occult rituals.

l. The Veil

Amnesic barrier between front and deeper alters.

6. Historical Project Names

a. Artichoke

A CIA project (1951–1953) that researched interrogation methods, hypnosis, forced drug addiction/withdrawal, and use of chemicals like LSD to produce amnesia or compliance. Its goal was to determine whether a person could be involuntarily made to perform acts such as assassination.

b. Bluebird

The CIA’s first integrated mind-control project (1949–1951). It explored hypnosis, psychoactive drugs, and behavioral modification techniques to prevent agents from revealing secrets under interrogation and to control individuals against their will. Bluebird was later renamed Artichoke.

c. MKDelta

A CIA program approved in 1953 to govern the use of MKUltra materials abroad. It involved clandestine use of biochemicals, primarily LSD and other drugs, for interrogation, harassment, or disabling purposes in foreign operations.

d. MKNaomi

A joint CIA–Department of Defense program (1950s–1970s) focused on biological and chemical warfare capabilities. It stored incapacitating and lethal agents and developed devices for covert dissemination (e.g., pens, cigarettes, or light fixtures rigged to release toxins).

e. MKSearch

A successor to MKUltra (1965–1973). It coordinated research and development into manipulating human behavior predictably through drugs. Subprojects included MKChickwit (tracking drug developments abroad) and MKOften (behavioral/toxicological drug testing).

f. MKUltra

The most infamous CIA mind-control program (1953–1973). It conducted illegal human experimentation, often on unwitting subjects, using LSD, hypnosis, sensory deprivation, electroshock, and other methods to alter mental states and control behavior.

g. Monarch

A continuation of MKUltra. It uses trauma-based conditioning to create mind-controlled “slaves.”

h. Often (MKOften/Operation Often)

A CIA–Department of Defense program (late 1960s–1970s) that tested behavioral and toxicological effects of drugs on humans and animals. Some accounts also claim it explored occult practices and recruited psychics, mediums, and occultists to study “black magic.”

i. Project Crest

Not a mind-control program but the **CIA Records Search Tool (CREST)** — a database of declassified CIA documents made publicly accessible at the National Archives. It contains millions of pages of CIA records released under automatic declassification rules.

j. Spellbinder

Reported in literature as a CIA project involving neurosurgeons implanting electrodes

into the brain of an assassin, intended for use against Fidel Castro. Sources suggest it was part of early Cold War experimentation with brain manipulation.

7. Therapy/Deprogramming Terms

- a. Abreaction**
Reliving and releasing trauma. Sometimes discouraged in trauma-based mind control therapy circles because it can activate “flood programming” and overwhelm the system.
- b. Debriefing/Deprogramming (Therapeutic)**
A safe, slow process of unraveling lies, false beliefs, fear, and programmed responses.
- c. Grounding**
Techniques that help a person reconnect to the present moment and avoid dissociation.
- d. Integration**
Bringing separated parts or memories into unity through healing.
- e. Renunciation**
Calmly rejecting lies, vows, or oaths without reliving trauma.
- f. Safe Place**
An internal visualized location created for traumatized parts to retreat to for comfort and security.
- g. Spin Reversal**
A controversial technique intended to reverse the effects of spin programming.
- h. Stabilization**
The initial stage of healing involving safety, grounding, and emotional regulation.
- i. System Mapping**
Identifying how a survivor’s internal system of parts is organized.
- j. Truth-Replacement**
Replacing programmed lies with biblical truth or accurate reality.

8. Survivor Experience Terms

- a. Amnesia Drift**
Subtle leakage of memories from one part to another.
- b. Attachment to Perpetrators**
A trauma-driven bond created through fear, dependence, or manipulation.
- c. Debriefing/Deprogramming (Therapeutic)**
A safe, slow process of unraveling lies, false beliefs, fear, and programming.
- d. Front Stuck**
A state where one alter becomes “trapped” in the front position due to stress, fear, or programming.
- e. False Memory Syndrome (FMS)**
A highly controversial concept, often used by critics of RA/SRA, claiming that memories of severe, repetitive trauma (like ritual abuse) are not real but rather unintentionally created or suggested by therapists. It’s important to note that the concept of FMS is heavily disputed and often associated with denial of ritual abuse.
- f. Internal Conflict**
Disagreements or struggles among internal parts.
- g. Loyalty Bonds**
False emotional ties intended to keep survivors connected to abusers.

h. Programming Loops

Repetitive, automatic fear-based thoughts that continually replay.

i. Switching Pressure

Internal distress or tension leading up to an involuntary switch.

j. System Mapping

Identifying how a survivor's internal system of parts is organized.

k. Trauma Bonding

Intense attachment formed with abusers through cycles of abuse and kindness.

9. Common Survivor Phrases**a. "Don't tell" Programming**

Fear-based conditioning meant to prevent disclosure.

b. "If you remember, you will die" Threat Programming

A fear-based mechanism meant to block memory or healing.

c. "No one will believe you"

A common lie used to enforce silence.

d. "You belong to us" Lie

A false identity forced on survivors to create dependence.

e. "You can't trust anyone" Lie

A tactic to isolate survivors from support.

f. "You're crazy" Gaslighting

A psychological tactic used to destroy the survivor's trust in their own perception.