

A unique, integrated approach
to healing and deliverance ministry

BIBLICAL HEALING *and* DELIVERANCE

A Guide to Experiencing Freedom from
Sins of the Past, Destructive Beliefs, Emotional
& Spiritual Pain, Curses and Oppression

CHESTER & BETSY KYLSTRA

FOREWORD BY BILL HAMON



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Without your help, we could not have brought this effort to completion.

Foreword

The ministry brought forth through *Biblical Healing and Deliverance* helps individuals return to their true foundations: the foundations of their soul, mind and spirit. As they go through ministry for the four problem areas, they receive enlightenment, healing, deliverance and restoration. My wife and I were greatly blessed by going through this ministry. These truths and ministries were such a blessing and so restorational that I requested that all of my Christian International Board of Governors receive the ministry. We also challenged all 500 ministers in the Christian International Ministries Network to go through the restoration process and then establish it in their church as an ongoing ministry.

The truths presented in this book are not theories but proven, divine biblical principles and practices that bring transformation and restoration. During the 49 years of my ministry, I have been exposed to almost every ministry available in the Body of Christ. I can truly say that *Biblical Healing and Deliverance* expresses the most balanced and workable ministry in this area that I have ever witnessed or experienced. This book and its application in the ministry the Kylstras have developed are being used by the Holy Spirit to take the spots and wrinkles out of Christ's Church.

I have worked with Chester and Betsy Kylstra for many years. Their "10 Ms" are in proper order in their personal lives. The evidence of the fruit of their ministry can be seen in the hundreds of transformed Christian lives, the many rescued marriages and restored ministers. We thank you and bless you, Chester and Betsy, for your commitment to God to bring such truths of ministry to Christ's corporate Church.

Dr. Bill Hamon,
founder and president,
Christian International Ministries Network

Preface

We are pleased and excited to release *Biblical Healing and Deliverance*. It represents the continuation of a strong directive from the Lord to “spread the word” of the revelation of the power and effectiveness of the Restoring the Foundations ministry to as many in the Body of Christ as possible. The time is short, and He is coming back for a Bride without spot or wrinkle.¹

This book represents another very important step in “spreading the word.” It is a new venture in expressing the Restoring the Foundations (RTF) ministry. The first and second editions of *Restoring the Foundations*, released in 1996 and 2000, were the initial phases. They are published by Restoring the Foundations Publishing. But now Sovereign World wants to take the revelation of *Biblical Healing and Deliverance* worldwide. This book has been written to be a suitable vehicle for this mission. Our zeal to share the revelation in this book with the entire Body of Christ has increased with this opportunity. It is with much excitement that we anticipate seeing it translated into other languages.

This book represents many years of our personal healing and training by the Holy Spirit. Even as He was healing us from our own hurts and bondages, He was training us to minister to and train others. Restoring the Foundations integrated approach to biblical healing ministry expresses this very effective approach to ministry.

God has given us a revelation of His intense desire to see His people healed, delivered and set free. This desire is so great that He took a professional secular counselor/teacher (Betsy) and a professional aerospace, software engineer/teacher (Chester), and gradually developed a healing/deliverance ministry team responsive to His Holy Spirit. He has given us a desire to share this knowledge through Restoring the Foundations ministry by training, equipping and activating others. This book is one of the vehicles to be used for sharing these basic understandings, with biblical support for the concepts and principles.

This book covers the basic, *foundational, restorational* tasks that need to be accomplished in every saint’s life as God the Holy Spirit does His work of sanctification.² This *foundational ministry* provides a good base

upon which other, more specific kinds of ministry, discipleship and equipping can be built.

We think of this process as Restoring the Foundations ministry. It is an integrated approach to biblical healing ministry that deals with the four *foundational* problem areas of:

1. Sins of the fathers and resulting curses,
2. Ungodly beliefs,
3. Soul/spirit hurts, and
4. Demonic oppression.

The key phrase, *an integrated approach to biblical healing ministry*, means ministry to *all* of these areas in concert, under the direction and power of the Holy Spirit. When this is done, there is deeper and more lasting healing and deliverance than when there is ministry to only one, two or even three of these areas during the same time period.

This *restoration* process, which is going on in each saint's life, also coincides with the *restoration* of the Church. It fits in with, and is a part of, the *restoration* of the apostles and prophets.³ Restoring the Foundations (RTF) ministry (and other similar healing ministry approaches) has been brought forth by God over the last twenty years to bring *foundational* healing and freedom to the Church. He particularly wants His five-fold ministers⁴ healed and free so that they can fulfill their part in preparing the Bride for the coming of the Lord and the *restoration* of all things.⁵

Three levels of *foundations* are being restored today: the foundation of each saint, the foundation of the local church and the foundation of Christ's Church universal. As each individual saint is restored, all three of these foundations are being restored, healed, strengthened, enabled and equipped. As a result, the entire temple is being restored, thus preparing the way for the return of the Lord.⁶

Putting It into Practice

The biblical understandings and concepts as expressed in our original book *Restoring the Foundations* and in this book must be translated into practice in order to be effective. We have developed several teaching/training/apprenticeship programs for the local church and para-church ministries. These programs equip RTF lay ministers, cell/small-group leaders, and other five-fold ministers.⁷ We are grateful for the anointing and the abundant fruit coming forth in all of these areas.

A Note of Caution Regarding the Testimonies

A note of caution is in order before we launch into the main portion of the book. Although we received permission to use the personal testimonies of the people portrayed in the ministry illustrations, we have changed their names to protect their identity. If you think you recognize someone by the events of the story, please remember that we have ministered to hundreds of people with similar problems. As Paul writes in 1 Corinthians 10:13, “There hath no temptation taken hold of you but such as is common to man. But God is faithful . . .” (KJ21).

Many people have shared how significant the Restoring the Foundations ministry has been to them and its impact on their lives. Recently a man commented, “Next to the Bible, *Restoring the Foundations* is the most valuable book I own.” Needless to say, it is tremendously satisfying to us to help others through our books.

May God bless you and bring you to a new level of revelation of His healing grace as you read and study this book.

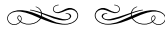
Chester and Betsy Kylstra
January 2003

1

What Is the Integrated Approach?

*Therefore, having these promises, beloved,
let us cleanse ourselves from all defilement of flesh and spirit,
perfecting holiness in the fear of God.*

2 Corinthians 7:1, NASB



Many people in the world are trapped and wounded, and believe they are helpless. We were once among that group. By the grace of God, we were given a revelation of significant keys of the Kingdom that enabled first us and then many others to receive God's restorative healing, deliverance and freedom.¹ This book reveals the keys needed to unlock the chains that bind our lives and block and hinder our Christian growth. These keys are the revelation of how to minister to four problem areas that are in all of our lives and the importance of ministering to all of these problem areas simultaneously. When we minister to (1) sins of the fathers and resulting curses, (2) ungodly beliefs, (3) soul/spirit hurts and (4) demonic oppression as a unit, we call this an integrated approach to biblical healing ministry.

God has shown us that each of these four areas are connected to and strengthened by each of the other three. If we ignore any one of these problem areas when we are ministering to someone, we leave an open door for the enemy to undermine the entire healing process.

A. Four Problem Areas

Let's take a brief look at these four problem areas.

1. Sins of the fathers and resulting curses (SOFCS)

This problem area is rooted in the second commandment (Exodus 20:3–6), in which the sin of idolatry results in the curse of “visiting the iniquity of the fathers upon the children unto the third and fourth

generation” (KJ21). In order to get free of this curse, God provides a pattern of confession that we can follow, first mentioned in Leviticus 26:40. We confess our ancestors’ sin as well as our own sin (1 John 1:9), forgive as needed (Matthew 6:14–15) and appropriate Christ’s finished work on the cross to break curses (Galatians 3:13) and recover the “legal ground” from the enemy (Colossians 2:14).

2. Ungodly beliefs (UGBs)

Our minds are full of untruths and half-truths inherited from our ancestors (i.e., our parents, grandparents) and formed from the hurtful circumstances and experiences of our own lives. These ungodly beliefs (UGBs) need to be changed into godly beliefs (GBs) (Romans 12:2). This is accomplished through a carefully structured procedure of repentance for believing lies, renouncing those lies and receiving God’s truth to renew our minds. This procedure also recovers “legal ground” as we break our agreements with demons.

3. Soul/spirit hurts (SSHs)

Jesus came to heal the brokenhearted (Luke 4:18). As we “wait upon the Lord” with “listening prayer,” He is eager to come and heal the hurts of our soul and spirit. He does this by showing us the original causes of our hurts. Then, after we take care of necessary forgiveness, releasing and renouncing, He heals what He has revealed. All “legal ground” given to the enemy from our sinful responses to the hurts, as well as the inherited legal ground, is recovered as a part of the ministry.

4. Demonic oppression (DO)

After ministering to the above three problem areas, it is now relatively easy to disassemble and destroy the demonic oppression structures (Mark 16:17) and eliminate them from our lives, since they have lost their “legal ground.” It is a delight to help others gain this freedom.

Completing the Restoring the Foundations integrated approach to biblical healing ministry in these four problem areas brings integrated healing into our lives. This can be a major life-changing occurrence. We experience the transforming power of God’s grace as His purpose is accomplished and we are conformed more and more into the image of His dear Son, Jesus the Christ.² This further opens the door for

intimate fellowship with God and His empowerment, making it possible for us to live the “overcoming” Christian life.³

In the following chapters, we present the four problem areas in greater detail so that you may be better equipped both to receive ministry and to minister more effectively to others. Before we look at these, however, let’s look at several foundational truths that undergird this integrated approach to biblical healing ministry. We also will give the first installment of Sandy’s story, a story of God’s healing in one woman’s life that we will weave throughout this book.

B. Foundational Truths

The Restoring the Foundations integrated approach to biblical healing ministry is based on the central truths of the Christian faith. Both the minister and the ministry receiver need to understand and apply the truths regarding the cross, God’s law, hearing God’s voice and God’s weapons.⁴

1. The cross

At the heart of Christianity is the cross of Jesus Christ. At the heart of our faith is the cross. At the heart of all effective Christian ministry stands the cross.⁵

The cross is the source of God’s greatest provision for us. The cross represents the exchanged life, in which we give Jesus all that we are in exchange for Himself and all that He has done for us. Because of the substitutionary atonement in which Jesus became sin for us and on our behalf, we now have a pathway back to righteousness. Through the cross, Jesus Christ gives us the provisions for a victorious life: forgiveness of sin, victory over the power of sin, victory over Satan and his demons, power over sickness and disease and triumph over death itself. The cross provides the basis for reconciliation with Jesus and with our Abba Father. Because of the cross, we can live an abundant, joyful life on earth, as well as experience the glorious knowledge of eternal life.

In the cross, we see God’s expansive love reaching out to us. This gives us hope to reach back toward Him, to begin to seek His healing for our pain. Through the cross, where God’s wrath toward our sin was satisfied and our punishment borne, we can now repent and be totally forgiven and thoroughly cleansed. Because of the cross, where Jesus

became a curse for us, we can now break the power of the curses (judgment) in our lives and be free of the sins of the fathers and resulting curses. By the cross, Jesus demonstrated that He is the way, the truth and the life.⁶ He is the standard of truth, allowing us to recognize and leave behind our ungodly beliefs and move toward His godly beliefs. Because Jesus bore our grief and sorrow on the cross, we can now legitimately release all of our pain and hurt to Him, expecting His healing of our soul/spirit hurts. At the cross, where Jesus defeated Satan, we can now receive the authority He has provided for us to be victorious over Satan and all the hordes of hell. As believers, we can cast out demons and remove demonic oppression from our lives.

The cross is central to our freedom. In the Restoring the Foundations integrated approach to biblical healing ministry, we appropriate the cross in all of its fullness into our lives. We receive it, apply it to our lives, possess its reality and victory and are empowered to move forward in faith. Then we are in the position to help others by bringing the power of the cross into their lives for their healing and deliverance.

2. God's law

As ministers, it is most important that we understand several things about God's law. We need to know that there are consequences when we, or the people to whom we are ministering, violate or are disobedient to God's law. It is precisely because God's judgment is released when His law is violated that He sent Jesus Christ to provide a way out of the judgment. Our job is to learn how to appropriate God's provision and then help others to be set free.

First, let's remember Jesus' attitude toward the law. Jesus said:

"Think not that I am come to destroy the Law or the Prophets. I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass away, not one jot or one tittle shall in any wise pass from the law till all be fulfilled."

Matthew 5:17-18, KJ21

Then He turns to "us" and says:

"Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the Kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven."

Matthew 5:19, KJ21

So here in Matthew and in many other passages, as in Luke 24:44 and Luke 16:17, Jesus demonstrates His honor and respect for the law. He clearly expects us to do the same.

Results of violating God's law

When we (and our ancestors) violate the law of God, several consequences occur. First, automatic repercussions are activated. We can look at the law of gravity as a natural example. Stepping off of a building causes one to fall. Gravity is working day and night. It is working for both the saved and unsaved. It is impartial. Every one of God's laws is impartial and always active. When we sin, a chain reaction is put into motion that has negative consequences for everyone it touches.

A second consequence is that pain is almost always created. In fact, most people come for ministry because they are in pain. They are experiencing turmoil, confusion, torment, guilt, shame, anger; the list goes on and on. Pain drives us to God.

Another very important consequence is spiritual separation from God. As Isaiah 59:2 (NIV) states:

But your iniquities have separated
you from your God;
your sins have hidden his face from you,
so that he will not hear.

A fourth unfortunate consequence is that we give legal opportunity for demonic oppression. Paul expressed this clearly when he wrote in Ephesians 4:26–27: “Be ye angry, and sin not: let not the sun go down on your wrath, neither give place to the devil” (KJ21).

God's solution

As Christians, we have two advantages over the rest of the world regarding the violation of God's law:

1. We have a remedy when we violate God's law, and
2. We can ask the Holy Spirit for grace and empowerment to avoid breaking God's law in the future.

The place to receive help is at the cross. We have already discussed the awesome provision of the cross. The ability to receive God's healing and freedom is centered on God's provision at the cross. Here the consequences of *all* of the violations of God's law were poured out on one man, Jesus Christ. Being saved from God's judgment occurs only

when we meet His conditions. We appropriate by faith the provision He made for us at the cross. The cross made it possible for us to “enter into” God’s promises of healing and deliverance.

One important, representative passage is God’s conditional promise found in 1 John: “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:9, KJ21).

When and if we do our part (confess our sins), God will do His part (forgive us and cleanse us from the resulting unrighteousness) because He is faithful and just. Thus, we can receive freedom from the consequences of violating the law.

Specific laws relevant to RTF ministry

As we minister, a number of God’s laws are relevant. We will focus on four central ones for use in the integrated approach to biblical healing ministry:

- Sowing and reaping
- Multiplication
- Time to harvest
- Believing in your heart

The concepts and principles expressed in these laws will be used in each of the four problem areas as we bring the healing and freedom of Jesus Christ into our ministry receiver’s life.

3. *Hearing God’s voice*

Our deep desire is to hear God’s voice and to follow His leading throughout each ministry session. We want the best for each person to whom we minister. We know that significant healing only occurs when the Holy Spirit leads and the Lord Jesus Christ touches. We want to hear everything that God is saying in the areas of needed forgiveness, ancestral sins and curses (SOFs), core beliefs that are ungodly (UGBs), hurts God wants to heal (SSHs) and demonic strongholds and their legal ground (DO).

As we minister, we want to be led very specifically in each arena. Before the ministry starts, we listen to the Holy Spirit to obtain the real roots behind the ministry receiver’s presenting problem(s). During ministry, we listen as the Holy Spirit guides our questions and ministry. Afterward, we listen to prepare for the next session.

Ways we hear

Our spiritual “hearing” senses can be placed into three broad categories: hearing, seeing and feeling. We may “hear” God’s voice as did Samuel the prophet when he thought Eli was calling him⁷ and as Elijah did at Mount Horeb.⁸ We may “see” God’s voice as in a vision, similar to Peter and John on the Mount of Transfiguration with Jesus.⁹ The Bible records many visions received by the prophets. We may also “feel” God’s voice with our senses. This seems to occur frequently with intercessors as they pray for others’ healing.

Most of us have one primary way that we hear God’s voice most of the time. We may hear it through any of the following (hearing, seeing, feeling) ways: illumination of Scripture, inward vision (word of wisdom, word of knowledge), seeing His words in our spirit, hearing His voice in our spirit, dreams or even experiencing another person’s emotions or physical feelings. Ways of “hearing” God’s voice that are less common include seeing an outward vision and/or hearing God’s voice audibly.

Learning to hear

Many of us, like the boy Samuel,¹⁰ do not recognize when God is speaking. Like Samuel, we have to learn to hear Him through intentional listening and hearing.¹¹

The good news is that even if you are not currently confident that you hear God’s voice, you can gain confidence by practice and receiving training to hear God’s voice better. As we hear God’s voice and learn to flow in His gifts, we are much more ready to confront the enemy of our soul and to bring His healing to others.

4. God’s weapons

As ministers, we do not want to be naïve in the area of spiritual warfare. We must take our blinders off and realize there is a spiritual battle raging. If we are blind or passive, we will sooner or later become victims. Satan and his army are out to prevent salvation, arrest our spiritual maturity, keep our minds full of the world’s garbage and promote disease in our bodies. Satan does not play fair! He is willing to use every possible means and every legal access to defeat us.¹² The good news is that we do not have to be wimpy soldiers with wimpy weapons. We have all the “firepower” that we need. However, we have to get the weapons out of the armory and put them to work! “For the weapons of our warfare are not of the flesh, but

divinely powerful for the destruction of fortresses" (2 Corinthians 10:4, NASB).

We have our protective, defensive weapons. They are designed to deflect and stop Satan's fiery darts. They are the helmet of salvation, the shield of faith, the breastplate of righteousness, the girdle of truth, and the boots of the preparation of the gospel of peace.¹³

In addition, we have our offensive weapons. The military teaches its leaders that "the best defense is an offense." The same is true for spiritual warfare. We want to take our "divinely powerful" offensive weapons and use them against the enemy for our own sake and for the sake of the ministry receiver. Our offensive weapons include prayer, the Word of God, the name of Jesus, the cross, the blood, praise, our spiritual prayer language and the laying on of hands. We can also ask God to dispatch angels to minister to the "heirs of salvation."¹⁴ What an arsenal we have at our disposal!

We expect to have many victories in the Restoring the Foundations integrated approach to biblical healing ministry sessions as we use God's offensive weapons. We expect to see lives changed in significant ways so that the captives will be set free. Our mission is to use God's offensive weapons to defuse, confuse and scatter the enemy's strongholds and remove the oppression from the ministry receiver.

A final note about weapons, particularly prayer. Prayer might be better thought of as our communication link with our Commander-in-Chief and the spiritual realm in general. In the broadest term, prayer includes "commanding," "declaring," "decreeing," "breaking," "interceding" and "releasing." *In a very real sense, all of the weapons, both defensive and offensive, are put into action through prayer.*

We want to conclude this section with a portion of Psalm 18, a psalm of David.¹⁵ We encourage you to make verses 30–50 of this psalm your own, as if God were speaking these promises directly to you as *His* spiritual warrior. May you be empowered to defeat the demonic hosts (enemies, strangers, violent men) that come against you and your ministry receiver.

As for God, His way is perfect; the word of the LORD is proved; He is a buckler to all those that trust in Him.

For who is God, except the LORD? Or who is a rock, except our God? It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' feet, and setteth me upon my high places.

He teacheth my hands to war, so that the bow of steel is broken by mine arms.

Thou hast also given me the shield of Thy salvation; Thy right hand hath held me up, and Thy gentleness hath made me great.
 Thou hast enlarged my path under me, that my feet did not slip.
 I have pursued mine enemies and overtaken them; neither did I turn back until they were consumed.
 I have wounded them, that they were not able to rise; they have fallen under my feet.
For Thou hast girded me with strength for the battle; Thou hast subdued under me those that rose up against me.
 Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.
 They cried, but there was none to save them, even unto the LORD, but He answered them not.
 Then did I beat them small as the dust before the wind; I did cast them out as the dirt in the streets.
 Thou hast delivered me from the strivings of the people; and Thou hast made me the head of the heathen; a people whom I have not known shall serve me.
 As soon as they hear of me, *they shall obey me*; the strangers shall submit themselves unto me.
 The strangers shall fade away, and be afraid out of their close places.
 The LORD liveth, and blessed be my Rock! And let the God of my salvation be exalted!
 It is God that avengeth me, and subdueth the people under me;
He delivereth me from mine enemies. Yea, Thou liftest me up above those that rise up against me; Thou hast delivered me from violent men.
 Therefore will I give thanks unto Thee, O LORD, among the heathen, and sing praises unto Thy name.
Great deliverance giveth He to His king and sheweth mercy to His anointed, to David and to his seed for evermore.
 Psalm 18:30–50, KJ21, emphasis mine

C. Sandy's Story: Who Is This Lady? What Has She Done?¹⁶

We want to present a marvelous account of how God used the truths that form the basis of the Restoring the Foundations integrated approach to biblical healing ministry to rescue a very wounded lady from her path of destruction. We will call her Sandy,¹⁷ this lady at the center of the storm. Our first contact with Sandy and her husband occurred at the church where we were meeting some of the church

elders and prospective couples to be trained and equipped to conduct Restoring the Foundations (RTF) ministry.¹⁸ Middle-aged, well dressed and distinguished, she and her husband appeared “normal” in every sense of the word. Over the years, they had served the congregation well with much honor and respect as elders. A strong teacher of the Word, Sandy had also been the head counselor at the church—until all of “this” had come out.

They were understandably cautious and reserved as we were introduced. Why shouldn’t they be? We were to be their “restorers,” the ones through whom God would bring their healing (at least the initial part of it). They questioned whether or not they could really trust us; whether or not we could really help them through and out of their devastation. We learned later that Sandy wasn’t at all sure she could be helped. She lived with the fear and the torment that maybe she had gone “too far.” Had she committed the “unpardonable” sin? Could God really “be there” for her in spite of all she had done? Or even worse, maybe she was inherently “too defective, too evil” and beyond God’s ability to restore.

We were also wondering, *Have we gotten ourselves in over our heads (again)? Could God really use us in this situation? Could we really discover the root(s) of the sin and expose the open doors through which the enemy had come? Could we clear out the “legal” rights Satan had and get the doors closed? Could we help make a way for God’s restoration and healing to come?* We didn’t know for sure, but we did know our God and His mercies that “are new every morning.” Numerous times He had come through when we were beyond our experience and skill level. We knew that His desire to heal His people is far greater than ours. We had strong reason to believe that Sandy could and would be restored. As we visited, Sandy visibly began to relax. We soon felt that she had accepted us and would submit to the RTF ministry process.

1. The first ministry session

When we met with Sandy that first morning, it was clear that this case was not going to fall into the normal pattern of Restoring the Foundations ministry. As we had grown to expect (and desire), we would need to trust the Holy Spirit to weave the elements of the integrated approach to biblical healing ministry together in a way that would cause Sandy’s healing to come. (Actually, we wouldn’t have it any other way. The only worthwhile healing has to come from the Lord and under His direction.)

After the “start-up” events,¹⁹ we launched into gathering information about Sandy. We wanted to know about her current life, the “sin” that had prompted the church to bring us to minister to her (and others); her ancestors, her family, her growing-up years, her successes and failures. We wanted to know all about her, particularly those things that would give us understanding about how she had arrived at her current situation. We wanted to listen to her *and* to the Holy Spirit’s comments and illumination about what she was saying.

In order to spare you the many hours of ministry during which we obtained information about Sandy, we are going to present several main threads that ran through the fabric of her life. Then later, in the chapters on the four problem areas and in the last chapter, we will show how the Holy Spirit led us as we ministered to these “threads.” It was fascinating and tremendously exciting to see how the Holy Spirit unraveled the complexity of her situation and then gave us the strategy that confounded and defeated the enemy, bringing the victory.

2. One additional note of importance

Sandy’s depth of wounding and bondage was much greater than what we usually find in the Body of Christ. She was not the “typical” church leader or member ministered to by RTF lay ministers. As you will see, the severity of the demonic strongholds and the intensity of the lies she believed, along with the soul/spirit hurts, required much more ministry than the normal five sessions of the thorough ministry format.²⁰ So, dear reader, please don’t read Sandy’s story thinking that this is “normal” RTF ministry. It is the “extended” format. Rather, read it to learn the lessons God wants you to learn, so you will be better equipped to minister to those God brings your way. Also, read it to rejoice with us at God’s wonderful mercy, power and grace that He would bring such freedom and healing to one of His children and allow us to participate in it. He truly is doing amazing things on the earth today!

3. Her sin

What had brought Sandy’s life to a halt and stopped her ministry in its tracks as a much-loved church counselor and Bible teacher? It was a shocking adulterous affair. With paramount courage she had faced her friends in the congregation and confessed her eight-year adulterous

relationship with their (and her) pastor. If a Richter scale could have measured personal devastation, her reading would have been an “8” and the church’s a “7.5.” The revelation of her sin caused a “faith quake” that left almost nothing standing. It exposed the deception behind their pastor’s resignation several months previously for reasons of “fatigue.”

Filled with grief and self-hate, Sandy realized how her sin was shattering the very people she had helped shepherd for eight years.

4. The key threads

It was soon obvious that Sandy was coming out of years of *deception* and a life ruled by *fear*. We were dealing with an intertwining of complex problem areas, including strong evidence of much occult involvement in Sandy’s family line. In our years of RTF ministry, we have learned that when the symptoms of control, deception, fear, sexual sin and infirmities are present, there is almost always occult background somewhere in the family line. Sandy had all five of these indicators, big time!

The foundational wound appeared to be *abandonment*. This was the primary door through which everything else had entered and become established. It was the basis for many other strongholds and oppressions.

Abandonment was given opportunity right from the start. Sandy was an unwanted child. Her young parents were struggling financially and had two children already. These stresses generated much strife in the family. While still in the womb, Sandy was essentially “abandoned” by both parents. Her mother did want a girl and eventually even came to idolize her daughter. The damage to Sandy, however, had already been done.

In her early years, Sandy’s father was often away from home. He essentially became an *absentee father*.

Fear also got an early grip on the young child. The occult immediately began to use both fear and terror to bring her into submission. As a little girl, she would often experience a “presence” at the door of her bedroom in the late night hours. “I’ll kill you if you move,” the evil voice threatened. The sound of eerie music that seemed to come from the church across the street added to the fear. Lying in her bed and paralyzed with fear, Sandy wondered if she would survive the night.

Sandy’s sense of abandonment, along with the whispered lies of the

demons, caused her to conclude early in life that she must be a “bad” girl. It was “obvious” since nobody wanted to be with her, and all those terrorizing things kept happening to her. Believing herself to be “bad” helped Sandy move into a “deceptive, secret life.” By age six, she felt isolated and all alone, with nobody to help her.

Often left alone at night, Sandy would lie for hours on the floor in the center of the house. She picked a spot where no one could see her if they looked through any of the windows. Feeling too abandoned and afraid to tell her parents, she blamed herself and often thought, *I’m stupid to be afraid*. As a result, she led a double life that made her appear good and happy on the outside but fearful, abandoned, isolated and bad on the inside. Between six and ten years of age, the fears became even more paralyzing.

Like many little girls, Sandy worked hard to get her father’s attention when he was home. This proved successful in her early years and she enjoyed being known as “Daddy’s little girl.” Between the ages of eight and twelve, she performed with him on the stage numerous times. He was so proud of her. Things changed, however, as she approached the teen years. Sandy became clumsy and awkward. On one occasion, when she even forgot her lines in their play, sheer terror and panic overtook her. After this traumatic turning point, she lost her special place as Daddy’s little girl.

Many of these early events dramatically reinforced her feelings that she was “just a bad person.”

At age twelve, at a camp meeting, Sandy’s mother abandoned her (she didn’t protect her, but put her “at risk”) with an evangelist (spiritual authority). At their first contact, he asked her to look into his eyes. Overtaken by his hypnotic power, which, in this case, was a form of occult control, Sandy became helpless to resist. When it was over, she was his and would do whatever he suggested. At first her mother would visit the evangelist alone but later he told her to bring Sandy, also. He would engage them in “prayers” and other activities that left Sandy feeling tremendous shame, embarrassment and humiliation. Once again, the belief that she was “bad” was reinforced. After all, if she were normal, these things wouldn’t be happening to her. Adding to her confusion was the fact that, in spite of all of her negative feelings, she also liked the attention. Being needed by this man made her feel special.

After two summers of being captivated by the evangelist, Sandy was abandoned by him when he told her mother not to bring the child anymore. While relieved to be free from his control, she felt

abandoned and rejected once again. This became the first of three rejections she experienced from a spiritual authority, after being used by each one.

In the sixth grade, Sandy had a special relationship with a boy who liked her. After her jealous girlfriends persuaded Sandy to reject him, they began to pursue him. This experience further enforced Sandy's feelings of abandonment and betrayal. The young man later became a brilliant doctor with a balanced personality. For years, Sandy carried regrets and "what ifs" concerning this traumatic episode. Once again she concluded that she was to blame. If her girlfriends could betray her so easily, she must just be "bad." Perhaps she deserved to miss the opportunity for a good marriage.

In her late teens, Sandy felt abandoned once again when her two older brothers went away to college. With one brother, she had experienced a special protective relationship. His departure left her feeling vulnerable and unprotected.

By the time Sandy arrived at college, she had an interesting dichotomy with respect to the issue of control. On the one hand, she was easily dominated by authority figures, boyfriends or an important friend. She would be or do almost anything to receive acceptance and approval. If occult power was being used, she was completely passive while being controlled.

When *she* was in control, however, Sandy became strong-willed and assertive. With the presence of many controlling figures in her life and family line, it was natural for Sandy to be controlling. She was a "survivor." She was determined to protect herself from exposure of her "bad" self and the resultant hurt and pain.

Sandy did smoke and do the usual "college" sins, but, interestingly, she was not sexually promiscuous. This points to the fact that sexual sin was not the main stronghold, but it was "used" by the other strongholds.

In high school and college, others saw her as popular, fun, outgoing and a good friend. Sandy, however, saw herself as not close to anyone. She had to *hide* her "true" self (which she saw as "bad") from them. As she put it, "I have defilement on the inside, so I have to look good on the outside."

One year after college, Sandy married. Her husband, however, *emotionally abandoned* her and caused further separation as he "picked at" and verbally abused their oldest daughter.

Sandy felt a great *fear* of other people's *anger* and *rage*. Her father had almost hit her one time when he was in a rage. He did hit her brother.

This *fear of anger* being directed at her carried into Sandy's marriage, causing further separation from her husband.

Moving into her adult years, Sandy continued her *double life*, hiding the deep hurts and disappointments on the inside, yet acting, on the outside, as if everything was fine.

During the eight years of adultery with the spiritual leader (her pastor), her *double life* continued. This pattern of behavior was normal for her now. She actually *believed* that God wanted her to participate in the adultery in order to help this man's self-esteem and bring about his eventual healing. Like her previous seducers, this pastor had hypnotic eyes, which she felt powerless to resist. Interestingly, Sandy reported, "Every time I was with him, I fully believed that it would be the last time."

Two years before the end of their affair, God gave Sandy a revelation, including specific questions and Scriptures, which directed her to "come out." She wrote out the revelation and even showed it to her pastor. He merely laughed. The grip of her strongholds were so intense that she was unable to break free. As a result, she continued in her sin.

In the end, this pastor also *abandoned* her for another woman, leaving Sandy *feeling discarded, betrayed* and used.

Much more could be revealed about Sandy's history, but this synopsis provides a good overview of some key themes and the "stealing, killing and destroying"²¹ work of Satan in her life. As we continue through this book, we will present different parts of Sandy's story to illustrate how God used the integrated approach to biblical healing ministry to bring forth her freedom and healing in each of the four problem areas. If you can't wait to read the rest of her story, you can "skip ahead" by looking in the table of contents (pages 5–7) for the page numbers of several parts of "Sandy's story."

D. What's Ahead

The next five chapters contain the "meat" of the integrated approach to biblical healing ministry. First, we will take a fresh look at forgiveness, followed by chapters covering in depth the four problem areas briefly mentioned earlier. The order in which the four problem areas are presented is also their usual order in the ministry process. The ministry builds to a climax as we recover the legal ground given over to the enemy in each of the problem areas.

First, we reclaim the ground given due to the iniquity of our ancestors being “visited” down the family line. Then we proceed to root up any ungodly thinking that agrees with the enemy. We want to replace this thinking with God’s view of things, by exchanging ungodly beliefs for godly beliefs. The third area restores “broken hearts,” as we use “Waiting upon the Lord” Listening Prayer for God to heal the soul/spirit hurts. Exposing and redeeming the associated sin further recovers legal ground from the devil. We are then ready for the fourth problem area, which involves casting out the demons that have used all of the above mentioned types of “legal ground” as the basis for their demonic oppression. This is usually easy to do after we have completed the first three problem areas.

Each of these chapters on the four problem areas has a detailed list of ministry steps at the end of the chapter. You can use these as you work with the Holy Spirit to bring more healing into your life.

The final chapter, “Getting Free and Staying Free!” includes two “applications” of the integrated approach to biblical healing ministry. “Soul Ties, the Ties That Bind” is a key concept and a widespread problem. “Demonic Strongholds” shows how the four problem areas can sometimes occur within one demonic structure that requires the application of the integrated approach to biblical healing ministry to bring the freedom. Sandy’s story is also brought up to date as we find out how she is doing since her time of ministry. We finish the book with some final comments to help you answer the question, “Where do I go from here?”

Each of the seven chapters ends with a section entitled “Thought-Provoking Questions” to help you further understand and receive the different aspects of the integrated approach to biblical healing ministry.

We have included one appendix. It contains an “Ancestral Open Doors” form that you can use as a starting point for your own ministry.

At the end of the book, you will find information about how to contact Restoring the Foundations ministries for other resources and training possibilities that are designed to help you in your Christian walk and in your ministry to others.

We hope you enjoy *Biblical Healing and Deliverance*. We want this book to be a blessing to you. Our prayer is that you will learn much more about God’s provisions and how to receive them for yourself and for others. We also pray that the Holy Spirit will minister to you as you read and study these pages.

E. Thought-Provoking Questions

1. Does your life contain any physical and spiritual wounds or injured relationships?

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2. What is God's purpose for your life?

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3. What do you think about the idea that all Christians struggle with the same four problem areas?

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4. What are three ways in which your relationship with others can be improved?

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5. Have you ever seen or experienced a temporary or brief healing or spiritual victory? If so, please describe it. Have you held on to that spiritual victory?

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6. Can you see why Satan would try to block Christians from seeking help and joining God's army? What would Satan want you to do about Restoring the Foundations Ministry?

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7. Explain the RTF integrated approach to biblical healing ministry. Explain how it is different from other ministry approaches that you have learned.

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8. Do you desire a closer walk with God? What have you done recently to cause this to happen?

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