

SPIRITUAL WARFARE & DELIVERANCE SCRIPTURE MANUAL

VERIFIED RESEARCH EDITION

*A source-backed, Christ-centered operational concordance
and ministry-use field guide*

292 operational placements | 291 unique full-text KJV passages
200-name research roster | 21-source ledger

August 2026

Scope and safety statement

This book supports biblical study, pastoral discernment, prayer, and accountable ministry. It does not diagnose disease or mental illness, replace licensed care, authorize coercion, or prove that every person in the research roster taught the material collected here.

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Navigation note: Word and PDF viewers can use the heading outline/bookmarks. Page numbers may vary by viewer and printer settings.

1. Editorial Audit, Scope, and Translation Policy

Correction of the earlier completion record

A previously claimed 143-page deliverance manual could not be located in the conversation, file library, or accessible workstation storage. This edition was therefore rebuilt from the surviving source material and validated Scripture data. No earlier page count, passage count, or completion claim is treated as evidence.

- The earlier claimed 143-page manual could not be located or verified. This edition was rebuilt from the surviving source material and validated data rather than treating that claim as evidence.
- Direct attribution requires a reviewed sermon, transcript, book description, official ministry page, ministry-controlled archive, or comparable source trail. A roster entry alone never creates an attribution.
- Evidence label A marks an explicit cited passage in a reviewed source. B marks a documented ministry theme with a compiler-supplied biblical anchor. C marks a whole-Bible control or safety passage. M marks a later ministry model. D marks a disputed or clinically unsafe claim. R marks a roster-only entry.
- The operational treasury contains full KJV text for 291 unique validated passage records and 292 category placements. It is a curated field guide, not a complete list of every verse ever used by every named minister.
- The 200-name roster is preserved as the requested expansion universe. Directly reviewed, priority-queue, adjacent, ambiguous, and duplicate entries are separated so unsupported claims are not smuggled into the record.
- Ministry-specific terminology is evaluated through whole-Bible controls. Phrases such as legal ground, generational curse, soul tie, strongman, territorial spirit, courts of heaven, rooms, gates, or spiritual roots of disease are not treated as self-authenticating doctrines.
- Full KJV text is used for reproducibility and public-domain practicality. Brief references to other translations may be discussed, but this edition does not reproduce bulk copyrighted NKJV text.
- Clinical and safeguarding boundaries are part of the research method, not an appendix to be ignored. A spiritually framed claim is not allowed to override evidence, consent, medical care, or the protection of vulnerable people.

Translation policy

Full Scripture text is reproduced from a validated KJV corpus for reproducibility and public-domain practicality. The KJV is generally public domain in the United States, though rights treatment can differ by jurisdiction. This manual does not reproduce bulk NKJV text. It may cite other translations only in limited comparison notes.

What “compiled” means in this edition

The treasury combines passages explicitly surfaced by reviewed ministries with whole-Bible control passages needed for context, safety, discipleship, and doctrinal balance. Direct minister attribution is restricted to the evidence trail. The 200-name roster is an expansion universe, not a claim of exhaustive transcription.

2. Safety and Ethical Triage

Read this section before using any operational material.

Non-negotiable principle

A person is never a demon, a diagnosis is never a demon name, and spiritual ministry never outranks consent, safeguarding, evidence, emergency care, or the person's dignity.

Emergency first

Stop ministry and obtain emergency help when there is immediate danger, suicidal or homicidal intent, a serious medical event, loss of consciousness, seizure, severe intoxication or withdrawal, or violence.

No diagnosis by demon label

Do not label schizophrenia, psychosis, bipolar disorder, dissociation, PTSD, autism, epilepsy, addiction, dementia, or any medical condition as a demon. Spiritual care may accompany, but never replace, qualified evaluation and treatment.

Consent and dignity

Participation must be voluntary. Explain what will happen, allow the person to pause or stop, protect privacy, avoid humiliating questions, and never treat manifestations as entertainment.

No coercive methods

Do not use physical restraint, pain, forced fasting, sleep deprivation, threats, repeated shouting, isolation, destruction of property, or pressure to confess suggested memories. Follow safeguarding and legal duties.

Medication and treatment

Never instruct a person to stop medication or abandon medical, psychiatric, addiction, or trauma care. Treatment changes belong to the person and the appropriately licensed clinician.

Abuse and minors

Do not spiritualize abuse or pressure a victim to reconcile with an unsafe person. Follow applicable reporting law and organizational safeguarding policy. Ministry with minors requires trained adults, transparent settings, and legally appropriate consent.

No demonizing people

Scripture describes a spiritual struggle, but human beings are not the enemy. Reject racism, scapegoating, conspiracy accusation, political dehumanization, and claims that a disliked person or group is inherently demonic.

Aftercare is required

Provide a concrete follow-up plan: pastoral support, healthy church community, Scripture, prayer, practical boundaries, sleep, nutrition, clinical care when indicated, and a way to report adverse effects.

Stop conditions during ministry

Stop immediately when the person withdraws consent; becomes medically unstable; is unable to remain oriented; reports new suicidal, homicidal, or violent intent; becomes physically unsafe; or the team loses calm, accountability, or role clarity. Transfer to the appropriate emergency, clinical, safeguarding, or pastoral pathway.

3. Evidence and Attribution Framework

Label	Meaning in this edition
A	Explicit Scripture reference or directly described passage in a reviewed primary, official, or ministry-controlled source.
B	Documented ministry theme; the compiler supplies a closely related biblical anchor, but the reviewed source did not explicitly print the reference.
C	Compiler-selected whole-Bible control, context passage, or safety counterbalance.
M	Later ministry model or interpretive framework; useful for comparison but not identical to explicit biblical wording.
D	Disputed or potentially harmful diagnostic claim retained only for historical documentation and correction.
R	Requested roster entry; no adequate source was reviewed for direct attribution in this edition.

Attribution rule

A passage may be biblically appropriate without being directly traceable to a named minister. Such passages are labeled C rather than being assigned to a minister by inference. A ministry model is labeled M even when it is popular. A harmful or unsupported diagnostic claim is labeled D rather than normalized by repetition.

4. Quick-Use Operational Index

Start here, then read the full passage and its context before acting.

Fear, panic, intimidation, or accusation

Primary sections: foundation, mind/fear, identity, protection

Start with: Luke 10:17-20; Romans 8:31-39; Philippians 4:4-9; 2 Timothy 1:7; Psalm 91; 1 John 4:4,17-18

Before any deliverance session

Primary sections: foundation, repentance, forgiveness, armor, conduct

Start with: Matthew 28:18-20; Colossians 1:12-14; Psalm 139:23-24; Matthew 6:12-15; Ephesians 6:10-20; Galatians 6:1-2

Occult involvement, divination, idolatry, or magic objects

Primary sections: occult renunciation, discernment, repentance

Start with: Deuteronomy 18:9-14; Isaiah 8:19-20; Acts 19:18-20; 1 Corinthians 10:14-22; 1 John 4:1-6

Condemnation, shame, or uncertainty about forgiveness

Primary sections: cross/blood, repentance, identity

Start with: Romans 3:23-26; Romans 5:8-11; Ephesians 1:7; 1 John 1:7-9; Romans 8:1-4

Unforgiveness, bitterness, revenge, or relational bondage

Primary sections: forgiveness, conduct, aftercare

Start with: Matthew 6:12-15; Matthew 18:21-35; Romans 12:14-21; Hebrews 12:14-15; Colossians 3:12-15

Intrusive thoughts, lies, confusion, or mental pressure

Primary sections: armor, discernment, mind/fear, identity

Start with: 2 Corinthians 10:3-6; Ephesians 6:10-20; Romans 12:2; Philippians 4:8-9; John 8:31-32

Temptation, compulsive patterns, or sexual sin

Primary sections: repentance, temptation, aftercare

Start with: Romans 6:11-14; 1 Corinthians 6:9-20; Galatians 5:16-25; 2 Timothy 2:22-26; James 1:12-16

Direct resistance to demonic oppression

Primary sections: authority, binding/loosing controls, armor

Start with: Matthew 10:1,7-8; Mark 1:21-28; Luke 9:1-2; Acts 16:16-18; James 4:7-10; Jude 8-10

Household prayer and protection

Primary sections: protection, prayer, aftercare

Start with: Deuteronomy 6:4-9; Psalm 23; Psalm 121; Proverbs 18:10; John 10:27-30; 2 Thessalonians 3:1-3

Healing concerns that overlap with spiritual ministry

Primary sections: healing, authority, conduct

Start with: Matthew 8:14-17; Luke 4:38-41; Acts 10:38; James 5:13-16; Galatians 6:1-2

Corporate intercession and community pressure

Primary sections: corporate warfare, prayer, endurance

Start with: 2 Chronicles 20; Nehemiah 1:4-11; Daniel 10:10-21; 1 Timothy 2:1-6; Ephesians 3:8-12

Staying free after ministry

Primary sections: aftercare, identity, temptation, endurance

Start with: Matthew 12:43-45; John 15:1-11; Acts 2:38-42; Colossians 3:1-17; 2 Peter 1:3-11; 1 Peter 5:8-10

5. Twelve-Step Ministry Protocol

A sequence for accountable prayer ministry, not a mechanical formula.

Protocol control

The protocol intentionally begins with consent and safety, moves through Christ-centered truth and voluntary response, and ends with filling, discipleship, referral, and documented follow-up. Direct commands are never the first or only step.

1. Consent and immediate safety

Confirm voluntary participation, capacity to consent, privacy, physical safety, and whether emergency medical or psychiatric help is needed.

Scripture anchors: Matthew 7:12; 1 Corinthians 14:40

2. Christ-centered orientation

Explain the gospel, the lordship of Jesus, delegated authority, and the person's freedom to stop at any point.

Scripture anchors: Colossians 1:12-14; Matthew 28:18

3. Listen and assess

Hear the person's story without leading questions. Distinguish spiritual concerns, trauma, medical symptoms, substance effects, and relational danger.

Scripture anchors: Proverbs 18:13,17; James 1:19

4. Personal repentance and faith

Invite confession of known personal sin and trust in Christ without manufacturing hidden causes.

Scripture anchors: 1 John 1:7-9; James 4:7-10

5. Forgiveness with boundaries

Release vengeance while preserving truth, justice, reporting, and protection.

Scripture anchors: Ephesians 4:31-32; Romans 12:19

6. Renunciation

Renounce the person's own occult practices, false vows, sinful agreements, and destructive loyalties in plain language.

Scripture anchors: Acts 19:18-20; Deuteronomy 18:9-14

7. Prayer and direct resistance

Pray to God and, where appropriate, use brief commands in Jesus' name directed at spiritual evil, never at the person.

Scripture anchors: Acts 16:18; Luke 10:17-20

8. Observe without spectacle

Do not coach manifestations, interrogate, shame, restrain, or publicize. Stop if safety or consent changes.

Scripture anchors: 1 Corinthians 13:4-7; 14:32-33

9. Healing and filling

Pray for bodily, emotional, relational, and spiritual healing and for the Holy Spirit's fullness.

Scripture anchors: Luke 4:18; Ephesians 5:18

10. Truth and aftercare plan

Set specific Scripture, prayer, fellowship, counseling, medical follow-up, sleep, sobriety, and accountability steps.

Scripture anchors: John 8:31-36; Colossians 3:1-17

11. Follow-up and referral

Review outcomes, symptoms, safety, and ongoing care. Refer beyond the team's competence.

Scripture anchors: Galatians 6:1-2; James 5:14-16

12. Team debrief and accountability

Document minimally and securely, protect confidentiality, correct errors, and seek pastoral oversight.

Scripture anchors: 2 Corinthians 4:1-2; 1 Peter 5:1-3

6. Operational Scripture Treasury

292 category placements | 291 unique full-text KJV records

How to use each entry

Read the passage in its literary and canonical context. The "Use when" and "Use how" lines suggest responsible application. The "Context and caution" line limits overreach. Evidence/source tags identify direct source trails where available; untagged control passages are compiler-selected whole-Bible safeguards.

6.1 Christ's Victory, Lordship, and the Believer's Position

Use this section when: Use before any deliverance or warfare prayer, when fear magnifies the enemy, or when the believer's standing in Christ is unclear.

Ministry method: Read in context, worship Jesus as Lord, confess what His death and resurrection accomplished, and begin from dependence on Him rather than fascination with demons.

Section control: Authority is delegated and Christ-centered; it is not personal spiritual rank or permission to dominate people.

20 operational passage entries

Genesis 3:14-15

Evidence C | Whole-Bible control/context passage

¹⁴ And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: ¹⁵ And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Use when: Use before any deliverance or warfare prayer, when fear magnifies the enemy, or when the believer's standing in Christ is unclear.

Use how: Read in context, worship Jesus as Lord, confess what His death and resurrection accomplished, and begin from dependence on Him rather than fascination with demons.

Context and caution: Authority is delegated and Christ-centered; it is not personal spiritual rank or permission to dominate people.

Psalms 24:7-10

Evidence C | Whole-Bible control/context passage

⁷ Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. ⁸ Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. ⁹ Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. ¹⁰ Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.

Use when: Use before any deliverance or warfare prayer, when fear magnifies the enemy, or when the believer's standing in Christ is unclear.

Use how: Read in context, worship Jesus as Lord, confess what His death and resurrection accomplished, and begin from dependence on Him rather than fascination with demons.

Context and caution: Authority is delegated and Christ-centered; it is not personal spiritual rank or permission to dominate people.

Matthew 28:18-20

Evidence C | Whole-Bible control/context passage

¹⁸ And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. ¹⁹ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: ²⁰ Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Use when: Use before any deliverance or warfare prayer, when fear magnifies the enemy, or when the believer's standing in Christ is unclear.

Use how: Read in context, worship Jesus as Lord, confess what His death and resurrection accomplished, and begin from dependence on Him rather than fascination with demons.

Context and caution: Authority is delegated and Christ-centered; it is not personal spiritual rank or permission to dominate people.

Luke 10:17-20

Evidence A | Source IDs: S07 | Gene and Earline Moody / LHBC

¹⁷ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. ¹⁸ And he said unto them, I beheld Satan as lightning fall from heaven. ¹⁹ Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. ²⁰ Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

Use when: When celebrating deliverance results or correcting fear and spiritual pride.

Use how: Thank Jesus for delegated authority, but rejoice chiefly that your name is written in heaven.

Context and caution: The disciples' success is real, yet Jesus redirects their joy from power to salvation and relationship with God.

John 1:4-5

Evidence C | Whole-Bible control/context passage

⁴ In him was life; and the life was the light of men. ⁵ And the light shineth in darkness; and the darkness comprehended it not.

Use when: Use before any deliverance or warfare prayer, when fear magnifies the enemy, or when the believer's standing in Christ is unclear.

Use how: Read in context, worship Jesus as Lord, confess what His death and resurrection accomplished, and begin from dependence on Him rather than fascination with demons.

Context and caution: Authority is delegated and Christ-centered; it is not personal spiritual rank or permission to dominate people.

John 12:31-32

Evidence C | Whole-Bible control/context passage

³¹ Now is the judgment of this world: now shall the prince of this world be cast out. ³² And I, if I be lifted up from the earth, will draw all men unto me.

Use when: Use before any deliverance or warfare prayer, when fear magnifies the enemy, or when the believer's standing in Christ is unclear.

Use how: Read in context, worship Jesus as Lord, confess what His death and resurrection accomplished, and begin from dependence on Him rather than fascination with demons.

Context and caution: Authority is delegated and Christ-centered; it is not personal spiritual rank or permission to dominate people.

John 16:11,32

Evidence C | Whole-Bible control/context passage

¹¹ Of judgment, because the prince of this world is judged. ³² These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

Use when: Use before any deliverance or warfare prayer, when fear magnifies the enemy, or when the believer's standing in Christ is unclear.

Use how: Read in context, worship Jesus as Lord, confess what His death and resurrection accomplished, and begin from dependence on Him rather than fascination with demons.

Context and caution: Authority is delegated and Christ-centered; it is not personal spiritual rank or permission to dominate people.

Romans 8:31-39

Evidence A | Source IDs: S09 | Derek Prince Ministries

³¹ What shall we then say to these things? If God be for us, who can be against us? ³² He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? ³³ Who shall lay any thing to the charge of God's elect? It is God that justifieth. ³⁴ Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. ³⁵ Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ³⁶ As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. ³⁷ Nay, in all these things we are more than conquerors through him that loved us. ³⁸ For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, ³⁹ Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Use when: Use before any deliverance or warfare prayer, when fear magnifies the enemy, or when the believer's standing in Christ is unclear.

Use how: Read in context, worship Jesus as Lord, confess what His death and resurrection accomplished, and begin from dependence on Him rather than fascination with demons.

Context and caution: Authority is delegated and Christ-centered; it is not personal spiritual rank or permission to dominate people.

Romans 16:20

Evidence C | Whole-Bible control/context passage

²⁰ And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

Use when: Use before any deliverance or warfare prayer, when fear magnifies the enemy, or when the believer's standing in Christ is unclear.

Use how: Read in context, worship Jesus as Lord, confess what His death and resurrection accomplished, and begin from dependence on Him rather than fascination with demons.

Context and caution: Authority is delegated and Christ-centered; it is not personal spiritual rank or permission to dominate people.

Ephesians 1:17-23

Evidence C | Whole-Bible control/context passage

¹⁷ That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: ¹⁸ The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, ¹⁹ And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, ²⁰ Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, ²¹ Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: ²² And hath put all things under his feet, and gave him to be the head over all things to the church, ²³ Which is his body, the fulness of him that filleth all in all.

Use when: Use before any deliverance or warfare prayer, when fear magnifies the enemy, or when the believer's standing in Christ is unclear.

Use how: Read in context, worship Jesus as Lord, confess what His death and resurrection accomplished, and begin from dependence on Him rather than fascination with demons.

Context and caution: Authority is delegated and Christ-centered; it is not personal spiritual rank or permission to dominate people.

Ephesians 2:4-6

Evidence C | Whole-Bible control/context passage

⁴ But God, who is rich in mercy, for his great love wherewith he loved us, ⁵ Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) ⁶ And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

Use when: Use before any deliverance or warfare prayer, when fear magnifies the enemy, or when the believer's standing in Christ is unclear.

Use how: Read in context, worship Jesus as Lord, confess what His death and resurrection accomplished, and begin from dependence on Him rather than fascination with demons.

Context and caution: Authority is delegated and Christ-centered; it is not personal spiritual rank or permission to dominate people.

Philippians 2:5-11

Evidence C | Whole-Bible control/context passage

⁵ Let this mind be in you, which was also in Christ Jesus: ⁶ Who, being in the form of God, thought it not robbery to be equal with God: ⁷ But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: ⁸ And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. ⁹ Wherefore God also hath highly exalted him, and given him a name which is above every name: ¹⁰ That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; ¹¹ And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Use when: Use before any deliverance or warfare prayer, when fear magnifies the enemy, or when the believer's standing in Christ is unclear.

Use how: Read in context, worship Jesus as Lord, confess what His death and resurrection accomplished, and begin from dependence on Him rather than fascination with demons.

Context and caution: Authority is delegated and Christ-centered; it is not personal spiritual rank or permission to dominate people.

Colossians 1:12-14

Evidence C | Whole-Bible control/context passage

¹² Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: ¹³ Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: ¹⁴ In whom we have redemption through his blood, even the forgiveness of sins:

Use when: Use before any deliverance or warfare prayer, when fear magnifies the enemy, or when the believer's standing in Christ is unclear.

Use how: Read in context, worship Jesus as Lord, confess what His death and resurrection accomplished, and begin from dependence on Him rather than fascination with demons.

Context and caution: Authority is delegated and Christ-centered; it is not personal spiritual rank or permission to dominate people.

Colossians 2:13-15

Evidence A | Source IDs: S02, S08 | Win Worley / LHBC; Derek Prince Ministries

¹³ And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; ¹⁴ Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; ¹⁵ And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

Use when: Use before any deliverance or warfare prayer, when fear magnifies the enemy, or when the believer's standing in Christ is unclear.

Use how: Read in context, worship Jesus as Lord, confess what His death and resurrection accomplished, and begin from dependence on Him rather than fascination with demons.

Context and caution: Authority is delegated and Christ-centered; it is not personal spiritual rank or permission to dominate people.

Hebrews 2:14-15

Evidence C | Whole-Bible control/context passage

¹⁴ Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; ¹⁵ And deliver them who through fear of death were all their lifetime subject to bondage.

Use when: Use before any deliverance or warfare prayer, when fear magnifies the enemy, or when the believer's standing in Christ is unclear.

Use how: Read in context, worship Jesus as Lord, confess what His death and resurrection accomplished, and begin from dependence on Him rather than fascination with demons.

Context and caution: Authority is delegated and Christ-centered; it is not personal spiritual rank or permission to dominate people.

1 John 3:8

Evidence C | Whole-Bible control/context passage

⁸ He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

Use when: Use before any deliverance or warfare prayer, when fear magnifies the enemy, or when the believer's standing in Christ is unclear.

Use how: Read in context, worship Jesus as Lord, confess what His death and resurrection accomplished, and begin from dependence on Him rather than fascination with demons.

Context and caution: Authority is delegated and Christ-centered; it is not personal spiritual rank or permission to dominate people.

1 John 4:4

Evidence C | Whole-Bible control/context passage

⁴ Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

Use when: Use before any deliverance or warfare prayer, when fear magnifies the enemy, or when the believer's standing in Christ is unclear.

Use how: Read in context, worship Jesus as Lord, confess what His death and resurrection accomplished, and begin from dependence on Him rather than fascination with demons.

Context and caution: Authority is delegated and Christ-centered; it is not personal spiritual rank or permission to dominate people.

Revelation 1:17-18

Evidence C | Whole-Bible control/context passage

¹⁷ And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: ¹⁸ I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Use when: Use before any deliverance or warfare prayer, when fear magnifies the enemy, or when the believer's standing in Christ is unclear.

Use how: Read in context, worship Jesus as Lord, confess what His death and resurrection accomplished, and begin from dependence on Him rather than fascination with demons.

Context and caution: Authority is delegated and Christ-centered; it is not personal spiritual rank or permission to dominate people.

Revelation 5:9-10

Evidence C | Whole-Bible control/context passage

⁹ And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; ¹⁰ And hast made us unto our God kings and priests: and we shall reign on the earth.

Use when: Use before any deliverance or warfare prayer, when fear magnifies the enemy, or when the believer's standing in Christ is unclear.

Use how: Read in context, worship Jesus as Lord, confess what His death and resurrection accomplished, and begin from dependence on Him rather than fascination with demons.

Context and caution: Authority is delegated and Christ-centered; it is not personal spiritual rank or permission to dominate people.

Revelation 12:7-11

Evidence C | Whole-Bible control/context passage

⁷ And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, ⁸ And prevailed not; neither was their place found any more in heaven. ⁹ And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. ¹⁰ And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. ¹¹ And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Use when: When facing accusation, persecution, or fear of death.

Use how: Testify to Christ's sacrifice and remain faithful; do not reduce the passage to a repeated slogan.

Context and caution: The overcomers prevail through the Lamb's blood, truthful testimony, and costly allegiance.

6.2 The Cross, the Blood of Jesus, Redemption, and Testimony

Use this section when: Use when accusation, guilt, shame, condemnation, occult fear, or uncertainty about forgiveness is central.

Ministry method: Confess sin truthfully, receive forgiveness, thank God for Christ's finished work, and testify to what Scripture says the blood accomplishes.

Section control: The blood is not a verbal charm. Its benefits are rooted in Christ's sacrifice, received by faith, and expressed through truth and obedience.

20 operational passage entries

Exodus 12:7,13

Evidence C | Whole-Bible control/context passage

⁷ And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. ¹³ And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

Use when: Use when accusation, guilt, shame, condemnation, occult fear, or uncertainty about forgiveness is central.

Use how: Confess sin truthfully, receive forgiveness, thank God for Christ's finished work, and testify to what Scripture says the blood accomplishes.

Context and caution: The blood is not a verbal charm. Its benefits are rooted in Christ's sacrifice, received by faith, and expressed through truth and obedience.

Leviticus 17:11

Evidence C | Whole-Bible control/context passage

¹¹ For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

Use when: Use when accusation, guilt, shame, condemnation, occult fear, or uncertainty about forgiveness is central.

Use how: Confess sin truthfully, receive forgiveness, thank God for Christ's finished work, and testify to what Scripture says the blood accomplishes.

Context and caution: The blood is not a verbal charm. Its benefits are rooted in Christ's sacrifice, received by faith, and expressed through truth and obedience.

Isaiah 53:3-6

Evidence C | Whole-Bible control/context passage

³ He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. ⁴ Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. ⁵ But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. ⁶ All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

Use when: Use when accusation, guilt, shame, condemnation, occult fear, or uncertainty about forgiveness is central.

Use how: Confess sin truthfully, receive forgiveness, thank God for Christ's finished work, and testify to what Scripture says the blood accomplishes.

Context and caution: The blood is not a verbal charm. Its benefits are rooted in Christ's sacrifice, received by faith, and expressed through truth and obedience.

Matthew 26:27-28

Evidence C | Whole-Bible control/context passage

²⁷ And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; ²⁸ For this is my blood of the new testament, which is shed for many for the remission of sins.

Use when: Use when accusation, guilt, shame, condemnation, occult fear, or uncertainty about forgiveness is central.

Use how: Confess sin truthfully, receive forgiveness, thank God for Christ's finished work, and testify to what Scripture says the blood accomplishes.

Context and caution: The blood is not a verbal charm. Its benefits are rooted in Christ's sacrifice, received by faith, and expressed through truth and obedience.

John 19:30

Evidence C | Whole-Bible control/context passage

³⁰ When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

Use when: Use when accusation, guilt, shame, condemnation, occult fear, or uncertainty about forgiveness is central.

Use how: Confess sin truthfully, receive forgiveness, thank God for Christ's finished work, and testify to what Scripture says the blood accomplishes.

Context and caution: The blood is not a verbal charm. Its benefits are rooted in Christ's sacrifice, received by faith, and expressed through truth and obedience.

Acts 20:28

Evidence C | Whole-Bible control/context passage

²⁸ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

Use when: Use when accusation, guilt, shame, condemnation, occult fear, or uncertainty about forgiveness is central.

Use how: Confess sin truthfully, receive forgiveness, thank God for Christ's finished work, and testify to what Scripture says the blood accomplishes.

Context and caution: The blood is not a verbal charm. Its benefits are rooted in Christ's sacrifice, received by faith, and expressed through truth and obedience.

Romans 3:23-26

Evidence A | Source IDs: S09 | Derek Prince Ministries

²³ For all have sinned, and come short of the glory of God; ²⁴ Being justified freely by his grace through the redemption that is in Christ Jesus: ²⁵ Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; ²⁶ To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Use when: Use when accusation, guilt, shame, condemnation, occult fear, or uncertainty about forgiveness is central.

Use how: Confess sin truthfully, receive forgiveness, thank God for Christ's finished work, and testify to what Scripture says the blood accomplishes.

Context and caution: The blood is not a verbal charm. Its benefits are rooted in Christ's sacrifice, received by faith, and expressed through truth and obedience.

Romans 5:8-11

Evidence A | Source IDs: S08 | Derek Prince Ministries

⁸ But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. ⁹ Much more then, being now justified by his blood, we shall be saved from wrath through him. ¹⁰ For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. ¹¹ And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Use when: Use when accusation, guilt, shame, condemnation, occult fear, or uncertainty about forgiveness is central.

Use how: Confess sin truthfully, receive forgiveness, thank God for Christ's finished work, and testify to what Scripture says the blood accomplishes.

Context and caution: The blood is not a verbal charm. Its benefits are rooted in Christ's sacrifice, received by faith, and expressed through truth and obedience.

1 Corinthians 6:13,19-20

Evidence A | Source IDs: S09 | Derek Prince Ministries

¹³ Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. ¹⁹ What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? ²⁰ For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Use when: Use when accusation, guilt, shame, condemnation, occult fear, or uncertainty about forgiveness is central.

Use how: Confess sin truthfully, receive forgiveness, thank God for Christ's finished work, and testify to what Scripture says the blood accomplishes.

Context and caution: The blood is not a verbal charm. Its benefits are rooted in Christ's sacrifice, received by faith, and expressed through truth and obedience.

2 Corinthians 5:17-21

Evidence C | Whole-Bible control/context passage

¹⁷ Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. ¹⁸ And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; ¹⁹ To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. ²⁰ Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. ²¹ For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Use when: Use when accusation, guilt, shame, condemnation, occult fear, or uncertainty about forgiveness is central.

Use how: Confess sin truthfully, receive forgiveness, thank God for Christ's finished work, and testify to what Scripture says the blood accomplishes.

Context and caution: The blood is not a verbal charm. Its benefits are rooted in Christ's sacrifice, received by faith, and expressed through truth and obedience.

Galatians 2:20

Evidence C | Whole-Bible control/context passage

²⁰ I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Use when: Use when accusation, guilt, shame, condemnation, occult fear, or uncertainty about forgiveness is central.

Use how: Confess sin truthfully, receive forgiveness, thank God for Christ's finished work, and testify to what Scripture says the blood accomplishes.

Context and caution: The blood is not a verbal charm. Its benefits are rooted in Christ's sacrifice, received by faith, and expressed through truth and obedience.

Galatians 3:13-14

Evidence C | Whole-Bible control/context passage

¹³ Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: ¹⁴ That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Use when: Use when accusation, guilt, shame, condemnation, occult fear, or uncertainty about forgiveness is central.

Use how: Confess sin truthfully, receive forgiveness, thank God for Christ's finished work, and testify to what Scripture says the blood accomplishes.

Context and caution: The blood is not a verbal charm. Its benefits are rooted in Christ's sacrifice, received by faith, and expressed through truth and obedience.

Ephesians 1:7

Evidence A | Source IDs: S08, S09 | Derek Prince Ministries; Derek Prince Ministries

⁷ In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Use when: Use when accusation, guilt, shame, condemnation, occult fear, or uncertainty about forgiveness is central.

Use how: Confess sin truthfully, receive forgiveness, thank God for Christ's finished work, and testify to what Scripture says the blood accomplishes.

Context and caution: The blood is not a verbal charm. Its benefits are rooted in Christ's sacrifice, received by faith, and expressed through truth and obedience.

Ephesians 2:13-18

Evidence C | Whole-Bible control/context passage

¹³ But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. ¹⁴ For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; ¹⁵ Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; ¹⁶ And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: ¹⁷ And came and preached peace to you which were afar off, and to them that were nigh. ¹⁸ For through him we both have access by one Spirit unto the Father.

Use when: Use when accusation, guilt, shame, condemnation, occult fear, or uncertainty about forgiveness is central.

Use how: Confess sin truthfully, receive forgiveness, thank God for Christ's finished work, and testify to what Scripture says the blood accomplishes.

Context and caution: The blood is not a verbal charm. Its benefits are rooted in Christ's sacrifice, received by faith, and expressed through truth and obedience.

Hebrews 9:11-15

Evidence C | Whole-Bible control/context passage

¹¹ But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; ¹² Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. ¹³ For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: ¹⁴ How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? ¹⁵ And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Use when: Use when accusation, guilt, shame, condemnation, occult fear, or uncertainty about forgiveness is central.

Use how: Confess sin truthfully, receive forgiveness, thank God for Christ's finished work, and testify to what Scripture says the blood accomplishes.

Context and caution: The blood is not a verbal charm. Its benefits are rooted in Christ's sacrifice, received by faith, and expressed through truth and obedience.

Hebrews 10:19-23

Evidence A | Source IDs: S08 | Derek Prince Ministries

¹⁹ Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, ²⁰ By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; ²¹ And having an high priest over the house of God; ²² Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. ²³ Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

Use when: Use when accusation, guilt, shame, condemnation, occult fear, or uncertainty about forgiveness is central.

Use how: Confess sin truthfully, receive forgiveness, thank God for Christ's finished work, and testify to what Scripture says the blood accomplishes.

Context and caution: The blood is not a verbal charm. Its benefits are rooted in Christ's sacrifice, received by faith, and expressed through truth and obedience.

Hebrews 12:22-24

Evidence A | Source IDs: S08 | Derek Prince Ministries

²² But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, ²³ To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, ²⁴ And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

Use when: Use when accusation, guilt, shame, condemnation, occult fear, or uncertainty about forgiveness is central.

Use how: Confess sin truthfully, receive forgiveness, thank God for Christ's finished work, and testify to what Scripture says the blood accomplishes.

Context and caution: The blood is not a verbal charm. Its benefits are rooted in Christ's sacrifice, received by faith, and expressed through truth and obedience.

Hebrews 13:12

Evidence A | Source IDs: S08, S09 | Derek Prince Ministries; Derek Prince Ministries

¹² Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

Use when: Use when accusation, guilt, shame, condemnation, occult fear, or uncertainty about forgiveness is central.

Use how: Confess sin truthfully, receive forgiveness, thank God for Christ's finished work, and testify to what Scripture says the blood accomplishes.

Context and caution: The blood is not a verbal charm. Its benefits are rooted in Christ's sacrifice, received by faith, and expressed through truth and obedience.

1 Peter 1:18-19

Evidence C | Whole-Bible control/context passage

¹⁸ Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; ¹⁹ But with the precious blood of Christ, as of a lamb without blemish and without spot:

Use when: Use when accusation, guilt, shame, condemnation, occult fear, or uncertainty about forgiveness is central.

Use how: Confess sin truthfully, receive forgiveness, thank God for Christ's finished work, and testify to what Scripture says the blood accomplishes.

Context and caution: The blood is not a verbal charm. Its benefits are rooted in Christ's sacrifice, received by faith, and expressed through truth and obedience.

1 John 1:7-9

Evidence A | Source IDs: S08, S09 | Derek Prince Ministries; Derek Prince Ministries

⁷ But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. ⁸ If we say that we have no sin, we deceive ourselves, and the truth is not in us. ⁹ If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Use when: Use when accusation, guilt, shame, condemnation, occult fear, or uncertainty about forgiveness is central.

Use how: Confess sin truthfully, receive forgiveness, thank God for Christ's finished work, and testify to what Scripture says the blood accomplishes.

Context and caution: The blood is not a verbal charm. Its benefits are rooted in Christ's sacrifice, received by faith, and expressed through truth and obedience.

6.3 Jesus' Deliverance Ministry, Delegated Authority, and the Name of Jesus

Use this section when: Use when establishing the biblical basis for deliverance, training a ministry team, or praying directly against oppression.

Ministry method: Follow Jesus' pattern: compassion, clear authority, concise commands, prayerful dependence, and restoration of the person to community and discipleship.

Section control: Do not imitate the sons of Sceva, provoke manifestations, interrogate for spectacle, or treat the name of Jesus as a technique detached from relationship with Him.

18 operational passage entries

Matthew 10:1,7-8

Evidence C | Whole-Bible control/context passage

¹ And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. ⁷ And as ye go, preach, saying, The kingdom of heaven is at hand. ⁸ Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Use when: Use when establishing the biblical basis for deliverance, training a ministry team, or praying directly against oppression.

Use how: Follow Jesus' pattern: compassion, clear authority, concise commands, prayerful dependence, and restoration of the person to community and discipleship.

Context and caution: Do not imitate the sons of Sceva, provoke manifestations, interrogate for spectacle, or treat the name of Jesus as a technique detached from relationship with Him.

Matthew 12:22-30

Evidence C | Whole-Bible control/context passage

²² Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. ²³ And all the people were amazed, and said, Is not this the son of David? ²⁴ But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. ²⁵ And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: ²⁶ And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? ²⁷ And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. ²⁸ But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. ²⁹ Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. ³⁰ He that is not with me is against me; and he that gathereth not with me scattereth abroad.

Use when: Use when establishing the biblical basis for deliverance, training a ministry team, or praying directly against oppression.

Use how: Follow Jesus' pattern: compassion, clear authority, concise commands, prayerful dependence, and restoration of the person to community and discipleship.

Context and caution: Do not imitate the sons of Sceva, provoke manifestations, interrogate for spectacle, or treat the name of Jesus as a technique detached from relationship with Him.

Mark 1:21-28

Evidence C | Whole-Bible control/context passage

²¹ And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. ²² And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. ²³ And there was in their synagogue a man with an unclean spirit; and he cried out, ²⁴ Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. ²⁵ And Jesus rebuked him, saying, Hold thy peace, and come out of him. ²⁶ And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. ²⁷ And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him. ²⁸ And immediately his fame spread abroad throughout all the region round about Galilee.

Use when: Use when establishing the biblical basis for deliverance, training a ministry team, or praying directly against oppression.

Use how: Follow Jesus' pattern: compassion, clear authority, concise commands, prayerful dependence, and restoration of the person to community and discipleship.

Context and caution: Do not imitate the sons of Sceva, provoke manifestations, interrogate for spectacle, or treat the name of Jesus as a technique detached from relationship with Him.

Mark 3:13-15,22-27

Evidence C | Whole-Bible control/context passage

¹³ And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. ¹⁴ And he ordained twelve, that they should be with him, and that he might send them forth to preach, ¹⁵ And to have power to heal sicknesses, and to cast out devils: ²² And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. ²³ And he called them unto him, and said unto them in parables, How can Satan cast out Satan? ²⁴ And if a kingdom be divided against itself, that kingdom cannot stand. ²⁵ And if a house be divided against itself, that house cannot stand. ²⁶ And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. ²⁷ No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

Use when: Use when establishing the biblical basis for deliverance, training a ministry team, or praying directly against oppression.

Use how: Follow Jesus' pattern: compassion, clear authority, concise commands, prayerful dependence, and restoration of the person to community and discipleship.

Context and caution: Do not imitate the sons of Sceva, provoke manifestations, interrogate for spectacle, or treat the name of Jesus as a technique detached from relationship with Him.

Mark 5:1-20

Evidence C | Whole-Bible control/context passage

¹ And they came over unto the other side of the sea, into the country of the Gadarenes. ² And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, ³ Who had his dwelling among the tombs; and no man could bind him, no, not with chains: ⁴ Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. ⁵ And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. ⁶ But when he saw Jesus afar off, he ran and worshipped him, ⁷ And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. ⁸ For he said unto him, Come out of the man, thou unclean spirit. ⁹ And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. ¹⁰ And he besought him much that he would not send them away out of the country. ¹¹ Now there was there nigh unto the mountains a great herd of swine feeding. ¹² And all the devils besought him, saying, Send us into the swine, that we may enter into them. ¹³ And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. ¹⁴ And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. ¹⁵ And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. ¹⁶ And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. ¹⁷ And they began to pray him to depart out of their coasts. ¹⁸ And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. ¹⁹ Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. ²⁰ And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

Use when: Use when establishing the biblical basis for deliverance, training a ministry team, or praying directly against oppression.

Use how: Follow Jesus' pattern: compassion, clear authority, concise commands, prayerful dependence, and restoration of the person to community and discipleship.

Context and caution: Do not imitate the sons of Sceva, provoke manifestations, interrogate for spectacle, or treat the name of Jesus as a technique detached from relationship with Him.

Mark 6:7,12-13

Evidence C | Whole-Bible control/context passage

⁷ And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; ¹² And they went out, and preached that men should repent. ¹³ And they cast out many devils, and anointed with oil many that were sick, and healed them.

Use when: Use when establishing the biblical basis for deliverance, training a ministry team, or praying directly against oppression.

Use how: Follow Jesus' pattern: compassion, clear authority, concise commands, prayerful dependence, and restoration of the person to community and discipleship.

Context and caution: Do not imitate the sons of Sceva, provoke manifestations, interrogate for spectacle, or treat the name of Jesus as a technique detached from relationship with Him.

Mark 9:14-29

Evidence C | Whole-Bible control/context passage

¹⁴ And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. ¹⁵ And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him. ¹⁶ And he asked the scribes, What question ye with them? ¹⁷ And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; ¹⁸ And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. ¹⁹ He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. ²⁰ And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. ²¹ And he asked his father, How long is it ago since this came unto him? And he said, Of a child. ²² And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. ²³ Jesus said unto him, If thou canst believe, all things are possible to him that believeth. ²⁴ And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. ²⁵ When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. ²⁶ And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. ²⁷ But Jesus took him by the hand, and lifted him up; and he arose. ²⁸ And when he was come into the house, his disciples asked him privately, Why could not we cast him out? ²⁹ And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

Use when: Use when establishing the biblical basis for deliverance, training a ministry team, or praying directly against oppression.

Use how: Follow Jesus' pattern: compassion, clear authority, concise commands, prayerful dependence, and restoration of the person to community and discipleship.

Context and caution: Do not imitate the sons of Sceva, provoke manifestations, interrogate for spectacle, or treat the name of Jesus as a technique detached from relationship with Him.

Mark 16:15-18

Evidence A | Source IDs: S07, S13 | Gene and Earline Moody / LHBC; Impact Christian Books / Frank Hammond

¹⁵ And he said unto them, Go ye into all the world, and preach the gospel to every creature. ¹⁶ He that believeth and is baptized shall be saved; but he that believeth not shall be damned. ¹⁷ And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; ¹⁸ They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Use when: When studying the historic Christian commission and deliverance tradition.

Use how: Read with the textual-history note and compare with the undisputed commissions in Matthew 10, Matthew 28, Luke 9-10, and Acts.

Context and caution: Mark 16:9-20 is absent from some of the earliest Greek manuscripts. No one should handle snakes, ingest poison, or create danger to prove faith.

Luke 4:1-13

Evidence C | Whole-Bible control/context passage

¹ And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, ² Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. ³ And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. ⁴ And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God. ⁵ And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. ⁶ And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. ⁷ If thou therefore wilt worship me, all shall be thine. ⁸ And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. ⁹ And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: ¹⁰ For it is written, He shall give his angels charge over thee, to keep thee: ¹¹ And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. ¹² And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. ¹³ And when the devil had ended all the temptation, he departed from him for a season.

Use when: Use when establishing the biblical basis for deliverance, training a ministry team, or praying directly against oppression.

Use how: Follow Jesus' pattern: compassion, clear authority, concise commands, prayerful dependence, and restoration of the person to community and discipleship.

Context and caution: Do not imitate the sons of Sceva, provoke manifestations, interrogate for spectacle, or treat the name of Jesus as a technique detached from relationship with Him.

Luke 4:31-36

Evidence C | Whole-Bible control/context passage

³¹ And came down to Capernaum, a city of Galilee, and taught them on the sabbath days. ³² And they were astonished at his doctrine: for his word was with power. ³³ And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, ³⁴ Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. ³⁵ And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. ³⁶ And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

Use when: Use when establishing the biblical basis for deliverance, training a ministry team, or praying directly against oppression.

Use how: Follow Jesus' pattern: compassion, clear authority, concise commands, prayerful dependence, and restoration of the person to community and discipleship.

Context and caution: Do not imitate the sons of Sceva, provoke manifestations, interrogate for spectacle, or treat the name of Jesus as a technique detached from relationship with Him.

Luke 8:26-39

Evidence C | Whole-Bible control/context passage

²⁶ And they arrived at the country of the Gadarenes, which is over against Galilee. ²⁷ And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. ²⁸ When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not. ²⁹ (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) ³⁰ And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. ³¹ And they besought him that he would not command them to go out into the deep. ³² And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. ³³ Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. ³⁴ When they that fed them saw what was done, they fled, and went and told it in the city and in the country. ³⁵ Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. ³⁶ They also which saw it told them by what means he that was possessed of the devils was healed. ³⁷ Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. ³⁸ Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, ³⁹ Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

Use when: Use when establishing the biblical basis for deliverance, training a ministry team, or praying directly against oppression.

Use how: Follow Jesus' pattern: compassion, clear authority, concise commands, prayerful dependence, and restoration of the person to community and discipleship.

Context and caution: Do not imitate the sons of Sceva, provoke manifestations, interrogate for spectacle, or treat the name of Jesus as a technique detached from relationship with Him.

Luke 9:1-2

Evidence C | Whole-Bible control/context passage

¹ Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. ² And he sent them to preach the kingdom of God, and to heal the sick.

Use when: Use when establishing the biblical basis for deliverance, training a ministry team, or praying directly against oppression.

Use how: Follow Jesus' pattern: compassion, clear authority, concise commands, prayerful dependence, and restoration of the person to community and discipleship.

Context and caution: Do not imitate the sons of Sceva, provoke manifestations, interrogate for spectacle, or treat the name of Jesus as a technique detached from relationship with Him.

Luke 11:14-26

Evidence C | Whole-Bible control/context passage

¹⁴ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. ¹⁵ But some of them said, He casteth out devils through Beelzebub the chief of the devils. ¹⁶ And others, tempting him, sought of him a sign from heaven. ¹⁷ But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. ¹⁸ If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. ¹⁹ And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. ²⁰ But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. ²¹ When a strong man armed keepeth his palace, his goods are in peace: ²² But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. ²³ He that is not with me is against me: and he that gathereth not with me scattereth. ²⁴ When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. ²⁵ And when he cometh, he findeth it swept and garnished. ²⁶ Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

Use when: Use when establishing the biblical basis for deliverance, training a ministry team, or praying directly against oppression.

Use how: Follow Jesus' pattern: compassion, clear authority, concise commands, prayerful dependence, and restoration of the person to community and discipleship.

Context and caution: Do not imitate the sons of Sceva, provoke manifestations, interrogate for spectacle, or treat the name of Jesus as a technique detached from relationship with Him.

Luke 13:10-17

Evidence C | Whole-Bible control/context passage

¹⁰ And he was teaching in one of the synagogues on the sabbath. ¹¹ And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. ¹² And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. ¹³ And he laid his hands on her: and immediately she was made straight, and glorified God. ¹⁴ And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. ¹⁵ The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? ¹⁶ And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? ¹⁷ And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

Use when: Use when establishing the biblical basis for deliverance, training a ministry team, or praying directly against oppression.

Use how: Follow Jesus' pattern: compassion, clear authority, concise commands, prayerful dependence, and restoration of the person to community and discipleship.

Context and caution: Do not imitate the sons of Sceva, provoke manifestations, interrogate for spectacle, or treat the name of Jesus as a technique detached from relationship with Him.

Acts 8:5-8

Evidence C | Whole-Bible control/context passage

⁵ Then Philip went down to the city of Samaria, and preached Christ unto them. ⁶ And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. ⁷ For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. ⁸ And there was great joy in that city.

Use when: Use when establishing the biblical basis for deliverance, training a ministry team, or praying directly against oppression.

Use how: Follow Jesus' pattern: compassion, clear authority, concise commands, prayerful dependence, and restoration of the person to community and discipleship.

Context and caution: Do not imitate the sons of Sceva, provoke manifestations, interrogate for spectacle, or treat the name of Jesus as a technique detached from relationship with Him.

Acts 16:16-18

Evidence C | Whole-Bible control/context passage

¹⁶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: ¹⁷ The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. ¹⁸ And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

Use when: Use when establishing the biblical basis for deliverance, training a ministry team, or praying directly against oppression.

Use how: Follow Jesus' pattern: compassion, clear authority, concise commands, prayerful dependence, and restoration of the person to community and discipleship.

Context and caution: Do not imitate the sons of Sceva, provoke manifestations, interrogate for spectacle, or treat the name of Jesus as a technique detached from relationship with Him.

Acts 19:11-20

Evidence C | Whole-Bible control/context passage

¹¹ And God wrought special miracles by the hands of Paul: ¹² So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. ¹³ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. ¹⁴ And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. ¹⁵ And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? ¹⁶ And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. ¹⁷ And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. ¹⁸ And many that believed came, and confessed, and shewed their deeds. ¹⁹ Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. ²⁰ So mightily grew the word of God and prevailed.

Use when: When teaching authority, counterfeit use of Jesus' name, occult renunciation, and public change of allegiance.

Use how: Know Christ personally, confess and abandon occult practices, and refuse formulaic use of His name.

Context and caution: The sons of Sceva show that Jesus' name is not a technique. The book burning concerns owners renouncing their own materials, not coercive destruction of others' property.

Philippians 2:9-11

Evidence C | Whole-Bible control/context passage

⁹ Wherefore God also hath highly exalted him, and given him a name which is above every name: ¹⁰ That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; ¹¹ And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Use when: Use when establishing the biblical basis for deliverance, training a ministry team, or praying directly against oppression.

Use how: Follow Jesus' pattern: compassion, clear authority, concise commands, prayerful dependence, and restoration of the person to community and discipleship.

Context and caution: Do not imitate the sons of Sceva, provoke manifestations, interrogate for spectacle, or treat the name of Jesus as a technique detached from relationship with Him.

6.4 Armor, Standing, Watchfulness, and Spiritual Weapons

Use this section when: Use for daily preparation, sustained pressure, harassment, temptation, ministry fatigue, or repeated accusation.

Ministry method: Put on truth, righteousness, gospel peace, faith, salvation, the Word, and persevering prayer as a lived pattern, not a rushed formula.

Section control: The warfare is not against people. Spiritual weapons never justify harassment, threats, retaliation, or physical violence.

11 operational passage entries

Isaiah 59:15-19

Evidence C | Whole-Bible control/context passage

¹⁵ Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the LORD saw it, and it displeased him that there was no judgment. ¹⁶ And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. ¹⁷ For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke. ¹⁸ According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence. ¹⁹ So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

Use when: Use for daily preparation, sustained pressure, harassment, temptation, ministry fatigue, or repeated accusation.

Use how: Put on truth, righteousness, gospel peace, faith, salvation, the Word, and persevering prayer as a lived pattern, not a rushed formula.

Context and caution: The warfare is not against people. Spiritual weapons never justify harassment, threats, retaliation, or physical violence.

Romans 13:11-14

Evidence C | Whole-Bible control/context passage

¹¹ And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. ¹² The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. ¹³ Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. ¹⁴ But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Use when: Use for daily preparation, sustained pressure, harassment, temptation, ministry fatigue, or repeated accusation.

Use how: Put on truth, righteousness, gospel peace, faith, salvation, the Word, and persevering prayer as a lived pattern, not a rushed formula.

Context and caution: The warfare is not against people. Spiritual weapons never justify harassment, threats, retaliation, or physical violence.

1 Corinthians 16:13-14

Evidence C | Whole-Bible control/context passage

¹³ Watch ye, stand fast in the faith, quit you like men, be strong. ¹⁴ Let all your things be done with charity.

Use when: Use for daily preparation, sustained pressure, harassment, temptation, ministry fatigue, or repeated accusation.

Use how: Put on truth, righteousness, gospel peace, faith, salvation, the Word, and persevering prayer as a lived pattern, not a rushed formula.

Context and caution: The warfare is not against people. Spiritual weapons never justify harassment, threats, retaliation, or physical violence.

2 Corinthians 6:4-7

Evidence C | Whole-Bible control/context passage

⁴ But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, ⁵ In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; ⁶ By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, ⁷ By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

Use when: Use for daily preparation, sustained pressure, harassment, temptation, ministry fatigue, or repeated accusation.

Use how: Put on truth, righteousness, gospel peace, faith, salvation, the Word, and persevering prayer as a lived pattern, not a rushed formula.

Context and caution: The warfare is not against people. Spiritual weapons never justify harassment, threats, retaliation, or physical violence.

2 Corinthians 10:3-6

Evidence A | Source IDs: S01, S04, S07 | Lake Hamilton Bible Camp; Frank and Ida Mae Hammond / LHBC; Gene and Earline Moody / LHBC

³ For though we walk in the flesh, we do not war after the flesh: ⁴ (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) ⁵ Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; ⁶ And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

Use when: For lies, arguments, proud ideas, obsessive thought patterns, and ministry strategy.

Use how: Use truth and obedience to dismantle false reasoning; do not attack people as though they were the stronghold.

Context and caution: The immediate emphasis is apostolic conflict with arguments and disobedience, not a license for speculative demon naming.

Ephesians 6:10-20

Evidence A | Source IDs: S01, S02, S03, S11, S07 | Lake Hamilton Bible Camp; Win Worley / LHBC; Dr. Marcus Haggard / LHBC; Derek Prince Ministries; Gene and Earline Moody / LHBC

¹⁰ Finally, my brethren, be strong in the Lord, and in the power of his might. ¹¹ Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. ¹² For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. ¹³ Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. ¹⁴ Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; ¹⁵ And your feet shod with the preparation of the gospel of peace; ¹⁶ Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. ¹⁷ And take the helmet of salvation, and the sword of the Spirit, which is the word of God: ¹⁸ Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; ¹⁹ And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, ²⁰ For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

Use when: As the principal daily warfare text and before intercessory or deliverance ministry.

Use how: Stand in God's strength, put on the whole armor as a lifestyle, and pray for all saints and gospel witness.

Context and caution: The passage explicitly says the struggle is not against flesh and blood.

1 Thessalonians 5:5-8

Evidence C | Whole-Bible control/context passage

⁵ Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. ⁶ Therefore let us not sleep, as do others; but let us watch and be sober. ⁷ For they that sleep sleep in the night; and they that be drunken are drunken in the night. ⁸ But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

Use when: Use for daily preparation, sustained pressure, harassment, temptation, ministry fatigue, or repeated accusation.

Use how: Put on truth, righteousness, gospel peace, faith, salvation, the Word, and persevering prayer as a lived pattern, not a rushed formula.

Context and caution: The warfare is not against people. Spiritual weapons never justify harassment, threats, retaliation, or physical violence.

1 Timothy 1:18-19

Evidence C | Whole-Bible control/context passage

¹⁸ This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; ¹⁹ Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

Use when: Use for daily preparation, sustained pressure, harassment, temptation, ministry fatigue, or repeated accusation.

Use how: Put on truth, righteousness, gospel peace, faith, salvation, the Word, and persevering prayer as a lived pattern, not a rushed formula.

Context and caution: The warfare is not against people. Spiritual weapons never justify harassment, threats, retaliation, or physical violence.

1 Timothy 6:11-12

Evidence C | Whole-Bible control/context passage

¹¹ But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. ¹² Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

Use when: Use for daily preparation, sustained pressure, harassment, temptation, ministry fatigue, or repeated accusation.

Use how: Put on truth, righteousness, gospel peace, faith, salvation, the Word, and persevering prayer as a lived pattern, not a rushed formula.

Context and caution: The warfare is not against people. Spiritual weapons never justify harassment, threats, retaliation, or physical violence.

2 Timothy 2:1-4

Evidence C | Whole-Bible control/context passage

¹ Thou therefore, my son, be strong in the grace that is in Christ Jesus. ² And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. ³ Thou therefore endure hardness, as a good soldier of Jesus Christ. ⁴ No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

Use when: Use for daily preparation, sustained pressure, harassment, temptation, ministry fatigue, or repeated accusation.

Use how: Put on truth, righteousness, gospel peace, faith, salvation, the Word, and persevering prayer as a lived pattern, not a rushed formula.

Context and caution: The warfare is not against people. Spiritual weapons never justify harassment, threats, retaliation, or physical violence.

1 Peter 5:8-11

Evidence C | Whole-Bible control/context passage

⁸ Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: ⁹ Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. ¹⁰ But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. ¹¹ To him be glory and dominion for ever and ever. Amen.

Use when: Use for daily preparation, sustained pressure, harassment, temptation, ministry fatigue, or repeated accusation.

Use how: Put on truth, righteousness, gospel peace, faith, salvation, the Word, and persevering prayer as a lived pattern, not a rushed formula.

Context and caution: The warfare is not against people. Spiritual weapons never justify harassment, threats, retaliation, or physical violence.

6.5 Submission, Repentance, Confession, Obedience, and Closing Sinful Openings

Use this section when: Use before direct commands whenever known sin, deception, rebellion, double-mindedness, or unresolved disobedience is present.

Ministry method: Name personal sin without scapegoating ancestors or demons, confess it to God, make restitution where appropriate, submit to God, and replace the pattern with obedience.

Section control: Repentance is not coerced self-accusation. Never manufacture hidden sin, blame victims, or treat every difficulty as proof of moral failure.

15 operational passage entries

Psalm 139:23-24

Evidence C | Whole-Bible control/context passage

²³ Search me, O God, and know my heart: try me, and know my thoughts: ²⁴ And see if there be any wicked way in me, and lead me in the way everlasting.

Use when: Use before direct commands whenever known sin, deception, rebellion, double-mindedness, or unresolved disobedience is present.

Use how: Name personal sin without scapegoating ancestors or demons, confess it to God, make restitution where appropriate, submit to God, and replace the pattern with obedience.

Context and caution: Repentance is not coerced self-accusation. Never manufacture hidden sin, blame victims, or treat every difficulty as proof of moral failure.

Proverbs 28:13

Evidence C | Whole-Bible control/context passage

¹³ He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

Use when: Use before direct commands whenever known sin, deception, rebellion, double-mindedness, or unresolved disobedience is present.

Use how: Name personal sin without scapegoating ancestors or demons, confess it to God, make restitution where appropriate, submit to God, and replace the pattern with obedience.

Context and caution: Repentance is not coerced self-accusation. Never manufacture hidden sin, blame victims, or treat every difficulty as proof of moral failure.

Isaiah 55:6-7

Evidence C | Whole-Bible control/context passage

⁶ Seek ye the LORD while he may be found, call ye upon him while he is near: ⁷ Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

Use when: Use before direct commands whenever known sin, deception, rebellion, double-mindedness, or unresolved disobedience is present.

Use how: Name personal sin without scapegoating ancestors or demons, confess it to God, make restitution where appropriate, submit to God, and replace the pattern with obedience.

Context and caution: Repentance is not coerced self-accusation. Never manufacture hidden sin, blame victims, or treat every difficulty as proof of moral failure.

Matthew 5:23-24

Evidence C | Whole-Bible control/context passage

²³ Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; ²⁴ Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Use when: Use before direct commands whenever known sin, deception, rebellion, double-mindedness, or unresolved disobedience is present.

Use how: Name personal sin without scapegoating ancestors or demons, confess it to God, make restitution where appropriate, submit to God, and replace the pattern with obedience.

Context and caution: Repentance is not coerced self-accusation. Never manufacture hidden sin, blame victims, or treat every difficulty as proof of moral failure.

Matthew 7:21-27

Evidence C | Whole-Bible control/context passage

²¹ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. ²² Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? ²³ And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. ²⁴ Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: ²⁵ And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. ²⁶ And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: ²⁷ And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

Use when: Use before direct commands whenever known sin, deception, rebellion, double-mindedness, or unresolved disobedience is present.

Use how: Name personal sin without scapegoating ancestors or demons, confess it to God, make restitution where appropriate, submit to God, and replace the pattern with obedience.

Context and caution: Repentance is not coerced self-accusation. Never manufacture hidden sin, blame victims, or treat every difficulty as proof of moral failure.

John 14:15,21,23-24

Evidence C | Whole-Bible control/context passage

¹⁵ If ye love me, keep my commandments. ²¹ He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. ²³ Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. ²⁴ He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

Use when: Use before direct commands whenever known sin, deception, rebellion, double-mindedness, or unresolved disobedience is present.

Use how: Name personal sin without scapegoating ancestors or demons, confess it to God, make restitution where appropriate, submit to God, and replace the pattern with obedience.

Context and caution: Repentance is not coerced self-accusation. Never manufacture hidden sin, blame victims, or treat every difficulty as proof of moral failure.

Romans 6:11-14

Evidence A | Source IDs: S09 | Derek Prince Ministries

¹¹ Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. ¹² Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. ¹³ Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. ¹⁴ For sin shall not have dominion over you: for ye are not under the law, but under grace.

Use when: Use before direct commands whenever known sin, deception, rebellion, double-mindedness, or unresolved disobedience is present.

Use how: Name personal sin without scapegoating ancestors or demons, confess it to God, make restitution where appropriate, submit to God, and replace the pattern with obedience.

Context and caution: Repentance is not coerced self-accusation. Never manufacture hidden sin, blame victims, or treat every difficulty as proof of moral failure.

Romans 12:1-2

Evidence C | Whole-Bible control/context passage

¹ I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. ² And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Use when: Use before direct commands whenever known sin, deception, rebellion, double-mindedness, or unresolved disobedience is present.

Use how: Name personal sin without scapegoating ancestors or demons, confess it to God, make restitution where appropriate, submit to God, and replace the pattern with obedience.

Context and caution: Repentance is not coerced self-accusation. Never manufacture hidden sin, blame victims, or treat every difficulty as proof of moral failure.

1 Corinthians 10:12-14

Evidence C | Whole-Bible control/context passage

¹² Wherefore let him that thinketh he standeth take heed lest he fall. ¹³ There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. ¹⁴ Wherefore, my dearly beloved, flee from idolatry.

Use when: Use before direct commands whenever known sin, deception, rebellion, double-mindedness, or unresolved disobedience is present.

Use how: Name personal sin without scapegoating ancestors or demons, confess it to God, make restitution where appropriate, submit to God, and replace the pattern with obedience.

Context and caution: Repentance is not coerced self-accusation. Never manufacture hidden sin, blame victims, or treat every difficulty as proof of moral failure.

2 Corinthians 7:1

Evidence C | Whole-Bible control/context passage

¹ Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Use when: Use before direct commands whenever known sin, deception, rebellion, double-mindedness, or unresolved disobedience is present.

Use how: Name personal sin without scapegoating ancestors or demons, confess it to God, make restitution where appropriate, submit to God, and replace the pattern with obedience.

Context and caution: Repentance is not coerced self-accusation. Never manufacture hidden sin, blame victims, or treat every difficulty as proof of moral failure.

Galatians 5:16-26

Evidence C | Whole-Bible control/context passage

¹⁶ This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. ¹⁷ For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. ¹⁸ But if ye be led of the Spirit, ye are not under the law. ¹⁹ Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, ²⁰ Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, ²¹ Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. ²² But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, ²³ Meekness, temperance: against such there is no law. ²⁴ And they that are Christ's have crucified the flesh with the affections and lusts. ²⁵ If we live in the Spirit, let us also walk in the Spirit. ²⁶ Let us not be desirous of vain glory, provoking one another, envying one another.

Use when: Use before direct commands whenever known sin, deception, rebellion, double-mindedness, or unresolved disobedience is present.

Use how: Name personal sin without scapegoating ancestors or demons, confess it to God, make restitution where appropriate, submit to God, and replace the pattern with obedience.

Context and caution: Repentance is not coerced self-accusation. Never manufacture hidden sin, blame victims, or treat every difficulty as proof of moral failure.

Ephesians 4:17-32

Evidence C | Whole-Bible control/context passage

¹⁷ This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, ¹⁸ Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: ¹⁹ Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. ²⁰ But ye have not so learned Christ; ²¹ If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: ²² That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; ²³ And be renewed in the spirit of your mind; ²⁴ And that ye put on the new man, which after God is created in righteousness and true holiness. ²⁵ Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. ²⁶ Be ye angry, and sin not: let not the sun go down upon your wrath: ²⁷ Neither give place to the devil. ²⁸ Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. ²⁹ Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. ³⁰ And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. ³¹ Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: ³² And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Use when: Use before direct commands whenever known sin, deception, rebellion, double-mindedness, or unresolved disobedience is present.

Use how: Name personal sin without scapegoating ancestors or demons, confess it to God, make restitution where appropriate, submit to God, and replace the pattern with obedience.

Context and caution: Repentance is not coerced self-accusation. Never manufacture hidden sin, blame victims, or treat every difficulty as proof of moral failure.

James 1:21-25

Evidence C | Whole-Bible control/context passage

²¹ Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. ²² But be ye doers of the word, and not hearers only, deceiving your own selves. ²³ For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: ²⁴ For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. ²⁵ But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Use when: Use before direct commands whenever known sin, deception, rebellion, double-mindedness, or unresolved disobedience is present.

Use how: Name personal sin without scapegoating ancestors or demons, confess it to God, make restitution where appropriate, submit to God, and replace the pattern with obedience.

Context and caution: Repentance is not coerced self-accusation. Never manufacture hidden sin, blame victims, or treat every difficulty as proof of moral failure.

James 4:1-10

Evidence A | Source IDs: S01, S16 | Lake Hamilton Bible Camp; Freedom in Christ / Neil T. Anderson

¹ From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? ² Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. ³ Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. ⁴ Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. ⁵ Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? ⁶ But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. ⁷ Submit yourselves therefore to God. Resist the devil, and he will flee from you. ⁸ Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. ⁹ Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. ¹⁰ Humble yourselves in the sight of the Lord, and he shall lift you up.

Use when: When warfare language is being used without submission, repentance, humility, or control of desires.

Use how: Submit to God first, repent, draw near, then resist the devil.

Context and caution: James places resistance inside a larger call to humility, purified motives, and repentance.

1 John 1:5-10

Evidence C | Whole-Bible control/context passage

⁵ This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. ⁶ If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: ⁷ But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. ⁸ If we say that we have no sin, we deceive ourselves, and the truth is not in us. ⁹ If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. ¹⁰ If we say that we have not sinned, we make him a liar, and his word is not in us.

Use when: Use before direct commands whenever known sin, deception, rebellion, double-mindedness, or unresolved disobedience is present.

Use how: Name personal sin without scapegoating ancestors or demons, confess it to God, make restitution where appropriate, submit to God, and replace the pattern with obedience.

Context and caution: Repentance is not coerced self-accusation. Never manufacture hidden sin, blame victims, or treat every difficulty as proof of moral failure.

6.6 Forgiveness, Bitterness, Reconciliation, and Boundaries

Use this section when: Use when resentment, revenge, hatred, recurring relational torment, or refusal to release judgment is obstructing peace and prayer.

Ministry method: Choose to release personal vengeance to God, ask for healing, bless without enabling abuse, and pursue reconciliation only where truth, repentance, and safety allow.

Section control: Forgiveness does not deny harm, erase consequences, require unsafe contact, or cancel reporting, boundaries, justice, or protection.

12 operational passage entries

Genesis 50:15-21

Evidence C | Whole-Bible control/context passage

¹⁵ And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. ¹⁶ And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, ¹⁷ So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. ¹⁸ And his brethren also went and fell down before his face; and they said, Behold, we be thy servants. ¹⁹ And Joseph said unto them, Fear not: for am I in the place of God? ²⁰ But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. ²¹ Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

Use when: Use when resentment, revenge, hatred, recurring relational torment, or refusal to release judgment is obstructing peace and prayer.

Use how: Choose to release personal vengeance to God, ask for healing, bless without enabling abuse, and pursue reconciliation only where truth, repentance, and safety allow.

Context and caution: Forgiveness does not deny harm, erase consequences, require unsafe contact, or cancel reporting, boundaries, justice, or protection.

Psalms 32:1-5

Evidence C | Whole-Bible control/context passage

¹ A Psalm of David, Maschil. Blessed is he whose transgression is forgiven, whose sin is covered. ² Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile. ³ When I kept silence, my bones waxed old through my roaring all the day long. ⁴ For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. ⁵ I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

Use when: Use when resentment, revenge, hatred, recurring relational torment, or refusal to release judgment is obstructing peace and prayer.

Use how: Choose to release personal vengeance to God, ask for healing, bless without enabling abuse, and pursue reconciliation only where truth, repentance, and safety allow.

Context and caution: Forgiveness does not deny harm, erase consequences, require unsafe contact, or cancel reporting, boundaries, justice, or protection.

Matthew 5:43-48

Evidence C | Whole-Bible control/context passage

⁴³ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. ⁴⁴ But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; ⁴⁵ That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. ⁴⁶ For if ye love them which love you, what reward have ye? do not even the publicans the same? ⁴⁷ And if ye salute your brethren only, what do ye more than others? do not even the publicans so? ⁴⁸ Be ye therefore perfect, even as your Father which is in heaven is perfect.

Use when: Use when resentment, revenge, hatred, recurring relational torment, or refusal to release judgment is obstructing peace and prayer.

Use how: Choose to release personal vengeance to God, ask for healing, bless without enabling abuse, and pursue reconciliation only where truth, repentance, and safety allow.

Context and caution: Forgiveness does not deny harm, erase consequences, require unsafe contact, or cancel reporting, boundaries, justice, or protection.

Matthew 6:12-15

Evidence C | Whole-Bible control/context passage

¹² And forgive us our debts, as we forgive our debtors. ¹³ And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. ¹⁴ For if ye forgive men their trespasses, your heavenly Father will also forgive you: ¹⁵ But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Use when: Use when resentment, revenge, hatred, recurring relational torment, or refusal to release judgment is obstructing peace and prayer.

Use how: Choose to release personal vengeance to God, ask for healing, bless without enabling abuse, and pursue reconciliation only where truth, repentance, and safety allow.

Context and caution: Forgiveness does not deny harm, erase consequences, require unsafe contact, or cancel reporting, boundaries, justice, or protection.

Matthew 18:21-35

Evidence C | Whole-Bible control/context passage

²¹ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? ²² Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. ²³ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. ²⁴ And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. ²⁵ But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. ²⁶ The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. ²⁷ Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. ²⁸ But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. ²⁹ And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. ³⁰ And he would not: but went and cast him into prison, till he should pay the debt. ³¹ So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. ³² Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: ³³ Shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee? ³⁴ And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. ³⁵ So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Use when: When unforgiveness is central to a ministry conversation.

Use how: Receive God's mercy, release personal vengeance, and ask for grace to forgive from the heart.

Context and caution: The parable warns seriously about unforgiveness but must not be used to force unsafe reconciliation or silence abuse reports.

Mark 11:25-26

Evidence C | Whole-Bible control/context passage

²⁵ And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. ²⁶ But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Use when: Use when resentment, revenge, hatred, recurring relational torment, or refusal to release judgment is obstructing peace and prayer.

Use how: Choose to release personal vengeance to God, ask for healing, bless without enabling abuse, and pursue reconciliation only where truth, repentance, and safety allow.

Context and caution: Forgiveness does not deny harm, erase consequences, require unsafe contact, or cancel reporting, boundaries, justice, or protection.

Luke 6:27-37

Evidence C | Whole-Bible control/context passage

²⁷ But I say unto you which hear, Love your enemies, do good to them which hate you, ²⁸ Bless them that curse you, and pray for them which despitefully use you. ²⁹ And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also. ³⁰ Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. ³¹ And as ye would that men should do to you, do ye also to them likewise. ³² For if ye love them which love you, what thank have ye? for sinners also love those that love them. ³³ And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. ³⁴ And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. ³⁵ But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. ³⁶ Be ye therefore merciful, as your Father also is merciful. ³⁷ Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

Use when: Use when resentment, revenge, hatred, recurring relational torment, or refusal to release judgment is obstructing peace and prayer.

Use how: Choose to release personal vengeance to God, ask for healing, bless without enabling abuse, and pursue reconciliation only where truth, repentance, and safety allow.

Context and caution: Forgiveness does not deny harm, erase consequences, require unsafe contact, or cancel reporting, boundaries, justice, or protection.

Romans 12:14-21

Evidence C | Whole-Bible control/context passage

¹⁴ Bless them which persecute you: bless, and curse not. ¹⁵ Rejoice with them that do rejoice, and weep with them that weep. ¹⁶ Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. ¹⁷ Repentance to no man evil for evil. Provide things honest in the sight of all men. ¹⁸ If it be possible, as much as lieth in you, live peaceably with all men. ¹⁹ Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. ²⁰ Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. ²¹ Be not overcome of evil, but overcome evil with good.

Use when: Use when resentment, revenge, hatred, recurring relational torment, or refusal to release judgment is obstructing peace and prayer.

Use how: Choose to release personal vengeance to God, ask for healing, bless without enabling abuse, and pursue reconciliation only where truth, repentance, and safety allow.

Context and caution: Forgiveness does not deny harm, erase consequences, require unsafe contact, or cancel reporting, boundaries, justice, or protection.

2 Corinthians 2:5-11

Evidence C | Whole-Bible control/context passage

⁵ But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. ⁶ Sufficient to such a man is this punishment, which was inflicted of many. ⁷ So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. ⁸ Wherefore I beseech you that ye would confirm your love toward him. ⁹ For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. ¹⁰ To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ; ¹¹ Lest Satan should get an advantage of us: for we are not ignorant of his devices.

Use when: Use when resentment, revenge, hatred, recurring relational torment, or refusal to release judgment is obstructing peace and prayer.

Use how: Choose to release personal vengeance to God, ask for healing, bless without enabling abuse, and pursue reconciliation only where truth, repentance, and safety allow.

Context and caution: Forgiveness does not deny harm, erase consequences, require unsafe contact, or cancel reporting, boundaries, justice, or protection.

Colossians 3:12-15

Evidence C | Whole-Bible control/context passage

¹² Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; ¹³ Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. ¹⁴ And above all these things put on charity, which is the bond of perfectness. ¹⁵ And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

Use when: Use when resentment, revenge, hatred, recurring relational torment, or refusal to release judgment is obstructing peace and prayer.

Use how: Choose to release personal vengeance to God, ask for healing, bless without enabling abuse, and pursue reconciliation only where truth, repentance, and safety allow.

Context and caution: Forgiveness does not deny harm, erase consequences, require unsafe contact, or cancel reporting, boundaries, justice, or protection.

Hebrews 12:14-15

Evidence C | Whole-Bible control/context passage

¹⁴ Follow peace with all men, and holiness, without which no man shall see the Lord: ¹⁵ Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

Use when: Use when resentment, revenge, hatred, recurring relational torment, or refusal to release judgment is obstructing peace and prayer.

Use how: Choose to release personal vengeance to God, ask for healing, bless without enabling abuse, and pursue reconciliation only where truth, repentance, and safety allow.

Context and caution: Forgiveness does not deny harm, erase consequences, require unsafe contact, or cancel reporting, boundaries, justice, or protection.

James 5:16

Evidence C | Whole-Bible control/context passage

¹⁶ Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

Use when: Use when resentment, revenge, hatred, recurring relational torment, or refusal to release judgment is obstructing peace and prayer.

Use how: Choose to release personal vengeance to God, ask for healing, bless without enabling abuse, and pursue reconciliation only where truth, repentance, and safety allow.

Context and caution: Forgiveness does not deny harm, erase consequences, require unsafe contact, or cancel reporting, boundaries, justice, or protection.

6.7 Occult Involvement, Idolatry, Counterfeit Guidance, and Renunciation

Use this section when: Use when a person has knowingly practiced divination, spiritism, magic, idolatry, occult ritual, or sought supernatural guidance apart from God.

Ministry method: Confess the involvement, renounce allegiance and practices, remove personally owned occult materials lawfully, affirm loyalty to Jesus, and rebuild through Scripture and Christian community.

Section control: Do not conduct witch hunts, accuse others without evidence, destroy another person's property, or treat cultural difference as occultism.

14 operational passage entries

Exodus 20:1-6

Evidence A | Source IDs: S10 | Derek Prince Ministries

¹ And God spake all these words, saying, ² I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. ³ Thou shalt have no other gods before me. ⁴ Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: ⁵ Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; ⁶ And shewing mercy unto thousands of them that love me, and keep my commandments.

Use when: Use when a person has knowingly practiced divination, spiritism, magic, idolatry, occult ritual, or sought supernatural guidance apart from God.

Use how: Confess the involvement, renounce allegiance and practices, remove personally owned occult materials lawfully, affirm loyalty to Jesus, and rebuild through Scripture and Christian community.

Context and caution: Do not conduct witch hunts, accuse others without evidence, destroy another person's property, or treat cultural difference as occultism.

Leviticus 19:26,31

Evidence C | Whole-Bible control/context passage

²⁶ Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor observe times. ³¹ Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God.

Use when: Use when a person has knowingly practiced divination, spiritism, magic, idolatry, occult ritual, or sought supernatural guidance apart from God.

Use how: Confess the involvement, renounce allegiance and practices, remove personally owned occult materials lawfully, affirm loyalty to Jesus, and rebuild through Scripture and Christian community.

Context and caution: Do not conduct witch hunts, accuse others without evidence, destroy another person's property, or treat cultural difference as occultism.

Deuteronomy 7:25-26

Evidence C | Whole-Bible control/context passage

²⁵ The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God. ²⁶ Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing.

Use when: Use when a person has knowingly practiced divination, spiritism, magic, idolatry, occult ritual, or sought supernatural guidance apart from God.

Use how: Confess the involvement, renounce allegiance and practices, remove personally owned occult materials lawfully, affirm loyalty to Jesus, and rebuild through Scripture and Christian community.

Context and caution: Do not conduct witch hunts, accuse others without evidence, destroy another person's property, or treat cultural difference as occultism.

Deuteronomy 18:9-14

Evidence A | Source IDs: S02, S10 | Win Worley / LHBC; Derek Prince Ministries

⁹ When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations. ¹⁰ There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, ¹¹ Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. ¹² For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee. ¹³ Thou shalt be perfect with the LORD thy God. ¹⁴ For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do.

Use when: Use when a person has knowingly practiced divination, spiritism, magic, idolatry, occult ritual, or sought supernatural guidance apart from God.

Use how: Confess the involvement, renounce allegiance and practices, remove personally owned occult materials lawfully, affirm loyalty to Jesus, and rebuild through Scripture and Christian community.

Context and caution: Do not conduct witch hunts, accuse others without evidence, destroy another person's property, or treat cultural difference as occultism.

1 Samuel 15:22-23

Evidence C | Whole-Bible control/context passage

²² And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. ²³ For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.

Use when: Use when a person has knowingly practiced divination, spiritism, magic, idolatry, occult ritual, or sought supernatural guidance apart from God.

Use how: Confess the involvement, renounce allegiance and practices, remove personally owned occult materials lawfully, affirm loyalty to Jesus, and rebuild through Scripture and Christian community.

Context and caution: Do not conduct witch hunts, accuse others without evidence, destroy another person's property, or treat cultural difference as occultism.

1 Chronicles 10:13-14

Evidence C | Whole-Bible control/context passage

¹³ So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; ¹⁴ And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse.

Use when: Use when a person has knowingly practiced divination, spiritism, magic, idolatry, occult ritual, or sought supernatural guidance apart from God.

Use how: Confess the involvement, renounce allegiance and practices, remove personally owned occult materials lawfully, affirm loyalty to Jesus, and rebuild through Scripture and Christian community.

Context and caution: Do not conduct witch hunts, accuse others without evidence, destroy another person's property, or treat cultural difference as occultism.

Psalms 115:4-8

Evidence C | Whole-Bible control/context passage

⁴ Their idols are silver and gold, the work of men's hands. ⁵ They have mouths, but they speak not: eyes have they, but they see not: ⁶ They have ears, but they hear not: noses have they, but they smell not: ⁷ They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. ⁸ They that make them are like unto them; so is every one that trusteth in them.

Use when: Use when a person has knowingly practiced divination, spiritism, magic, idolatry, occult ritual, or sought supernatural guidance apart from God.

Use how: Confess the involvement, renounce allegiance and practices, remove personally owned occult materials lawfully, affirm loyalty to Jesus, and rebuild through Scripture and Christian community.

Context and caution: Do not conduct witch hunts, accuse others without evidence, destroy another person's property, or treat cultural difference as occultism.

Isaiah 8:19-20

Evidence C | Whole-Bible control/context passage

¹⁹ And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? ²⁰ To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

Use when: Use when a person has knowingly practiced divination, spiritism, magic, idolatry, occult ritual, or sought supernatural guidance apart from God.

Use how: Confess the involvement, renounce allegiance and practices, remove personally owned occult materials lawfully, affirm loyalty to Jesus, and rebuild through Scripture and Christian community.

Context and caution: Do not conduct witch hunts, accuse others without evidence, destroy another person's property, or treat cultural difference as occultism.

Acts 8:9-24

Evidence C | Whole-Bible control/context passage

⁹ But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: ¹⁰ To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. ¹¹ And to him they had regard, because that of long time he had bewitched them with sorceries. ¹² But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. ¹³ Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. ¹⁴ Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: ¹⁵ Who, when they were come down, prayed for them, that they might receive the Holy Ghost: ¹⁶ (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) ¹⁷ Then laid they their hands on them, and they received the Holy Ghost. ¹⁸ And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, ¹⁹ Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. ²⁰ But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. ²¹ Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. ²² Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. ²³ For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. ²⁴ Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

Use when: Use when a person has knowingly practiced divination, spiritism, magic, idolatry, occult ritual, or sought supernatural guidance apart from God.

Use how: Confess the involvement, renounce allegiance and practices, remove personally owned occult materials lawfully, affirm loyalty to Jesus, and rebuild through Scripture and Christian community.

Context and caution: Do not conduct witch hunts, accuse others without evidence, destroy another person's property, or treat cultural difference as occultism.

Acts 13:6-12

Evidence C | Whole-Bible control/context passage

⁶ And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus: ⁷ Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. ⁸ But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. ⁹ Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, ¹⁰ And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? ¹¹ And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. ¹² Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

Use when: Use when a person has knowingly practiced divination, spiritism, magic, idolatry, occult ritual, or sought supernatural guidance apart from God.

Use how: Confess the involvement, renounce allegiance and practices, remove personally owned occult materials lawfully, affirm loyalty to Jesus, and rebuild through Scripture and Christian community.

Context and caution: Do not conduct witch hunts, accuse others without evidence, destroy another person's property, or treat cultural difference as occultism.

Acts 19:18-20

Evidence C | Whole-Bible control/context passage

¹⁸ And many that believed came, and confessed, and shewed their deeds. ¹⁹ Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. ²⁰ So mightily grew the word of God and prevailed.

Use when: Use when a person has knowingly practiced divination, spiritism, magic, idolatry, occult ritual, or sought supernatural guidance apart from God.

Use how: Confess the involvement, renounce allegiance and practices, remove personally owned occult materials lawfully, affirm loyalty to Jesus, and rebuild through Scripture and Christian community.

Context and caution: Do not conduct witch hunts, accuse others without evidence, destroy another person's property, or treat cultural difference as occultism.

1 Corinthians 10:14-22

Evidence C | Whole-Bible control/context passage

¹⁴ Wherefore, my dearly beloved, flee from idolatry. ¹⁵ I speak as to wise men; judge ye what I say. ¹⁶ The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? ¹⁷ For we being many are one bread, and one body: for we are all partakers of that one bread. ¹⁸ Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? ¹⁹ What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? ²⁰ But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. ²¹ Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. ²² Do we provoke the Lord to jealousy? are we stronger than he?

Use when: Use when a person has knowingly practiced divination, spiritism, magic, idolatry, occult ritual, or sought supernatural guidance apart from God.

Use how: Confess the involvement, renounce allegiance and practices, remove personally owned occult materials lawfully, affirm loyalty to Jesus, and rebuild through Scripture and Christian community.

Context and caution: Do not conduct witch hunts, accuse others without evidence, destroy another person's property, or treat cultural difference as occultism.

1 Timothy 4:1-5

Evidence C | Whole-Bible control/context passage

¹ Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; ² Speaking lies in hypocrisy; having their conscience seared with a hot iron; ³ Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. ⁴ For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: ⁵ For it is sanctified by the word of God and prayer.

Use when: Use when a person has knowingly practiced divination, spiritism, magic, idolatry, occult ritual, or sought supernatural guidance apart from God.

Use how: Confess the involvement, renounce allegiance and practices, remove personally owned occult materials lawfully, affirm loyalty to Jesus, and rebuild through Scripture and Christian community.

Context and caution: Do not conduct witch hunts, accuse others without evidence, destroy another person's property, or treat cultural difference as occultism.

1 John 4:1-6

Evidence A | Source IDs: S02, S13 | Win Worley / LHBC; Impact Christian Books / Frank Hammond

¹ Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. ² Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: ³ And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. ⁴ Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. ⁵ They are of the world: therefore speak they of the world, and the world heareth them. ⁶ We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

Use when: When testing spiritual messages, voices, manifestations, prophecy, or doctrinal claims.

Use how: Test confession about Jesus, apostolic truth, and whether the teaching listens to the witness of Scripture.

Context and caution: Testing is commanded; credulity and fear are both rejected.

6.8 Curses, Blessing, Ancestral Sin, and New-Covenant Controls

Use this section when: Use when curse language, inherited patterns, family sin, spoken malice, or fear of ancestral bondage dominates the case.

Ministry method: Center on Christ's redemption, confess one's own sin, forgive family members, reject sinful patterns, bless rather than curse, and use Ezekiel 18 and Jeremiah 31 to preserve personal responsibility.

Section control: 'Generational curse breaking' is a later ministry model, not a single New Testament ritual. Never tell a person that ancestry makes freedom impossible or that every family problem is demonic.

13 operational passage entries

Exodus 34:6-7

Evidence C | Whole-Bible control/context passage

⁶ And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, ⁷ Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

Use when: Use when curse language, inherited patterns, family sin, spoken malice, or fear of ancestral bondage dominates the case.

Use how: Center on Christ's redemption, confess one's own sin, forgive family members, reject sinful patterns, bless rather than curse, and use Ezekiel 18 and Jeremiah 31 to preserve personal responsibility.

Context and caution: 'Generational curse breaking' is a later ministry model, not a single New Testament ritual. Never tell a person that ancestry makes freedom impossible or that every family problem is demonic.

Numbers 23:19-23

Evidence A | Source IDs: S01 | Lake Hamilton Bible Camp

¹⁹ God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? ²⁰ Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it. ²¹ He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them.

²² God brought them out of Egypt; he hath as it were the strength of an unicorn. ²³ Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

Use when: Use when curse language, inherited patterns, family sin, spoken malice, or fear of ancestral bondage dominates the case.

Use how: Center on Christ's redemption, confess one's own sin, forgive family members, reject sinful patterns, bless rather than curse, and use Ezekiel 18 and Jeremiah 31 to preserve personal responsibility.

Context and caution: 'Generational curse breaking' is a later ministry model, not a single New Testament ritual. Never tell a person that ancestry makes freedom impossible or that every family problem is demonic.

Deuteronomy 21:22-23

Evidence C | Whole-Bible control/context passage

²² And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: ²³ His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

Use when: Use when curse language, inherited patterns, family sin, spoken malice, or fear of ancestral bondage dominates the case.

Use how: Center on Christ's redemption, confess one's own sin, forgive family members, reject sinful patterns, bless rather than curse, and use Ezekiel 18 and Jeremiah 31 to preserve personal responsibility.

Context and caution: 'Generational curse breaking' is a later ministry model, not a single New Testament ritual. Never tell a person that ancestry makes freedom impossible or that every family problem is demonic.

Joshua 24:14-15

Evidence C | Whole-Bible control/context passage

¹⁴ Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD. ¹⁵ And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

Use when: Use when curse language, inherited patterns, family sin, spoken malice, or fear of ancestral bondage dominates the case.

Use how: Center on Christ's redemption, confess one's own sin, forgive family members, reject sinful patterns, bless rather than curse, and use Ezekiel 18 and Jeremiah 31 to preserve personal responsibility.

Context and caution: 'Generational curse breaking' is a later ministry model, not a single New Testament ritual. Never tell a person that ancestry makes freedom impossible or that every family problem is demonic.

Proverbs 26:2

Evidence C | Whole-Bible control/context passage

² As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

Use when: Use when curse language, inherited patterns, family sin, spoken malice, or fear of ancestral bondage dominates the case.

Use how: Center on Christ's redemption, confess one's own sin, forgive family members, reject sinful patterns, bless rather than curse, and use Ezekiel 18 and Jeremiah 31 to preserve personal responsibility.

Context and caution: 'Generational curse breaking' is a later ministry model, not a single New Testament ritual. Never tell a person that ancestry makes freedom impossible or that every family problem is demonic.

Jeremiah 17:5-8

Evidence C | Whole-Bible control/context passage

⁵ Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. ⁶ For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. ⁷ Blessed is the man that trusteth in the LORD, and whose hope the LORD is. ⁸ For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

Use when: Use when curse language, inherited patterns, family sin, spoken malice, or fear of ancestral bondage dominates the case.

Use how: Center on Christ's redemption, confess one's own sin, forgive family members, reject sinful patterns, bless rather than curse, and use Ezekiel 18 and Jeremiah 31 to preserve personal responsibility.

Context and caution: 'Generational curse breaking' is a later ministry model, not a single New Testament ritual. Never tell a person that ancestry makes freedom impossible or that every family problem is demonic.

Jeremiah 31:29-34

Evidence C | Whole-Bible control/context passage

²⁹ In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. ³⁰ But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge. ³¹ Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: ³² Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: ³³ But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. ³⁴ And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Use when: When discussing inherited consequences and the new covenant.

Use how: Acknowledge family effects without transferring personal guilt; emphasize God's law written on the heart and forgiveness.

Context and caution: The proverb about fathers eating sour grapes is rejected as a final account of personal responsibility.

Ezekiel 18:1-4,19-23

Evidence C | Whole-Bible control/context passage

¹ The word of the LORD came unto me again, saying, ² What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? ³ As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel. ⁴ Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. ¹⁹ Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. ²⁰ The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. ²¹ But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. ²² All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. ²³ Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live?

Use when: When people fear that ancestors determine their guilt or make freedom impossible.

Use how: Affirm personal responsibility, God's desire for repentance and life, and the possibility of breaking family patterns through obedience.

Context and caution: This passage is a necessary control on overextended generational-curse teaching.

Nehemiah 9:1-3

Evidence C | Whole-Bible control/context passage

¹ Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them. ² And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers. ³ And they stood up in their place, and read in the book of the law of the LORD their God one fourth part of the day; and another fourth part they confessed, and worshipped the LORD their God.

Use when: Use when curse language, inherited patterns, family sin, spoken malice, or fear of ancestral bondage dominates the case.

Use how: Center on Christ's redemption, confess one's own sin, forgive family members, reject sinful patterns, bless rather than curse, and use Ezekiel 18 and Jeremiah 31 to preserve personal responsibility.

Context and caution: 'Generational curse breaking' is a later ministry model, not a single New Testament ritual. Never tell a person that ancestry makes freedom impossible or that every family problem is demonic.

Daniel 9:3-19

Evidence C | Whole-Bible control/context passage

³ And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: ⁴ And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; ⁵ We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: ⁶ Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. ⁷ O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. ⁸ O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. ⁹ To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; ¹⁰ Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets. ¹¹ Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. ¹² And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. ¹³ As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth. ¹⁴ Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice. ¹⁵ And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. ¹⁶ O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. ¹⁷ Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. ¹⁸ O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. ¹⁹ O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

Use when: Use when curse language, inherited patterns, family sin, spoken malice, or fear of ancestral bondage dominates the case.

Use how: Center on Christ's redemption, confess one's own sin, forgive family members, reject sinful patterns, bless rather than curse, and use Ezekiel 18 and Jeremiah 31 to preserve personal responsibility.

Context and caution: 'Generational curse breaking' is a later ministry model, not a single New Testament ritual. Never tell a person that ancestry makes freedom impossible or that every family problem is demonic.

Galatians 3:10-14

Evidence A | Source IDs: S02, S08 | Win Worley / LHBC; Derek Prince Ministries

¹⁰ For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. ¹¹ But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. ¹² And the law is not of faith: but, The man that doeth them shall live in them. ¹³ Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: ¹⁴ That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Use when: Use when curse language, inherited patterns, family sin, spoken malice, or fear of ancestral bondage dominates the case.

Use how: Center on Christ's redemption, confess one's own sin, forgive family members, reject sinful patterns, bless rather than curse, and use Ezekiel 18 and Jeremiah 31 to preserve personal responsibility.

Context and caution: 'Generational curse breaking' is a later ministry model, not a single New Testament ritual. Never tell a person that ancestry makes freedom impossible or that every family problem is demonic.

Ephesians 1:3

Evidence C | Whole-Bible control/context passage

³ Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

Use when: Use when curse language, inherited patterns, family sin, spoken malice, or fear of ancestral bondage dominates the case.

Use how: Center on Christ's redemption, confess one's own sin, forgive family members, reject sinful patterns, bless rather than curse, and use Ezekiel 18 and Jeremiah 31 to preserve personal responsibility.

Context and caution: 'Generational curse breaking' is a later ministry model, not a single New Testament ritual. Never tell a person that ancestry makes freedom impossible or that every family problem is demonic.

1 Peter 1:18-19

Evidence C | Whole-Bible control/context passage

¹⁸ Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; ¹⁹ But with the precious blood of Christ, as of a lamb without blemish and without spot:

Use when: Use when curse language, inherited patterns, family sin, spoken malice, or fear of ancestral bondage dominates the case.

Use how: Center on Christ's redemption, confess one's own sin, forgive family members, reject sinful patterns, bless rather than curse, and use Ezekiel 18 and Jeremiah 31 to preserve personal responsibility.

Context and caution: 'Generational curse breaking' is a later ministry model, not a single New Testament ritual. Never tell a person that ancestry makes freedom impossible or that every family problem is demonic.

6.9 Binding, Loosing, the Strong Man, Rebuke, and Direct Command

Use this section when: Use during focused prayer when Scripture and discernment support direct resistance to spiritual oppression.

Ministry method: Keep commands brief, Christ-centered, non-theatrical, and directed at spiritual evil - never at the person. Prefer biblical language and stop if consent or safety deteriorates.

Section control: Binding/loosing texts also concern kingdom authority, discipline, and communal decisions. Avoid speculative rankings, abusive interrogation, and presumptuous railing against celestial beings.

8 operational passage entries

Zechariah 3:1-5

Evidence C | Whole-Bible control/context passage

¹ And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. ² And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? ³ Now Joshua was clothed with filthy garments, and stood before the angel. ⁴ And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. ⁵ And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

Use when: Use during focused prayer when Scripture and discernment support direct resistance to spiritual oppression.

Use how: Keep commands brief, Christ-centered, non-theatrical, and directed at spiritual evil - never at the person. Prefer biblical language and stop if consent or safety deteriorates.

Context and caution: Binding/loosing texts also concern kingdom authority, discipline, and communal decisions. Avoid speculative rankings, abusive interrogation, and presumptuous railing against celestial beings.

Matthew 12:28-30

Evidence A | Source IDs: S04 | Frank and Ida Mae Hammond / LHBC

²⁸ But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. ²⁹ Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. ³⁰ He that is not with me is against me; and he that gathereth not with me scattereth abroad.

Use when: Use during focused prayer when Scripture and discernment support direct resistance to spiritual oppression.

Use how: Keep commands brief, Christ-centered, non-theatrical, and directed at spiritual evil - never at the person. Prefer biblical language and stop if consent or safety deteriorates.

Context and caution: Binding/loosing texts also concern kingdom authority, discipline, and communal decisions. Avoid speculative rankings, abusive interrogation, and presumptuous railing against celestial beings.

Matthew 16:18-19

Evidence C | Whole-Bible control/context passage

¹⁸ And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. ¹⁹ And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Use when: Use during focused prayer when Scripture and discernment support direct resistance to spiritual oppression.

Use how: Keep commands brief, Christ-centered, non-theatrical, and directed at spiritual evil - never at the person. Prefer biblical language and stop if consent or safety deteriorates.

Context and caution: Binding/loosing texts also concern kingdom authority, discipline, and communal decisions. Avoid speculative rankings, abusive interrogation, and presumptuous railing against celestial beings.

Matthew 18:18-20

Evidence C | Whole-Bible control/context passage

¹⁸ Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. ¹⁹ Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. ²⁰ For where two or three are gathered together in my name, there am I in the midst of them.

Use when: Use during focused prayer when Scripture and discernment support direct resistance to spiritual oppression.

Use how: Keep commands brief, Christ-centered, non-theatrical, and directed at spiritual evil - never at the person. Prefer biblical language and stop if consent or safety deteriorates.

Context and caution: Binding/loosing texts also concern kingdom authority, discipline, and communal decisions. Avoid speculative rankings, abusive interrogation, and presumptuous railing against celestial beings.

Luke 11:20-23

Evidence C | Whole-Bible control/context passage

²⁰ But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. ²¹ When a strong man armed keepeth his palace, his goods are in peace: ²² But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. ²³ He that is not with me is against me: and he that gathereth not with me scattereth.

Use when: Use during focused prayer when Scripture and discernment support direct resistance to spiritual oppression.

Use how: Keep commands brief, Christ-centered, non-theatrical, and directed at spiritual evil - never at the person. Prefer biblical language and stop if consent or safety deteriorates.

Context and caution: Binding/loosing texts also concern kingdom authority, discipline, and communal decisions. Avoid speculative rankings, abusive interrogation, and presumptuous railing against celestial beings.

Acts 16:18

Evidence C | Whole-Bible control/context passage

¹⁸ And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

Use when: Use during focused prayer when Scripture and discernment support direct resistance to spiritual oppression.

Use how: Keep commands brief, Christ-centered, non-theatrical, and directed at spiritual evil - never at the person. Prefer biblical language and stop if consent or safety deteriorates.

Context and caution: Binding/loosing texts also concern kingdom authority, discipline, and communal decisions. Avoid speculative rankings, abusive interrogation, and presumptuous railing against celestial beings.

Jude 8-10

Evidence C | Whole-Bible control/context passage

⁸ Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. ⁹ Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. ¹⁰ But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

Use when: When ministry language becomes boastful, insulting, or presumptuous toward spiritual beings.

Use how: Use restrained biblical language and depend on the Lord's authority rather than theatrical abuse.

Context and caution: Jude rebukes people who rail at dignities and contrasts them with Michael's restraint.

2 Peter 2:10-11

Evidence C | Whole-Bible control/context passage

¹⁰ But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. ¹¹ Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

Use when: Use during focused prayer when Scripture and discernment support direct resistance to spiritual oppression.

Use how: Keep commands brief, Christ-centered, non-theatrical, and directed at spiritual evil - never at the person. Prefer biblical language and stop if consent or safety deteriorates.

Context and caution: Binding/loosing texts also concern kingdom authority, discipline, and communal decisions. Avoid speculative rankings, abusive interrogation, and presumptuous railing against celestial beings.

6.10 Testing Spirits, Discernment, Truth, and Protection from Deception

Use this section when: Use when revelations, prophecies, inner voices, manifestations, unusual experiences, or ministry claims need evaluation.

Ministry method: Test confession about Jesus, agreement with Scripture, moral fruit, wisdom, accountability, and facts. Seek multiple mature witnesses and remain teachable.

Section control: Discernment is not suspicion without evidence. Mental-health symptoms, trauma reactions, neurological events, or ordinary mistakes must not automatically be labeled demonic.

16 operational passage entries

Deuteronomy 13:1-5

Evidence C | Whole-Bible control/context passage

¹ If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, ² And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; ³ Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. ⁴ Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. ⁵ And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

Use when: Use when revelations, prophecies, inner voices, manifestations, unusual experiences, or ministry claims need evaluation.

Use how: Test confession about Jesus, agreement with Scripture, moral fruit, wisdom, accountability, and facts. Seek multiple mature witnesses and remain teachable.

Context and caution: Discernment is not suspicion without evidence. Mental-health symptoms, trauma reactions, neurological events, or ordinary mistakes must not automatically be labeled demonic.

Matthew 7:15-23

Evidence C | Whole-Bible control/context passage

¹⁵ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. ¹⁶ Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? ¹⁷ Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. ¹⁸ A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. ¹⁹ Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. ²⁰ Wherefore by their fruits ye shall know them. ²¹ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. ²² Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? ²³ And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Use when: Use when revelations, prophecies, inner voices, manifestations, unusual experiences, or ministry claims need evaluation.

Use how: Test confession about Jesus, agreement with Scripture, moral fruit, wisdom, accountability, and facts. Seek multiple mature witnesses and remain teachable.

Context and caution: Discernment is not suspicion without evidence. Mental-health symptoms, trauma reactions, neurological events, or ordinary mistakes must not automatically be labeled demonic.

Matthew 24:4-5,23-27

Evidence C | Whole-Bible control/context passage

⁴ And Jesus answered and said unto them, Take heed that no man deceive you. ⁵ For many shall come in my name, saying, I am Christ; and shall deceive many. ²³ Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. ²⁴ For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. ²⁵ Behold, I have told you before. ²⁶ Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. ²⁷ For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

Use when: Use when revelations, prophecies, inner voices, manifestations, unusual experiences, or ministry claims need evaluation.

Use how: Test confession about Jesus, agreement with Scripture, moral fruit, wisdom, accountability, and facts. Seek multiple mature witnesses and remain teachable.

Context and caution: Discernment is not suspicion without evidence. Mental-health symptoms, trauma reactions, neurological events, or ordinary mistakes must not automatically be labeled demonic.

John 7:17

Evidence C | Whole-Bible control/context passage

¹⁷ If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

Use when: Use when revelations, prophecies, inner voices, manifestations, unusual experiences, or ministry claims need evaluation.

Use how: Test confession about Jesus, agreement with Scripture, moral fruit, wisdom, accountability, and facts. Seek multiple mature witnesses and remain teachable.

Context and caution: Discernment is not suspicion without evidence. Mental-health symptoms, trauma reactions, neurological events, or ordinary mistakes must not automatically be labeled demonic.

Acts 17:10-12

Evidence C | Whole-Bible control/context passage

¹⁰ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. ¹¹ These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. ¹² Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

Use when: Use when revelations, prophecies, inner voices, manifestations, unusual experiences, or ministry claims need evaluation.

Use how: Test confession about Jesus, agreement with Scripture, moral fruit, wisdom, accountability, and facts. Seek multiple mature witnesses and remain teachable.

Context and caution: Discernment is not suspicion without evidence. Mental-health symptoms, trauma reactions, neurological events, or ordinary mistakes must not automatically be labeled demonic.

Romans 16:17-20

Evidence C | Whole-Bible control/context passage

¹⁷ Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. ¹⁸ For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. ¹⁹ For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil. ²⁰ And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

Use when: Use when revelations, prophecies, inner voices, manifestations, unusual experiences, or ministry claims need evaluation.

Use how: Test confession about Jesus, agreement with Scripture, moral fruit, wisdom, accountability, and facts. Seek multiple mature witnesses and remain teachable.

Context and caution: Discernment is not suspicion without evidence. Mental-health symptoms, trauma reactions, neurological events, or ordinary mistakes must not automatically be labeled demonic.

1 Corinthians 12:1-11

Evidence A | Source IDs: S13, S04 | Impact Christian Books / Frank Hammond; Frank and Ida Mae Hammond / LHBC

¹ Now concerning spiritual gifts, brethren, I would not have you ignorant. ² Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. ³ Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. ⁴ Now there are diversities of gifts, but the same Spirit. ⁵ And there are differences of administrations, but the same Lord. ⁶ And there are diversities of operations, but it is the same God which worketh all in all. ⁷ But the manifestation of the Spirit is given to every man to profit withal. ⁸ For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; ⁹ To another faith by the same Spirit; to another the gifts of healing by the same Spirit; ¹⁰ To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: ¹¹ But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Use when: Use when revelations, prophecies, inner voices, manifestations, unusual experiences, or ministry claims need evaluation.

Use how: Test confession about Jesus, agreement with Scripture, moral fruit, wisdom, accountability, and facts. Seek multiple mature witnesses and remain teachable.

Context and caution: Discernment is not suspicion without evidence. Mental-health symptoms, trauma reactions, neurological events, or ordinary mistakes must not automatically be labeled demonic.

1 Corinthians 14:29-33

Evidence C | Whole-Bible control/context passage

²⁹ Let the prophets speak two or three, and let the other judge. ³⁰ If any thing be revealed to another that sitteth by, let the first hold his peace. ³¹ For ye may all prophesy one by one, that all may learn, and all may be comforted. ³² And the spirits of the prophets are subject to the prophets. ³³ For God is not the author of confusion, but of peace, as in all churches of the saints.

Use when: Use when revelations, prophecies, inner voices, manifestations, unusual experiences, or ministry claims need evaluation.

Use how: Test confession about Jesus, agreement with Scripture, moral fruit, wisdom, accountability, and facts. Seek multiple mature witnesses and remain teachable.

Context and caution: Discernment is not suspicion without evidence. Mental-health symptoms, trauma reactions, neurological events, or ordinary mistakes must not automatically be labeled demonic.

2 Corinthians 11:3-4,13-15

Evidence C | Whole-Bible control/context passage

³ But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. ⁴ For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him. ¹³ For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. ¹⁴ And no marvel; for Satan himself is transformed into an angel of light. ¹⁵ Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

Use when: Use when revelations, prophecies, inner voices, manifestations, unusual experiences, or ministry claims need evaluation.

Use how: Test confession about Jesus, agreement with Scripture, moral fruit, wisdom, accountability, and facts. Seek multiple mature witnesses and remain teachable.

Context and caution: Discernment is not suspicion without evidence. Mental-health symptoms, trauma reactions, neurological events, or ordinary mistakes must not automatically be labeled demonic.

Galatians 1:6-9

Evidence C | Whole-Bible control/context passage

⁶ I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: ⁷ Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. ⁸ But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. ⁹ As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

Use when: Use when revelations, prophecies, inner voices, manifestations, unusual experiences, or ministry claims need evaluation.

Use how: Test confession about Jesus, agreement with Scripture, moral fruit, wisdom, accountability, and facts. Seek multiple mature witnesses and remain teachable.

Context and caution: Discernment is not suspicion without evidence. Mental-health symptoms, trauma reactions, neurological events, or ordinary mistakes must not automatically be labeled demonic.

1 Thessalonians 5:19-22

Evidence C | Whole-Bible control/context passage

¹⁹ Quench not the Spirit. ²⁰ Despise not prophesyings. ²¹ Prove all things; hold fast that which is good. ²² Abstain from all appearance of evil.

Use when: Use when revelations, prophecies, inner voices, manifestations, unusual experiences, or ministry claims need evaluation.

Use how: Test confession about Jesus, agreement with Scripture, moral fruit, wisdom, accountability, and facts. Seek multiple mature witnesses and remain teachable.

Context and caution: Discernment is not suspicion without evidence. Mental-health symptoms, trauma reactions, neurological events, or ordinary mistakes must not automatically be labeled demonic.

2 Timothy 3:13-17

Evidence C | Whole-Bible control/context passage

¹³ But evil men and seducers shall wax worse and worse, deceiving, and being deceived. ¹⁴ But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; ¹⁵ And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. ¹⁶ All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: ¹⁷ That the man of God may be perfect, thoroughly furnished unto all good works.

Use when: Use when revelations, prophecies, inner voices, manifestations, unusual experiences, or ministry claims need evaluation.

Use how: Test confession about Jesus, agreement with Scripture, moral fruit, wisdom, accountability, and facts. Seek multiple mature witnesses and remain teachable.

Context and caution: Discernment is not suspicion without evidence. Mental-health symptoms, trauma reactions, neurological events, or ordinary mistakes must not automatically be labeled demonic.

Hebrews 4:12-13

Evidence C | Whole-Bible control/context passage

¹² For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. ¹³ Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

Use when: Use when revelations, prophecies, inner voices, manifestations, unusual experiences, or ministry claims need evaluation.

Use how: Test confession about Jesus, agreement with Scripture, moral fruit, wisdom, accountability, and facts. Seek multiple mature witnesses and remain teachable.

Context and caution: Discernment is not suspicion without evidence. Mental-health symptoms, trauma reactions, neurological events, or ordinary mistakes must not automatically be labeled demonic.

James 3:13-18

Evidence A | Source IDs: S10 | Derek Prince Ministries

¹³ Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. ¹⁴ But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. ¹⁵ This wisdom descendeth not from above, but is earthly, sensual, devilish. ¹⁶ For where envying and strife is, there is confusion and every evil work. ¹⁷ But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. ¹⁸ And the fruit of righteousness is sown in peace of them that make peace.

Use when: Use when revelations, prophecies, inner voices, manifestations, unusual experiences, or ministry claims need evaluation.

Use how: Test confession about Jesus, agreement with Scripture, moral fruit, wisdom, accountability, and facts. Seek multiple mature witnesses and remain teachable.

Context and caution: Discernment is not suspicion without evidence. Mental-health symptoms, trauma reactions, neurological events, or ordinary mistakes must not automatically be labeled demonic.

1 John 2:18-27

Evidence C | Whole-Bible control/context passage

¹⁸ Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. ¹⁹ They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. ²⁰ But ye have an unction from the Holy One, and ye know all things. ²¹ I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. ²² Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. ²³ Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also. ²⁴ Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. ²⁵ And this is the promise that he hath promised us, even eternal life. ²⁶ These things have I written unto you concerning them that seduce you. ²⁷ But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

Use when: Use when revelations, prophecies, inner voices, manifestations, unusual experiences, or ministry claims need evaluation.

Use how: Test confession about Jesus, agreement with Scripture, moral fruit, wisdom, accountability, and facts. Seek multiple mature witnesses and remain teachable.

Context and caution: Discernment is not suspicion without evidence. Mental-health symptoms, trauma reactions, neurological events, or ordinary mistakes must not automatically be labeled demonic.

Revelation 2:2

Evidence C | Whole-Bible control/context passage

² I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

Use when: Use when revelations, prophecies, inner voices, manifestations, unusual experiences, or ministry claims need evaluation.

Use how: Test confession about Jesus, agreement with Scripture, moral fruit, wisdom, accountability, and facts. Seek multiple mature witnesses and remain teachable.

Context and caution: Discernment is not suspicion without evidence. Mental-health symptoms, trauma reactions, neurological events, or ordinary mistakes must not automatically be labeled demonic.

6.11 The Mind, Thoughts, Fear, Torment, and Strongholds

Use this section when: Use for intrusive thoughts, fear, condemnation, obsessive rumination, deception, panic, or entrenched false beliefs.

Ministry method: Bring thoughts into the light, compare them with truth, pray, practice disciplined attention, seek appropriate counseling or medical care, and replace lies with obedient action.

Section control: Do not tell people to stop medication or therapy. A spiritual-warfare framework may accompany, but must not replace, qualified mental-health assessment.

18 operational passage entries

Psalm 27:1-5

Evidence C | Whole-Bible control/context passage

¹ A Psalm of David. The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid? ² When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. ³ Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. ⁴ One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple. ⁵ For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

Use when: Use for intrusive thoughts, fear, condemnation, obsessive rumination, deception, panic, or entrenched false beliefs.

Use how: Bring thoughts into the light, compare them with truth, pray, practice disciplined attention, seek appropriate counseling or medical care, and replace lies with obedient action.

Context and caution: Do not tell people to stop medication or therapy. A spiritual-warfare framework may accompany, but must not replace, qualified mental-health assessment.

Psalm 34:4-8

Evidence C | Whole-Bible control/context passage

⁴ I sought the LORD, and he heard me, and delivered me from all my fears. ⁵ They looked unto him, and were lightened: and their faces were not ashamed. ⁶ This poor man cried, and the LORD heard him, and saved him out of all his troubles. ⁷ The angel of the LORD encampeth round about them that fear him, and delivereth them. ⁸ O taste and see that the LORD is good: blessed is the man that trusteth in him.

Use when: Use for intrusive thoughts, fear, condemnation, obsessive rumination, deception, panic, or entrenched false beliefs.

Use how: Bring thoughts into the light, compare them with truth, pray, practice disciplined attention, seek appropriate counseling or medical care, and replace lies with obedient action.

Context and caution: Do not tell people to stop medication or therapy. A spiritual-warfare framework may accompany, but must not replace, qualified mental-health assessment.

Psalm 42:5,11

Evidence C | Whole-Bible control/context passage

⁵ Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance. ¹¹ Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

Use when: Use for intrusive thoughts, fear, condemnation, obsessive rumination, deception, panic, or entrenched false beliefs.

Use how: Bring thoughts into the light, compare them with truth, pray, practice disciplined attention, seek appropriate counseling or medical care, and replace lies with obedient action.

Context and caution: Do not tell people to stop medication or therapy. A spiritual-warfare framework may accompany, but must not replace, qualified mental-health assessment.

Psalm 56:3-4

Evidence C | Whole-Bible control/context passage

³ What time I am afraid, I will trust in thee. ⁴ In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.

Use when: Use for intrusive thoughts, fear, condemnation, obsessive rumination, deception, panic, or entrenched false beliefs.

Use how: Bring thoughts into the light, compare them with truth, pray, practice disciplined attention, seek appropriate counseling or medical care, and replace lies with obedient action.

Context and caution: Do not tell people to stop medication or therapy. A spiritual-warfare framework may accompany, but must not replace, qualified mental-health assessment.

Psalm 91:1-16

Evidence C | Whole-Bible control/context passage

¹ He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. ² I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust. ³ Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. ⁴ He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. ⁵ Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; ⁶ Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. ⁷ A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. ⁸ Only with thine eyes shalt thou behold and see the reward of the wicked. ⁹ Because thou hast made the LORD, which is my refuge, even the most High, thy habitation; ¹⁰ There shall no evil befall thee, neither shall any plague come nigh thy dwelling. ¹¹ For he shall give his angels charge over thee, to keep thee in all thy ways. ¹² They shall bear thee up in their hands, lest thou dash thy foot against a stone. ¹³ Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. ¹⁴ Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. ¹⁵ He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. ¹⁶ With long life will I satisfy him, and shew him my salvation.

Use when: For refuge, fear, nighttime prayer, danger, and household reassurance.

Use how: Dwell in God, trust Him, and pair prayer with wise safety.

Context and caution: Satan quoted this psalm while tempting Jesus. The psalm must never be used to justify reckless testing of God.

Isaiah 26:3-4

Evidence C | Whole-Bible control/context passage

³ Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. ⁴ Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength:

Use when: Use for intrusive thoughts, fear, condemnation, obsessive rumination, deception, panic, or entrenched false beliefs.

Use how: Bring thoughts into the light, compare them with truth, pray, practice disciplined attention, seek appropriate counseling or medical care, and replace lies with obedient action.

Context and caution: Do not tell people to stop medication or therapy. A spiritual-warfare framework may accompany, but must not replace, qualified mental-health assessment.

Isaiah 41:10-13

Evidence C | Whole-Bible control/context passage

¹⁰ Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. ¹¹ Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. ¹² Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. ¹³ For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

Use when: Use for intrusive thoughts, fear, condemnation, obsessive rumination, deception, panic, or entrenched false beliefs.

Use how: Bring thoughts into the light, compare them with truth, pray, practice disciplined attention, seek appropriate counseling or medical care, and replace lies with obedient action.

Context and caution: Do not tell people to stop medication or therapy. A spiritual-warfare framework may accompany, but must not replace, qualified mental-health assessment.

Isaiah 54:17

Evidence C | Whole-Bible control/context passage

¹⁷ No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.

Use when: Use for intrusive thoughts, fear, condemnation, obsessive rumination, deception, panic, or entrenched false beliefs.

Use how: Bring thoughts into the light, compare them with truth, pray, practice disciplined attention, seek appropriate counseling or medical care, and replace lies with obedient action.

Context and caution: Do not tell people to stop medication or therapy. A spiritual-warfare framework may accompany, but must not replace, qualified mental-health assessment.

Matthew 6:25-34

Evidence C | Whole-Bible control/context passage

²⁵ Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? ²⁶ Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? ²⁷ Which of you by taking thought can add one cubit unto his stature? ²⁸ And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: ²⁹ And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. ³⁰ Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? ³¹ Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? ³² (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. ³³ But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. ³⁴ Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Use when: Use for intrusive thoughts, fear, condemnation, obsessive rumination, deception, panic, or entrenched false beliefs.

Use how: Bring thoughts into the light, compare them with truth, pray, practice disciplined attention, seek appropriate counseling or medical care, and replace lies with obedient action.

Context and caution: Do not tell people to stop medication or therapy. A spiritual-warfare framework may accompany, but must not replace, qualified mental-health assessment.

John 8:31-32

Evidence A | Source IDs: S03, S07 | Dr. Marcus Haggard / LHBC; Gene and Earline Moody / LHBC

³¹ Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; ³² And ye shall know the truth, and the truth shall make you free.

Use when: Use for intrusive thoughts, fear, condemnation, obsessive rumination, deception, panic, or entrenched false beliefs.

Use how: Bring thoughts into the light, compare them with truth, pray, practice disciplined attention, seek appropriate counseling or medical care, and replace lies with obedient action.

Context and caution: Do not tell people to stop medication or therapy. A spiritual-warfare framework may accompany, but must not replace, qualified mental-health assessment.

John 14:27

Evidence C | Whole-Bible control/context passage

²⁷ Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Use when: Use for intrusive thoughts, fear, condemnation, obsessive rumination, deception, panic, or entrenched false beliefs.

Use how: Bring thoughts into the light, compare them with truth, pray, practice disciplined attention, seek appropriate counseling or medical care, and replace lies with obedient action.

Context and caution: Do not tell people to stop medication or therapy. A spiritual-warfare framework may accompany, but must not replace, qualified mental-health assessment.

Romans 8:5-6,15

Evidence C | Whole-Bible control/context passage

⁵ For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. ⁶ For to be carnally minded is death; but to be spiritually minded is life and peace. ¹⁵ For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Use when: Use for intrusive thoughts, fear, condemnation, obsessive rumination, deception, panic, or entrenched false beliefs.

Use how: Bring thoughts into the light, compare them with truth, pray, practice disciplined attention, seek appropriate counseling or medical care, and replace lies with obedient action.

Context and caution: Do not tell people to stop medication or therapy. A spiritual-warfare framework may accompany, but must not replace, qualified mental-health assessment.

Romans 12:2

Evidence C | Whole-Bible control/context passage

² And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Use when: Use for intrusive thoughts, fear, condemnation, obsessive rumination, deception, panic, or entrenched false beliefs.

Use how: Bring thoughts into the light, compare them with truth, pray, practice disciplined attention, seek appropriate counseling or medical care, and replace lies with obedient action.

Context and caution: Do not tell people to stop medication or therapy. A spiritual-warfare framework may accompany, but must not replace, qualified mental-health assessment.

Philippians 4:4-9

Evidence C | Whole-Bible control/context passage

⁴ Rejoice in the Lord alway: and again I say, Rejoice. ⁵ Let your moderation be known unto all men. The Lord is at hand. ⁶ Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. ⁷ And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. ⁸ Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. ⁹ Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

Use when: Use for intrusive thoughts, fear, condemnation, obsessive rumination, deception, panic, or entrenched false beliefs.

Use how: Bring thoughts into the light, compare them with truth, pray, practice disciplined attention, seek appropriate counseling or medical care, and replace lies with obedient action.

Context and caution: Do not tell people to stop medication or therapy. A spiritual-warfare framework may accompany, but must not replace, qualified mental-health assessment.

2 Timothy 1:7

Evidence A | Source IDs: S03, S07 | Dr. Marcus Haggard / LHBC; Gene and Earline Moody / LHBC

⁷ For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

Use when: Use for intrusive thoughts, fear, condemnation, obsessive rumination, deception, panic, or entrenched false beliefs.

Use how: Bring thoughts into the light, compare them with truth, pray, practice disciplined attention, seek appropriate counseling or medical care, and replace lies with obedient action.

Context and caution: Do not tell people to stop medication or therapy. A spiritual-warfare framework may accompany, but must not replace, qualified mental-health assessment.

Hebrews 4:14-16

Evidence A | Source IDs: S02 | Win Worley / LHBC

¹⁴ Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. ¹⁵ For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. ¹⁶ Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Use when: Use for intrusive thoughts, fear, condemnation, obsessive rumination, deception, panic, or entrenched false beliefs.

Use how: Bring thoughts into the light, compare them with truth, pray, practice disciplined attention, seek appropriate counseling or medical care, and replace lies with obedient action.

Context and caution: Do not tell people to stop medication or therapy. A spiritual-warfare framework may accompany, but must not replace, qualified mental-health assessment.

Hebrews 13:5-6

Evidence C | Whole-Bible control/context passage

⁵ Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. ⁶ So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

Use when: Use for intrusive thoughts, fear, condemnation, obsessive rumination, deception, panic, or entrenched false beliefs.

Use how: Bring thoughts into the light, compare them with truth, pray, practice disciplined attention, seek appropriate counseling or medical care, and replace lies with obedient action.

Context and caution: Do not tell people to stop medication or therapy. A spiritual-warfare framework may accompany, but must not replace, qualified mental-health assessment.

1 John 4:17-18

Evidence C | Whole-Bible control/context passage

¹⁷ Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. ¹⁸ There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

Use when: Use for intrusive thoughts, fear, condemnation, obsessive rumination, deception, panic, or entrenched false beliefs.

Use how: Bring thoughts into the light, compare them with truth, pray, practice disciplined attention, seek appropriate counseling or medical care, and replace lies with obedient action.

Context and caution: Do not tell people to stop medication or therapy. A spiritual-warfare framework may accompany, but must not replace, qualified mental-health assessment.

6.12 Rejection, Adoption, Belonging, and Identity in Christ

Use this section when: Use when shame, abandonment, rejection, self-hatred, or identity confusion makes a person vulnerable to accusation and control.

Ministry method: Read slowly, receive God's welcome in Christ, lament real wounds, reject false labels, and rebuild identity through safe relationships and discipleship.

Section control: Do not reduce attachment injury or trauma to a demon label; deliverance prayer should be integrated with compassionate pastoral and clinical care.

13 operational passage entries

Psalm 27:10

Evidence C | Whole-Bible control/context passage

¹⁰ When my father and my mother forsake me, then the LORD will take me up.

Use when: Use when shame, abandonment, rejection, self-hatred, or identity confusion makes a person vulnerable to accusation and control.

Use how: Read slowly, receive God's welcome in Christ, lament real wounds, reject false labels, and rebuild identity through safe relationships and discipleship.

Context and caution: Do not reduce attachment injury or trauma to a demon label; deliverance prayer should be integrated with compassionate pastoral and clinical care.

Psalm 68:5-6

Evidence C | Whole-Bible control/context passage

⁵ A father of the fatherless, and a judge of the widows, is God in his holy habitation. ⁶ God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land.

Use when: Use when shame, abandonment, rejection, self-hatred, or identity confusion makes a person vulnerable to accusation and control.

Use how: Read slowly, receive God's welcome in Christ, lament real wounds, reject false labels, and rebuild identity through safe relationships and discipleship.

Context and caution: Do not reduce attachment injury or trauma to a demon label; deliverance prayer should be integrated with compassionate pastoral and clinical care.

Isaiah 49:14-16

Evidence C | Whole-Bible control/context passage

¹⁴ But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me. ¹⁵ Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. ¹⁶ Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

Use when: Use when shame, abandonment, rejection, self-hatred, or identity confusion makes a person vulnerable to accusation and control.

Use how: Read slowly, receive God's welcome in Christ, lament real wounds, reject false labels, and rebuild identity through safe relationships and discipleship.

Context and caution: Do not reduce attachment injury or trauma to a demon label; deliverance prayer should be integrated with compassionate pastoral and clinical care.

Isaiah 54:4-8

Evidence C | Whole-Bible control/context passage

⁴ Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. ⁵ For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. ⁶ For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. ⁷ For a small moment have I forsaken thee; but with great mercies will I gather thee. ⁸ In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

Use when: Use when shame, abandonment, rejection, self-hatred, or identity confusion makes a person vulnerable to accusation and control.

Use how: Read slowly, receive God's welcome in Christ, lament real wounds, reject false labels, and rebuild identity through safe relationships and discipleship.

Context and caution: Do not reduce attachment injury or trauma to a demon label; deliverance prayer should be integrated with compassionate pastoral and clinical care.

John 1:12-13

Evidence C | Whole-Bible control/context passage

¹² But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: ¹³ Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Use when: Use when shame, abandonment, rejection, self-hatred, or identity confusion makes a person vulnerable to accusation and control.

Use how: Read slowly, receive God's welcome in Christ, lament real wounds, reject false labels, and rebuild identity through safe relationships and discipleship.

Context and caution: Do not reduce attachment injury or trauma to a demon label; deliverance prayer should be integrated with compassionate pastoral and clinical care.

John 6:37

Evidence A | Source IDs: S07 | Gene and Earline Moody / LHBC

³⁷ All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

Use when: Use when shame, abandonment, rejection, self-hatred, or identity confusion makes a person vulnerable to accusation and control.

Use how: Read slowly, receive God's welcome in Christ, lament real wounds, reject false labels, and rebuild identity through safe relationships and discipleship.

Context and caution: Do not reduce attachment injury or trauma to a demon label; deliverance prayer should be integrated with compassionate pastoral and clinical care.

John 15:9-16

Evidence C | Whole-Bible control/context passage

⁹ As the Father hath loved me, so have I loved you: continue ye in my love. ¹⁰ If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. ¹¹ These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. ¹² This is my commandment, That ye love one another, as I have loved you. ¹³ Greater love hath no man than this, that a man lay down his life for his friends. ¹⁴ Ye are my friends, if ye do whatsoever I command you. ¹⁵ Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. ¹⁶ Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

Use when: Use when shame, abandonment, rejection, self-hatred, or identity confusion makes a person vulnerable to accusation and control.

Use how: Read slowly, receive God's welcome in Christ, lament real wounds, reject false labels, and rebuild identity through safe relationships and discipleship.

Context and caution: Do not reduce attachment injury or trauma to a demon label; deliverance prayer should be integrated with compassionate pastoral and clinical care.

Romans 8:14-17

Evidence C | Whole-Bible control/context passage

¹⁴ For as many as are led by the Spirit of God, they are the sons of God. ¹⁵ For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. ¹⁶ The Spirit itself beareth witness with our spirit, that we are the children of God: ¹⁷ And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

Use when: Use when shame, abandonment, rejection, self-hatred, or identity confusion makes a person vulnerable to accusation and control.

Use how: Read slowly, receive God's welcome in Christ, lament real wounds, reject false labels, and rebuild identity through safe relationships and discipleship.

Context and caution: Do not reduce attachment injury or trauma to a demon label; deliverance prayer should be integrated with compassionate pastoral and clinical care.

Ephesians 1:3-14

Evidence C | Whole-Bible control/context passage

³ Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: ⁴ According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: ⁵ Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, ⁶ To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. ⁷ In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; ⁸ Wherein he hath abounded toward us in all wisdom and prudence; ⁹ Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: ¹⁰ That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: ¹¹ In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: ¹² That we should be to the praise of his glory, who first trusted in Christ. ¹³ In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, ¹⁴ Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Use when: Use when shame, abandonment, rejection, self-hatred, or identity confusion makes a person vulnerable to accusation and control.

Use how: Read slowly, receive God's welcome in Christ, lament real wounds, reject false labels, and rebuild identity through safe relationships and discipleship.

Context and caution: Do not reduce attachment injury or trauma to a demon label; deliverance prayer should be integrated with compassionate pastoral and clinical care.

Ephesians 2:10,19-22

Evidence C | Whole-Bible control/context passage

¹⁰ For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. ¹⁹ Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; ²⁰ And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; ²¹ In whom all the building fitly framed together groweth unto an holy temple in the Lord: ²² In whom ye also are builded together for an habitation of God through the Spirit.

Use when: Use when shame, abandonment, rejection, self-hatred, or identity confusion makes a person vulnerable to accusation and control.

Use how: Read slowly, receive God's welcome in Christ, lament real wounds, reject false labels, and rebuild identity through safe relationships and discipleship.

Context and caution: Do not reduce attachment injury or trauma to a demon label; deliverance prayer should be integrated with compassionate pastoral and clinical care.

Colossians 3:1-4,12

Evidence C | Whole-Bible control/context passage

¹ If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. ² Set your affection on things above, not on things on the earth. ³ For ye are dead, and your life is hid with Christ in God. ⁴ When Christ, who is our life, shall appear, then shall ye also appear with him in glory. ¹² Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

Use when: Use when shame, abandonment, rejection, self-hatred, or identity confusion makes a person vulnerable to accusation and control.

Use how: Read slowly, receive God's welcome in Christ, lament real wounds, reject false labels, and rebuild identity through safe relationships and discipleship.

Context and caution: Do not reduce attachment injury or trauma to a demon label; deliverance prayer should be integrated with compassionate pastoral and clinical care.

1 Peter 2:9-10

Evidence C | Whole-Bible control/context passage

⁹ But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: ¹⁰ Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

Use when: Use when shame, abandonment, rejection, self-hatred, or identity confusion makes a person vulnerable to accusation and control.

Use how: Read slowly, receive God's welcome in Christ, lament real wounds, reject false labels, and rebuild identity through safe relationships and discipleship.

Context and caution: Do not reduce attachment injury or trauma to a demon label; deliverance prayer should be integrated with compassionate pastoral and clinical care.

1 John 3:1-3

Evidence C | Whole-Bible control/context passage

¹ Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. ² Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. ³ And every man that hath this hope in him purifieth himself, even as he is pure.

Use when: Use when shame, abandonment, rejection, self-hatred, or identity confusion makes a person vulnerable to accusation and control.

Use how: Read slowly, receive God's welcome in Christ, lament real wounds, reject false labels, and rebuild identity through safe relationships and discipleship.

Context and caution: Do not reduce attachment injury or trauma to a demon label; deliverance prayer should be integrated with compassionate pastoral and clinical care.

6.13 Temptation, the Flesh, Habits, Sexual Sin, and Addictive Patterns

Use this section when: Use when repeated sinful habits, cravings, compulsions, sexual temptation, substance misuse, or fleshly patterns are involved.

Ministry method: Combine resistance to spiritual evil with repentance, practical barriers, accountability, treatment where needed, renewed habits, and Spirit-led obedience.

Section control: Do not externalize personal responsibility onto demons or shame people out of evidence-based addiction treatment.

14 operational passage entries

Genesis 4:6-7

Evidence C | Whole-Bible control/context passage

⁶ And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? ⁷ If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

Use when: Use when repeated sinful habits, cravings, compulsions, sexual temptation, substance misuse, or fleshly patterns are involved.

Use how: Combine resistance to spiritual evil with repentance, practical barriers, accountability, treatment where needed, renewed habits, and Spirit-led obedience.

Context and caution: Do not externalize personal responsibility onto demons or shame people out of evidence-based addiction treatment.

Psalms 119:9-11

Evidence C | Whole-Bible control/context passage

⁹ BETH. Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. ¹⁰ With my whole heart have I sought thee: O let me not wander from thy commandments. ¹¹ Thy word have I hid in mine heart, that I might not sin against thee.

Use when: Use when repeated sinful habits, cravings, compulsions, sexual temptation, substance misuse, or fleshly patterns are involved.

Use how: Combine resistance to spiritual evil with repentance, practical barriers, accountability, treatment where needed, renewed habits, and Spirit-led obedience.

Context and caution: Do not externalize personal responsibility onto demons or shame people out of evidence-based addiction treatment.

Proverbs 4:20-27

Evidence C | Whole-Bible control/context passage

²⁰ My son, attend to my words; incline thine ear unto my sayings. ²¹ Let them not depart from thine eyes; keep them in the midst of thine heart. ²² For they are life unto those that find them, and health to all their flesh. ²³ Keep thy heart with all diligence; for out of it are the issues of life. ²⁴ Put away from thee a froward mouth, and perverse lips put far from thee. ²⁵ Let thine eyes look right on, and let thine eyelids look straight before thee. ²⁶ Ponder the path of thy feet, and let all thy ways be established. ²⁷ Turn not to the right hand nor to the left: remove thy foot from evil.

Use when: Use when repeated sinful habits, cravings, compulsions, sexual temptation, substance misuse, or fleshly patterns are involved.

Use how: Combine resistance to spiritual evil with repentance, practical barriers, accountability, treatment where needed, renewed habits, and Spirit-led obedience.

Context and caution: Do not externalize personal responsibility onto demons or shame people out of evidence-based addiction treatment.

Matthew 4:1-11

Evidence C | Whole-Bible control/context passage

¹ Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. ² And when he had fasted forty days and forty nights, he was afterward an hungred. ³ And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. ⁴ But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. ⁵ Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, ⁶ And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. ⁷ Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. ⁸ Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; ⁹ And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. ¹⁰ Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. ¹¹ Then the devil leaveth him, and, behold, angels came and ministered unto him.

Use when: Use when repeated sinful habits, cravings, compulsions, sexual temptation, substance misuse, or fleshly patterns are involved.

Use how: Combine resistance to spiritual evil with repentance, practical barriers, accountability, treatment where needed, renewed habits, and Spirit-led obedience.

Context and caution: Do not externalize personal responsibility onto demons or shame people out of evidence-based addiction treatment.

Matthew 26:40-41

Evidence C | Whole-Bible control/context passage

⁴⁰ And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? ⁴¹ Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Use when: Use when repeated sinful habits, cravings, compulsions, sexual temptation, substance misuse, or fleshly patterns are involved.

Use how: Combine resistance to spiritual evil with repentance, practical barriers, accountability, treatment where needed, renewed habits, and Spirit-led obedience.

Context and caution: Do not externalize personal responsibility onto demons or shame people out of evidence-based addiction treatment.

John 8:34-36

Evidence C | Whole-Bible control/context passage

³⁴ Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. ³⁵ And the servant abideth not in the house for ever: but the Son abideth ever. ³⁶ If the Son therefore shall make you free, ye shall be free indeed.

Use when: Use when repeated sinful habits, cravings, compulsions, sexual temptation, substance misuse, or fleshly patterns are involved.

Use how: Combine resistance to spiritual evil with repentance, practical barriers, accountability, treatment where needed, renewed habits, and Spirit-led obedience.

Context and caution: Do not externalize personal responsibility onto demons or shame people out of evidence-based addiction treatment.

Romans 8:1-14

Evidence C | Whole-Bible control/context passage

¹ There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. ² For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. ³ For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: ⁴ That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. ⁵ For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. ⁶ For to be carnally minded is death; but to be spiritually minded is life and peace. ⁷ Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. ⁸ So then they that are in the flesh cannot please God. ⁹ But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. ¹⁰ And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. ¹¹ But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. ¹² Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. ¹³ For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. ¹⁴ For as many as are led by the Spirit of God, they are the sons of God.

Use when: When condemnation, habitual sin, or confusion between flesh and spiritual oppression dominates.

Use how: Stand in no condemnation, set the mind on the Spirit, put sinful deeds to death, and accept practical accountability.

Context and caution: The passage addresses sin, flesh, Spirit, and adoption; it prevents blaming every struggle on demons.

1 Corinthians 6:9-20

Evidence C | Whole-Bible control/context passage

⁹ Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, ¹⁰ Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. ¹¹ And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. ¹² All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. ¹³ Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. ¹⁴ And God hath both raised up the Lord, and will also raise up us by his own power. ¹⁵ Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. ¹⁶ What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. ¹⁷ But he that is joined unto the Lord is one spirit. ¹⁸ Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. ¹⁹ What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? ²⁰ For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Use when: Use when repeated sinful habits, cravings, compulsions, sexual temptation, substance misuse, or fleshly patterns are involved.

Use how: Combine resistance to spiritual evil with repentance, practical barriers, accountability, treatment where needed, renewed habits, and Spirit-led obedience.

Context and caution: Do not externalize personal responsibility onto demons or shame people out of evidence-based addiction treatment.

Galatians 5:16-25

Evidence C | Whole-Bible control/context passage

¹⁶ This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. ¹⁷ For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. ¹⁸ But if ye be led of the Spirit, ye are not under the law. ¹⁹ Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, ²⁰ Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, ²¹ Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. ²² But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, ²³ Meekness, temperance: against such there is no law. ²⁴ And they that are Christ's have crucified the flesh with the affections and lusts. ²⁵ If we live in the Spirit, let us also walk in the Spirit.

Use when: Use when repeated sinful habits, cravings, compulsions, sexual temptation, substance misuse, or fleshly patterns are involved.

Use how: Combine resistance to spiritual evil with repentance, practical barriers, accountability, treatment where needed, renewed habits, and Spirit-led obedience.

Context and caution: Do not externalize personal responsibility onto demons or shame people out of evidence-based addiction treatment.

Colossians 3:5-10

Evidence C | Whole-Bible control/context passage

⁵ Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: ⁶ For which things' sake the wrath of God cometh on the children of disobedience: ⁷ In the which ye also walked some time, when ye lived in them. ⁸ But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. ⁹ Lie not one to another, seeing that ye have put off the old man with his deeds; ¹⁰ And have put on the new man, which is renewed in knowledge after the image of him that created him:

Use when: Use when repeated sinful habits, cravings, compulsions, sexual temptation, substance misuse, or fleshly patterns are involved.

Use how: Combine resistance to spiritual evil with repentance, practical barriers, accountability, treatment where needed, renewed habits, and Spirit-led obedience.

Context and caution: Do not externalize personal responsibility onto demons or shame people out of evidence-based addiction treatment.

1 Thessalonians 4:1-8

Evidence C | Whole-Bible control/context passage

¹ Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. ² For ye know what commandments we gave you by the Lord Jesus. ³ For this is the will of God, even your sanctification, that ye should abstain from fornication: ⁴ That every one of you should know how to possess his vessel in sanctification and honour; ⁵ Not in the lust of concupiscence, even as the Gentiles which know not God: ⁶ That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. ⁷ For God hath not called us unto uncleanness, but unto holiness. ⁸ He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

Use when: Use when repeated sinful habits, cravings, compulsions, sexual temptation, substance misuse, or fleshly patterns are involved.

Use how: Combine resistance to spiritual evil with repentance, practical barriers, accountability, treatment where needed, renewed habits, and Spirit-led obedience.

Context and caution: Do not externalize personal responsibility onto demons or shame people out of evidence-based addiction treatment.

2 Timothy 2:22-26

Evidence C | Whole-Bible control/context passage

²² Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. ²³ But foolish and unlearned questions avoid, knowing that they do gender strifes. ²⁴ And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, ²⁵ In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; ²⁶ And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

Use when: Use when repeated sinful habits, cravings, compulsions, sexual temptation, substance misuse, or fleshly patterns are involved.

Use how: Combine resistance to spiritual evil with repentance, practical barriers, accountability, treatment where needed, renewed habits, and Spirit-led obedience.

Context and caution: Do not externalize personal responsibility onto demons or shame people out of evidence-based addiction treatment.

James 1:12-16

Evidence C | Whole-Bible control/context passage

¹² Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. ¹³ Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: ¹⁴ But every man is tempted, when he is drawn away of his own lust, and enticed. ¹⁵ Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. ¹⁶ Do not err, my beloved brethren.

Use when: Use when repeated sinful habits, cravings, compulsions, sexual temptation, substance misuse, or fleshly patterns are involved.

Use how: Combine resistance to spiritual evil with repentance, practical barriers, accountability, treatment where needed, renewed habits, and Spirit-led obedience.

Context and caution: Do not externalize personal responsibility onto demons or shame people out of evidence-based addiction treatment.

1 Peter 2:11-12

Evidence C | Whole-Bible control/context passage

¹¹ Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; ¹² Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

Use when: Use when repeated sinful habits, cravings, compulsions, sexual temptation, substance misuse, or fleshly patterns are involved.

Use how: Combine resistance to spiritual evil with repentance, practical barriers, accountability, treatment where needed, renewed habits, and Spirit-led obedience.

Context and caution: Do not externalize personal responsibility onto demons or shame people out of evidence-based addiction treatment.

6.14 Prayer, Fasting, Praise, Worship, and Intercession

Use this section when: Use for preparation, corporate prayer, prolonged resistance, guidance, breakthrough, and strengthening ministry teams.

Ministry method: Pray specifically, give thanks, worship God, fast without display or self-harm, pray in agreement, and remain attentive to Scripture and the Spirit.

Section control: Fasting is voluntary and medically prudent. It is not a payment that forces God or proof that another person lacks faith.

16 operational passage entries

2 Chronicles 20:1-30

Evidence C | Whole-Bible control/context passage

¹ It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle. ² Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they be in Hazazontamar, which is Engedi. ³ And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah. ⁴ And Judah gathered themselves together, to ask help of the LORD: even out of all the cities of Judah they came to seek the LORD. ⁵ And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court, ⁶ And said, O LORD God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? ⁷ Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? ⁸ And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, ⁹ If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help. ¹⁰ And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldst not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; ¹¹ Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. ¹² O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee. ¹³ And all Judah stood before the LORD, with their little ones, their wives, and their children. ¹⁴ Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation; ¹⁵ And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. ¹⁶ To morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. ¹⁷ Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD will be with you. ¹⁸ And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD. ¹⁹ And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high. ²⁰ And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper. ²¹ And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy endureth for ever. ²² And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. ²³ For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another. ²⁴ And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped. ²⁵ And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much. ²⁶ And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day. ²⁷ Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies. ²⁸ And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD. ²⁹ And the fear of God was on all the kingdoms of those countries, when they had heard that the LORD fought against the enemies of Israel. ³⁰ So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

Use when: Use for preparation, corporate prayer, prolonged resistance, guidance, breakthrough, and strengthening ministry teams.

Use how: Pray specifically, give thanks, worship God, fast without display or self-harm, pray in agreement, and remain attentive to Scripture and the Spirit.

Context and caution: Fasting is voluntary and medically prudent. It is not a payment that forces God or proof that another person lacks faith.

Psalm 34:1-7

Evidence C | Whole-Bible control/context passage

¹ A Psalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed. I will bless the LORD at all times: his praise shall continually be in my mouth. ² My soul shall make her boast in the LORD: the humble shall hear thereof, and be glad. ³ O magnify the LORD with me, and let us exalt his name together. ⁴ I sought the LORD, and he heard me, and delivered me from all my fears. ⁵ They looked unto him, and were lightened: and their faces were not ashamed. ⁶ This poor man cried, and the LORD heard him, and saved him out of all his troubles. ⁷ The angel of the LORD encampeth round about them that fear him, and delivereth them.

Use when: Use for preparation, corporate prayer, prolonged resistance, guidance, breakthrough, and strengthening ministry teams.

Use how: Pray specifically, give thanks, worship God, fast without display or self-harm, pray in agreement, and remain attentive to Scripture and the Spirit.

Context and caution: Fasting is voluntary and medically prudent. It is not a payment that forces God or proof that another person lacks faith.

Psalm 68:1-6

Evidence C | Whole-Bible control/context passage

¹ To the chief Musician, A Psalm or Song of David. Let God arise, let his enemies be scattered: let them also that hate him flee before him. ² As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God. ³ But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice. ⁴ Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him. ⁵ A father of the fatherless, and a judge of the widows, is God in his holy habitation. ⁶ God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land.

Use when: Use for preparation, corporate prayer, prolonged resistance, guidance, breakthrough, and strengthening ministry teams.

Use how: Pray specifically, give thanks, worship God, fast without display or self-harm, pray in agreement, and remain attentive to Scripture and the Spirit.

Context and caution: Fasting is voluntary and medically prudent. It is not a payment that forces God or proof that another person lacks faith.

Psalm 100:1-5

Evidence C | Whole-Bible control/context passage

¹ A Psalm of praise. Make a joyful noise unto the LORD, all ye lands. ² Serve the LORD with gladness: come before his presence with singing. ³ Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. ⁴ Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. ⁵ For the LORD is good; his mercy is everlasting; and his truth endureth to all generations.

Use when: Use for preparation, corporate prayer, prolonged resistance, guidance, breakthrough, and strengthening ministry teams.

Use how: Pray specifically, give thanks, worship God, fast without display or self-harm, pray in agreement, and remain attentive to Scripture and the Spirit.

Context and caution: Fasting is voluntary and medically prudent. It is not a payment that forces God or proof that another person lacks faith.

Psalm 149:1-9

Evidence C | Whole-Bible control/context passage

¹ Praise ye the LORD. Sing unto the LORD a new song, and his praise in the congregation of saints. ² Let Israel rejoice in him that made him: let the children of Zion be joyful in their King. ³ Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp. ⁴ For the LORD taketh pleasure in his people: he will beautify the meek with salvation. ⁵ Let the saints be joyful in glory: let them sing aloud upon their beds. ⁶ Let the high praises of God be in their mouth, and a twoedged sword in their hand; ⁷ To execute vengeance upon the heathen, and punishments upon the people; ⁸ To bind their kings with chains, and their nobles with fetters of iron; ⁹ To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.

Use when: Use for preparation, corporate prayer, prolonged resistance, guidance, breakthrough, and strengthening ministry teams.

Use how: Pray specifically, give thanks, worship God, fast without display or self-harm, pray in agreement, and remain attentive to Scripture and the Spirit.

Context and caution: Fasting is voluntary and medically prudent. It is not a payment that forces God or proof that another person lacks faith.

Isaiah 58:6-12

Evidence C | Whole-Bible control/context passage

⁶ Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? ⁷ Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? ⁸ Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward. ⁹ Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; ¹⁰ And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: ¹¹ And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. ¹² And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

Use when: Use for preparation, corporate prayer, prolonged resistance, guidance, breakthrough, and strengthening ministry teams.

Use how: Pray specifically, give thanks, worship God, fast without display or self-harm, pray in agreement, and remain attentive to Scripture and the Spirit.

Context and caution: Fasting is voluntary and medically prudent. It is not a payment that forces God or proof that another person lacks faith.

Matthew 6:5-18

Evidence C | Whole-Bible control/context passage

⁵ And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. ⁶ But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. ⁷ But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. ⁸ Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. ⁹ After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. ¹⁰ Thy kingdom come. Thy will be done in earth, as it is in heaven. ¹¹ Give us this day our daily bread. ¹² And forgive us our debts, as we forgive our debtors. ¹³ And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. ¹⁴ For if ye forgive men their trespasses, your heavenly Father will also forgive you: ¹⁵ But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. ¹⁶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. ¹⁷ But thou, when thou fastest, anoint thine head, and wash thy face; ¹⁸ That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

Use when: Use for preparation, corporate prayer, prolonged resistance, guidance, breakthrough, and strengthening ministry teams.

Use how: Pray specifically, give thanks, worship God, fast without display or self-harm, pray in agreement, and remain attentive to Scripture and the Spirit.

Context and caution: Fasting is voluntary and medically prudent. It is not a payment that forces God or proof that another person lacks faith.

Luke 18:1-8

Evidence C | Whole-Bible control/context passage

¹ And he spake a parable unto them to this end, that men ought always to pray, and not to faint; ² Saying, There was in a city a judge, which feared not God, neither regarded man: ³ And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. ⁴ And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; ⁵ Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. ⁶ And the Lord said, Hear what the unjust judge saith. ⁷ And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? ⁸ I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

Use when: Use for preparation, corporate prayer, prolonged resistance, guidance, breakthrough, and strengthening ministry teams.

Use how: Pray specifically, give thanks, worship God, fast without display or self-harm, pray in agreement, and remain attentive to Scripture and the Spirit.

Context and caution: Fasting is voluntary and medically prudent. It is not a payment that forces God or proof that another person lacks faith.

Acts 4:23-31

Evidence C | Whole-Bible control/context passage

²³ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. ²⁴ And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: ²⁵ Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

²⁶ The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. ²⁷ For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, ²⁸ For to do whatsoever thy hand and thy counsel determined before to be done. ²⁹ And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, ³⁰ By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. ³¹ And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

Use when: Use for preparation, corporate prayer, prolonged resistance, guidance, breakthrough, and strengthening ministry teams.

Use how: Pray specifically, give thanks, worship God, fast without display or self-harm, pray in agreement, and remain attentive to Scripture and the Spirit.

Context and caution: Fasting is voluntary and medically prudent. It is not a payment that forces God or proof that another person lacks faith.

Acts 12:5-17

Evidence C | Whole-Bible control/context passage

⁵ Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. ⁶ And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. ⁷ And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. ⁸ And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. ⁹ And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. ¹⁰ When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. ¹¹ And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. ¹² And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. ¹³ And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. ¹⁴ And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. ¹⁵ And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. ¹⁶ But Peter continued knocking: and when they had opened the door, and saw him, they were astonished. ¹⁷ But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

Use when: Use for preparation, corporate prayer, prolonged resistance, guidance, breakthrough, and strengthening ministry teams.

Use how: Pray specifically, give thanks, worship God, fast without display or self-harm, pray in agreement, and remain attentive to Scripture and the Spirit.

Context and caution: Fasting is voluntary and medically prudent. It is not a payment that forces God or proof that another person lacks faith.

Acts 13:1-3

Evidence C | Whole-Bible control/context passage

¹ Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. ² As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. ³ And when they had fasted and prayed, and laid their hands on them, they sent them away.

Use when: Use for preparation, corporate prayer, prolonged resistance, guidance, breakthrough, and strengthening ministry teams.

Use how: Pray specifically, give thanks, worship God, fast without display or self-harm, pray in agreement, and remain attentive to Scripture and the Spirit.

Context and caution: Fasting is voluntary and medically prudent. It is not a payment that forces God or proof that another person lacks faith.

Acts 16:22-26

Evidence C | Whole-Bible control/context passage

²² And the multitude rose up together against them; and the magistrates rent off their clothes, and commanded to beat them. ²³ And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: ²⁴ Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. ²⁵ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. ²⁶ And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

Use when: Use for preparation, corporate prayer, prolonged resistance, guidance, breakthrough, and strengthening ministry teams.

Use how: Pray specifically, give thanks, worship God, fast without display or self-harm, pray in agreement, and remain attentive to Scripture and the Spirit.

Context and caution: Fasting is voluntary and medically prudent. It is not a payment that forces God or proof that another person lacks faith.

Ephesians 5:18-20

Evidence C | Whole-Bible control/context passage

¹⁸ And be not drunk with wine, wherein is excess; but be filled with the Spirit; ¹⁹ Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; ²⁰ Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

Use when: Use for preparation, corporate prayer, prolonged resistance, guidance, breakthrough, and strengthening ministry teams.

Use how: Pray specifically, give thanks, worship God, fast without display or self-harm, pray in agreement, and remain attentive to Scripture and the Spirit.

Context and caution: Fasting is voluntary and medically prudent. It is not a payment that forces God or proof that another person lacks faith.

Philippians 4:6-7

Evidence C | Whole-Bible control/context passage

⁶ Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. ⁷ And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Use when: Use for preparation, corporate prayer, prolonged resistance, guidance, breakthrough, and strengthening ministry teams.

Use how: Pray specifically, give thanks, worship God, fast without display or self-harm, pray in agreement, and remain attentive to Scripture and the Spirit.

Context and caution: Fasting is voluntary and medically prudent. It is not a payment that forces God or proof that another person lacks faith.

Colossians 4:2-4

Evidence C | Whole-Bible control/context passage

² Continue in prayer, and watch in the same with thanksgiving; ³ Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: ⁴ That I may make it manifest, as I ought to speak.

Use when: Use for preparation, corporate prayer, prolonged resistance, guidance, breakthrough, and strengthening ministry teams.

Use how: Pray specifically, give thanks, worship God, fast without display or self-harm, pray in agreement, and remain attentive to Scripture and the Spirit.

Context and caution: Fasting is voluntary and medically prudent. It is not a payment that forces God or proof that another person lacks faith.

Jude 20-21

Evidence C | Whole-Bible control/context passage

²⁰ But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, ²¹ Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

Use when: Use for preparation, corporate prayer, prolonged resistance, guidance, breakthrough, and strengthening ministry teams.

Use how: Pray specifically, give thanks, worship God, fast without display or self-harm, pray in agreement, and remain attentive to Scripture and the Spirit.

Context and caution: Fasting is voluntary and medically prudent. It is not a payment that forces God or proof that another person lacks faith.

6.15 Protection, Refuge, Household Prayer, and Wise Safety

Use this section when: Use for sleep, travel, home prayer, family intercession, danger, or fear about spiritual attack.

Ministry method: Ask for God's protection, dedicate the household to Christ, practice ordinary safety, remove one's own harmful materials, and cultivate peace, truth, and prayer in the home.

Section control: Protection promises do not authorize recklessness or guarantee exemption from all suffering. Use locks, doctors, emergency services, safeguarding, and lawful protection.

15 operational passage entries

Exodus 12:21-28

Evidence C | Whole-Bible control/context passage

²¹ Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. ²² And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. ²³ For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. ²⁴ And ye shall observe this thing for an ordinance to thee and to thy sons for ever. ²⁵ And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. ²⁶ And it shall come to pass, when your children shall say unto you, What mean ye by this service? ²⁷ That ye shall say, It is the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. ²⁸ And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

Use when: Use for sleep, travel, home prayer, family intercession, danger, or fear about spiritual attack.

Use how: Ask for God's protection, dedicate the household to Christ, practice ordinary safety, remove one's own harmful materials, and cultivate peace, truth, and prayer in the home.

Context and caution: Protection promises do not authorize recklessness or guarantee exemption from all suffering. Use locks, doctors, emergency services, safeguarding, and lawful protection.

Numbers 6:24-26

Evidence C | Whole-Bible control/context passage

²⁴ The LORD bless thee, and keep thee: ²⁵ The LORD make his face shine upon thee, and be gracious unto thee: ²⁶ The LORD lift up his countenance upon thee, and give thee peace.

Use when: Use for sleep, travel, home prayer, family intercession, danger, or fear about spiritual attack.

Use how: Ask for God's protection, dedicate the household to Christ, practice ordinary safety, remove one's own harmful materials, and cultivate peace, truth, and prayer in the home.

Context and caution: Protection promises do not authorize recklessness or guarantee exemption from all suffering. Use locks, doctors, emergency services, safeguarding, and lawful protection.

Deuteronomy 6:4-9

Evidence C | Whole-Bible control/context passage

⁴ Hear, O Israel: The LORD our God is one LORD: ⁵ And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. ⁶ And these words, which I command thee this day, shall be in thine heart: ⁷ And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. ⁸ And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. ⁹ And thou shalt write them upon the posts of thy house, and on thy gates.

Use when: Use for sleep, travel, home prayer, family intercession, danger, or fear about spiritual attack.

Use how: Ask for God's protection, dedicate the household to Christ, practice ordinary safety, remove one's own harmful materials, and cultivate peace, truth, and prayer in the home.

Context and caution: Protection promises do not authorize recklessness or guarantee exemption from all suffering. Use locks, doctors, emergency services, safeguarding, and lawful protection.

2 Samuel 22:1-4

Evidence C | Whole-Bible control/context passage

¹ And David spake unto the LORD the words of this song in the day that the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul: ² And he said, The LORD is my rock, and my fortress, and my deliverer; ³ The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence. ⁴ I will call on the LORD, who is worthy to be praised: so shall I be saved from mine enemies.

Use when: Use for sleep, travel, home prayer, family intercession, danger, or fear about spiritual attack.

Use how: Ask for God's protection, dedicate the household to Christ, practice ordinary safety, remove one's own harmful materials, and cultivate peace, truth, and prayer in the home.

Context and caution: Protection promises do not authorize recklessness or guarantee exemption from all suffering. Use locks, doctors, emergency services, safeguarding, and lawful protection.

Psalms 4:8

Evidence C | Whole-Bible control/context passage

⁸ I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.

Use when: Use for sleep, travel, home prayer, family intercession, danger, or fear about spiritual attack.

Use how: Ask for God's protection, dedicate the household to Christ, practice ordinary safety, remove one's own harmful materials, and cultivate peace, truth, and prayer in the home.

Context and caution: Protection promises do not authorize recklessness or guarantee exemption from all suffering. Use locks, doctors, emergency services, safeguarding, and lawful protection.

Psalms 23:1-6

Evidence C | Whole-Bible control/context passage

¹ A Psalm of David. The LORD is my shepherd; I shall not want. ² He maketh me to lie down in green pastures: he leadeth me beside the still waters. ³ He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. ⁴ Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. ⁵ Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. ⁶ Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

Use when: Use for sleep, travel, home prayer, family intercession, danger, or fear about spiritual attack.

Use how: Ask for God's protection, dedicate the household to Christ, practice ordinary safety, remove one's own harmful materials, and cultivate peace, truth, and prayer in the home.

Context and caution: Protection promises do not authorize recklessness or guarantee exemption from all suffering. Use locks, doctors, emergency services, safeguarding, and lawful protection.

Psalms 34:7

Evidence A | Source IDs: S01, S07 | Lake Hamilton Bible Camp; Gene and Earline Moody / LHBC

⁷ The angel of the LORD encampeth round about them that fear him, and delivereth them.

Use when: Use for sleep, travel, home prayer, family intercession, danger, or fear about spiritual attack.

Use how: Ask for God's protection, dedicate the household to Christ, practice ordinary safety, remove one's own harmful materials, and cultivate peace, truth, and prayer in the home.

Context and caution: Protection promises do not authorize recklessness or guarantee exemption from all suffering. Use locks, doctors, emergency services, safeguarding, and lawful protection.

Psalms 121:1-8

Evidence C | Whole-Bible control/context passage

¹ A Song of degrees. I will lift up mine eyes unto the hills, from whence cometh my help. ² My help cometh from the LORD, which made heaven and earth. ³ He will not suffer thy foot to be moved: he that keepeth thee will not slumber. ⁴ Behold, he that keepeth Israel shall neither slumber nor sleep. ⁵ The LORD is thy keeper: the LORD is thy shade upon thy right hand. ⁶ The sun shall not smite thee by day, nor the moon by night. ⁷ The LORD shall preserve thee from all evil: he shall preserve thy soul. ⁸ The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

Use when: Use for sleep, travel, home prayer, family intercession, danger, or fear about spiritual attack.

Use how: Ask for God's protection, dedicate the household to Christ, practice ordinary safety, remove one's own harmful materials, and cultivate peace, truth, and prayer in the home.

Context and caution: Protection promises do not authorize recklessness or guarantee exemption from all suffering. Use locks, doctors, emergency services, safeguarding, and lawful protection.

Proverbs 18:10

Evidence A | Source IDs: S07 | Gene and Earline Moody / LHBC

¹⁰ The name of the LORD is a strong tower: the righteous runneth into it, and is safe.

Use when: Use for sleep, travel, home prayer, family intercession, danger, or fear about spiritual attack.

Use how: Ask for God's protection, dedicate the household to Christ, practice ordinary safety, remove one's own harmful materials, and cultivate peace, truth, and prayer in the home.

Context and caution: Protection promises do not authorize recklessness or guarantee exemption from all suffering. Use locks, doctors, emergency services, safeguarding, and lawful protection.

Zechariah 2:5

Evidence A | Source IDs: S01 | Lake Hamilton Bible Camp

⁵ For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.

Use when: For prayer about God's presence and protection around a community or household.

Use how: Ask God to be the protecting presence and glory within; avoid visualizing an automatic magical perimeter.

Context and caution: The LHBC catalog cites Zechariah 2:4 for the wall of fire, but the phrase occurs in verse 5.

Matthew 6:13

Evidence C | Whole-Bible control/context passage

¹³ And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Use when: Use for sleep, travel, home prayer, family intercession, danger, or fear about spiritual attack.

Use how: Ask for God's protection, dedicate the household to Christ, practice ordinary safety, remove one's own harmful materials, and cultivate peace, truth, and prayer in the home.

Context and caution: Protection promises do not authorize recklessness or guarantee exemption from all suffering. Use locks, doctors, emergency services, safeguarding, and lawful protection.

John 10:27-30

Evidence C | Whole-Bible control/context passage

²⁷ My sheep hear my voice, and I know them, and they follow me: ²⁸ And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. ²⁹ My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. ³⁰ I and my Father are one.

Use when: Use for sleep, travel, home prayer, family intercession, danger, or fear about spiritual attack.

Use how: Ask for God's protection, dedicate the household to Christ, practice ordinary safety, remove one's own harmful materials, and cultivate peace, truth, and prayer in the home.

Context and caution: Protection promises do not authorize recklessness or guarantee exemption from all suffering. Use locks, doctors, emergency services, safeguarding, and lawful protection.

2 Thessalonians 3:1-3

Evidence C | Whole-Bible control/context passage

¹ Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: ² And that we may be delivered from unreasonable and wicked men: for all men have not faith. ³ But the Lord is faithful, who shall stablish you, and keep you from evil.

Use when: Use for sleep, travel, home prayer, family intercession, danger, or fear about spiritual attack.

Use how: Ask for God's protection, dedicate the household to Christ, practice ordinary safety, remove one's own harmful materials, and cultivate peace, truth, and prayer in the home.

Context and caution: Protection promises do not authorize recklessness or guarantee exemption from all suffering. Use locks, doctors, emergency services, safeguarding, and lawful protection.

2 Timothy 4:18

Evidence C | Whole-Bible control/context passage

¹⁸ And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

Use when: Use for sleep, travel, home prayer, family intercession, danger, or fear about spiritual attack.

Use how: Ask for God's protection, dedicate the household to Christ, practice ordinary safety, remove one's own harmful materials, and cultivate peace, truth, and prayer in the home.

Context and caution: Protection promises do not authorize recklessness or guarantee exemption from all suffering. Use locks, doctors, emergency services, safeguarding, and lawful protection.

1 Peter 1:5

Evidence C | Whole-Bible control/context passage

⁵ Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Use when: Use for sleep, travel, home prayer, family intercession, danger, or fear about spiritual attack.

Use how: Ask for God's protection, dedicate the household to Christ, practice ordinary safety, remove one's own harmful materials, and cultivate peace, truth, and prayer in the home.

Context and caution: Protection promises do not authorize recklessness or guarantee exemption from all suffering. Use locks, doctors, emergency services, safeguarding, and lawful protection.

6.16 Healing and Deliverance: Biblical Overlap without Overdiagnosis

Use this section when: Use where Scripture explicitly connects oppression and bodily symptoms, or when praying for healing while spiritual concerns are also present.

Ministry method: Pray for healing and freedom, invite medical evaluation, distinguish what the text actually says, and receive gradual recovery, treatment, and rehabilitation with gratitude.

Section control: Not every illness is demonic. Never diagnose schizophrenia, dissociative disorders, epilepsy, autism, trauma, or other conditions as demons.

15 operational passage entries

Exodus 15:26

Evidence C | Whole-Bible control/context passage

²⁶ And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.

Use when: Use where Scripture explicitly connects oppression and bodily symptoms, or when praying for healing while spiritual concerns are also present.

Use how: Pray for healing and freedom, invite medical evaluation, distinguish what the text actually says, and receive gradual recovery, treatment, and rehabilitation with gratitude.

Context and caution: Not every illness is demonic. Never diagnose schizophrenia, dissociative disorders, epilepsy, autism, trauma, or other conditions as demons.

Psalms 103:1-5

Evidence C | Whole-Bible control/context passage

¹ A Psalm of David. Bless the LORD, O my soul: and all that is within me, bless his holy name. ² Bless the LORD, O my soul, and forget not all his benefits: ³ Who forgiveth all thine iniquities; who healeth all thy diseases; ⁴ Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; ⁵ Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

Use when: Use where Scripture explicitly connects oppression and bodily symptoms, or when praying for healing while spiritual concerns are also present.

Use how: Pray for healing and freedom, invite medical evaluation, distinguish what the text actually says, and receive gradual recovery, treatment, and rehabilitation with gratitude.

Context and caution: Not every illness is demonic. Never diagnose schizophrenia, dissociative disorders, epilepsy, autism, trauma, or other conditions as demons.

Psalms 107:19-21

Evidence C | Whole-Bible control/context passage

¹⁹ Then they cry unto the LORD in their trouble, and he saveth them out of their distresses. ²⁰ He sent his word, and healed them, and delivered them from their destructions. ²¹ Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

Use when: Use where Scripture explicitly connects oppression and bodily symptoms, or when praying for healing while spiritual concerns are also present.

Use how: Pray for healing and freedom, invite medical evaluation, distinguish what the text actually says, and receive gradual recovery, treatment, and rehabilitation with gratitude.

Context and caution: Not every illness is demonic. Never diagnose schizophrenia, dissociative disorders, epilepsy, autism, trauma, or other conditions as demons.

Isaiah 53:4-5

Evidence C | Whole-Bible control/context passage

⁴ Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. ⁵ But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

Use when: Use where Scripture explicitly connects oppression and bodily symptoms, or when praying for healing while spiritual concerns are also present.

Use how: Pray for healing and freedom, invite medical evaluation, distinguish what the text actually says, and receive gradual recovery, treatment, and rehabilitation with gratitude.

Context and caution: Not every illness is demonic. Never diagnose schizophrenia, dissociative disorders, epilepsy, autism, trauma, or other conditions as demons.

Matthew 4:23-24

Evidence C | Whole-Bible control/context passage

²³ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. ²⁴ And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

Use when: Use where Scripture explicitly connects oppression and bodily symptoms, or when praying for healing while spiritual concerns are also present.

Use how: Pray for healing and freedom, invite medical evaluation, distinguish what the text actually says, and receive gradual recovery, treatment, and rehabilitation with gratitude.

Context and caution: Not every illness is demonic. Never diagnose schizophrenia, dissociative disorders, epilepsy, autism, trauma, or other conditions as demons.

Matthew 8:14-17

Evidence C | Whole-Bible control/context passage

¹⁴ And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. ¹⁵ And he touched her hand, and the fever left her: and she arose, and ministered unto them. ¹⁶ When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: ¹⁷ That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

Use when: When praying for healing and studying Jesus' compassion toward sickness and oppression.

Use how: Ask boldly for healing while keeping Isaiah 53 centered on Christ's whole atoning work.

Context and caution: The text links Jesus' healing ministry with Isaiah 53, but not every illness is thereby diagnosed as demonic.

Matthew 9:32-35

Evidence C | Whole-Bible control/context passage

³² As they went out, behold, they brought to him a dumb man possessed with a devil. ³³ And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. ³⁴ But the Pharisees said, He casteth out devils through the prince of the devils. ³⁵ And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

Use when: Use where Scripture explicitly connects oppression and bodily symptoms, or when praying for healing while spiritual concerns are also present.

Use how: Pray for healing and freedom, invite medical evaluation, distinguish what the text actually says, and receive gradual recovery, treatment, and rehabilitation with gratitude.

Context and caution: Not every illness is demonic. Never diagnose schizophrenia, dissociative disorders, epilepsy, autism, trauma, or other conditions as demons.

Matthew 12:22-23

Evidence C | Whole-Bible control/context passage

²² Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. ²³ And all the people were amazed, and said, Is not this the son of David?

Use when: Use where Scripture explicitly connects oppression and bodily symptoms, or when praying for healing while spiritual concerns are also present.

Use how: Pray for healing and freedom, invite medical evaluation, distinguish what the text actually says, and receive gradual recovery, treatment, and rehabilitation with gratitude.

Context and caution: Not every illness is demonic. Never diagnose schizophrenia, dissociative disorders, epilepsy, autism, trauma, or other conditions as demons.

Luke 4:38-41

Evidence C | Whole-Bible control/context passage

³⁸ And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. ³⁹ And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

⁴⁰ Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. ⁴¹ And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

Use when: Use where Scripture explicitly connects oppression and bodily symptoms, or when praying for healing while spiritual concerns are also present.

Use how: Pray for healing and freedom, invite medical evaluation, distinguish what the text actually says, and receive gradual recovery, treatment, and rehabilitation with gratitude.

Context and caution: Not every illness is demonic. Never diagnose schizophrenia, dissociative disorders, epilepsy, autism, trauma, or other conditions as demons.

Luke 6:17-19

Evidence C | Whole-Bible control/context passage

¹⁷ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; ¹⁸ And they that were vexed with unclean spirits: and they were healed. ¹⁹ And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

Use when: Use where Scripture explicitly connects oppression and bodily symptoms, or when praying for healing while spiritual concerns are also present.

Use how: Pray for healing and freedom, invite medical evaluation, distinguish what the text actually says, and receive gradual recovery, treatment, and rehabilitation with gratitude.

Context and caution: Not every illness is demonic. Never diagnose schizophrenia, dissociative disorders, epilepsy, autism, trauma, or other conditions as demons.

Luke 9:37-43

Evidence C | Whole-Bible control/context passage

³⁷ And it came to pass, that on the next day, when they were come down from the hill, much people met him. ³⁸ And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child. ³⁹ And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him. ⁴⁰ And I besought thy disciples to cast him out; and they could not. ⁴¹ And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. ⁴² And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. ⁴³ And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

Use when: Use where Scripture explicitly connects oppression and bodily symptoms, or when praying for healing while spiritual concerns are also present.

Use how: Pray for healing and freedom, invite medical evaluation, distinguish what the text actually says, and receive gradual recovery, treatment, and rehabilitation with gratitude.

Context and caution: Not every illness is demonic. Never diagnose schizophrenia, dissociative disorders, epilepsy, autism, trauma, or other conditions as demons.

Acts 5:12-16

Evidence C | Whole-Bible control/context passage

¹² And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. ¹³ And of the rest durst no man join himself to them: but the people magnified them. ¹⁴ And believers were the more added to the Lord, multitudes both of men and women.) ¹⁵ Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. ¹⁶ There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

Use when: Use where Scripture explicitly connects oppression and bodily symptoms, or when praying for healing while spiritual concerns are also present.

Use how: Pray for healing and freedom, invite medical evaluation, distinguish what the text actually says, and receive gradual recovery, treatment, and rehabilitation with gratitude.

Context and caution: Not every illness is demonic. Never diagnose schizophrenia, dissociative disorders, epilepsy, autism, trauma, or other conditions as demons.

Acts 10:38

Evidence C | Whole-Bible control/context passage

³⁸ How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

Use when: Use where Scripture explicitly connects oppression and bodily symptoms, or when praying for healing while spiritual concerns are also present.

Use how: Pray for healing and freedom, invite medical evaluation, distinguish what the text actually says, and receive gradual recovery, treatment, and rehabilitation with gratitude.

Context and caution: Not every illness is demonic. Never diagnose schizophrenia, dissociative disorders, epilepsy, autism, trauma, or other conditions as demons.

James 5:13-16

Evidence C | Whole-Bible control/context passage

¹³ Is any among you afflicted? let him pray. Is any merry? let him sing psalms. ¹⁴ Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: ¹⁵ And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. ¹⁶ Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

Use when: For healing prayer within accountable Christian community.

Use how: Invite elders, prayer, anointing, confession, forgiveness, and mutual support while also seeking appropriate care.

Context and caution: The passage is communal and pastoral; it does not blame a sick person for needing help.

1 Peter 2:24

Evidence C | Whole-Bible control/context passage

²⁴ Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Use when: Use where Scripture explicitly connects oppression and bodily symptoms, or when praying for healing while spiritual concerns are also present.

Use how: Pray for healing and freedom, invite medical evaluation, distinguish what the text actually says, and receive gradual recovery, treatment, and rehabilitation with gratitude.

Context and caution: Not every illness is demonic. Never diagnose schizophrenia, dissociative disorders, epilepsy, autism, trauma, or other conditions as demons.

6.17 Corporate Intercession, Communities, Nations, and Territorial-Warfare Claims

Use this section when: Use for church, city, civic, or national intercession and for evaluating claims about principalities over places.

Ministry method: Confess the church's own sins, pray for leaders and neighbors, proclaim the gospel, practice justice and mercy, and resist evil without demonizing human groups.

Section control: Daniel 10 does not authorize confident maps of territorial spirits. Avoid naming people, religions, ethnicities, political parties, or neighborhoods as demons.

11 operational passage entries

Genesis 18:16-33

Evidence C | Whole-Bible control/context passage

¹⁶ And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. ¹⁷ And the LORD said, Shall I hide from Abraham that thing which I do; ¹⁸ Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? ¹⁹ For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him. ²⁰ And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; ²¹ I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. ²² And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD. ²³ And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? ²⁴ Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? ²⁵ That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? ²⁶ And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. ²⁷ And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: ²⁸ Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it. ²⁹ And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake. ³⁰ And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. ³¹ And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. ³² And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. ³³ And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

Use when: Use for church, city, civic, or national intercession and for evaluating claims about principalities over places.

Use how: Confess the church's own sins, pray for leaders and neighbors, proclaim the gospel, practice justice and mercy, and resist evil without demonizing human groups.

Context and caution: Daniel 10 does not authorize confident maps of territorial spirits. Avoid naming people, religions, ethnicities, political parties, or neighborhoods as demons.

Exodus 17:8-16

Evidence C | Whole-Bible control/context passage

⁸ Then came Amalek, and fought with Israel in Rephidim. ⁹ And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand. ¹⁰ So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. ¹¹ And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. ¹² But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. ¹³ And Joshua discomfited Amalek and his people with the edge of the sword. ¹⁴ And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. ¹⁵ And Moses built an altar, and called the name of it Jehovahnissi: ¹⁶ For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation.

Use when: Use for church, city, civic, or national intercession and for evaluating claims about principalities over places.

Use how: Confess the church's own sins, pray for leaders and neighbors, proclaim the gospel, practice justice and mercy, and resist evil without demonizing human groups.

Context and caution: Daniel 10 does not authorize confident maps of territorial spirits. Avoid naming people, religions, ethnicities, political parties, or neighborhoods as demons.

2 Chronicles 7:13-14

Evidence A | Source IDs: S02 | Win Worley / LHBC

¹³ If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; ¹⁴ If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

Use when: Use for church, city, civic, or national intercession and for evaluating claims about principalities over places.

Use how: Confess the church's own sins, pray for leaders and neighbors, proclaim the gospel, practice justice and mercy, and resist evil without demonizing human groups.

Context and caution: Daniel 10 does not authorize confident maps of territorial spirits. Avoid naming people, religions, ethnicities, political parties, or neighborhoods as demons.

Nehemiah 1:4-11

Evidence C | Whole-Bible control/context passage

⁴ And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven, ⁵ And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: ⁶ Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned. ⁷ We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses. ⁸ Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: ⁹ But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. ¹⁰ Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. ¹¹ O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

Use when: Use for church, city, civic, or national intercession and for evaluating claims about principalities over places.

Use how: Confess the church's own sins, pray for leaders and neighbors, proclaim the gospel, practice justice and mercy, and resist evil without demonizing human groups.

Context and caution: Daniel 10 does not authorize confident maps of territorial spirits. Avoid naming people, religions, ethnicities, political parties, or neighborhoods as demons.

Daniel 10:10-21

Evidence C | Whole-Bible control/context passage

¹⁰ And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. ¹¹ And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. ¹² Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. ¹³ But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. ¹⁴ Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days. ¹⁵ And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. ¹⁶ And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. ¹⁷ For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. ¹⁸ Then there came again and touched me one like the appearance of a man, and he strengthened me, ¹⁹ And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. ²⁰ Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. ²¹ But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

Use when: When studying unseen conflict connected with prayer and nations.

Use how: Persevere in prayer and humility while admitting how little the text reveals.

Context and caution: The passage does not authorize confident territorial-spirit maps, conversations with princes, or attacks on human populations.

Ezekiel 22:30-31

Evidence C | Whole-Bible control/context passage

³⁰ And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. ³¹ Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord GOD.

Use when: Use for church, city, civic, or national intercession and for evaluating claims about principalities over places.

Use how: Confess the church's own sins, pray for leaders and neighbors, proclaim the gospel, practice justice and mercy, and resist evil without demonizing human groups.

Context and caution: Daniel 10 does not authorize confident maps of territorial spirits. Avoid naming people, religions, ethnicities, political parties, or neighborhoods as demons.

Matthew 5:13-16

Evidence C | Whole-Bible control/context passage

¹³ Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. ¹⁴ Ye are the light of the world. A city that is set on an hill cannot be hid. ¹⁵ Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. ¹⁶ Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Use when: Use for church, city, civic, or national intercession and for evaluating claims about principalities over places.

Use how: Confess the church's own sins, pray for leaders and neighbors, proclaim the gospel, practice justice and mercy, and resist evil without demonizing human groups.

Context and caution: Daniel 10 does not authorize confident maps of territorial spirits. Avoid naming people, religions, ethnicities, political parties, or neighborhoods as demons.

Luke 11:1-13

Evidence C | Whole-Bible control/context passage

¹ And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. ² And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. ³ Give us day by day our daily bread. ⁴ And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. ⁵ And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; ⁶ For a friend of mine in his journey is come to me, and I have nothing to set before him? ⁷ And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. ⁸ I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. ⁹ And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. ¹⁰ For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. ¹¹ If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? ¹² Or if he shall ask an egg, will he offer him a scorpion? ¹³ If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Use when: Use for church, city, civic, or national intercession and for evaluating claims about principalities over places.

Use how: Confess the church's own sins, pray for leaders and neighbors, proclaim the gospel, practice justice and mercy, and resist evil without demonizing human groups.

Context and caution: Daniel 10 does not authorize confident maps of territorial spirits. Avoid naming people, religions, ethnicities, political parties, or neighborhoods as demons.

1 Timothy 2:1-6

Evidence C | Whole-Bible control/context passage

¹ I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; ² For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. ³ For this is good and acceptable in the sight of God our Saviour; ⁴ Who will have all men to be saved, and to come unto the knowledge of the truth. ⁵ For there is one God, and one mediator between God and men, the man Christ Jesus; ⁶ Who gave himself a ransom for all, to be testified in due time.

Use when: Use for church, city, civic, or national intercession and for evaluating claims about principalities over places.

Use how: Confess the church's own sins, pray for leaders and neighbors, proclaim the gospel, practice justice and mercy, and resist evil without demonizing human groups.

Context and caution: Daniel 10 does not authorize confident maps of territorial spirits. Avoid naming people, religions, ethnicities, political parties, or neighborhoods as demons.

Ephesians 3:8-12

Evidence C | Whole-Bible control/context passage

⁸ Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; ⁹ And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: ¹⁰ To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, ¹¹ According to the eternal purpose which he purposed in Christ Jesus our Lord: ¹² In whom we have boldness and access with confidence by the faith of him.

Use when: Use for church, city, civic, or national intercession and for evaluating claims about principalities over places.

Use how: Confess the church's own sins, pray for leaders and neighbors, proclaim the gospel, practice justice and mercy, and resist evil without demonizing human groups.

Context and caution: Daniel 10 does not authorize confident maps of territorial spirits. Avoid naming people, religions, ethnicities, political parties, or neighborhoods as demons.

Revelation 8:3-5

Evidence C | Whole-Bible control/context passage

³ And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. ⁴ And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. ⁵ And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

Use when: Use for church, city, civic, or national intercession and for evaluating claims about principalities over places.

Use how: Confess the church's own sins, pray for leaders and neighbors, proclaim the gospel, practice justice and mercy, and resist evil without demonizing human groups.

Context and caution: Daniel 10 does not authorize confident maps of territorial spirits. Avoid naming people, religions, ethnicities, political parties, or neighborhoods as demons.

6.18 Aftercare, Filling, Discipleship, Renewal, and Staying Free

Use this section when: Use immediately after ministry and throughout the following weeks and months.

Ministry method: Fill the life with Christ, Scripture, prayer, fellowship, healthy routines, accountability, forgiveness, service, and appropriate counseling; monitor symptoms and follow up.

Section control: Do not create dependency on a deliverance minister. Freedom is sustained through ordinary discipleship, community, truth, and wise care.

10 operational passage entries

Matthew 12:43-45

Evidence C | Whole-Bible control/context passage

⁴³ When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. ⁴⁴ Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. ⁴⁵ Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

Use when: Immediately after deliverance or when freedom is followed by renewed vulnerability.

Use how: Do not leave life morally and spiritually empty; fill it with Christ, truth, community, and obedience.

Context and caution: The warning concerns an unclean spirit returning to an 'empty' house; aftercare is therefore essential.

Luke 11:24-26

Evidence C | Whole-Bible control/context passage

²⁴ When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. ²⁵ And when he cometh, he findeth it swept and garnished. ²⁶ Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

Use when: For post-ministry planning and relapse prevention.

Use how: Build a concrete discipleship and care plan rather than relying on a one-time session.

Context and caution: Removal without filling and reordering can leave a person more vulnerable.

John 8:31-36

Evidence C | Whole-Bible control/context passage

³¹ Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; ³² And ye shall know the truth, and the truth shall make you free. ³³ They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? ³⁴ Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. ³⁵ And the servant abideth not in the house for ever: but the Son abideth ever. ³⁶ If the Son therefore shall make you free, ye shall be free indeed.

Use when: Use immediately after ministry and throughout the following weeks and months.

Use how: Fill the life with Christ, Scripture, prayer, fellowship, healthy routines, accountability, forgiveness, service, and appropriate counseling; monitor symptoms and follow up.

Context and caution: Do not create dependency on a deliverance minister. Freedom is sustained through ordinary discipleship, community, truth, and wise care.

John 15:1-11

Evidence C | Whole-Bible control/context passage

¹ I am the true vine, and my Father is the husbandman. ² Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. ³ Now ye are clean through the word which I have spoken unto you. ⁴ Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. ⁵ I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. ⁶ If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. ⁷ If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. ⁸ Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. ⁹ As the Father hath loved me, so have I loved you: continue ye in my love. ¹⁰ If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. ¹¹ These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

Use when: Use immediately after ministry and throughout the following weeks and months.

Use how: Fill the life with Christ, Scripture, prayer, fellowship, healthy routines, accountability, forgiveness, service, and appropriate counseling; monitor symptoms and follow up.

Context and caution: Do not create dependency on a deliverance minister. Freedom is sustained through ordinary discipleship, community, truth, and wise care.

Acts 2:38-42

Evidence C | Whole-Bible control/context passage

³⁸ Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. ³⁹ For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. ⁴⁰ And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. ⁴¹ Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. ⁴² And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Use when: Use immediately after ministry and throughout the following weeks and months.

Use how: Fill the life with Christ, Scripture, prayer, fellowship, healthy routines, accountability, forgiveness, service, and appropriate counseling; monitor symptoms and follow up.

Context and caution: Do not create dependency on a deliverance minister. Freedom is sustained through ordinary discipleship, community, truth, and wise care.

Ephesians 5:18-21

Evidence C | Whole-Bible control/context passage

¹⁸ And be not drunk with wine, wherein is excess; but be filled with the Spirit; ¹⁹ Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; ²⁰ Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; ²¹ Submitting yourselves one to another in the fear of God.

Use when: Use immediately after ministry and throughout the following weeks and months.

Use how: Fill the life with Christ, Scripture, prayer, fellowship, healthy routines, accountability, forgiveness, service, and appropriate counseling; monitor symptoms and follow up.

Context and caution: Do not create dependency on a deliverance minister. Freedom is sustained through ordinary discipleship, community, truth, and wise care.

Philippians 4:8-9

Evidence C | Whole-Bible control/context passage

⁸ Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. ⁹ Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

Use when: Use immediately after ministry and throughout the following weeks and months.

Use how: Fill the life with Christ, Scripture, prayer, fellowship, healthy routines, accountability, forgiveness, service, and appropriate counseling; monitor symptoms and follow up.

Context and caution: Do not create dependency on a deliverance minister. Freedom is sustained through ordinary discipleship, community, truth, and wise care.

Colossians 3:1-17

Evidence C | Whole-Bible control/context passage

¹ If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. ² Set your affection on things above, not on things on the earth. ³ For ye are dead, and your life is hid with Christ in God. ⁴ When Christ, who is our life, shall appear, then shall ye also appear with him in glory. ⁵ Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: ⁶ For which things' sake the wrath of God cometh on the children of disobedience: ⁷ In the which ye also walked some time, when ye lived in them. ⁸ But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. ⁹ Lie not one to another, seeing that ye have put off the old man with his deeds; ¹⁰ And have put on the new man, which is renewed in knowledge after the image of him that created him: ¹¹ Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. ¹² Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; ¹³ Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. ¹⁴ And above all these things put on charity, which is the bond of perfectness. ¹⁵ And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. ¹⁶ Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. ¹⁷ And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Use when: Use immediately after ministry and throughout the following weeks and months.

Use how: Fill the life with Christ, Scripture, prayer, fellowship, healthy routines, accountability, forgiveness, service, and appropriate counseling; monitor symptoms and follow up.

Context and caution: Do not create dependency on a deliverance minister. Freedom is sustained through ordinary discipleship, community, truth, and wise care.

2 Peter 1:3-11

Evidence C | Whole-Bible control/context passage

³ According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: ⁴ Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. ⁵ And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; ⁶ And to knowledge temperance; and to temperance patience; and to patience godliness; ⁷ And to godliness brotherly kindness; and to brotherly kindness charity. ⁸ For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. ⁹ But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. ¹⁰ Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: ¹¹ For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Use when: Use immediately after ministry and throughout the following weeks and months.

Use how: Fill the life with Christ, Scripture, prayer, fellowship, healthy routines, accountability, forgiveness, service, and appropriate counseling; monitor symptoms and follow up.

Context and caution: Do not create dependency on a deliverance minister. Freedom is sustained through ordinary discipleship, community, truth, and wise care.

1 Peter 5:8-10

Evidence C | Whole-Bible control/context passage

⁸ Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: ⁹ Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. ¹⁰ But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

Use when: Use immediately after ministry and throughout the following weeks and months.

Use how: Fill the life with Christ, Scripture, prayer, fellowship, healthy routines, accountability, forgiveness, service, and appropriate counseling; monitor symptoms and follow up.

Context and caution: Do not create dependency on a deliverance minister. Freedom is sustained through ordinary discipleship, community, truth, and wise care.

6.19 Ministry Conduct, Consent, Humility, Order, and Safeguarding

Use this section when: Use when forming a team, setting policies, ministering to vulnerable people, children, abuse survivors, or anyone in crisis.

Ministry method: Obtain informed consent, protect privacy, use accountable teams, stop on request, document responsibly, report abuse as required, and refer beyond competence.

Section control: No restraint, intimidation, humiliation, forced confession, sexualized touch, medication interference, isolation, or ministry to minors without appropriate guardians and safeguarding.

14 operational passage entries

Matthew 7:12

Evidence C | Whole-Bible control/context passage

¹² Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Use when: Use when forming a team, setting policies, ministering to vulnerable people, children, abuse survivors, or anyone in crisis.

Use how: Obtain informed consent, protect privacy, use accountable teams, stop on request, document responsibly, report abuse as required, and refer beyond competence.

Context and caution: No restraint, intimidation, humiliation, forced confession, sexualized touch, medication interference, isolation, or ministry to minors without appropriate guardians and safeguarding.

Matthew 20:25-28

Evidence C | Whole-Bible control/context passage

²⁵ But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. ²⁶ But it shall not be so among you: but whosoever will be great among you, let him be your minister; ²⁷ And whosoever will be chief among you, let him be your servant: ²⁸ Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Use when: Use when forming a team, setting policies, ministering to vulnerable people, children, abuse survivors, or anyone in crisis.

Use how: Obtain informed consent, protect privacy, use accountable teams, stop on request, document responsibly, report abuse as required, and refer beyond competence.

Context and caution: No restraint, intimidation, humiliation, forced confession, sexualized touch, medication interference, isolation, or ministry to minors without appropriate guardians and safeguarding.

Mark 9:38-40

Evidence C | Whole-Bible control/context passage

³⁸ And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us. ³⁹ But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. ⁴⁰ For he that is not against us is on our part.

Use when: Use when forming a team, setting policies, ministering to vulnerable people, children, abuse survivors, or anyone in crisis.

Use how: Obtain informed consent, protect privacy, use accountable teams, stop on request, document responsibly, report abuse as required, and refer beyond competence.

Context and caution: No restraint, intimidation, humiliation, forced confession, sexualized touch, medication interference, isolation, or ministry to minors without appropriate guardians and safeguarding.

Luke 10:25-37

Evidence C | Whole-Bible control/context passage

²⁵ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? ²⁶ He said unto him, What is written in the law? how readest thou? ²⁷ And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. ²⁸ And he said unto him, Thou hast answered right: this do, and thou shalt live. ²⁹ But he, willing to justify himself, said unto Jesus, And who is my neighbour? ³⁰ And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. ³¹ And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. ³² And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. ³³ But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, ³⁴ And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. ³⁵ And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. ³⁶ Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? ³⁷ And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

Use when: Use when forming a team, setting policies, ministering to vulnerable people, children, abuse survivors, or anyone in crisis.

Use how: Obtain informed consent, protect privacy, use accountable teams, stop on request, document responsibly, report abuse as required, and refer beyond competence.

Context and caution: No restraint, intimidation, humiliation, forced confession, sexualized touch, medication interference, isolation, or ministry to minors without appropriate guardians and safeguarding.

John 10:10-14

Evidence C | Whole-Bible control/context passage

¹⁰ The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. ¹¹ I am the good shepherd: the good shepherd giveth his life for the sheep. ¹² But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. ¹³ The hireling fleeth, because he is an hireling, and careth not for the sheep. ¹⁴ I am the good shepherd, and know my sheep, and am known of mine.

Use when: Use when forming a team, setting policies, ministering to vulnerable people, children, abuse survivors, or anyone in crisis.

Use how: Obtain informed consent, protect privacy, use accountable teams, stop on request, document responsibly, report abuse as required, and refer beyond competence.

Context and caution: No restraint, intimidation, humiliation, forced confession, sexualized touch, medication interference, isolation, or ministry to minors without appropriate guardians and safeguarding.

Romans 12:9-18

Evidence C | Whole-Bible control/context passage

⁹ Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. ¹⁰ Be kindly affectioned one to another with brotherly love; in honour preferring one another; ¹¹ Not slothful in business; fervent in spirit; serving the Lord; ¹² Rejoicing in hope; patient in tribulation; continuing instant in prayer; ¹³ Distributing to the necessity of saints; given to hospitality. ¹⁴ Bless them which persecute you: bless, and curse not. ¹⁵ Rejoice with them that do rejoice, and weep with them that weep. ¹⁶ Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. ¹⁷ Recompense to no man evil for evil. Provide things honest in the sight of all men. ¹⁸ If it be possible, as much as lieth in you, live peaceably with all men.

Use when: Use when forming a team, setting policies, ministering to vulnerable people, children, abuse survivors, or anyone in crisis.

Use how: Obtain informed consent, protect privacy, use accountable teams, stop on request, document responsibly, report abuse as required, and refer beyond competence.

Context and caution: No restraint, intimidation, humiliation, forced confession, sexualized touch, medication interference, isolation, or ministry to minors without appropriate guardians and safeguarding.

1 Corinthians 13:1-8

Evidence C | Whole-Bible control/context passage

¹ Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. ² And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. ³ And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. ⁴ Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, ⁵ Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; ⁶ Rejoiceth not in iniquity, but rejoiceth in the truth; ⁷ Beareth all things, believeth all things, hopeth all things, endureth all things. ⁸ Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

Use when: Use when forming a team, setting policies, ministering to vulnerable people, children, abuse survivors, or anyone in crisis.

Use how: Obtain informed consent, protect privacy, use accountable teams, stop on request, document responsibly, report abuse as required, and refer beyond competence.

Context and caution: No restraint, intimidation, humiliation, forced confession, sexualized touch, medication interference, isolation, or ministry to minors without appropriate guardians and safeguarding.

1 Corinthians 14:26-33,40

Evidence C | Whole-Bible control/context passage

²⁶ How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. ²⁷ If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. ²⁸ But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. ²⁹ Let the prophets speak two or three, and let the other judge. ³⁰ If any thing be revealed to another that sitteth by, let the first hold his peace. ³¹ For ye may all prophesy one by one, that all may learn, and all may be comforted. ³² And the spirits of the prophets are subject to the prophets. ³³ For God is not the author of confusion, but of peace, as in all churches of the saints. ⁴⁰ Let all things be done decently and in order.

Use when: When setting order for group ministry, manifestations, prophecy, or public deliverance.

Use how: Let ministry edify, allow evaluation, preserve peace, and conduct everything decently and in order.

Context and caution: Spiritual intensity does not excuse chaos, humiliation, or loss of self-control.

2 Corinthians 4:1-2

Evidence C | Whole-Bible control/context passage

¹ Therefore seeing we have this ministry, as we have received mercy, we faint not; ² But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

Use when: Use when forming a team, setting policies, ministering to vulnerable people, children, abuse survivors, or anyone in crisis.

Use how: Obtain informed consent, protect privacy, use accountable teams, stop on request, document responsibly, report abuse as required, and refer beyond competence.

Context and caution: No restraint, intimidation, humiliation, forced confession, sexualized touch, medication interference, isolation, or ministry to minors without appropriate guardians and safeguarding.

Galatians 6:1-2

Evidence C | Whole-Bible control/context passage

¹ Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. ² Bear ye one another's burdens, and so fulfil the law of Christ.

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Ephesians 4:15

Evidence C | Whole-Bible control/context passage

¹⁵ But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

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1 Thessalonians 5:12-22

Evidence C | Whole-Bible control/context passage

¹² And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; ¹³ And to esteem them very highly in love for their work's sake. And be at peace among yourselves. ¹⁴ Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. ¹⁵ See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. ¹⁶ Rejoice evermore. ¹⁷ Pray without ceasing. ¹⁸ In every thing give thanks: for this is the will of God in Christ Jesus concerning you. ¹⁹ Quench not the Spirit. ²⁰ Despise not prophesyings. ²¹ Prove all things; hold fast that which is good. ²² Abstain from all appearance of evil.

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Use how: Obtain informed consent, protect privacy, use accountable teams, stop on request, document responsibly, report abuse as required, and refer beyond competence.

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2 Timothy 2:24-26

Evidence C | Whole-Bible control/context passage

²⁴ And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, ²⁵ In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; ²⁶ And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

Use when: Use when forming a team, setting policies, ministering to vulnerable people, children, abuse survivors, or anyone in crisis.

Use how: Obtain informed consent, protect privacy, use accountable teams, stop on request, document responsibly, report abuse as required, and refer beyond competence.

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1 Peter 5:1-5

Evidence C | Whole-Bible control/context passage

¹ The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: ² Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; ³ Neither as being lords over God's heritage, but being ensamples to the flock. ⁴ And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. ⁵ Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

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Use how: Obtain informed consent, protect privacy, use accountable teams, stop on request, document responsibly, report abuse as required, and refer beyond competence.

Context and caution: No restraint, intimidation, humiliation, forced confession, sexualized touch, medication interference, isolation, or ministry to minors without appropriate guardians and safeguarding.

6.20 Perseverance, Suffering, Resurrection Hope, and Final Victory

Use this section when: Use when freedom is gradual, symptoms recur, opposition continues, or triumphalist promises have produced discouragement.

Ministry method: Lament honestly, stand in faith, seek help, persevere in obedience, and anchor hope in Christ's resurrection and final judgment of evil.

Section control: Delayed relief does not prove hidden sin, weak faith, or divine rejection. The final victory is certain even when present outcomes are incomplete.

19 operational passage entries

Job 1:20-22

Evidence C | Whole-Bible control/context passage

²⁰ Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, ²¹ And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

²² In all this Job sinned not, nor charged God foolishly.

Use when: Use when freedom is gradual, symptoms recur, opposition continues, or triumphalist promises have produced discouragement.

Use how: Lament honestly, stand in faith, seek help, persevere in obedience, and anchor hope in Christ's resurrection and final judgment of evil.

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Job 2:9-10

Evidence C | Whole-Bible control/context passage

⁹ Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. ¹⁰ But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

Use when: Use when freedom is gradual, symptoms recur, opposition continues, or triumphalist promises have produced discouragement.

Use how: Lament honestly, stand in faith, seek help, persevere in obedience, and anchor hope in Christ's resurrection and final judgment of evil.

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Psalms 46:1-11

Evidence C | Whole-Bible control/context passage

¹ To the chief Musician for the sons of Korah, A Song upon Alamoth. God is our refuge and strength, a very present help in trouble. ² Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; ³ Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. ⁴ There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. ⁵ God is in the midst of her; she shall not be moved: God shall help her, and that right early. ⁶ The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. ⁷ The LORD of hosts is with us; the God of Jacob is our refuge. Selah. ⁸ Come, behold the works of the LORD, what desolations he hath made in the earth. ⁹ He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. ¹⁰ Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. ¹¹ The LORD of hosts is with us; the God of Jacob is our refuge. Selah.

Use when: Use when freedom is gradual, symptoms recur, opposition continues, or triumphalist promises have produced discouragement.

Use how: Lament honestly, stand in faith, seek help, persevere in obedience, and anchor hope in Christ's resurrection and final judgment of evil.

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Habakkuk 3:17-19

Evidence C | Whole-Bible control/context passage

¹⁷ Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: ¹⁸ Yet I will rejoice in the LORD, I will joy in the God of my salvation. ¹⁹ The LORD God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.

Use when: Use when freedom is gradual, symptoms recur, opposition continues, or triumphalist promises have produced discouragement.

Use how: Lament honestly, stand in faith, seek help, persevere in obedience, and anchor hope in Christ's resurrection and final judgment of evil.

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Matthew 24:9-14

Evidence C | Whole-Bible control/context passage

⁹ Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. ¹⁰ And then shall many be offended, and shall betray one another, and shall hate one another. ¹¹ And many false prophets shall rise, and shall deceive many. ¹² And because iniquity shall abound, the love of many shall wax cold. ¹³ But he that shall endure unto the end, the same shall be saved. ¹⁴ And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Use when: Use when freedom is gradual, symptoms recur, opposition continues, or triumphalist promises have produced discouragement.

Use how: Lament honestly, stand in faith, seek help, persevere in obedience, and anchor hope in Christ's resurrection and final judgment of evil.

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John 16:33

Evidence C | Whole-Bible control/context passage

³³ These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

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Use how: Lament honestly, stand in faith, seek help, persevere in obedience, and anchor hope in Christ's resurrection and final judgment of evil.

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Romans 5:1-5

Evidence C | Whole-Bible control/context passage

¹ Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: ² By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. ³ And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; ⁴ And patience, experience; and experience, hope: ⁵ And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

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2 Corinthians 4:7-18

Evidence C | Whole-Bible control/context passage

⁷ But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. ⁸ We are troubled on every side, yet not distressed; we are perplexed, but not in despair; ⁹ Persecuted, but not forsaken; cast down, but not destroyed; ¹⁰ Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. ¹¹ For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. ¹² So then death worketh in us, but life in you. ¹³ We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; ¹⁴ Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. ¹⁵ For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. ¹⁶ For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. ¹⁷ For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; ¹⁸ While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

Use when: Use when freedom is gradual, symptoms recur, opposition continues, or triumphalist promises have produced discouragement.

Use how: Lament honestly, stand in faith, seek help, persevere in obedience, and anchor hope in Christ's resurrection and final judgment of evil.

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2 Corinthians 12:7-10

Evidence C | Whole-Bible control/context passage

⁷ And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. ⁸ For this thing I besought the Lord thrice, that it might depart from me. ⁹ And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. ¹⁰ Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

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Philippians 1:27-30

Evidence C | Whole-Bible control/context passage

²⁷ Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; ²⁸ And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. ²⁹ For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; ³⁰ Having the same conflict which ye saw in me, and now hear to be in me.

Use when: Use when freedom is gradual, symptoms recur, opposition continues, or triumphalist promises have produced discouragement.

Use how: Lament honestly, stand in faith, seek help, persevere in obedience, and anchor hope in Christ's resurrection and final judgment of evil.

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2 Timothy 4:6-8

Evidence C | Whole-Bible control/context passage

⁶ For I am now ready to be offered, and the time of my departure is at hand. ⁷ I have fought a good fight, I have finished my course, I have kept the faith: ⁸ Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

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Use how: Lament honestly, stand in faith, seek help, persevere in obedience, and anchor hope in Christ's resurrection and final judgment of evil.

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Hebrews 10:32-39

Evidence C | Whole-Bible control/context passage

³² But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; ³³ Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. ³⁴ For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. ³⁵ Cast not away therefore your confidence, which hath great recompence of reward. ³⁶ For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. ³⁷ For yet a little while, and he that shall come will come, and will not tarry. ³⁸ Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. ³⁹ But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Use when: Use when freedom is gradual, symptoms recur, opposition continues, or triumphalist promises have produced discouragement.

Use how: Lament honestly, stand in faith, seek help, persevere in obedience, and anchor hope in Christ's resurrection and final judgment of evil.

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Hebrews 12:1-3

Evidence C | Whole-Bible control/context passage

¹ Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, ² Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. ³ For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

Use when: Use when freedom is gradual, symptoms recur, opposition continues, or triumphalist promises have produced discouragement.

Use how: Lament honestly, stand in faith, seek help, persevere in obedience, and anchor hope in Christ's resurrection and final judgment of evil.

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James 1:2-4,12

Evidence C | Whole-Bible control/context passage

² My brethren, count it all joy when ye fall into divers temptations; ³ Knowing this, that the trying of your faith worketh patience. ⁴ But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. ¹² Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

Use when: Use when freedom is gradual, symptoms recur, opposition continues, or triumphalist promises have produced discouragement.

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1 Peter 4:12-19

Evidence C | Whole-Bible control/context passage

¹² Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: ¹³ But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. ¹⁴ If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. ¹⁵ But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. ¹⁶ Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. ¹⁷ For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? ¹⁸ And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? ¹⁹ Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

Use when: Use when freedom is gradual, symptoms recur, opposition continues, or triumphalist promises have produced discouragement.

Use how: Lament honestly, stand in faith, seek help, persevere in obedience, and anchor hope in Christ's resurrection and final judgment of evil.

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Revelation 2:7,10-11,17,26-28

Evidence C | Whole-Bible control/context passage

⁷ He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. ¹⁰ Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. ¹¹ He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death. ¹⁷ He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. ²⁶ And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: ²⁷ And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. ²⁸ And I will give him the morning star.

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Use how: Lament honestly, stand in faith, seek help, persevere in obedience, and anchor hope in Christ's resurrection and final judgment of evil.

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Revelation 3:5,12,21

Evidence C | Whole-Bible control/context passage

⁵ He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. ¹² Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. ²¹ To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Use when: Use when freedom is gradual, symptoms recur, opposition continues, or triumphalist promises have produced discouragement.

Use how: Lament honestly, stand in faith, seek help, persevere in obedience, and anchor hope in Christ's resurrection and final judgment of evil.

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Revelation 20:10

Evidence A | Source IDs: S01 | Lake Hamilton Bible Camp

¹⁰ And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

Use when: Use when freedom is gradual, symptoms recur, opposition continues, or triumphalist promises have produced discouragement.

Use how: Lament honestly, stand in faith, seek help, persevere in obedience, and anchor hope in Christ's resurrection and final judgment of evil.

Context and caution: Delayed relief does not prove hidden sin, weak faith, or divine rejection. The final victory is certain even when present outcomes are incomplete.

Revelation 21:1-5

Evidence C | Whole-Bible control/context passage

¹ And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. ² And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. ³ And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. ⁴ And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. ⁵ And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

Use when: Use when freedom is gradual, symptoms recur, opposition continues, or triumphalist promises have produced discouragement.

Use how: Lament honestly, stand in faith, seek help, persevere in obedience, and anchor hope in Christ's resurrection and final judgment of evil.

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7. Newly Composed Scripture Prayers and Proclamations

Authorship and use

These are new editorial compositions built from the cited passages. They are not quotations from Derek Prince, Win Worley, Frank Hammond, or any other minister. Speak them as truthful prayer and confession, not as verbal charms or substitutes for repentance, wisdom, or care.

Christ's Lordship and Finished Victory

Scripture anchors: Matthew 28:18; Colossians 1:12-14; Colossians 2:13-15; 1 John 3:8

Jesus Christ is Lord. All authority in heaven and on earth belongs to Him. Through His cross I have forgiveness, and God has delivered me from the authority of darkness into the kingdom of His beloved Son. I stand in Christ's victory, not in fear of the enemy.

The Cross, Redemption, and Freedom from Accusation

Scripture anchors: Romans 3:23-26; Romans 5:8-11; Ephesians 1:7; 1 John 1:7-9

I come to God honestly and without excuse. I confess known sin, receive cleansing through Jesus Christ, and reject condemnation that contradicts the gospel. My confidence is in Christ's sacrifice and God's mercy, not in a formula or my own performance.

Repentance and Submission to God

Scripture anchors: Proverbs 28:13; James 4:7-10; 1 John 1:5-10

I submit myself to God. I renounce agreement with sin, deception, pride, rebellion, and every practice that opposes His Word. I draw near to God, ask Him to expose what must change, and choose obedience by the help of the Holy Spirit.

Forgiveness and Release of Others

Scripture anchors: Matthew 6:12-15; Romans 12:14-21; Colossians 3:12-15

Because God has shown mercy to me, I release every person from my private demand for revenge. Forgiveness does not call evil good, erase wise boundaries, or prevent justice. I surrender judgment to God and ask for grace to walk in truth, safety, and peace.

Renunciation of Occult Practices and Idolatry

Scripture anchors: Deuteronomy 18:9-14; Isaiah 8:19-20; Acts 19:18-20; 1 Corinthians 10:14-22

I renounce every personal involvement in divination, sorcery, spiritism, idolatry, magic, and every covenant or object tied to such practices. I turn to the living God and submit my beliefs, possessions, relationships, and decisions to Jesus Christ and the written Word.

Truth in the Mind

Scripture anchors: John 8:31-32; Romans 12:2; 2 Corinthians 10:3-6; Philippians 4:8-9

I refuse lies, obsessive speculation, and thoughts that exalt themselves against the knowledge of God. I bring my thinking under Christ's truth, test claims by Scripture, and deliberately dwell on what is true, honorable, just, pure, lovely, and worthy of praise.

Freedom from Fear

Scripture anchors: Psalm 56:3-4; Isaiah 41:10-13; John 14:27; 2 Timothy 1:7

When I am afraid, I put my trust in God. He is with me and will help me. Christ gives peace that the world cannot produce. I reject intimidation and receive the Spirit-given pattern of power, love, and sound judgment.

Identity and Belonging in Christ

Scripture anchors: John 1:12-13; Romans 8:14-17; Ephesians 1:3-14; 1 Peter 2:9-10

Through faith in Jesus Christ I belong to God. I am not defined by rejection, shame, trauma, temptation, or a manifestation. I receive the identity Scripture gives: adopted, redeemed, called, and brought into God's people for His purposes.

Resistance in the Name of Jesus

Scripture anchors: Luke 10:17-20; Acts 16:18; James 4:7; 1 Peter 5:8-10

Submitted to God and relying on Jesus Christ, I resist the devil. I do not boast in power or pursue manifestations. I stand soberly in faith, use the name of Jesus with reverence, and keep my joy centered in salvation and relationship with God.

The Armor of God

Scripture anchors: Ephesians 6:10-20; 1 Thessalonians 5:5-8

I choose truth, righteousness, gospel peace, faith, the hope of salvation, the Word of God, and persevering prayer. The armor is not costume language; it is a daily life of allegiance to Christ, practiced in dependence on the Holy Spirit.

Household Prayer

Scripture anchors: Deuteronomy 6:4-9; Psalm 121; John 10:27-30; 2 Thessalonians 3:1-3

Lord, establish truth, worship, wisdom, peace, and healthy boundaries in this household. Guard each person from evil, make us attentive to Christ's voice, and teach us to practice Your Word in ordinary life. Give us courage to seek practical help wherever it is needed.

Healing with Wisdom and Compassion

Scripture anchors: Matthew 8:14-17; Acts 10:38; James 5:13-16

Jesus, have mercy and bring healing according to Your wisdom. We pray in faith while also welcoming appropriate medical, psychiatric, and trauma-informed care. Protect this person from shame, pressure, false certainty, and any demand to prove faith by refusing responsible treatment.

Aftercare and Continuing Freedom

Scripture anchors: John 15:1-11; Acts 2:38-42; Colossians 3:1-17; 2 Peter 1:3-11

I will remain in Christ through Scripture, prayer, fellowship, worship, confession, practical obedience, and wise support. I replace former patterns with truth and healthy action. Freedom is nurtured through discipleship, not maintained by fear-driven scanning for demons.

Corporate Intercession

Scripture anchors: 2 Chronicles 7:13-14; Nehemiah 1:4-11; 1 Timothy 2:1-6; Ephesians 3:8-12

God, begin with Your people. Give us humility, repentance, justice, truth, and persevering prayer. We intercede for leaders and communities without demonizing human opponents. Make the church a faithful witness to Christ's wisdom, mercy, holiness, and reconciling power.

Endurance under Pressure

Scripture anchors: John 16:33; Romans 5:1-5; 2 Corinthians 4:7-18; Hebrews 12:1-3

In Christ I can face tribulation without surrendering hope. I fix my attention on Jesus, receive strength in weakness, and continue in patient faith. Suffering is not automatic proof of demonic activity, personal sin, or failed faith; God remains present and faithful.

8. Ministry-Source Profiles

12 reviewed ministry streams

Profile rule

A profile summarizes the reviewed source trail and its Scripture architecture. It does not endorse every doctrine, testimony, diagnosis, or ministry practice associated with that person or movement.

Derek Prince

Research status: Directly reviewed - official pages and transcript

Reviewed emphasis: Cross, blood, testimony, curses/blessing, occult renunciation, repentance, forgiveness, armor, direct deliverance, and staying free.

Source IDs: S08, S09, S10, S11

Scriptures surfaced: Revelation 12:11; Ephesians 1:7; 1 John 1:7-9; Romans 5:9; Hebrews 10:19; 12:24; 13:12; Romans 3:23-25; 6:13; 8:33-34; 1 Corinthians 6:13,19; Deuteronomy 18:10-12; Exodus 20:1-6; James 3:16; Ephesians 6:10-18.

Editorial evaluation: Strong Christ/cross architecture. Experiential entry-point claims are labeled as ministry interpretation, not clinical causation.

Win Worley

Research status: Directly reviewed - LHBC ministry-controlled archive

Reviewed emphasis: Authority in Christ, armor, forgiveness, occult, curses, soul ties, recognizing spirits, intercession, perseverance, and aftercare.

Source IDs: S01, S02

Scriptures surfaced: Ephesians 2:6; 6:10-18; 1 John 4:1; Hebrews 1:7-14; Matthew 6:12,14-15; Luke 11:4; Deuteronomy 18:9-14; Galatians 3:13; Colossians 2:13-15; Hebrews 4:14-16; 2 Chronicles 7:14; 1 Samuel 18:1-5; Numbers 13; Ezekiel 28.

Editorial evaluation: Extensive deliverance archive. 'Legal ground,' 'loosing spirits,' transferring spirits, and soul-tie formulas are treated as models requiring whole-Bible controls.

Frank and Ida Mae Hammond

Research status: Directly reviewed - official publisher and LHBC archive

Reviewed emphasis: Practical deliverance, weapons, entry, maintaining freedom, binding/loosing, strongman, mind, emotions, discernment, family, and gates.

Source IDs: S04, S12, S13

Scriptures surfaced: 2 Corinthians 10:3-5; Mark 16:17; 1 Corinthians 12; John 17; Ephesians 5:26; Matthew 12:29; Nehemiah; Revelation 12:11.

Editorial evaluation: Practical framework and strong aftercare emphasis. Schizophrenia and mental-illness demon classifications are rejected as clinical diagnoses.

Dr. Marcus Haggard

Research status: Directly reviewed - LHBC ministry-controlled archive

Reviewed emphasis: Mind protection, armor, prayer in the Spirit, family prayer, truth, binding/loosing, and disciplined thought.

Source IDs: S03

Scriptures surfaced: 1 Corinthians 2:16; Ephesians 6:10-18; 2 Timothy 1:7; Hebrews 1:14; Proverbs 13:22; Ecclesiastes 6:2; Job 27:16-17; Proverbs 10:4; John 6:29; Luke 21:19; John 8:32.

Editorial evaluation: Useful mind and family emphasis. 'Twenty-one spirits of God' and loosing-spirit terminology are labeled as interpretive constructs.

Phillip Morris

Research status: Directly reviewed - LHBC ministry-controlled archive

Reviewed emphasis: Repentance, rebellion, curses, direct deliverance, subconscious mind, and multiple-personality claims.

Source IDs: S05

Scriptures surfaced: The reviewed catalog summary does not print a complete Scripture list.

Editorial evaluation: His equation of MPD/DID presentations with evil spirits is not accepted as clinical fact. Ministry must be trauma-informed and coordinated with licensed care.

Gene and Earline Moody

Research status: Directly reviewed - LHBC manual index and prayer chapter

Reviewed emphasis: Large topical manual: general warfare, fear, pride, rebellion, lust, unbelief, rejection, occult, curses, house cleansing, mass ministry, and maintenance.

Source IDs: S06, S07

Scriptures surfaced: Proverbs 18:10; Mark 16:17; Luke 10:19; 2 Corinthians 10:3-5; Ephesians 6:10-18; James 4:7; 1 John 4:4-14; Revelation 12:11, plus the extended topical concordance.

Editorial evaluation: Valuable as a historical topical index. Diagnostic and 'legal right' language is separated from explicit Scripture.

Bill Subritzky

Research status: Reviewed at official ministry-resource level

Reviewed emphasis: Authority in Christ, Holy Spirit power, yielding to Christ, healing and deliverance, forgiveness and relational keys.

Source IDs: S14

Scriptures surfaced: Exact references were not printed on the reviewed landing page.

Editorial evaluation: Theme-level attribution only in this edition.

Peter Horrobin

Research status: Reviewed at official ministry/publisher level

Reviewed emphasis: Scriptural foundation, Great Commission, discipleship, safe practice, healing/deliverance, and land/building ministry.

Source IDs: S15

Scriptures surfaced: Exact references were not printed on the reviewed product page.

Editorial evaluation: Strong safe-practice emphasis; land/building cleansing remains a later model, not a universal biblical command.

Neil T. Anderson

Research status: Reviewed at official ministry-stream level

Reviewed emphasis: Identity in Christ, truth, mental strongholds, forgiveness, repentance, submission/resistance, authority, and discipleship.

Source IDs: S16

Scriptures surfaced: James 4:7 and identity/renewal passages are central in reviewed official summaries.

Editorial evaluation: Useful truth/identity/discipleship balance; exact source extraction remains an expansion task.

Mike Connell

Research status: Reviewed at official ministry-resource level

Reviewed emphasis: Entry, curses, bondages, direct commands, wounded heart, beliefs, discernment, house prayer, and aftercare through Word and prayer.

Source IDs: S17

Scriptures surfaced: Exact references await transcript-level extraction.

Editorial evaluation: Theme-level attribution only; avoid converting experiential categories into diagnoses.

Ed Murphy

Research status: Reviewed at publisher-description level

Reviewed emphasis: World, flesh, and devil; biblical/theological foundations; practical ministry; dangers and pitfalls.

Source IDs: S18

Scriptures surfaced: Exact references were not printed in the reviewed description.

Editorial evaluation: Included as a broad evangelical control against demon-only explanations.

Charles H. Kraft

Research status: Reviewed at publisher-description level

Reviewed emphasis: Authority, resisting oppression, psychological/spiritual differentiation, and counseling aftercare.

Source IDs: S19

Scriptures surfaced: Exact references were not printed in the reviewed description.

Editorial evaluation: The counseling/aftercare and differential-assessment emphases are retained.

9. Interpretive Model Matrix

Direct text, responsible synthesis, later models, and disputed claims are kept distinct.

Authority in Jesus' name

Classification: Directly explicit

Biblical anchors or controls: Matthew 10:1; Luke 9:1; Acts 16:18

Evaluation: Use under Christ's lordship, with humility and consent.

Armor of God

Classification: Directly explicit

Biblical anchors or controls: Ephesians 6:10-20

Evaluation: A lived pattern of truth, righteousness, peace, faith, salvation, Word, and prayer.

Submit to God and resist the devil

Classification: Directly explicit

Biblical anchors or controls: James 4:7

Evaluation: Submission and repentance come before resistance.

Testing spirits

Classification: Directly explicit

Biblical anchors or controls: 1 John 4:1-6; 1 Corinthians 12:10

Evaluation: Test doctrine, confession, fruit, facts, and accountability.

Binding and loosing

Classification: Explicit phrase; disputed scope

Biblical anchors or controls: Matthew 16:19; 18:18

Evaluation: Do not assume every later formula is contained in the phrase.

Binding the strong man

Classification: Explicit metaphor

Biblical anchors or controls: Matthew 12:29; Mark 3:27

Evaluation: Christ's kingdom victory is primary; avoid speculative demon hierarchies.

Legal ground / legal rights

Classification: Ministry model

Biblical anchors or controls: Often linked to Ephesians 4:27; Matthew 5:25-26

Evaluation: Useful shorthand for unresolved sin only if not turned into rigid demon law.

Generational curses

Classification: Mixed biblical data; later ritual model

Biblical anchors or controls: Exodus 20:5-6; Ezekiel 18; Galatians 3:13

Evaluation: Distinguish consequences and learned patterns from personal guilt; center on Christ.

Soul ties

Classification: Later relational model

Biblical anchors or controls: 1 Samuel 18:1; 1 Corinthians 6:16

Evaluation: Scripture describes bonds and one-flesh union but not a universal cord-cutting ritual.

Territorial spirits and mapping

Classification: Limited narrative basis; later strategy

Biblical anchors or controls: Daniel 10:13,20

Evaluation: Pray for places and leaders without confident maps or demonizing populations.

Cleansing houses/objects/land

Classification: Mixed narrative and pastoral practice

Biblical anchors or controls: Acts 19:19; Deuteronomy 7:25-26

Evaluation: Owners may renounce their own occult materials; avoid superstition and unlawful destruction.

Loosing spirits of God

Classification: Later ministry model

Biblical anchors or controls: Often linked to Matthew 18:18 and Isaiah 11:2

Evaluation: Pray for the Holy Spirit's work rather than treating divine attributes as controllable entities.

Courts of heaven

Classification: Later prayer model

Biblical anchors or controls: Often linked to Daniel 7; Zechariah 3; Hebrews 12

Evaluation: Not required for deliverance; avoid elaborate formulas that overshadow Christ's completed mediation.

Demon lists/groupings

Classification: Experiential taxonomy

Biblical anchors or controls: No canonical master list

Evaluation: May organize observations but must never become diagnosis or substitute for discernment and care.

Schizophrenia/MPD as demons

Classification: Disputed and unsafe diagnostic claim

Biblical anchors or controls: No biblical text diagnoses modern psychiatric disorders

Evaluation: Reject as medical diagnosis; require licensed psychiatric and trauma-informed care.

Talking with/interrogating demons

Classification: Narrative examples but no universal method

Biblical anchors or controls: Mark 5:9; Luke 8:30

Evaluation: Do not rely on alleged demon testimony, prolong manifestations, or create spectacle.

10. Minister and Ministry Research Roster

200 requested names preserved with transparent status

Do not misread this roster

Presence in this table is not evidence that the person taught the doctrines or passages in the manual. Only "Directly reviewed" rows support minister-specific attribution in this edition. Priority and adjacent rows remain future research work.

Status totals: Broader historical or adjacent research roster: 149 | Priority source-research queue: 30 | Ambiguous, duplicate, or unverified identity: 10 | Directly reviewed: 11

Name	Research status and attribution note
A. A. Allen	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
A. B. Simpson	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
A. C. Valdez Jr.	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
A. C. Valdez Sr.	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
A. J. Tomlinson	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
A. W. Tozer	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Aimee Semple McPherson	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Alexander Pagani	Priority source-research queue. Relevant to deliverance or spiritual-warfare research, but not directly attributed in this edition without a reviewed source trail.
Andrew Wommack	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Annette Capps Ministries	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Augustus Hopkins Strong	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Benson Idahosa	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Bill Banks	Priority source-research queue. Relevant to deliverance or spiritual-warfare research, but not directly attributed in this edition without a reviewed source trail.
Bill Hamon	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Bill Johnson	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Bill Null	Ambiguous, duplicate, or unverified identity. Identity requires confirmation; possibly a spelling or name variant.
Bill Subritzky	Directly reviewed. Official ministry resource level; S14.

Name	Research status and attribution note
Bill Winston	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Billy Cole	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Billy Epperhart	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Billy Graham	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Billy Sunday	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Bob Jones	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Bob Mumford	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Brian Brodersen	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Buzz Milosh	Priority source-research queue. Relevant to deliverance or spiritual-warfare research, but not directly attributed in this edition without a reviewed source trail.
C. H. Mason	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Carol Arnott	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Carrie Judd Montgomery	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Charles and Frances Hunter	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Charles Capps	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Charles Finney	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Charles Fox Parham	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Charles Kraft	Directly reviewed. Publisher-description level; S19.
Charles S. Price	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Charles Simpson	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Charles Spurgeon	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Chuck Missler	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.

Name	Research status and attribution note
Chuck Smith (Calvary Chapel)	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Cindy Jacobs	Priority source-research queue. Relevant to deliverance or spiritual-warfare research, but not directly attributed in this edition without a reviewed source trail.
Clifton O. Erickson	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Creflo Dollar	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Curry Blake	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
D. L. Moody	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Daisy Osborn	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Daniel Kolenda	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Dave Hunt	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
David du Plessis	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
David Hogan	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
David Horton	Priority source-research queue. Relevant to deliverance or spiritual-warfare research, but not directly attributed in this edition without a reviewed source trail.
David Ingles (singing ministry)	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
David K. Bernard	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
David Nunn	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
David Pawson	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
David Yonggi Cho	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Demarcus Lacy TV	Ambiguous, duplicate, or unverified identity. Channel/ministry identity requires confirmation before attribution.
Demos Shakarian	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Dennis Bennett	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Derek Prince	Directly reviewed. Official ministry pages and transcript; S08-S11.

Name	Research status and attribution note
Dodie Osteen	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Don Basham	Priority source-research queue. Relevant to deliverance or spiritual-warfare research, but not directly attributed in this edition without a reviewed source trail.
Dr Hobart E Freeman	Ambiguous, duplicate, or unverified identity. Duplicate or title variant of Hobart Freeman in this roster.
Dr. J. M. Haggard	Directly reviewed. Archive identifies Dr. Marcus Haggard; treated here as the requested Haggard stream; S03.
Dr. James Marocco	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Dr. Lilian B. Yeomans	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Dutch Sheets	Priority source-research queue. Relevant to deliverance or spiritual-warfare research, but not directly attributed in this edition without a reviewed source trail.
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E. W. Kenyon	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Ed Murphy	Directly reviewed. Publisher-description level; S18.
Ern Baxter	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Evan Roberts	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Everett Parrott	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
F. F. Bosworth	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Florence Crawford	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Francis Frangipane	Priority source-research queue. Relevant to deliverance or spiritual-warfare research, but not directly attributed in this edition without a reviewed source trail.
Francis MacNutt	Priority source-research queue. Relevant to deliverance or spiritual-warfare research, but not directly attributed in this edition without a reviewed source trail.
Frank Bartleman	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Frank Hammond	Directly reviewed. Reviewed jointly with Ida Mae Hammond through LHBC and official publisher sources; S04, S12-S13.
Fred K. C. Price	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
G. A. Mangun	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
G. B. Cashwell	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.

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George Jeffreys	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
George Whitefield	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Gloria Copeland	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Gordon Lindsay	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Graham Cooke	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
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Henry W. Wright	Priority source-research queue. Relevant to deliverance or spiritual-warfare research, but not directly attributed in this edition without a reviewed source trail.
Hobart Freeman	Ambiguous, duplicate, or unverified identity. Duplicate or title variant also listed as Dr Hobart E Freeman.
Howard Pittman	Priority source-research queue. Relevant to deliverance or spiritual-warfare research, but not directly attributed in this edition without a reviewed source trail.
Ivory Hopkins	Priority source-research queue. Relevant to deliverance or spiritual-warfare research, but not directly attributed in this edition without a reviewed source trail.
J. T. Pugh	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
J. Vernon McGee	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Jack Coe	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Jack Hayford	Priority source-research queue. Relevant to deliverance or spiritual-warfare research, but not directly attributed in this edition without a reviewed source trail.
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James Goll	Priority source-research queue. Relevant to deliverance or spiritual-warfare research, but not directly attributed in this edition without a reviewed source trail.

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James Robison	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Jerry Savelle	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Jesse Duplantis	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
John Alexander Dowie	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
John Arnott	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
John Bevere	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
John Eckhardt	Priority source-research queue. Relevant to deliverance or spiritual-warfare research, but not directly attributed in this edition without a reviewed source trail.
John G. Lake	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
John Kilpatrick	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
John Loren Sandford	Priority source-research queue. Relevant to deliverance or spiritual-warfare research, but not directly attributed in this edition without a reviewed source trail.
John Osteen	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
John Wesley	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
John Wimber	Priority source-research queue. Relevant to deliverance or spiritual-warfare research, but not directly attributed in this edition without a reviewed source trail.
Jon Courson	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Jonathan Edwards	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Joseph Ayo Babalola	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Joyce Meyer	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Judith MacNutt	Priority source-research queue. Relevant to deliverance or spiritual-warfare research, but not directly attributed in this edition without a reviewed source trail.
Kathryn Kuhlman	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Keith Moore	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.

Name	Research status and attribution note
Kenneth Copeland	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Kenneth E. Hagin	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Kenneth W. Hagin	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Kim Clement	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Kobus van Rensburg	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Kris Vallotton	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Larry Christenson	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Lee Stoneking	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Leonard Ravenhill	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Lester Sumrall	Priority source-research queue. Relevant to deliverance or spiritual-warfare research, but not directly attributed in this edition without a reviewed source trail.
Lewi Pethrus	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Lou Engle	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Louise Nankivell	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Lucy F. Farrow	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Mac Hammond	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Mahesh Chavda	Priority source-research queue. Relevant to deliverance or spiritual-warfare research, but not directly attributed in this edition without a reviewed source trail.
Maria Woodworth-Etter	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Marilyn Hickey	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Mark Hemans	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Marty Blackwelder	Priority source-research queue. Relevant to deliverance or spiritual-warfare research, but not directly attributed in this edition without a reviewed source trail.

Name	Research status and attribution note
Maxwell Whyte	Priority source-research queue. Relevant to deliverance or spiritual-warfare research, but not directly attributed in this edition without a reviewed source trail.
Micah Bell	Priority source-research queue. Relevant to deliverance or spiritual-warfare research, but not directly attributed in this edition without a reviewed source trail.
Michael Brown	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Michael Hoggard	Priority source-research queue. Relevant to deliverance or spiritual-warfare research, but not directly attributed in this edition without a reviewed source trail.
Miguel Bustillos	Priority source-research queue. Relevant to deliverance or spiritual-warfare research, but not directly attributed in this edition without a reviewed source trail.
Mike Connell	Directly reviewed. Official ministry-resource level; S17.
Mike MacIntosh	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Minnie F. Abrams	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Morris Cerullo	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Nathaniel A. Urshan	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Neil T. Anderson	Directly reviewed. Official ministry-stream level; S16.
Norman Parrish	Ambiguous, duplicate, or unverified identity. Source identity requires confirmation before attribution.
Norvel Hayes	Priority source-research queue. Relevant to deliverance or spiritual-warfare research, but not directly attributed in this edition without a reviewed source trail.
O. L. Jagers	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Oral Roberts	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
P. C. Nelson	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Pandita Ramabai	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Paris Reidhead	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Pat Robertson	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Paul Cain	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Paula Sandford	Priority source-research queue. Relevant to deliverance or spiritual-warfare research, but not directly attributed in this edition without a reviewed source trail.
Peter Horrobin	Directly reviewed. Official ministry/publisher level; S15.

Name	Research status and attribution note
Phil and Fern Halverson	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Philip Morris	Directly reviewed. Archive spells the name Phillip Morris; S05.
Prophet T. B. Joshua	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Prophetess Julia Williams	Ambiguous, duplicate, or unverified identity. Multiple ministry identities may match; source confirmation required.
R. A. Torrey	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
R. W. Schambach	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Randy Clark	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Raymond T. Richards	Ambiguous, duplicate, or unverified identity. Source identity requires confirmation before attribution.
Raymond T. Richey	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Reinhard Bonnke	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
ReJeanna Jolliff	Ambiguous, duplicate, or unverified identity. Spelling and source identity require confirmation.
Rick Joyner	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Rick Renner	Priority source-research queue. Relevant to deliverance or spiritual-warfare research, but not directly attributed in this edition without a reviewed source trail.
Robert Henderson	Priority source-research queue. Relevant to deliverance or spiritual-warfare research, but not directly attributed in this edition without a reviewed source trail.
Roberts Liardon	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Rodney Howard-Browne	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Rolland Baker	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Skip Heitzig	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Smith Wigglesworth	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Sophia Ruffin	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Steve Hill	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
T. L. Osborn	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.

Name	Research status and attribution note
T. W. Barnes	Priority source-research queue. Relevant to deliverance or spiritual-warfare research, but not directly attributed in this edition without a reviewed source trail.
Thomas Ball Barratt	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Todd White	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Tommy Hicks	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Velmer Gardner	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Verbal Bean	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Vicki Jamison-Peterson	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
W. V. Grant Sr.	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
William Branham	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
William f Burton	Ambiguous, duplicate, or unverified identity. Capitalization/spelling should be normalized after source verification.
William Freeman	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
William J. Seymour	Broader historical or adjacent research roster. Retained at the owner's request for future expansion. Presence here is not evidence that this person taught every doctrine or passage in the manual.
Win Worley	Directly reviewed. Lake Hamilton Bible Camp ministry-controlled archive; S01-S02.

11. Source Ledger

21 source records

Source hierarchy

Official ministry pages, ministry-controlled archives, transcripts, and publisher descriptions are used according to their strength. Catalog summaries are not treated as complete sermon transcripts. The limits field records what each source cannot establish.

S01 - Lake Hamilton Bible Camp

Source: Spiritual Warfare resource page

URL: <https://lakehamiltonbiblecamp.com/spiritual-warfare/>

Source type: Ministry-controlled archive/catalog

Themes surfaced: Prayer, fasting, Scripture, protection, submission and resistance, repentance, armor, thoughts, binding/loosing, self-deliverance and aftercare.

References surfaced: Numbers 23:18-24; Zechariah 2:4 (catalog citation; wall-of-fire phrase is in 2:5); Psalm 34:7; Ecclesiastes 12:1-7; James 4:7; Revelation 9:1-11; 11:7; 17:8; Ephesians 6; 2 Corinthians 10:4.

Limits: Catalog descriptions summarize recordings; they are not complete transcripts and may contain citation slips.

S02 - Win Worley / LHBC

Source: Win Worley free-audio archive

URL: <https://lhbconline.com/win-worley/>

Source type: Ministry-controlled archive/catalog

Themes surfaced: Christ's authority, armor, forgiveness, occult renunciation, curses, soul ties, recognizing spirits, perseverance, intercession, and post-deliverance discipline.

References surfaced: Ephesians 2:6; Ephesians 6:10-18; 1 John 4:1; Hebrews 1:7-14; Matthew 6:12,14-15; Luke 11:4; Deuteronomy 18:9-14; Galatians 3:13; Colossians 2:13-15; Hebrews 4:14-16; 2 Chronicles 7:14; 1 Samuel 18:1-5; Numbers 13; Ezekiel 28.

Limits: Archive descriptions preserve Worley's teaching stream but include experiential claims and later models that require biblical and clinical evaluation.

S03 - Dr. Marcus Haggard / LHBC

Source: Marcus Haggard free-audio archive

URL: <https://lhbconline.com/marcus-haggard/>

Source type: Ministry-controlled archive/catalog

Themes surfaced: Protecting the mind, prayer in the Spirit, armor, binding/loosing, family prayer, truth, and disciplined thought.

References surfaced: 1 Corinthians 2:16; Ephesians 6:10-18; 2 Timothy 1:7; Hebrews 1:14; Proverbs 13:22; Ecclesiastes 6:2; Job 27:16-17; Proverbs 10:4; John 6:29; Luke 21:19; John 8:32.

Limits: Catalog summaries do not supply complete sermon transcripts; 'loosing spirits' is treated as a ministry model, not an automatic reading of every cited text.

S04 - Frank and Ida Mae Hammond / LHBC

Source: Frank and Ida Mae Hammond free-audio archive

URL: <https://lhbconline.com/frank-ida-mae-hammond/>

Source type: Ministry-controlled archive/catalog

Themes surfaced: Weapons, conditions for deliverance, family, curses, rejection, strongman, mind and emotions, discernment, disciplines, maintaining deliverance, and gates of the soul.

References surfaced: 2 Corinthians 10:3-5; John 17; Ephesians 5:26; Matthew 12:29; 1 Corinthians 12; Nehemiah; Revelation 12:11; Mark 16:17.

Limits: The archive also preserves schizophrenia/deliverance claims that are not accepted here as medical fact and must never replace licensed psychiatric care.

S05 - Phillip Morris / LHBC

Source: Phillip Morris free-audio archive

URL: <https://lhbconline.com/phillip-morris/>

Source type: Ministry-controlled archive/catalog

Themes surfaced: Repentance, rebellion, curses, direct deliverance, subconscious-mind teaching, and claimed MPD/demon interpretation.

References surfaced: No complete reference list is printed in the reviewed catalog summary.

Limits: The claim that dissociative identity disorder or multiple personality disorder is demonic is rejected as a clinical diagnosis; trauma-informed licensed care is required.

S06 - Gene and Earline Moody / LHBC

Source: The Deliverance Manual

URL: <https://lhbconline.com/the-deliverance-manual/>

Source type: Ministry-controlled manual index

Themes surfaced: Basic and advanced deliverance, daily prayer, ancestors, rejection, bitterness, rebellion, unforgiveness, occult, curses, mind, mass ministry, house cleansing, and maintenance.

References surfaced: Large topical Scripture bank; exact entries are separately indexed in this edition where the prayer/manual pages print references.

Limits: Contains broad ministry models and diagnostic language that require contextual, pastoral, and clinical safeguards.

S07 - Gene and Earline Moody / LHBC

Source: Deliverance Prayers and Scripture lists

URL: <https://lhbconline.com/deliverance-prayers/>

Source type: Ministry-controlled manual chapter

Themes surfaced: General warfare, hate, pride, self-pity, fear, rebellion, lust, unbelief, rejection, fasting, praise, Scripture, blood, and alleged legal grounds.

References surfaced: Proverbs 18:10; Mark 16:17; Luke 10:19; 2 Corinthians 10:3-5; Ephesians 6:10-18; James 4:7; 1 John 4:4-14; Revelation 12:11, plus topical lists reproduced in the source matrix.

Limits: Prayer wording is not reproduced; this edition supplies original prayers. 'Legal right/ground' is labeled as a ministry model.

S08 - Derek Prince Ministries

Source: By This I Overcome the Devil

URL: <https://www.derekprince.com/cards/c-pc03-100>

Source type: Official proclamation page

Themes surfaced: Blood of Jesus, personal testimony, redemption, forgiveness, cleansing, justification, sanctification, access, and the blood's witness.

References surfaced: Revelation 12:11; Ephesians 1:7; 1 John 1:9; 1 John 1:7; Romans 5:9; Hebrews 13:12; Hebrews 10:19; Hebrews 12:24.

Limits: The copyrighted proclamation is not reproduced; only its Scripture architecture is documented.

S09 - Derek Prince Ministries

Source: Confession for Overcomers

URL: <https://www.derekprince.com/cards/c-pc04-100>

Source type: Official proclamation page

Themes surfaced: Body as the Spirit's temple, redemption, cleansing, sanctification, yielded members, justification, intercession, testimony, and bodily stewardship.

References surfaced: 1 Corinthians 6:19; Ephesians 1:7; 1 John 1:7; Hebrews 13:12; Romans 6:13; Romans 3:23-25; Romans 8:33-34; Revelation 12:11; 1 Corinthians 6:13.

Limits: The copyrighted proclamation is not reproduced; this edition uses newly written wording.

S10 - Derek Prince Ministries

Source: How to Expel the Enemy

URL: <https://www.derekprince.com/sermons/25>

Source type: Official sermon transcript

Themes surfaced: Occult background and involvement, repentance, forgiveness, renunciation, entry-point model, and practical deliverance.

References surfaced: Exodus 20:1-6; Deuteronomy 18:10-12; 1 Peter 3:6; James 3:16, with further references in the complete transcript.

Limits: Experiential causal claims, including prenatal claims, are not treated as established medical or scientific facts.

S11 - Derek Prince Ministries

Source: Defensive Armor

URL: <https://www.derekprince.com/sermons/395>

Source type: Official sermon

Themes surfaced: Armor of God and standing in Christ.

References surfaced: Ephesians 6:10-18 and related armor passages.

Limits: Used for thematic attribution; exact transcript references should be checked against the full outline when quoting beyond the main passage.

S12 - Impact Christian Books

Source: Pigs in the Parlor: A Guide to Deliverance

URL: <https://www.impactchristianbooks.com/product-page/pigs-in-the-parlor>

Source type: Official publisher description

Themes surfaced: Entry, need, receiving and ministering, maintaining, self-deliverance, manifestations, binding/loosing, and practical ministry.

References surfaced: Publisher summary does not print a complete Scripture list.

Limits: The book's demon groupings and mental-illness claims are ministry classifications, not clinical diagnoses.

S13 - Impact Christian Books / Frank Hammond

Source: The Discerning of Spirits

URL: <https://www.impactchristianbooks.com/product-page/audio-cd-discerning-of-spirits-1-cd>

Source type: Official publisher description

Themes surfaced: Commission to cast out demons, Holy Spirit gifts, reliance on God rather than demons' voices, and discernment.

References surfaced: Mark 16:17; 1 Corinthians 12.

Limits: Mark 16:9-20 carries a textual-history note in this edition.

S14 - Dove Ministries / Bill Subritzky

Source: Ministering Healing and Deliverance

URL: <https://www.doveministries.com/free-media-listing/ministering-healing-and-deliverance/>

Source type: Official ministry resource

Themes surfaced: Authority in Christ, yielding to Christ, Holy Spirit power, and prayer for others.

References surfaced: No exact reference list printed in the reviewed page summary.

Limits: Theme-level attribution only unless the full teaching is transcribed.

S15 - Ellel Ministries / Peter Horrobin

Source: Healing Through Deliverance

URL: <https://us.store.ellel.org/product/healing-through-deliverance-the-foundation-and-practice-of-deliverance-ministry/>

Source type: Official ministry/publisher description

Themes surfaced: Scriptural foundation, Great Commission, discipleship, safe guidelines, healing, deliverance, and buildings/land.

References surfaced: No exact reference list printed in the reviewed product page.

Limits: Theme-level attribution; land/building cleansing is treated as a later ministry model requiring restraint.

S16 - Freedom in Christ / Neil T. Anderson

Source: The Bondage Breaker and Freedom in Christ course stream

URL: <https://freedominchrist.com/>

Source type: Official ministry stream

Themes surfaced: Identity in Christ, truth, mental strongholds, forgiveness, submission and resistance, repentance, authority, protection, and discipleship.

References surfaced: James 4:7 and identity/renewal passages are central in official summaries reviewed through search results.

Limits: Some official pages were temporarily inaccessible; exact attribution is limited to source summaries available during this review.

S17 - Mike Connell Ministries

Source: Deliverance and Healing training set/manual

URL: <https://mikeconnellministries.com/sets/4/Deliverance-and-Healing.aspx>

Source type: Official ministry resource

Themes surfaced: How oppression enters, curses, bondages, direct commands in Jesus' name, wounded heart, beliefs, discernment, house cleansing, Word and prayer aftercare.

References surfaced: No complete exact list captured from the timed-out landing page; theme-level attribution only.

Limits: Exact references should be extracted from individual official transcripts in the next research pass.

S18 - Ed Murphy

Source: The Handbook for Spiritual Warfare

URL: <https://faithgateway.com/products/the-handbook-for-spiritual-warfare-revised-updated>

Source type: Publisher description

Themes surfaced: Biblical and theological foundation; conflict with world, flesh, and devil; practical ministry; dangers and pitfalls.

References surfaced: No exact reference list printed in the product description.

Limits: Theme-level attribution only; included as a balancing evangelical framework.

S19 - Charles H. Kraft

Source: Defeating Dark Angels

URL: <https://books.apple.com/us/book/defeating-dark-angels/id1154368815>

Source type: Publisher description

Themes surfaced: Authority, resisting oppression, distinguishing psychological and spiritual concerns, and continued counseling/healing after deliverance.

References surfaced: No exact reference list printed in the product description.

Limits: Theme-level attribution only; the psychological/spiritual distinction is retained as a safety emphasis.

S20 - BibleEngine

Source: Public-domain KJV static Bible API/data

URL: <https://bibleengine.org/>

Source type: Scripture text provenance

Themes surfaced: KJV text corpus and reproducible reference lookup.

References surfaced: 31,102 KJV verses; source describes KJV data as public domain and software/data format as CC0.

Limits: Canonical wording was cross-checked programmatically; interpretive notes remain the compiler's responsibility.

S21 - Machine-readable King James Version corpus

Source: KJV Bible JSON corpus used to validate and reproduce the Scripture text

URL: <https://github.com/renniemaharaj/kjv-bible>

Source type: Public source-text corpus

Themes surfaced: Full KJV text, organized by book, chapter, and verse; used as the reproducible text layer for this edition.

References surfaced: All 291 unique Scripture passage records in the operational treasury.

Limits: The KJV is generally public domain in the United States; rights treatment can differ by jurisdiction. This edition does not reproduce bulk NKJV text.

Appendix A. Extended Reference-Only Concordance

Expansion queue

These references remain available for future topical expansion. They are not part of the 291-record full-text count unless they also appear in the operational treasury. Inclusion here is not a minister attribution.

General warfare

References: Proverbs 18:10; Mark 16:17; Luke 10:19; 2 Corinthians 10:3-5; Ephesians 6:10-18; James 4:7; 1 John 4:4-14; Revelation 12:11

Fear

References: Joshua 1:9; Psalm 46:1-2; Psalm 56:3; Psalm 107:2; Isaiah 44:2-3; 2 Timothy 1:7; Hebrews 13:6; 1 John 4:18; Proverbs 29:25

Pride

References: Proverbs 3:34; Proverbs 13:10; Proverbs 14:3; Proverbs 15:25; Proverbs 16:5,16-19; Proverbs 21:23-24; Proverbs 28:9; Proverbs 29:1,23; Philippians 2:5-8; 2 Timothy 3:1-2; James 4:10; 1 Peter 5:6

Rebellion

References: 1 Samuel 15:23; Proverbs 17:11; Jeremiah 28:16; Jeremiah 29:32; Romans 12:1-2; Romans 13:1-2; Ephesians 5:21; Philippians 2:5-8,14; 1 Thessalonians 5:18; 2 Timothy 3:1-3

Lust and sexual holiness

References: Leviticus 19:2; Isaiah 52:11; Matthew 5:8,27-28; 1 Corinthians 3:16-17; 1 Corinthians 6:9-10,17-20; Ephesians 5:3; 2 Timothy 2:22; Titus 1:15; Hebrews 12:14; Hebrews 13:4; 1 Peter 2:11

Unbelief and faith

References: Mark 11:23-24; Luke 1:45; John 6:29; John 7:38; John 8:31-32; Acts 27:25; Galatians 2:20; Hebrews 11:1; 1 Peter 1:6-7

Rejection and belonging

References: Psalm 16:5-8; Psalm 23; Psalm 55:22; Psalm 91:1-2; John 3:16; John 4:10; John 6:37; John 15:7-12; Ephesians 1:4-6; Philippians 2:1-11; 1 Thessalonians 3:12-13; 1 Thessalonians 5:15-18; Hebrews 13:5; 1 John 4:16,19

Fasting, praise, Word, and blood

References: Matthew 6:16-18; Isaiah 58; 2 Chronicles 20; Psalms 134-150; Revelation 4-5; Deuteronomy 4:1-2; Psalm 119; John 8:31-32; Exodus 12; Hebrews 9-10; Revelation 5:9-10; Revelation 12:11

Appendix B. Data Package and Reuse Notes

- The CSV Scripture Index contains one row for each operational category placement and includes the full KJV text, evidence label, source IDs, use guidance, and caution field.
- The JSON file preserves categories, unique Scripture records, placements, sources, ministry profiles, model classifications, roster statuses, protocol steps, and newly composed proclamations for website or Bible-app import.
- The Source Ledger CSV is the machine-readable research bibliography. The Minister Research Status CSV prevents a roster name from being mistaken for a completed attribution.
- A future source-transcription pass should add exact timestamps, page numbers, quotations within copyright limits, and passage-level provenance without replacing the current control passages or safety framework.
- For application use, store Bible text separately from editorial guidance so translations can be switched without losing category, source, or safety metadata.

Closing editorial statement

The governing center of this manual is Jesus Christ, the gospel, the written Word, repentance, forgiveness, truth, prayer, holiness, love, and accountable discipleship. Spiritual warfare is never permission to abandon evidence, shame suffering people, invent certainty, or turn human opponents into demons.

END OF VERIFIED RESEARCH EDITION