

# DEEP

# HEALING



*Identifying and overcoming  
hindrances to Christian growth*

*a Bible study series by David Legge*

**preachthetword.com**



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# Deep Healing - Chapter 1

## "Sins"

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I really feel led of the Lord to speak to you these next three weeks under the heading 'Deep Healing'. That title signifies that I want us to identify, and seek to overcome, hindrances to growth in the Christian life - seeking to identify and overcome hindrances to growth in the Christian life. To do that, I want us to think each week of different subjects. Tonight we're going to look at 'Sins', next Thursday, God willing, we're going to look at 'Wounds', and the last Thursday we're going to look at 'Demons'. 'Sins', 'Wounds', and 'Demons' - seeing what problems we might have, and how they have become a hindrance to us moving on with the Lord.

Let's just pray as we come to the Scripture, and I want you to pray please for yourself, that God might take a dealing with you. We all need the Lord, don't we? We need further revelation, we need further dealings with God and encounters with the Holy Spirit. So let's come and open our hearts just now, and say: 'Lord, please, if there's something that You have to say to me, place Your finger on that very area that I need to deal with, or that I need help with, or I need healing in'. So let's just open ourselves, let's invoke the presence of the Lord with us. We believe He is here, but so often that's an intellectual exercise. We want to, with the eyes of our heart, know a revelation that the Lord is here in the midst. So let's come, believing that He is here, and He is the rewarder of those who diligently seek Him in faith.

Father, we come to You in that name that is above every name, Lord Jesus Christ. We acknowledge that Jesus is the name high over all in hell, or earth, or sky; angels and men before Him fall, and devils fear and fly. We thank You that You have made all things subject to His name. We thank You that all principalities and powers have been put beneath His feet. We thank You for the victory that there is in the name, and in the blood, and in the Gospel of our Lord Jesus Christ. Father, we thank You that through the crucified, buried, and resurrected and ascended Lord Jesus, that You have come by Your Spirit to dwell with Your people. We thank You, Lord, that You're here tonight, we thank You that You're with us. We say, Lord: come closer to us, come Lord Jesus, come Holy Spirit, come - we invite You, we welcome You to take a dealing, and to do Divine surgery. Penetrate deep into our spirits, our souls, and even touch our bodies - Lord, we need You. We long for an encounter with the Living God. Lord, deliver us from going through formal rote and ritual; but, Lord, let us have a living encounter with the Living God. We thank You for the authority that the Lord Jesus has given us over the powers of darkness. We claim that tonight in Jesus' name. We pray, Lord, that You will release the mighty power of Your word by the Holy Spirit now. In Jesus' glorious name we pray, Amen.

I want you to turn with me to Isaiah 61. I call this 'The Mandate', or 'The Mission Statement of Messiah'. It's prophetic, of course, and our Lord Jesus, in Luke's gospel it's recorded that He, on the Sabbath, opened the scroll of Isaiah at this very chapter. He read it, and then He sat down and He said: 'Today this Scripture is fulfilled in your ears', and they were all fastened, their eyes were fixed on Him. So let's look at what

the Lord Jesus prophetically and in history it is declared of Him that He would come to do - if you like, His mission statement.

Verse 1 of Isaiah 61: *"The Spirit of the Lord GOD is upon Me, because the LORD has anointed Me to preach good tidings to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all who mourn, to console those who mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of the LORD, that He may be glorified".*

I want you to look at what the Lord Jesus came to do. The Spirit of the Lord anointed Him - you see the whole Triune Godhead involved, 'the Spirit', the Holy Spirit, 'of the Lord GOD', the Father you might say, 'is upon Me', that's the Christ. He is anointed to do these things, look at just verse 1 there in the middle: 'to preach good tidings', or the good news, 'to the poor'. 'The poor' there speaks of those who are suffering, those who are held back, if you like, the disadvantaged in society - those who feel have been disenfranchised in life - Jesus came to preach good news to those people. If you're one of those people tonight, you rejoice, because the message of the Gospel is for you! But let's look on, it says also that He came 'to heal the brokenhearted'. The picture there in the original Hebrew language is of the nail-pierced hand - now that's not inferred - but the hand of someone, and we know it's the nail-pierced hand, who goes right to the depths of the human spirit in all its brokenness, and bruisedness, and shatteredness - the human heart. He pours in oil and wine, just like the Good Samaritan did, and He bandages up the wound - that's the picture: the bandaging up of heart-wounds.

In fact, this concept covers everything from conviction of sin, where we have the guilt and shame of our own sinful depravity; and yet it moves in the spectrum right to any form of human breakdown that we can know through life's vicissitudes. So the idea is of a very personal attention from the Saviour, a soothing healing that comes to us by His nail-pierced hand, where we are restored to wholeness right in the depths of our heart. He has come to heal the brokenhearted - and that's the whole Gospel. We need to preach the whole Gospel. The whole Gospel is not just getting to Heaven when you die, and escaping hell - praise God, that's a big part of it - but there is more to it: there is a wholeness in the Gospel, where God comes not just to save us from hell, but to restore humankind from the fallen human condition.

Then we also see that He came 'to proclaim liberty to the captives'. Someone in captivity has been taken prisoner, and the picture here is of those who are in the fetters of Satan and sin. You remember Paul said to Timothy that they wanted unbelievers to come to their senses and escape the snare of the devil, having been taken captive by him to do his will. Unconverted people are taken captive by the devil to do his will, and Jesus came to set us free from captivity. Also He came to proclaim 'the opening of the prison to those who are bound', another rendering is 'the opening of eyes to those who are in darkness'. Now if a captive is someone who is taken captive by another stronger than they, someone in prison really is in a prison of their own making. We end up in prison because we are convicted of crimes that we have done of our own volition. So if one statement speaks of a great power in developing us, this prison or this blindness is because of the results of our own deeds. Yet, isn't that wonderful that Jesus has the answer - an encounter personally with the Lord Jesus

Christ delivers us from all the results of Satan and sin. In fact, it's all summed up here in verse 2, the Lord has come: 'To proclaim the acceptable year of the LORD', that is, the year of Jubilee.

Now in Leviticus 25 we see there that every seven years there was a sabbatical year, and they rested the crops and so on. But every seven sevens, that's 49 years, on the fiftieth year they celebrated the year of Jubilee - and what a year that was! Because slaves were released, land was returned to those who were the original owners, debts were cancelled - and this is a picture of what the Gospel is meant to do for broken sinners: it's meant to clean the slate of our debt before God, it's meant to return and restore to us what has been lost by our fall, and those of us who are slaves in bondage to the enemy and sin can be released and set free! The wonderful thing about it is, there are some folk and they still haven't believed yet, and they're asking the question: 'Is this what God wants for me?'. Here it says: 'This is the acceptable year of the LORD', or to put it another way 'This is the LORD's good pleasure' - this is what the Lord wants for you! This is what the Lord wants, it's His will for sinners. It's His mission statement. To sum it up very basically: Jesus came to undo what Satan and sin has done. Amen.

Turn with me to 1 John 3:8, John says: 'For this purpose the Son of God was manifested, that He might destroy the works of the devil'. Now that word 'destroy' in the original Greek is 'luo', which some of you might be aware means 'loose'. So what John is saying is that Jesus came to loose us from the works of the devil. The word can be used of unravelling a bandage, or a bondage - untying a rope, or breaking chains. The word means 'to unravel', it's like a seamstress unravelling a garment at the seams, or an engineer dismantling an edifice. So, you see what's being said: Jesus Christ came into the world to dismantle, to unravel, to pull apart at the seams, to untie and loose us from the bondage of the devil! Are you half asleep tonight? Isn't that wonderful? I think it's wonderful!

But the mistake that we often fall into is that we expect this to happen all at once, and it doesn't. Now some people get rid of certain things when they are converted, and we praise God for that - but not everybody is the finished article the night that they are saved, in fact nobody is that I know of. So you may have got over the cigarettes, or over the booze, as we talk about it like that, or certain habitual problems that were in your life - but all of us, from the moment of the inception of our faith in Christ till we get to glory, are being changed from glory to glory into the likeness of our Lord Jesus. The Christian experience of sanctification, though there are crises no doubt, is a progress, it's a process. I heard a wonderful illustration of it like this: if you imagine - and you've seen it on the news I'm sure - an oil slick that's released from some disaster in the ocean, and all the wildlife are starting to be affected by it. The nature people, they come along, the wildlife protectors, they come along and try to retrieve as much of the wildlife as possible. Maybe there is a bird there that is just caked in oil, floating along in this slick. What they will do is, they will come alongside in a speedboat or something, and they will lift that bird out of the oil, put it in the boat, and then they will take it to the shore. They won't throw it up in the air, and say: 'Now away you go, you're free, you can fly' - because if that happens, the weight of the oil is so much in its wings that it will break bones and pull muscles. The bird has been taken out of the oil slick, but the oil has to be taken out of the bird - do you understand? That is a painstaking process. When we are converted, we are translated from the kingdom of darkness into the kingdom of light. God does a work - and, praise God, it's

a wonderful work, and there can be tremendous transformation that happens in the moment of conversion - we believe that, but there's a lot of work still to be done. Then, and only then, begins the process of getting the oil out of the bird.

Now I think, probably generally anyway, the three great hindrances to Christian growth are what I've already mentioned: sins, wounds, and demons. The remedy for each of those is different, that's why it's essential to have the gift of discernment. Now there is a general discernment that comes through a knowledge of the word of God and through everyday experience in the Kingdom of the Lord, but there is also the gift of discernment which is a supernatural gift of the Spirit. We hear a lot about the gifts of the Spirit, but we don't often hear about the gift of discernment. It's the discernment of spirits - and I'm not going to go into it tonight, save to say that two of the types of spirits that we discern are evil spirits, but also the human spirit, the condition of the human spirit of an individual - and there is also angelic spirits, and there is even discerning the presence of the Spirit of God, which a lot of people can't discern. In a gathering, when the Holy Spirit comes, do you think everybody knows it? No, everybody doesn't know, and some folk don't know what to do - and they can wreck it in a moment, and He's gone.

So, we need God's help, that's basically what I'm saying - it's essential that we know what the problem is in us. That's what we're saying, our subject is: identifying the hindrances to growth - what is the problem? You see, we need to know the problem in order to know the remedy, because the remedy for each of these problems is different. For instance, sins need to be repented of; wounds need to be healed; and demons need to be cast out. Do you understand? We need to understand what the issue is to know the remedy: how to overcome. Now, some people think all the problems that would be a hindrance to you going on with God are sins. So, if you get an alcoholic, a person with a problem with drunkenness, or you get a drug addict with a problem with narcotics, or a sex addict or a person just generally sexually immoral - some people's answer is: 'Repent!' Just repent! You need to repent of that sin, God will forgive you, and then just leave it behind you and move on'. Now, you're going to see tonight from what I'm going to share with you that we must call sin, sin; and we must repent of it - but there can be deep issues that go below the surface of sin. Sin can be a manifestation of deeper problems, they can even be coping mechanisms for deeper problems. Some of those problems are wounds, we will look at that specifically next week - but others of them might be footholds for the enemy to empower that ungodly behaviour. You see, it's not enough to repent if you don't get the wounds healed, and the devil isn't told where to go.

You see, it's important to discern the problem. So sins must be repented of, but sins may not be the only problem. Equally so, for some people everything is a wound - and, yes, there are many wounds that contribute significantly to our problems, but you see some people are always saying: 'Oh, I was wounded, I was wounded, somebody did this on me, and that, and this was my upbringing'. Those are definite big factors, but with a lot of people, what they're trying to do is say: 'I'm not responsible, it's not my fault'. For instance, alcoholism - alcoholism does become a disease, there is no doubt about that, it takes over the body, and the body craves alcohol - but, you see, an alcoholic, like any other person afflicted with a sinful way of life, must take responsibility for their behaviour. That's where repentance comes in - even if there are wounds and there is demonic empowerment - we must take responsibility for our ungodly actions that have led to such a disorder.

So it's not all wounding, and it mightn't all be sin - but some people think everything is demonic. I do believe in the demonic, very much so, and I think a lot of us are unbelieving with regard to it. But you know, sins and wounds are often a favourite way for the enemy to get in and to manipulate situations, even with Christians. But, you know, the root of every issue is not demonic. Demonic entities will capitalise on much, but some people see demons everywhere - you know, everything is a demon, you've got a spirit of this, a spirit of that, and a spirit of the other. Now there are many spirits, and many of them have names - don't misunderstand me tonight - but, you know, some problems are psychological. Some problems are emotional, even physical and moral, and here's the thing: the demonic can latch hold onto wounds and to sins, but wait till I tell you - you can cast as many demons out as you like, but if the root issue is not fixed you will not have helped that person, in fact you might have hindered them because there might be more demons that come and take their place.

Now, do you know what I believe the truth of the matter is? You might think 'I'm just a hodgepodge of problems', but I believe most of us are a mixture of all three of those: sins, wounds, and demons. They tend to feed off one another to greater or lesser degrees, and that's why it's vital that there is discernment. A little knowledge is a very dangerous thing. You see, some people are knowledgeable in one of these areas - you know, they're great at preaching against sin, or they're great at inner healing, or they know everything about the devil - they know more about the devil than the devil himself. They are blindsided because they're only seeing part of the equation, that's why we need discernment from the Lord. We need to ask God - why? Because the remedy for each of these problems is different. Sins need repentance, wounds need to be healed, and demons need to be expelled. You can't cast out a wound, and you can't cast out a sin or the flesh. You can't heal a sin, and you certainly can't heal a demon. You can't repent of a demon, and you can't repent of a wound. Sins must be repented of, wounds healed, and demons expelled.

Have you got a problem tonight? Maybe I'm giving you problems! Have you got a problem? Could we do something just now, before I go on. If we say it's vital that we have discernment, and we identify the real issue, let's bow before the Lord and ask Him to just do that for you. People around you, yes, pray for them, and the Lord is always uncovering things in my heart, even this week. But I want you to just ask for yourself here tonight, and say: 'Lord, is there something here that's a hindrance to me, that I need You to diagnose, and I need You to cure'. *Father, we just pray that You will send Your discernment to the hearts of those that You're ready to touch and to loose from sin, from wounds, from demonic forces, and maybe a combination of these. So, come Lord, and may every heart be open to what You say. In Jesus' name, Amen.*

Now we're looking tonight at sins. Repentance is vital in the Christian life. I began a study at the beginning of the year, I haven't got too far in it, I was trying to study the commands of the Lord Jesus. I found out, interestingly, that the first command the Lord gave was Matthew 4:17: 'From that time Jesus began to preach and to say, 'Repent, for the kingdom of heaven is at hand'. Then, when we get to the book of Revelation, what does He tell five of the seven churches? 'Repent, repent, repent, repent repent'. Jesus is big on repentance. We can have wounds, and we can have demonic problems - I believe even Christians can, and I'll be speaking on that in the third study - but when there is sinful behaviours, they must be named as such. Even if they are only coping mechanisms, or the fruition of other problems, sin must be

named as sin - because we've got to take responsibility for all ungodly behaviour in our life.

It's very simple: what do you do with sin? You confess it. You confess it, you renounce it, and you repent of it. It's not enough to say: 'The devil made me do it'. You've got to understand that. I know, to a certain extent, the power that there is in the demonic realm, and Satan can make things very very hard for people. If you get a wounded person who uses sin as a coping mechanism, and then it's empowered by demons, that is a very difficult thing to uproot. Nevertheless, every one of us has to admit our role in the process. Yes, Satan wants to take us captive to do his will, but we've got to ask ourselves the question: how have I been involved in cooperating with him? You know, I believe that no matter how demonised a person is, they still have some use of their free will - I do believe that. Even the demoniac, and this might be a disputed point, but I believe that it was the demoniac's spirit that caused him to run and fall at the feet of Jesus. I don't believe it was the demons that fell at the feet of Jesus, I believe it was the demoniac in his own human spirit who fell at the feet of Jesus. So even him with a legion - what was it? Between 3000 to 6000 demons perhaps, that was a legion in the Roman army. Even he, who was so possessed, still was able to throw himself at the feet of the Lord Jesus. You see, I'm not saying that the devil can't tie us in knots, and so can sin and addictive behaviour, that it's almost impossible to get free. I've seen some people, and it's almost impossible - but still there is that part of them that can say: 'Lord, help me! Lord, I confess my sin and, Lord, I don't have the power but I choose to repent - help me'.

So we're asking how have any of us co-operated with darkness. The reason why I'm highlighting this is, some people want God to just zap them, and they're fixed - do you understand? They want someone to pray over them, and I believe in that - but often, deep down, they just don't want to take responsibility for their own behaviour, they want a quick fix. Now, I think I read with you before and spoke on Acts 8, where Simon Magus had been supposedly converted out of a pagan occultish background - there is a question mark on his conversion - but he saw the Apostles laying hands on people, and them being filled and baptised in the Spirit. He offered them money that he would have that same power, and Peter said to him, J.B. Phillips translates it: 'To hell with you and your money! Repent of your bitterness and your wickedness, for your heart is not right with God'. Did Simon Magus have demonic problems? I think he probably did, but Peter didn't exorcise his demonic problems there and then - do you know what Peter said? 'Repent! Repent of your sin!'. It's very instructive, we don't have time to look at it, but in verse 24 of Acts 8, this is what Simon did when he heard that Peter was more or less saying: 'You're going to hell, boy!', he said, 'Oh, pray for me, Peter, pray for me that this will not come upon me'.

Now what had Peter told him to do? He was more or less saying: 'You pray and repent', but you see Simon wanted Peter to fix him. 'Peter, pray for me, fix me'. You see, this is why the point of personal repentance is vital: you need to take responsibility for your sin. I know you've been wounded, and we will labour this next week, and there might be a demonic empowerment in your life - but you have got to put your hands up and agree with what God says about your sin, otherwise you'll never be free. Maybe I'm speaking to someone, or more than one, here tonight, and you're one of these Christians - and we've all been there at some time, and some of us still struggle - where it's just failure, upon failure, upon failure. You've got this rollercoaster experience - it's like the grand old Duke of York, you're up, and then

you're down, and then you're neither halfway up nor down, you don't know where you are. Do you know what I mean? Peak and trough Christianity. There is failure after failure, and maybe you're here tonight, and you're at the brink of giving up, throwing in the towel: 'I can't do this. This is beyond me, not with the background I have, and the baggage and the issues I have'. Or maybe you have given up, you don't know why you're here tonight, and maybe I'm not helping you so far - but you've given up, this is too hard for you. Do you know what your problem is? Perfectionism.

You say: 'Boy, you haven't got the gift of discernment, I'll tell you that. My problem is not perfectionism. If you knew me, the big failure that I am. My problem is...'. Hold on, do you know that some of the biggest perfectionists in the world are failures? Did you know that? The dropouts are perfectionists, do you know why? Because if they can't do it, and they can't do it perfectly, they won't do it at all. Then there is the high-over-achievers, at the top end of the scale in their careers and intellect and all the rest - but they're still not satisfied, because no one can achieve perfection as a standard. So you've got people at either end of the scale: the dropout and the over-high-achiever, but in the spiritual realm you've got the same - spiritual dropouts. Like Elijah, he was a spiritual dropout at one point in his career, where he said: 'I am not better than my fathers, just let me die, Lord, I'm no better than my predecessors'. Do you understand? The Lord had to deal with that in Elijah, but maybe He needs to deal with you. You've kept falling with this particular sin, and I'm not condoning that, or maybe you're one of these people - you're going through the Bible in a year, which is a very commendable thing to do, I try to do it, and you're doing your quiet time, you've got your wee shopping list of prayers, and if you miss that for one day, well, that's it, the week's gone, and then the month's gone - because you missed one day, or you missed a week, so what's the point any more, eh? That is the road to no town, that is perfectionism. In fact, the enemy will use that to such an extent that he will hammer you, because he is the accuser of the brethren. He will get behind that, and he will make you miserable for your failure.

G.K. Chesterton, I believe in his creed - he said: 'If a thing is worth doing...', do you know how to finish that? 'It's worth doing poorly' - that's what G.K. Chesterton said. Now, you think about that one: if it's worth doing, do it! Is that not right? If it's worth doing, do it - whether you do it poorly or excel at it! You see, that perfectionism will prevent you doing anything for God. I'm continually telling our daughter, Lydia: 'The man who never made a mistake, never made anything' - isn't it true?

'There was a very cautious man  
Who never laughed or played  
He never risked, he never tried,  
He never sang or played.  
And when he one day passed away,  
His insurance was denied,  
For since he never really lived,  
They claimed he never died'.

We all fail, all of us - I fail, you fail. The failure rate for the human race is 100%. Now, I am not condoning sinful failure, but what I am saying is: if you get caught into perfectionism, that is essentially legalism - and legalism will destroy you. Perseverance of the saints is made up of 10,000 new beginnings, and we all have them, every week and every day. Listen to the book of Proverbs in the New Living Translation, Proverbs

24:16: 'The godly may trip seven times, but they will get up again'. That's what God's saying to you tonight: 'Get up again!'. There are a few more perfectionists in here than you really thought, aren't there?

Maybe your problem is that you're too passive - do you know what that means? It's the opposite of active. You're not one of these people who gets up and does the thing, you want to lie back and have it happen to you. I haven't got time to go into this, but sometimes that can relate to our upbringings. You know, if you were spoilt rotten, and Mummy did everything for you, you don't know what it is to have that willpower to penetrate and go through. There is a need, even with praying for people, to pray for the strengthening of the will, that the great masculine will of Almighty God will break through and penetrate, that the will of God to do things sovereignly might come down into you. Now we need more than willpower to overcome sin - I mean, if willpower was all that we needed, we wouldn't need a Saviour, would we? We'd be able to do it ourselves, and pull ourselves up by our bootstraps. The book of Colossians warns us against those who worship the will, will worshippers.

Maybe you need healing in your will because everything was taken out of your hands, you never had to do anything for yourself, or you were told you were no good at anything - so you've bailed out and you don't even try any more. This is a serious matter. Calling sin, sin, confessing it, renouncing it and repenting of it - we can't over emphasise this. You folk here in the Elim know how serious it is. Psalm 66: 'If I regard iniquity', the word means 'if I cherish, prize, harbour, iniquity in my heart, the Lord will not hear me' - that is what makes God go deaf, when we are holding onto sin in our heart and won't call it sin and let go of it. We are to lay aside every weight, and the sin which so easily beset us and ensnares us - Hebrews. First John 1, we are to walk in the light as He is in the light, and then the light - just like the light shafting through the window, it shows up all the dust that's floating through the air - we are to walk in God's light that our sin might be uncovered, that we might put it beneath the blood.

Here's a principle I want you to learn tonight: Calvary will not cover what you will not uncover. God requires truth in the inward parts. We must not presume upon God's protection whenever we are sinning, wilfully and openly sinning. Now we're all falling into sin, don't think I'm Mr Wonderful up here - I'm not. I know my struggles and my temptations and my trials, and there are many, and as I seek to go on more with God they get more. What I'm trying to say is: you cannot step into the kingdom of darkness and presume upon God's protection. There's a lot of foolishness in Christian evangelical circles about this. You see, you can step out of God's covering and be exposed, did you know that? That's why we ought not to take sin lightly.

I was praying with a man not very long ago who had serious demonic problems, and he was a believer. You mightn't be able to put those two things together, but we'll hopefully get to that eventually. He wasn't living right as a Christian - he professed faith in Jesus, but he was backslidden. One day he saw a ghost tour advertised, and he decided he and his partner would go on it. He ended up - it wasn't just one of these, you know, wee story tours about things that happened in the past, not that you'd be OK going to that - but it was much worse than that, it was more like a seance. There were things that happened that were just literally out of this world. Rather than turning on his heels and fleeing, do you know what he did in his heart? This is a backslidden man - he decided to challenge the devil, and he said: 'I'm under the blood and you can't touch me'. Now I'm not going to go into the story for confidentiality reasons, but

after that he had untold problems - even in the house, all sorts of things were going on. When he was sitting before me he had this evangelical garbage in his head: 'I'm under the blood' - I said: 'Sir, you weren't under the blood, you weren't under the blood'. Now this might confuse some of you: I'm not talking about being saved and lost here, I'm talking about presuming upon God's protection when you're not dwelling beneath His cover. I took him to that story of the Passover, you know in Exodus, where they were told to take the blood of the lamb and put it in the basin, and take the hyssop and put it on the door posts and the lintel - but the condition of protection was obedience, that they stayed in the house under the covering. So if you're wilfully going out from under the covering of the blood, you're only protected when you're obedient. You're sinning - and in fact I told that man: 'You tempted the Lord! You tested the Lord!'. Praise God, he got free - but often all of us are guilty of presumption. We are saved and we think the devil can't touch us.

Confession is essential if you want to get free. Do you want to get free? God's word, Amos said, is like a plumbline. We have got to measure our lives, and however off measurement or askew we are, we've got to confess it. We can't fix it, but we've got to confess it - measuring our lives to the canon of Scripture. Amos 3:3: 'Can two walk together except they be agreed?', we've got to agree with what God says about our sin, there is no other way around it. I learned recently, and this was a tremendous revelation for me: grace and truth go together, and if you want the grace of God it will only come to you when you tell the truth - when you tell the truth about yourself, your sin, and what God says. If you can tell the truth and confess it, the grace of God will meet you and cover your sin. What we often do is: we let our sin keep us from the Lord - but, you see, we must agree with God. There is a great power in confession to God. Do you know what I believe confession to God and repentance does? Now watch this, try and picture this, the imagery of it: when you confess your sin with your mouth - and I think it's important that it is audible - when you confess, it actually brings the sin, as it were, up and out of you if it's given to God, up and out of you. Isaiah 6: Isaiah saw the Lord, 'high and lifted up, and His train filling the temple' - and remember now, Isaiah is the Shakespeare of the Old Testament, yet when he saw the awesome Holy, Holy, Holy manifestation of God's Presence, what did he cry? 'Woe is me! I am undone! I am a man of unclean lips!' - the Shakespeare of the Old Testament. When he confessed his sin, what did the Lord do? He sent an angelic form to come and take a blood-soaked coal from off the altar, and to touch his lips. You see, when he confessed his sin, the Lord healed him - there is power in confession to God.

Can I tell you also: there is power in confession to each other. We have run away from this because of perversions in certain sections of Christendom - but James 5 still says the same as it always did: 'Confess your trespasses to one another, and pray for one another, that you may be healed'. Now, here's what I'm getting at, listen: when I sin, my instinct is to withdraw from God and withdraw from my fellow believers, in fact I just do what my father, Adam, did. 'Adam, where are you?', he ran away from God. You see, what we do when we sin is: we withdraw from the relationships that we need - do you understand? We hide from God, we hide from others - but the problem is: the grace that we need is outside of us, it's not from within. What we end up doing is: we build walls of guilt, we build walls of shame, and then God can't get at us, He won't get at us through that. Wait till I tell you something, here's a revelation if ever there was one for anybody in the meeting tonight: your sin, because of Calvary, cannot keep you from God. The only thing that will keep you from God is your pride, and it's pride that builds walls of shame and guilt, not sin but pride.

It was Adam's pride that made him hide from God. It's my pride: 'You should have been better' - eh? Isn't that what we say? 'That was below you!' - it wasn't below me, because I'm a sinner, and I'm not any better. Without the grace of God, that's what I am. That's perfectionism, spiritual perfectionism and pride, and it's that that builds a wall of shame and guilt around us that keeps us from God - but what God wants us to do is own our sin, and confess our sin. But here's the point I want you to see: He wants us to bring everything into relationship - all our struggles, all our temptations, all our failures. The enemy wants us behind a fence of shame and guilt to hide from God, to hide from others because of our sin - but God wants us to bring everything into relationship with our Heavenly Father.

Now this is vital, because if you're struggling with sin - as all of us are - you need to realise this: how do we achieve holiness? Boy, listen to this statement tonight - you might not agree with this, but I believe it's true and tested: you will never achieve holiness by trying to be holy. You will never achieve holiness by trying to be holy. Wait till I tell you: there is a sense in which, as a preacher, I believe we should not preach holiness on its own. It's dangerous to preach holiness on its own, because it's misunderstood. Here's why: there is a legalist in all of us, and when we hear holiness we say, 'Oh, I better pull my socks up and do a bit better', and we are maybe not dealing with the deep issues. Listen: everything in the Christian life is given by God's grace, and is received by our faith - absolutely everything. It's all coming out of relationship with God our Father through Jesus Christ.

I wish I could show you tonight, we don't have time, 1 John 2, 1 John 3, 1 John 4, and it talks about old men and young men overcoming the devil, overcoming the world, and John says: 'This is how we overcome, even by our faith, for greater is He that is in you than he that is in the world'. What's all that? That's not theology, that's not rules, that's relationship! The book of Ephesians in its very layout testifies to this. Paul spends the first three chapters telling the Ephesians who they are in Christ, and then he spends the next, the last three, telling them now what to do - but it all comes out of their identity of who they are in Jesus Christ. Neil Anderson put it like this, you might need to write this down: 'What you do does not determine who you are' - what you do does not determine who you are - 'Who you are determines what you do'. Do you understand? Holiness and obedience must come out of relationship, and identity is the key. You can set all the boundaries that you like - not going to functions with drink (and I'm not suggesting that you should go to functions with drink if you've got a problem with drink), but all I'm saying is: if all you've got is rules, that's not enough. Boundaries are not enough, because there is a part of our old sinful, depraved human nature that actually is resentful of the domination of the will, and rebels against rules - that's why rules don't work. They don't work! The only thing that works is relationship.

Now don't misunderstand me, we still need boundaries, but even boundaries must come out of relationship. Let me make this practical as I draw this all together for your help tonight: some of you might be stuck in sin, and it's because you have no sense of being. I'm not condoning your behaviour, but what I'm saying is: it's because you have no sense of being, sense of worth deep down in you, your identity in Christ. You've never let the sin come out of you in confession, but that's not enough: you've got to let Immanuel come down into you in incarnation, He's got to come into you and take residence in you, and then you will find your centre and your identity in Him - not in your achievement, not in your performance but your acceptance and your relationship

with Him. That's why you turn to sin - do you understand? When you're empty you turn to sin because it dulls the emptiness, it dulls the pain, or maybe it gives you the buzz - a momentary feel-good, it's a fix! That's why drug addicts talk about taking drugs as 'a fix', heroin is 'a fix', and heroine is called 'heroine' because it makes you feel heroic, it makes you feel wonderful - but it leaves you worse afterwards. This is the addictive cycle, whether it's alcohol, drugs, pornography, even religion - even religion, self-righteousness - the addiction is the same. Here's the cycle, listen: you feel pain, so you need to medicate it; so you drink, you shoot up, you watch porn, or you do some religious deed, and it makes you feel better. It makes you feel better for a wee while, and then when it wears off the pain comes to the surface again - but, you know, the pain is different now because it's got the guilt and the shame on top of it of what you've just done. You're running from the pain you originally had, and now you have the guilt and shame on top of it of what you've been dabbling in - so what do you do again? You run to the fix again, and so you're caught in this cycle.

Can I tell you: sin is sin, and we've got to name it, and we've got to repent of it. You might have wounds to be healed, most of us do - but you've got to confess your sin, and you must confess it to God and by faith receive a sense of being coming down right into your soul. Some of you tonight are struggling with sin and temptation, and you're practising the presence of sin. You're like the devil himself, standing outside of yourself, pointing the finger, you're introspective, you're accusing yourself, you're hammering yourself, you're condemning yourself - and I'm not saying that God's not convicting you, but God convicts you in order to confess it, bring it up and out, and allow Him to come down and possess you by His grace.

Whenever you do fail you need to stop standing outside of yourself criticising yourself, and you need to step back into your centre in Christ and know who you are in Jesus - that's the only way to overcome, I'll tell you. Now you might think that's being light on sin. I don't think I'm being light on sin tonight, am I? Repent - but I'm telling you, this is the only answer, we don't have the answer: it's God's grace, and it's in relationship. Listen: true holiness is found in relationship with the Lord Jesus, and true holiness leads to wholeness. Listen to The Message - and I'm not saying it's the best translation everywhere, but it's a good paraphrase - listen, 1 Thessalonians 5:23-24: 'May God himself, the God who makes everything holy and whole', the God who makes everything holy and whole, 'make you holy and whole, put you together - spirit, soul, and body - and keep you fit for the coming of our Master, Jesus Christ. The One who called you is completely dependable. If He said it, He'll do it!'

Are you whole tonight? True happiness will only come when you're holy. Some of us have this perverted view of holiness, you know - I don't know where we got it, maybe from years ago - I don't know. Not everything was bad years ago, but sometimes we got the wrong idea of holiness - you know, you couldn't smile, and you couldn't go anywhere fun and enjoy yourself. That's not holiness, but holiness brings happiness: 'Blessed are the pure in heart, for they shall see God'. Wait till I tell you: true holiness brings freedom - do you know that? I saw a book, and I haven't read it, John Eldridge is the author - so I can't recommend it because I haven't read it - but if the book says what the title says, it did me enough good just reading the title. Do you know what the title was? 'The Utter Relief of Holiness' - I get a tingle when I say that, 'The Utter Relief of Holiness'. Do you know what I'm talking about? To be free.

A pilot was flying one day, and he heard a gnawing noise in the fuselage of his plane.

He looked and he saw a rat, and he knew that rodents weren't made to fly in planes. So he went to a high altitude, as high as he could, he soared high into the sky as far as he could go, and after being there for a number of minutes, he landed and he looked and the rat was dead. You can't chase after that rat that is troubling you, that sin - you'll chase it for the rest of your days, you will. You can put traps down and boundaries, but that sin is more elusive than you think. There is an entity, an intelligence behind it. What you need to do is: you need to confess your sin, you need to allow it to come up and out of you to the cross of Jesus, you need to soar high by faith into your identity in Jesus Christ and God, into His grace, and know your sin coming up and out of you, and the grace in the presence of God coming down and into you.

I'm going to hand over now, but let me say this. In the time that we have praying, if you could envisage with the eyes of your heart, if God has put His finger on something, you imagine with the eyes of your heart the crucified Jesus, crucified before the foundation of the world, and you bring your sin up and out to Him. See it going into Him, and take the grace and the identity that you have in Jesus, the worth, the self-worth, the meaning, the being that comes from Him, take it down deep into your soul - and, I'll tell you, you'll never be the same again. There might be wounds that need healed, and we will deal with that next week. There might be demons that you need set free from - but repent tonight, and allow the Lord to set you free, and make you holy, and make you whole. God bless you.

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Transcribed by Andrew Watkins, Preach The Word - April 2013  
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## Deep Healing - Chapter 2

# "Wounds"

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Evening all. Great to be here again with you. We're turning in the Psalms to Psalm 147 for our reading tonight. Let me just say what a blessing it has been already to be ministering to you. I'm so excited, just with the message on my heart tonight and for next week as well, what the Lord is going to do. It's wonderful to come expecting God to do things, isn't it? To get beyond sermon tasting, and going through orders of service and all that malarkey, and to get through to encountering God and a personal experience of the Lord in church. That's what it's meant to be like, isn't it? That's what it's meant to be like at home as well! It's communion with God - but we're going to believe for that tonight, and I think God is going to break through. This might be one of the most important messages that you will hear in your life - not because I'm preaching it, but because of the truth which somewhere has got lost, I think. Someone was describing to me today that they heard a message just the other night from a young man on 'How to Love People in the Holy Spirit', and this older gentleman said: 'I have never heard that in my life'. I said that the danger with that is that you think it's new - it's not new! It's just got lost! A lot of these things sound revolutionary, but they're not, they're all there - but we have lost them.

So let's come - and if you haven't your phone turned off, turn it off! Sorry, I didn't mean that now, but it would be a good idea to do it - I'll check my own, just to make sure it's off! Psalm 147 verse 1: *"Praise the LORD! For it is good to sing praises to our God; for it is pleasant, and praise is beautiful"* - what a description! *"Praise is pleasant and beautiful. The LORD builds up Jerusalem; He gathers together the outcasts of Israel"*. Now, this is our verse tonight: *"He heals the brokenhearted and binds up their wounds. He counts the number of the stars; He calls them all by name. Great is our Lord, and mighty in power; His understanding is infinite. The LORD lifts up the humble; He casts the wicked down to the ground"*.

This series that we're doing these three weeks is called 'Deep Healing', and a subheading, if you like, is: 'Identifying and overcoming hindrances to Christian growth'. These nights I'm dealing with three general hindrances, which might be actually exhaustive if you analyse it: sins, wounds, and demons. Of course we saw that the remedy for each of those is different, therefore it is imperative that we discern what our actual problem might be. I hinted that most of us are probably a combination of all three to lesser or greater extents - but we need to actually discern and treat each of these problems correctly, whether we're looking into our own hearts or whether we're ministering to others, because the remedy for each of these problems is different.

We looked last week at 'Sins', and we saw that the remedy for sins is - who was here? 'Repentance' - yes! The remedy for sin is repentance. The remedy for wounds is healing. The remedy for demons is expulsion, to exorcise them, to cast them out. Therefore we need God's gift of discernment to know - we need revelation, wisdom, and knowledge from God - to know exactly what the issue is, the root problem, and

how it can be treated. This is important, because we can get mixed up and we can try casting out sins, and that doesn't work. You can't heal a sin either, you can't heal the flesh, you've got to repent of sin and the flesh must die with Christ on the cross. Wounds must be healed, you can't repent of a wound, you can't exorcise a wound. The same with demons, you can't repent of a demon, and you can't heal a demon - a demon has just got to be told where to go. So this is why it's so important that we come to the Great Physician and we ask Him for the diagnosis and the cure to our problems.

So why not do that just now, just before I say any more. Let's come quietly, and I've been encouraged by some of the feedback I've got from last week, yet I believe there is much more for God to do. Tonight will be a very significant night, and maybe you're already cognisant of your own wounds. Maybe as you sit in the pew just now, you're hurting deeply. Maybe you know something is wrong, but you're not quite sure what it is. Maybe there has been that much in your life, like many people, you wouldn't even know where to start. Well, come and ask the Lord, who is the Spirit who searches the hearts, to reveal to you the most prominent issue - we're not going to be able to solve everybody's life story tonight, but ask God to bring something to you tonight significant that has been holding you back, perhaps the biggest thing that has been an obstacle of you growing as a Christian. Ask the Lord now to reveal it to you, and give the remedy and the answer to you tonight. So let's come.

Abba Father, we thank You for Your acceptance of us in the Beloved, Your Son, the Lord Jesus Christ. We thank You for the cross, and the victory of Calvary. We thank You for the shed blood of the Lamb, and we thank You that we can overcome sin, the devil, death, hell, and the grave through our Lord Jesus Christ. We thank You that He is a Prince and a Saviour who is risen, and who is at Your right hand. We thank You that He intercedes for us, and because He is glorified the Holy Spirit has been out-poured upon us. We thank You now, having led captivity captive, He has given gifts to men. Lord, we ask now for those gifts, gifts of wisdom and knowledge and revelation and discerning of spirits - even to ourselves, to know what our own problem is. Lord, we need to have our eyes opened, we need to have our understanding enlightened, to see ourselves the way You see us, and then, Lord, to see You in all Your provision - the Lord Jesus who was anointed to heal the brokenhearted, and to bind up their wounds. Lord Jesus, come to us tonight, come by the Holy Spirit. We pronounce tonight that You have been made Victor over the enemy, and all principalities and powers, and dark ungodly spirits. We proclaim tonight to heavenly realms that the Lord Jesus is glorified and triumphant, and that the devil is defeated. Lord, we want to proclaim that tonight, and we want every ungodly spirit to know it and hear it. Father, we pray that Your Holy Spirit will move tonight in a mighty way in all our lives, that there will be transformation this evening that will impact marriages, and families, and parental relationships, and children, and wider family circles and communities, Lord, and even our fellowship here - Lord, that there will be a real impact from You ministering in our midst tonight. So come, Lord, we pray now in Jesus' name, come to us. Amen.

Wounds. Well, of course sins and wounds - and we might as well say demons as well - are consequences of the fall. Of course there was a fall in heaven, but then there was the fall of man on earth, and our being prey to all these three problems is ultimately a result of falling into sin, Adam and Eve, our first father and mother. Because of the fall there has come not only sin and depravity, but there is a brokenness. Humanity is broken, irreparably broken. You might describe it in other ways: there is a disorder in

mankind, or to become more technical, there is a fragmentation, a brokenness that is a fragmentation, or we might say 'a dislocation' even in man himself.

Now we saw last week how important relationship is in overcoming sin in the Christian life. Of course, in the beginning, when there was a perfect situation in the world before the fall, relationship was vital to God and man between them - but we see that through the fall relationship was attacked. Even before Adam sinned, you remember the serpent came into the Garden and he said to Adam: 'Has God really said?'. What he was ultimately doing was not just attacking the Word and casting doubt on it, but he was effectively jettisoning the relationship between Adam and God. 'Can you really trust God?' - do you understand? The relationship was being attacked, and then when Adam and Eve obeyed, and they both fell into depravity, what did they start doing? They started blaming one another. So relationship, the brokenness of humankind, was reflected in the breaking down of relationship not only with God but with each other in the first marriage. You don't have to go too far into Genesis to see that right after chapter 3, when God's relationship with man broke down, in chapter 4 what happens? His relationship with his brother breaks down, Cain and Abel.

So relationship is being attacked, and relationship is becoming broken - but here's another step that a lot of people don't identify, and that is: man's relationship with himself. We have become defragmented and dislocated in ourselves as individuals, with ourselves. Let me try and explain this, and it might sound technical at first, but it really is revolutionary if you can get a hold of it. God breathed into Adam and he became a living soul, and God breathed spirit into Adam - 'rema' is the word, 'breath', but it's also the word 'spirit'. God imparted spirit to us as humankind, so that we have a part in us that relates to God that He has breathed into us. We are made up, I believe, of spirit, soul, and body - I'll not fall out with you if you don't believe that, but I think it is important to understanding many spiritual truths. God's idea was that the spirit in us that He breathed into us in relationship with Him, who is Spirit, would influence the whole of us, soul and body as well. Do you understand? So from this, if you like, 'control centre' where God has breathed into us, and before the fall God was directly relating with Adam, God the Spirit would have control over our spirit, and our spirit in conjunction with Him would control our soul - which is made up of the mind, the emotion, and the will - and then the soul would control, being controlled by the spirit, it would control the body. Do you understand?

So, ultimately, God, in our spirits, influencing us by the Holy Spirit, would control us completely. When man sinned in the Garden, he died. A lot of people misunderstand spiritual death to mean ceasing to exist. Adam did not cease to exist in the garden, neither did he just drop dead on the spot - but what happened was separation, that's what death is in the Bible, it's separation. Adam's spirit was separated immediately from God's Spirit, from God. Do you understand? His spirit didn't cease to exist - that's the reason why people can worship false gods in their spirit, that's why they can worship themselves in their spirit. Most people's spirits might be dormant, but it still exists, it's still there. But what happened when God's life was severed from Adam's spirit was that God was no longer influencing Adam's soul - his mind, his emotion and his will - and therefore not influencing his body. So when the spirit is dead and severed from God, what happens is the soul becomes self-centred, so your mind, your thoughts become self-centred, your feelings are self-centred, your emotions and your actions become self-centred - effectively then your body is just driven by sensual appetite. Are you with me?

Now this part of us, this spirit that God breathed, is essential to our understanding of the humankind. It's staggering that in the 21st-century, and 2000 years after our Lord, that most people don't understand who they really are, and how they are made up - they really don't. The spirit is really our human identity, who we are. You may never have heard this before, you might have thought: 'Well, I thought the soul was my personality'. Well, your identity is your human spirit, the soul rather is what expresses your identity - because we all express our identity in our thoughts, and our words are an expression of our thoughts; our feelings, our words express our feelings as well; and our body expresses the whole lot through our actions. Do you understand? But it's all coming from this deep place of our human spirit.

Now, let's work back a wee bit. When there is something wrong with our minds, when there is something wrong mentally, our thoughts are mixed up, there is a disorder; or when our feelings emotionally are broken, we are cast down, we're dejected, or we're angry, or we're hurting; or when our actions, our behaviour, is ungodly - it is a sign that there is something wrong deep down in the human spirit. That's why we touched last week on sins, and we said that sins must be named, and sins must be repented of - but don't be under an illusion that everything is just a sin problem, and you just need to repent, and there is nothing else needs to be done. A lot of people who have sin problems need healing, deep down, because there is an identity issue, there is a problem deep down in the human spirit. Your soul might express your identity, and your body might act it out, but often the wounds that we have in our mind, in our emotions, in our will, and even wounds physically in our body, are all signals to tell us something is wrong deep down in the control panel of who we are - even physically. It's a well-established fact that stress contributes to becoming sick, physically ill.

The Lancet will tell you this, that mental and emotional and spiritual problems - they mightn't say spiritual problems, but certainly mental and emotional ones - are often at the root of illness and physical disease - dis-ease, it's just another word for disorder, effectively, in the body. A minimum estimate is that upwards of 50% of physical sicknesses can be related to stress. You will see statistics upwards of 75% that say that many physical illnesses are psychosomatic - now that does not mean it's all in your head, psychosomatic means that there are mental or emotional root causes. Now, your doctor will tell you that, but the Bible tells us this. The Bible tells us that the spirit, not the soul - and I know they're very hard to differentiate at times, and as I said, I'll not fall out with you because it's quite complicated, but I do think it's important to differentiate that it is the spirit in us, not God's Spirit now - it is our human spirit, not the soul that sustains us.

Turn with me to Hebrews 4 verses 12 and 13 - wonderful verses about the Word of God. Look at this: 'The word of God is living and powerful, and sharper than any twoedged sword', watch this, 'piercing even to the division of soul and spirit'. Now there's a distinguishing already - it's hard to distinguish them, that's why it takes the word of God to do this surgical work, but this two-edged sword pierces even to the division of soul and spirit, 'and of joints and marrow', that's interesting, 'and is a discerner of the thoughts and intents of the heart'. Now, what is being said here? It's that God searches the heart, and God is able, through His Word to separate between the soul and the spirit, and He is able to separate between wounds and sins by the way. He is able to show us what is a wound, a hurt, and what is a sin that needs to be repented of - but these wounds can be areas of infection.

Just like a physical wound can be infected with germs, emotional wounds, mental wounds can be seedbeds of infection where sin can breed, sinful ungodly behaviours, and even where demons can exploit and manipulate. That's why confession and repentance is so important: sin must be named - and a wound is no excuse for sin. Do you see what Hebrews is saying? As God's word comes in we start to discern what part of us is sinning, what part of us is hurting, and what part of us the enemy might be empowering and capitalising on - but we must allow the Spirit of God, through the Word, to do His work and to separate these things so that we can deal with them in obedience. You see, wounds often need to be cleansed. Now I know I said sin is repented of, wounds healed, and demons cast out - but sometimes there's a bit of a mixture here and an overlapping. You know, if Noah, my wee boy, falls off his bike and grazes his knee - in all likelihood he will come in and he will need it cleaned, because dirt has got into the grazed knee. In all of our wounds there is usually a separation necessary of sin, sinful coping mechanisms, sinful reactions, and even sinful attempts to fix ourselves.

Now, God does not judge our wounds - isn't that wonderful? But He does judge the thoughts and intents of the heart, that's what this verse says. So it's vital for us to understand what we need to repent of and name as sin, and what needs deep healing, and how we get healing by even cleansing and repentance but also opening up to the healing power of the Lord. I want you to see these two verses now again in relation to the spirit and soul. The writer likens the spirit to marrow, I believe, here - I think that's what he's doing here. Look: 'The word of God divides the soul and the spirit, and the joints and the marrow'. I think he's likening the spirit to marrow, and the soul to joints. If you think about it, the soul is like a joint. The joints of our body express life, don't they, as we move about. But the spirit is like marrow, and the marrow is the source of life in the bone - do you understand? The human spirit is the source of our life, and the soul is what expresses that life. The Word of God - and I don't believe it's just the Bible it's talking about, but the spoken Word of God for the very moment that we need - is coming to us, and it's discerning the issues, these deep intricate issues that need to be separated in order to get healing.

The spirit is the source of life, the spirit is the marrow, it's our identity, it's what sustains us - but here's the problem: if there is brokenness in the spirit, if there is a dislocation in how spirit relates to soul and body, if there is any kind of disorder and dis-ease in that sense, that will be sapping the life from us. Just like if you have a break or any trauma in your body, it will be as if that is an outlet for all the energy just to be soaked out of you, isn't that right? If you have a broken leg or something or a wound, you feel like all your energy is going to that to heal it - but sometimes we feel like it's escaping us. You see, if the spirit is damaged, it will affect the whole person. It will affect your mind, your emotion, your will, and your actions and your body.

Listen to Proverbs, you don't need to look for it, just listen as I read Proverbs 17:22 and then Proverbs 18:14. Proverbs 17:22: 'A merry heart does good, like medicine, but a broken spirit dries the bones' - that's Hebrews that we've just read, the life is being dried out, the very marrow is being dried out of the bones. What have you got tonight? Have you a merry heart or a broken spirit? Proverbs 18:14 says, listen: 'The spirit of a man will sustain him in sickness' - so even if the body is packing in, if your spirit is right you will be sustained - 'but who can bear a broken spirit?'. Now, I hope you can see how important it is that we are healthy in our spirits - but no one is

perfectly so, none of us. All of us are damaged in some shape or form.

I want to do with two things tonight - much more than two, but I'll let you down gently! Generally speaking, two headings: 'Where do we get the wounds?', and 'How do we get the healing?'. First of all: where do we get the wounds; and then how do we get the healing? Where do we get the wounds? Well, the answer is: anywhere and from anyone! If you want to know about that, you read the book of Acts, and find out the life of Paul and some of the apostles, and you see the wounds that they got and who they got them from. We have already mentioned the fall, generally speaking, of humankind, and how we have been broken in that - but there are many more contributory factors to how we are broken as human beings. I haven't got time, it's too vast, to even begin to dip your toe into the edge of the shore of this.

One thing is very clear: a lot of our woundedness and brokenness as human beings comes out of our relationships. Isn't that interesting? Relationship with God and with each other is the answer, but relationship with God and with each other is what Satan attacked in the beginning - and that, in fact, is where we are still being wounded from today. Someone has said: 'The highest points in life and the lowest probably centre on relationships'. Isn't that correct?

Now, I want to deal with at least three sources of wounding. First of all our family and our friends, then I want to look at our experiences, and then finally ourselves - and then we will move on to how we can get the healing. First of all, our family and our friends. Now you might fall off your seat at what I'm about to say, but please hang in there with me, I'm going to try and explain everything I say. I believe that the human being can be wounded from the very moment of conception, I believe that. I believe it's biblical, but I believe it also is sensible and even scientific. I mean, pregnant women are being encouraged to play music to their tummies, and to read to their tummies. Even when a child comes out of the womb, it is said now that he recognises Daddy's voice - if Daddy is about - because he has heard the voice, the child has heard the voice in the womb. So they know that the baby in the womb responds to a positive environment. Now, if that is the case, is it not also equally the case that a child can, like a sponge, detect and soak up negativity?

The circumstances of a conception can affect a child, the circumstances of a pregnancy - i.e. if a pregnancy was not wanted. If the mother continually - whether for financial reasons, maybe she's got 10 children already, and she saying 'I can't do with another baby, that's the last thing we need' - she's continually saying this, and it's not always the mother, it can be the father doing that, and if the child then is born and grows up and feels rejected, is that such a great surprise? Or if you're saying 'I want a girl', and you know you're having a boy or whatever - this might seem far-fetched to you, but our identity is in our spirits, our sexual identity is also in our spirits. Do you want to think about that one for a moment or two? I'm not saying it's the answer to all gender problems, I'm just saying it's worthy of thought and consideration. What if a mother or father is waiting on a child being born, and they're filled with fear and anxiety about the state of the child, how everything will go and so on - is it not plausible that that child could be affected by that?

What I am absolutely sure of is that John the Baptist, in the womb of Elizabeth his mother, leapt for joy encountering Jesus in the womb of Mary, His mother. Now you cannot tell me that John the Baptist was cognisant of the presence of Jesus in the

womb of Mary, was he? He wasn't even emotionally developed, so what was going on? That part of him that is God-breathed, that actually detects the presence of God, did so in the womb!

Certainly in our formative years, when we are born and start growing up in those years of infancy - that's often when the most damage is done to our human spirits. I can't go into it all, we couldn't go into it all, but some people have grown up in those years between, say, one and eight, in positively toxic environments - and it has damaged people's identities, and broken and bruised their spirit. We've got to face up to this. You get converted, praise God for the miraculous things that God can do in the moment of conversion, but don't you think you're the finished article when that happens - there's a whole lot of issues that God still has to deal with. He's transforming, from glory to glory, into the same image as Jesus Christ - that's an eternal project for Almighty God.

Our family and our friends can so affect us, and one of the main sources of damage is our parents. Now praise God for all the good things that our parents have done, and I don't want to be misconstrued as being down on parents tonight - I am one! But our parents, none of them, did a perfect job, none of them. What our parents are meant to do is mirror the image of God to us, particularly fathers - and mothers, but God is Father. So if you have had an absent or a distant father, or an emotionally shut down father, you may mirror God in that way and think that's the way God is. You don't know why you're not getting through to God, but you've never understood what a true father on Earth is, so you can't connect with Abba Father in Heaven. Maybe you've experienced rejection from your parents, constantly shooed away, not listened to, not given time, and so you have grown up feeling rejected. Often what happens to people who feel rejected - and I've seen this so many times - is that the enemy will perpetuate a pattern of rejection throughout their lives, so you're continually being rejected, so that that original wound of rejection gets sorer and sorer and sorer.

Sometimes we have a problem trusting our parents, or we're trying to earn favour with our parents - and then we have a problem trusting God, or we're trying to earn God's blessing. Maybe as a child a parent died, or maybe it was a big family and you were the eldest, and you were given too much responsibility too soon, and you feel the loss of your own childhood. Sometimes broken parents look to their kids for their emotional needs - you know, where maybe a father dies or walks away, and a wee lad is told, 'You're now man of the house'. It's nonsense, never say that to a child. Maybe - I have heard of this now - you've had a manipulating or controlling mother, it's often that way. You can't surrender to the Holy Spirit, because it's often cliched as 'be controlled by the Holy Spirit', and deep down in your heart there is this attitude: 'I ain't going to let anybody control me. I was controlled all my life, there is nobody going to control me'. Maybe we should talk in different terms rather than 'control', talk about 'the influence of the Holy Spirit' - because when the Holy Spirit comes into your life, He sets you free, He gives you free will, He gives you self-control - that's a fruit of the Holy Spirit. He doesn't make you a robot.

But you can see how these wounds can actually affect us, when our parents are meant to image God, but they can actually damage our image of God - and some Christians now, because they were never taught true love in the home, don't know how to receive true love from God because they don't even know what it is. You see, our parents can cause us wounds. Then our friends, some of us need to be released from heart-ties

that we have had that are still intact. People say: 'What's in the past is in the past', that's a lot of nonsense - that doesn't relate to the spiritual sphere or realm at all. Some people have had partners in their past, and they don't realise that they're still joined to them spiritually. There is a lot of ignorance about these things - but maybe you feel a bond still there, a tie, you feel being pulled into the past experiences and memories, and you don't realise what it is. There is a spiritual union in the sexual union, did you know that? I'll not go into it in any detail tonight, but you remember Aretha Franklin, what did she sing? 'Take another little piece of my heart, baby' - remember that one? She didn't know what she was singing, because when we enter into ties - it doesn't have to be sexually, it can be other bonds, and they are ungodly, or they are detrimental or negative to us - it can cause this severing in our identity, it can cause this brokenness, this fragmentation where bits of us get stuck with other people. Do you understand what I'm talking about? We can get stuck in the past with experiences we have had with other people, and we can't move on from them because we feel tied to them.

If there is abuse, that can often be the case, where your free will was taken away from you. Maybe that person still sits on your shoulder, and the abuse is on-going because you've never truly been broken from it and healed from it. Or there is, perhaps, a disordered love in your life - and this is very common for Christians, because we mightn't agree with going round the pubs and clubs, and running around in immoral living and so on, but often what we do is: we bow down idolatrously to other things in our lives, whether it's our families, or careers, or whatever. If we are bent down in our human spirits toward anything, it's idolatry. Maybe there are other people, so many other people, who you've been harmed with - maybe siblings, or even a teacher. So many teachers can be cruel to pupils, say something and you're still living with it today. Many people are damaged from how churches have dealt with them, and how leaders have dealt with them. Some of you tonight might be wounded because of pronouncements that were made to you, about you, from authority figures. What maybe a parent said, or a friend said, or maybe even a Christian leader said to you about yourself: 'You're this, you're that, you're the other, you'll always be...' - or a teacher maybe said to you, 'You'll never make anything of yourself'. These things stick, and they're spiritual.

I'll tell you another thing, and I don't want to tread where angels fear, but in the whole realm of New Testament prophecy - and I believe in it - there's a lot of damage done here. Sometimes it can be closer to divination that is at work, but maybe there is someone here tonight and you're bound because of a so-called prophecy that somebody made over you. It has actually wounded you, it's hindering you, because it was not of God at all, and it was controlling. Prophecy will never be controlling, never manipulating, that's witchcraft. Maybe you need to be set free tonight - imagine saying that in the Elim Pentecostal Church, imagine! You could be set free of a prophecy tonight - we're all wanting prophecies, aren't we? But you could be set free of one, if it's not of God and it has bound you and wounded you.

Parents can wound us, friends can wound us, and then our experiences - our family and friends and our experiences, trauma. You've been stuck in a tragedy in your past, and you need the healing of your memories. Now, lest you think I've really lost the plot here, Dr Martyn Lloyd-Jones, the Minister of Westminster Chapel who was also a minister in the Welsh Valleys - he was from Wales, of course. In the 1930s two ministers came to him about their local schoolmaster. They said he used to be involved

in a lot of Christian work, but they just described him as being a tragic case. Lloyd-Jones, who was also a Harley Street specialist before ministry, a physician, he asked what was his problem. They said the schoolmaster 'had become very depressive, and he gets headaches and pains in his stomach continually'. So Lloyd-Jones agreed to go and see him if he could help him at all. He sat before the man, and he said: 'What's wrong with you?'. He said just that, 'I have some depressive condition, I get headaches, pains in the stomach, and I can't sleep at night'. Lloyd-Jones asked him some diagnostic questions: 'How long have you been like this?'. The man said: 'Well, for years, in fact, I've been like this from 1915' - this was 1930, he had been like this for 15 years. Lloyd-Jones asked him: 'How did it begin?'. He said: 'Well, war broke out in 1914, and I volunteered for the Navy and was immediately transferred to the submarine corps, and we were sent to the Mediterranean. We were involved in the Gallipoli campaign'. He said: 'One afternoon, when we were submerged in the ocean, suddenly there was a huge thud that hit the side of the vessel. The submarine shook and shuddered, and immediately, knowing it was a mine, we realised that the submarine was sinking down to the bottom of the Mediterranean'. He said: "You know, from that moment, I have never been the same man'. Then Lloyd-Jones said: 'Well, please tell me the rest of the story'. The man said: 'Well, there isn't any more to tell'. Several times Lloyd-Jones asked him: 'But tell me what happened next?'. The man said: 'Look, I've told you everything, that's what happened, and I've never been the same again'. Lloyd-Jones spent most of the afternoon, I think, with him, and he went through everything - you know, the thud on the side of the vessel, went down to the bottom of the Mediterranean and so on - and he said: 'Now, tell me what happened?'. He said: 'There's nothing else happened, that's the end of the story!'. Lloyd-Jones asked him: 'Are you still stuck at the bottom of the Mediterranean?' - and he was, because nothing had happened after it. Now, of course, he wasn't physically down at the bottom of the Mediterranean, but mentally, emotionally - and I would take it further, spiritually - he had got stuck. Some of us can be stuck in trauma of the past. Now that man was healed and released, and you may have been in accidents in the past, and in our 'Troubles' as we call them here in Ireland, many of us have been exposed to all sorts of horrendous things that never should have been the case - and we don't even realise how damaged we are. Our bodies might be fixed, we may have recovered physically, but our spirit isn't.

Maybe it's a bereavement that so many of us pass through, or a loss of some other kind, or it could be the bitterness of unforgiveness - and that's a real serious one. You remember Jesus told in Matthew 18 about the parable of the unforgiving servant. The master forgave him a great debt, and then that man went out and he found his friend who owed him a little debt, and he wouldn't forgive his friend. The master heard it, and he was so angry that he called the first man in, the unforgiving servant, and he said: 'You're going to have to pay every penny for your unforgiveness'. In fact, what Jesus said at the end of the parable was this, listen very carefully, Matthew 18:34-35: 'His master was angry, and delivered him to the torturers until he should pay all that was due to him. So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses'. Our Heavenly Father will do what? He will do exactly what the master did, deliver you to the torturers. What does that mean? Well, some of the most tortured and twisted, bitter Christians that I have ever met are the ones with the chips on their shoulders of unforgiveness. They have been stuck in something that someone has done, and I'll talk next week about how the torturers, I believe, are demonic spirits that will capitalise upon bitterness and unforgiveness in your heart. What I'm trying to point out is: family and friends, and

our experiences can wound us. If you've got unforgiveness in your heart towards anybody, it will wound you!

Then there is ourselves, where do we get the wounds? Often we get them from ourselves! We can wound ourselves, you know. Some of us hate ourselves. Some of us can't accept ourselves the way God has made us. Some of us have never forgiven ourselves, we believe God has forgiven us but we have never been able to embrace that ourselves. Some of us are making constant self-pronouncements over ourselves: 'You're no good! You're stupid! You can't do anything right! You'll never measure up!'. Maybe other people have said it to us, but maybe we are now saying to ourselves - and we're bringing, as it were, a cursing upon our lives by these words and wounding ourselves.

Now I haven't got time to go into everything - maybe you think I am this evening! - but these are the wounds that make us weak to resist sin, so we start to engage in sin as a coping mechanism, or to remove the pain of some of these wounds or deaden it a little. These wounds can become a breeding ground for demonic empowerment, but ultimately they are a blockage to blessing, and we need to get healing for them! So, how do we get the healing? Well, praise God, God wants to redeem what Satan has sought to destroy. Can I read to you again what I read from The Message last Thursday night, 1 Thessalonians 5: 23-24, just listen: 'May God himself, the God who makes everything holy and whole, make you holy and whole', I love that, 'put you together', now think of what we've been talking about tonight, 'put you together - spirit, soul, and body - and keep you fit for the coming of our Master, Jesus Christ. The One who called you is completely dependable. If He said it, He'll do it!' - but you have to cooperate with Him.

Now if you're working in an office, everything is so high-tech - and if you're not into computers, you mightn't even understand what I'm going to say here - but if something goes wrong with your computer in the office, and maybe you can do all you need to do on it, but if anything goes wrong you have to go and get the IT specialist to come in. They are technicians who have what is called 'administrative privileges' - do you know what that is? They can fiddle about and fix things, and they have the authority to do it - but usually they need a password. So they have administrative privileges to come in and fix your machine, but they need a password. The privilege is like the authority, and the password is like the clout and the power - and Jesus has administrative authority, privileges, over His children, and He is the password to fix us.

We can't do it ourselves, but praise God Matthew 12 verse 20 says - oh, I love this: 'A bruised reed shall He not break' - is that not the human spirit? If you're broken tonight and wounded, fragmented, and you're hanging on your last sinew of life, Jesus doesn't just come along and just snap you clean and that's the end of you - He wants to heal you, He wants to take you like a little shoot, a plant, and He wants to feed you, He wants to tend you, He wants to pour Himself into you and bring you life and make you strong, and make you stand up straight to Almighty God. That's why He said in Matthew 11: 'Come to me all you that labour and are heavy laden, and I will give you rest'. It's wonderful that Jesus is concerned about the whole person.

Let me quickly re-cap on some stories you already know from the Gospels. You remember the paralysed man and his four mates, they pulled up the roof - demolition job - and then lowered him down into the midst where Jesus was. I'm not going to go

into it all, there was a whole row over who can forgive sins, and who He thinks He is. Do you remember what He said that man? 'Your sins are forgiven you'. Why did He say that? Was that man looking his sins forgiven? Do you know that? Why did He say that? Now we don't want to read too much into Scripture, but I have a hunch that that man needed to be released on the inside from his sins before he could be released on the outside. You look at the passage and see what you think, but was this a man who was crippled by his past? Was this a man who was paralysed by fear? Why did the Lord say: 'Your sins are forgiven you', and then 'Get up and walk'? I know there's a whole debate that happened with the Scribes and all the rest, but what about the woman with the issue of blood, do you remember her? She touched the hem of Jesus' garment, and immediately she was made whole in Luke chapter 8 - and what did Jesus do? Very insensitive, we might think, this wee woman was so scared that she wouldn't come out in the open, but Jesus called her out in the open. Now why did He bring her into the public? To embarrass her? No! Think about this: this woman's haemorrhage made her ceremonially unclean, cut her off from the congregation and the community, and what Jesus was doing was inviting her to have a voice. She had experienced rejection, and listen to what Jesus said to her: 'Daughter, your faith has made you whole'. Now what was that like saying? It was like saying: 'You're one of the family'. Jesus received her into the community again, when she had been rejected.

What about the leper? Oh I love this one, in Matthew 8, we have to read this: 'The leper came and worshiped Jesus, saying, 'Lord, if You are willing, You can make me clean''. Now, this was a leper - what do you think his rejection would be like as a leper? His issues of acceptance and belonging? What do you think his relationships were like? Well, he went about all day out in the wilderness ringing a bell, shouting 'Unclean! Unclean! Unclean!' - it's not a remedy for winning friends and influencing people really, is it? Anybody that comes near you, the disease is floating in the air and they could catch it too. When was the last time you think this man had arms embrace him? When was the last time, if he was married, that his wife kissed him? When was the last time a wee fellow or a wee girl ran up and jumped on his knee? What did Jesus do? Listen: "If You will, You can make me clean'. Then Jesus put out His hand' - do you see Him? - 'and touched him, saying, 'I am willing; be cleansed'. Immediately his leprosy was cleansed'. In one touch it dispelled the rejection of a lifetime.

You can't tell me that Jesus isn't interested in the whole person. Wait till I tell you something: the Bible is full - isn't it wonderful? - it's full of normal people, broken people, wounded people, sinful people, people who the devil has overcome. Other holy books and other religious books are often full of super heroes, but the difference between Jesus and those so-called super heroes is: we have a Saviour who was wounded for our transgressions, He was bruised for our iniquities, the punishment of our peace was upon Him, and with His stripes we are healed! He is despised and rejected - are you rejected tonight? He is despised and rejected of men, a Man of sorrows and acquainted with grief. We hid, as it were, our faces from Him; He was despised, and we did not esteem Him. Surely He has borne our griefs and carried our sorrows.

'The Spirit of the Lord God has anointed Me', Jesus said, 'to preach glad tidings to the poor, and to heal the brokenhearted'. What are the steps to healing tonight as we close, quickly? Let me give you a few practical things for you this evening. How to get the healing: one, you need to choose to forgive - oh, 'Why don't you start with the easy one?'. You need to choose to forgive. Now there is a lot of misunderstanding with

forgiveness, and that's why right away we balk at it. A lot of people think forgiveness means, 'Forgive and forget', that's garbage - you can't forget! Even God doesn't forget, He chooses to remember no more, but you can't tell me He forgot that we ever were sinners - sure, what's it all about anyway? What's redemption about if He forgot we were sinners? He chooses not to bring our sins before Him, He doesn't forget. You can't forget awful things that have been done to you. Forget about trying to forget, just choose by an act of your will to forgive. It's not the same as feeling like forgiving, if you wait till you feel like it you'll never do it! It's a choice of obedience, it's an act of faith - and effectively what it's doing is taking that person or persons off your hook and putting them onto God's. It's you getting out of the way and giving room for God's vengeance. You haven't got what it takes to dish out justice, only God has. The fact of the matter is: you are the one who is being hindered, you need to be released. That person that you need to forgive is still on your back, unless you do let them go to God in forgiveness. Choose to forgive. I can help some of you with that privately, if you want. We need to choose to forgive and there is a great release in that. I believe it's a major key to deliverance in our lives. In fact, Jesus says that if you don't forgive your brother, you won't be forgiven by God. Now that's a complicated one, and I'm not going into it tonight - but one thing is absolutely sure about it: you will not be able to enjoy the lavish love of God if you're not walking in forgiveness with your brother or sister - that's what it means, as well as a whole lot of other things perhaps.

Secondly - one, choose to forgive - secondly, repent of ungodly responses to wounding. What am I talking about? Well, a wound says 'I hurt', but an ungodly response or sin is 'You hurt me, so I hate you, and I'm going to hurt you back'. So the wound is 'I hurt', and God does not condemn that - but the sin is 'You hurt me, I hate you, I'm going to hurt you'. Or, commonly with people who have been rejected, what they do is, they think: 'Oh, there's somebody trying to get close to me, I'll reject you before you reject me' - and that's why rejected people are often prickly pears. Hurt people hurt people, because they're afraid of getting hurt again. Then it can also manifest in sin like this: 'I am hurt, so I will fix myself' - how many of us try to do that? In the flesh, we try to sort the problem out, and it just exacerbates it - it gets worse! So you need to repent tonight of all ungodly responses to wounding, whether it's an attempt to wound others, whether it's wounding yourself, or whether it's trying to fix yourself - just give up and give over to God.

Forgive, repent, and thirdly: break ungodly bonds that have been established - or, to put it another way, you need to remove influences that are perpetuating the wounding. For some people that's boundaries, boundaries are needed. Boundaries are needed, I talked about it, with sin problems that we might have. Now rules don't work, it has to be based on relationship, but we do need boundaries. I spoke to someone who heard a pastor saying that if you have something against somebody, do you know what you should do? You should phone them up and invite them over for a cup of tea - and this person had been sexually abused, and she wasn't from a Christian background. She thought: 'Have I to invite that person round my house, is that the only way I can forgive someone?'. That's not forgiveness, forgiveness is different from reconciliation - there are some people you can never be reconciled with. You can forgive them, but you can never be reconciled. If you're not going to perpetuate the wounding, you need to put boundaries in. Maybe you need to sever relationships. You're saying: 'Preacher, that thing is in the past, that's in the past! That's under the blood'. Wait till I tell you: it's not in the past if it's still affecting you in the present, is it?

Break ungodly ties, fourthly and finally: choose to allow God to bring healing and comfort into the hurts and into the pain. You've got to become present to the wound, you've got to allow Him to bring it to the surface and deal with it. You know, emotions, God created them. I know you know that, but they're created to be expressed, all of them were created to be expressed. Wait till I tell you: the healthy way for them to be expressed is at the time when you feel them, anger and all. Now I'm not saying expressed in a way that hurts someone, but they need to be expressed. You go to the Psalms and hear some of the things that David and the Psalmists said about their enemies - but they were saying it in the presence of God. They were getting it off their chest, not with their Christian friend over coffee, and they weren't venting their spiel in front of somebody to hurt them, they were getting it all out! There might be a need to confront, but they were getting it all out in God's presence - and that's why they often ended up in a praise party, because they got it off their chest.

Some of us have suppressed the wounds, and we have denied that they are even there. There is within us, deep within our spirit, a lake of tears that is overlaid with thick ice. Some of us don't even know it's there. What I'm saying is that you need to allow the Lord Jesus to tap into that, let it rise up and out of you, and give it to Jesus. Some of us need to invite the Alpha and Omega to come and heal our memories, and release us from our memories, and redeem our memories. You need to give God permission to be Lord of your emotion, to be Lord of your pain. You need to come to the cross, where Jesus was wounded, where He was like a ploughed field, and with those stripes we are healed. You need to see that cross, and Jesus on it, as soaking up like a sponge, absorbing all the pain, all the sin, all the guilt. You need to see Him taking it as you give it up, let it come up and let it come out, and let Him and absorb it; and let His wonderful grace, peace, and power, His life, be received into you by faith - the great exchange.

Oh, there's so much there tonight, I know - but I believe God has really spoken to some of you, really spoken to some of you. Maybe your sinful behaviours that you've been struggling with and failing with, deep down there is a hurt, a wound, and that sinful behaviour has been a coping mechanism, or a salve to pain. We'll talk about the demonic, which is very real, next week - but you know, there are people running after demons (and they're there, let me tell you), but they're ignoring the fact that: do you see if you repent of sin, and do you see if you allow the Lord to heal those deep wounds, you become very slippery and it's hard for the demons to hang on. All that has to be said is 'Go in Jesus' name', because some of the rights that they have in our lives, the footholds, are sins and wounds. I was thinking today as I was preparing this that, in the very beginning, God's Spirit hovered over creation and brought order to chaos. That's what God's Spirit does in the new creation, and He's brooding over us tonight - do you sense Him? He wants to bring order, He wants to make you holy and whole - spirit, soul, and body. He is faithful, and if He said it, He will do it - but you need to let Him.

Let's pray. I'm going to hand over to the pastor in just a moment, but I'm hanging around a wee while if anyone wants to talk, if any want prayer. Now I can't listen to your life story, and I ask you to be understanding that we've all got problems, but if you feel tonight that God has just appeared to you and put His finger on a big, big wound or a big, big issue and you need help - please don't be going home without getting help. You can get God's help, the Spirit is brooding here, you don't need me, you don't need anybody - but we are here to help if you need help. You just deal with

God tonight. You say, 'David, what do I do?'. Repent of the sin, become present to the wound - tell God what it is. He has told you, probably, tonight - just bring it to Him, forgive that person or people. Now I believe it's good to audibly declare forgiveness, so it might be better to do that in private - but just do what we have talked about here tonight, and allow the Holy Spirit to get deep in healing. If you feel you've suppressed a lot of this pain, ask Him to lift the lid off it, and let it out so that you can get free of it. These are barriers to blessing, and Jesus has the answer - praise His name. He is here tonight, and the nail-pierced hand can touch you and can release you. It's all a process in a sense, but great things can happen very quickly if you just get real with God, and get real with your pain. God bless you.

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Transcribed by Andrew Watkins, Preach The Word - April 2013  
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## Deep Healing - Chapter 3

# "Demons"

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by David Legge

**G**ood evening everyone. It has been a pleasure to be here with you as usual, but especially in this capacity to share with you from God's Word. It has been a tremendous blessing to know the Lord's presence and help with us, and it's been encouraging just to hear a little bit of feedback - but the Lord is not finished with us yet. I believe tonight, I suppose all that we have learned so far is going to come together, and I do hope it will do such in a great experiential crescendo for some of you tonight as you break through with God in a new way that you have never done before. If you haven't been with us, well, where have you been? If you haven't been here, I will try and fill in as best as I can. The series has been called 'Deep Healing', and we've been looking at identifying and overcoming hindrances to Christian growth. We've tried to sum it up, I think quite exhaustively in a sense, generally speaking that the three major obstacles to growth in the Christian life are: sins, wounds, and demons. Tonight we're looking at 'Demons', the last of those three.

So I want you to turn with me to Matthew chapter 12, and we'll read a few verses from there, and we'll be looking at numerous scriptures tonight again. Matthew 12 verse 22: *"Then one was brought to Him", to the Lord Jesus, "who was demonpossessed, blind and mute; and He healed him, so that the blind and mute man both spoke and saw. And all the multitudes were amazed and said, 'Could this be the Son of David?'. Now when the Pharisees heard it they said, 'This fellow does not cast out demons except by Beelzebub, the ruler of the demons'. But Jesus knew their thoughts, and said to them: 'Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. If Satan casts out Satan, he is divided against himself. How then will his kingdom stand? And if I cast out demons by Beelzebub, by whom do your sons cast them out? Therefore they shall be your judges. But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you. Or how can one enter a strong man's house and plunder his goods, unless he first binds the strong man? And then he will plunder his house. He who is not with Me is against Me, and he who does not gather with Me scatters abroad'".*

Down, please, to verse 43, the Lord is speaking again and He says: *"When an unclean spirit goes out of a man, he goes through dry places, seeking rest, and finds none. Then he says, 'I will return to my house from which I came'. And when he comes, he finds it empty, swept, and put in order. Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last state of that man is worse than the first. So shall it also be with this wicked generation".*

Now, I'm going to repeat myself, but hopefully for your benefit, those of you who have been here already, to remember these things; and in introduction for those who haven't been at this study so far. We have been saying that the three major obstacles to maturing in the Christian life are sins, wounds, and demons. It is imperative, essential, that we diagnose, as it were, what your particular problem is - because the cure for each of those problems is different. Sins, we saw in our first week, need to be

repented of. Wounds need to be healed and, as we will see tonight, demons must be expelled. Those remedies cannot be applied to the other conditions. In other words, you can't cast out a wound, or cast out a sin for that matter. Wounds must be healed, sins must be repented of. You can't heal a sin or a demon, sins need to be repented of, demons need to be cast out - they cannot be healed. You cannot repent of a demon, repentance will not be enough to deal with demonic force. Neither can you repent of a wound. A demon has to be cast out, and a wound must be healed.

I think we have seen that all of us, to lesser or greater extents, can and often are a combination of all these three problems. Often our sinning can be a coping mechanism for wounds that we have deep within our human spirit and in our past memories. Equally so, those sinful behaviours can be empowered where those wounds are used as a seed bed, a breeding ground for demonic infection. So demons can enter into our lives through sins and through wounds - but I have to say that we must be very careful not to become infatuated by the demonic realm. I want to really warn you about this, this is vital, because some people are obsessed with demonology. Some people see every problem in Christian life and non-Christian life as being of demonic source: there is a demon for this, a demon for that, a demon for the other. Now I believe that the demonic realm is widespread and infiltrating human life and society at large, but we must be biblical in everything that we say and everything that we do. We must not fall into what is a demonic trap of practising the presence of darkness, rather than practising the presence of God. Some people who are constantly doing what they call 'spiritual warfare', which I believe in biblically speaking, but some who have popularised this are doing nothing but wrestling with principalities and powers, and actually attracting all the demons of hell to their back door.

Our dealing must be with God, we practice the presence of God, we pray to God, we look to God for our salvation, for our covering, for our protection - and we must remember the plain on which we do battle. Even the Archangel Michael, the book of Jude says, would not bring a railing accusation against Satan regarding the bones of Moses - and we would do well to take a leaf out of his book, and know our own station as humankind. We are to engage in spiritual warfare, but we must understand what that really is and not fall into the trap of becoming infatuated with the demonic realm.

Now, I want us to pray, as I have been asking you just before I delve into these studies each week. I want you to ask the Lord, in conclusion of this series and also as we touch on this new subject tonight, that the Holy Spirit who brings discernment, who is the One who identifies and causes us to overcome these barriers, that He may discern your problem and bring wisdom and knowledge and revelation to you just now, to put His finger right on the very issue that you need to deal with tonight. I'm grateful for the leadership who have given me free rein tonight, and we're going to take time this evening not just to study, but to have a time of prayer where we will deal with these issues before God. So let's come and ask the Lord to enlighten you, and to open your mind and heart to what He has to say to you.

Heavenly Father, we come to You, we say: Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. Lead us not into temptation, but deliver us from the evil one. For Thine is the kingdom, the power, and the glory, forever and ever. We offer up this prayer, as our Lord taught us, in His blessed name. We invoke the precious power of

the shed blood of the cross, and we say: Lord Jesus Christ, who pronounced to Your own before You ascended into heaven, 'All power is given unto Me in heaven and on Earth, go therefore and make disciples', Lord Jesus, standing in our midst right at this moment, release Your divine power as the resurrected and glorified Lord. Come now and do what You alone can do, thwart the powers of darkness and exalt Your holy name, and release the mighty power of the Kingdom of God through the Gospel. In the mighty name of Jesus we pray, Amen.

Now I'm not going to take time tonight, and I don't have the knowledge to delve into the origin of demons. You might think it's a very obvious origin, where they came from, fallen angels and so on - but it's a little bit more complicated than that, because there seems to be a hierarchy of demonic beings. But they are here, and they are alive and well on planet Earth, but we must understand where we fit into this whole equation in the creative sphere. The demonic, as the angelic, fit into a category that we would call 'celestial beings', or 'heavenly beings'. They are spiritual entities. God has created them, and they inhabit - in our sphere anyway - the heavenly realms and further afield. So angels and demons fit into the celestial realm of spiritual beings. Then here on the Earth there are what we call 'terrestrial beings', 'earthly beings', the beasts of the field and the birds of the air - pure flesh.

Now, mankind, created in the image of God, is unique - because he is made up of both of these realms. He is both spiritual - God breathed into Adam, and he became a living soul; He breathed 'ruac', 'spirit' into Adam and he became a living being - but there is this spiritual part of us that we looked at last week that is our identity before each other and before God, the human spirit that is given - it is spiritual. But we are also physical, we are flesh, and so humankind is unique in that he is, if you like, an interface between these two dimensions where both spiritual and physical collide. An 'interface', in computer terms, is a point of interaction between two powers, if you like. We are the point of interaction between the celestial and the terrestrial realm, the spiritual and the physical worlds. Before man fell in the Garden of Eden, of course Lucifer fell from heaven, and was cast down. Of course he turned up in the Garden of Eden in some kind of guise called 'the serpent', and there that devilish power that he embodies wrested from Adam's hand dominion over the created realm. You see, Adam was given authority over creation by God, and hence you see him naming the creatures and so on - but Adam, by an act of his will, in disobedience to God and obedience to Satan, give the dominion of this world over to the enemy. That's why, at the temptation of our Lord, Satan could give to Jesus, if He had bowed down to him, all the kingdoms of this world - because they were in his dominion. That's why Paul says, 'This world lies in the lap of the wicked one'. Paul calls him 'the god of this world, who has blinded the minds of those who do not believe'.

So, from that very moment in Eden, Satan and satanic forces have sought to manipulate mankind - and they are still doing it today. Paul is very graphic in Ephesians 2 - I don't want you to turn to it, because I want you to listen to it as I read it from the Amplified Version. Ephesians 2 verses 1 and 2, listen, Paul says: 'You He made alive, when you were dead, slain by your trespasses and sins in which at one time you walked habitually. You were following the course and fashion of this world, were under the sway of the tendency of this present age, following the prince of the power of the air. You were obedient to and under the control of the demon spirit that still constantly works in the sons of disobedience, the careless, the rebellious, and the unbelieving, who go against the purposes of God'. Now, listen to that again, we

'followed the prince of the power of the air. We were obedient to and under the control of the demon spirit that still constantly works in the sons of disobedience'.

Now, unconverted people characteristically think they are free to do as they please, go where they like, do what they want - but the fact of the matter is (and if you're not saved in the meeting tonight, you've got to understand this, may your eyes be opened to realise) that Satan and his demons are pulling your strings. They are manipulating your life and your behaviour, and they are in control to some degree or another. Paul spoke to Timothy about how unbelievers are in the snare of the devil, having been taken captive by him to do his will. That's the way we are before we are converted, but isn't that wonderful - as we started off that first Thursday evening from Isaiah 61 - to know the good news of the Gospel. As Jesus said in Luke chapter 4, that 'The Spirit of the LORD God has anointed Me to preach glad tidings to the poor; to heal the brokenhearted, to set at liberty the captive', those who are in the fetters of Satan and sin, and to bring those who are in darkness out of darkness into light, to open the prison to the prisoners and to let them go free. You see, that's what the Gospel of Jesus Christ does: it gives victory over sin, it gives healing to wounds, and it defeats the devil.

We looked at that little verse last week, 1 John 3 and verse 8, where the apostle says: 'For this purpose the Son of God was manifested, that He might destroy the works of the devil'. We saw that that word 'destroy' in the Greek is the word 'luo', which means 'to loose', 'to dissolve', 'to sever', 'to demolish'. The root meaning is 'to come unstuck', and this is why Jesus Christ, the Son of God, came into the world. When the fullness of time came, He came to free us from evil and demonic influences - what a Saviour we have! Then the reading that we read this evening at the beginning, from Matthew chapter 12, if you look down at it again you will see in verse 28 Jesus said to the accusation that He was casting demons out by the prince of devils, Beelzebub, Jesus said in verse 28: 'If I cast out demons by the Spirit of God, surely the kingdom of God has come upon you'. This was a sign that the Messianic Kingdom, in spirit at least, had come in Jesus Christ.

In the ministry of our Lord we see that He went beyond all Old Testament precedents. As far as I'm aware, in all the miracles that you have in the Old Testament there is no record of any prophet or any patriarch who ever cast out a demon. There is demonic activity, and there is various relief from demons - but nowhere, I believe, do we find an actual casting out of a demon never to return. It appears from biblical history that this was reserved for Jesus, and it was a unique demonstration that the Kingdom of God had come. Look at that verse 28: 'If I cast out demons by the Spirit of God, surely the kingdom of God has come upon you'.

Do you remember when Peter was preaching to Cornelius and his household? He preached Christ, and he said in Acts 10:38 that 'God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him'. Do you know that a third of Jesus' earthly ministry was deliverance? One third of His ministry was deliverance from the demonic. In verse 29 of Matthew 12, if you look at it, Jesus said: 'How can one enter a strong man's house and plunder his goods, unless he first binds the strong man? And then he will plunder his house' - and Jesus is that stronger Man, who has bound the strong man, Satan. He has invaded Satan's house, He has overcome him, He has taken his weapons and He is now claiming His spoils. Often we preach the cross of

Jesus, and we sing about the blood of Christ, but we have not truly plumbed the depths of the victory of what Calvary does for us. Thank God for victory over sin, thank God for healing from wounds, but we don't appreciate the extent of Calvary's victory - namely regarding Satanic realms and the demonic! In Colossians chapter 2 and verse 15, Paul said that through the cross Jesus 'spoiled principalities and powers, He made a show of them openly, triumphing over them in His cross' - wonderful!

I believe that this is the ministry of the church today in part. Something that we are meant to do is proclaim the victory of the cross over the demonic realm and, by the power of Christ, through the Holy Spirit, release people from the bondage of the Satanic. In fact, in Mark 16 and verse 17, Jesus Himself said: 'These signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues'. Now, a common attitude within evangelicalism is: 'Well, when you're born again, surely the demonic cannot be a problem for you?'. Some people have levelled against me that I'm a heretic - that might not surprise some of you - because I would tend to speak on the demonic realm in relation to Christian people. Let me ask you a question if this is a query in your mind: would any of you suggest that, when you're born again, sin no longer becomes a problem? Any of you? I'd love to meet you! If you're here tonight, please introduce yourself to me, because you might have a few tips for me that I don't know already! What about when you're born again: is the world no longer a problem to you? What about the flesh? That old, sinful, fallen nature within us - is that not a problem when you're born again? Of course it is! Well, why then should the Satanic realm and the demonic not be a problem or an issue?

In fact, if you're honest with the New Testament, you will see that the overwhelming material in the New Testament warns Christians of the works of Satan. In fact, the New Testament was written to Christians, even the Gospels were written to Christians - so this material about being aware of the demonic, Satanic realm, is to instruct believers of the great danger of dabbling in darkness. In fact, we are told not to be ignorant, Peter says, of Satan's devices, but to be sober, to be vigilant, because Satan - as our adversary - goes about as a roaring lion, seeking whom he may devour. Who is he trying to devour? Christians! Ephesians 6 and verse 12, in that great excursus on the armour of God, Paul tells the Ephesian believers: 'We do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places'. I don't have time to even touch upon the material there is in the New Testament warning Christians about the demonic realm.

Now, maybe the problem for some is that they conceive of, when we're talking about the demonic related to Christians, that we're trying to insinuate that Christians can be possessed by demons. That is not what I'm talking about! The concept of possession would indicate ownership, when you possess something you own it. We're not talking about ownership, a Christian cannot be owned by the devil. What we're talking about, and what I believe is more correct according to the original languages - and I'm not a scholar, but am dependent on other people - I believe it's more accurate to talk about demonisation, the influence of the demonic that can be from lesser to greater extents. All of us, every single one of us without exception, are being influenced by the demonic.

A Christian cannot be owned by the devil, but I do believe that a Christian can be demonised - and some can even be heavily demonised. You might say: 'Well, how?

How can that possibly happen?'. Well, it's actually more simple than you would think. When any of us, including myself, give the devil a right to be in our lives, he will take up residence - not presidency now. Let me illustrate it to you like this: you might own a car, and it's your car, you have purchased it, you have paid for it, it's in your possession - but even though you own it, you are within right to give someone else permission to drive that car, isn't that right? Even though you're owned by the Lord Jesus Christ, if you're a believer, you can give permission for the enemy to have certain ground in your life. To use the same analogy again, you could even be in the driving seat of the car, you own it and you're driving it, but there might be some unsavoury characters in the back seat trying to tell you where to go, and distract you from the right direction.

That might be disconcerting to some, but let me try and explain the demonic as simply as I can. Think of it like this: just as the Holy Spirit empowers godly choices in our lives as a Christian - in other words, when we obey the Word of God, and the will of Christ, the Holy Spirit will empower those decisions - equally so, whenever we make ungodly choices, and effectively follow the direction of the enemy, the enemy will seek to empower those choices. Just as the Holy Spirit empowers godly choice, the enemy will seek to empower ungodly choice. So just think of demonic spirits as empowering forces that will get behind ungodly behaviour - and that's what often makes it very difficult to give up sin. I said to you, I think in week one, that it's never impossible, but it's well-nigh impossible for some people because of the demonic influence that is in their lives. They have been engaging in habitual, sinful behaviour, they are overcome, and maybe their sinful behaviour has been a coping mechanism for many wounds in their past or in their present, and deep in their spirit - and so this is why it can be so difficult to dislodge certain behaviours from people's lives, because the demonic has got an empowerment there. Do you understand?

Now let's deal as practically as we can with: how does Satan gain access to our lives, even as believers, even as believers? Well, I'm going to think about it in two ways. First of all: he gains access through knowing participation in sin, our knowing participation in sin. Secondly: he also gains access at times through unknowing participation on our part, through ignorance, or maybe being forced to do something, or for that matter the iniquity of others related to us or around us that can affect us. The bottom line is, whether it's knowingly or unknowingly, the enemy is looking for a foothold in our lives - and if he can get a foothold, he wants to build a stronghold. Eventually, if that stronghold is allowed to exist, it will become a stranglehold.

In fact, Paul actually uses that terminology in Ephesians 4:27, the NIV translates it like this: 'Do not give the devil a foothold' - that's the word. In fact the word is 'topos' in Greek, that's exactly what it means - the picture could be that of a rock climber, and you know the way he's looking for a small ledge on which to put his foot, or a crevice to gain a grip; that is what Satan is looking for in your life, Christian! Just a ledge! Just something to put his foot in to grip hold of, and there he will build an edifice, a stronghold of empowerment that will strangle the life out of you! Satan is a legalist. I don't know whether you knew that or not, but he is. If you give him a right to be in your life by a choice that you make, he will take up squatters rights, and he will possess that plot until his right is taken away again - whether you're a Christian or not.

Let's deal with these things. He can gain entrance when we knowingly participate in sin, let's deal with that first of all. Now we're all sinning - I have sinned this week, and

sinned this day, I'm very sure of it, in thought and word and deed - but what we're talking about is when we wilfully and freely indulge in any sin, any sin, without confession, without repentance, without a challenge upon our own spirits. Now we're all struggling with temptation, and we're all falling - but what I'm talking about is when we wilfully give in, and we don't confess and keep short accounts with God. We don't repent, we don't bring it into that relationship that we talked about on the first night, bringing all these failures even into relationship with our Abba Father - when these things remain unchallenged in our lives, we are opening a doorway to the devil.

Let me give you a couple of examples - and nothing I'll share tonight will be exhaustive. Take the sexual realm. Sex is good, and God created it, and He had the first thought about it - it's pure and holy, and the marriage bed undefiled. But it's a very powerful thing, and Satan tends to take powerful things and use them for ill. Fear is another one. Fear is a gift from God you know, that's why you don't walk across the road without looking, or stick your hand in the fire - fear is a gift from God, but it's meant to be your servant, it's not meant to be your master. It's powerful, and what happens is: because he knows it's powerful, he capitalises on it, just like sin. When we engage in sexual union there is a tie that takes place, a spiritual tie - so much so that Paul says, not that sexual sin is worse than any other sin, but it's different. He does say that, it's different. There can be heart ties, emotional ties that we have, even where there is no sexual union, we can have ungodly ties with other people that can actually affect us and, if you like, channel to us demonic power.

Now, I don't want to go into details that may not be appropriate tonight, and I'm only learning many of these things myself - but from the very limited knowledge that I have experientially, I was just thinking recently a couple of weeks ago - you know, you read Leviticus, and some of the gory details about the things that are forbidden in God's law, and you scratch your head and think, 'Boy, does it have to be so near the knuckle there?'. Wait till I tell you: do you know why it's there? Because people are into it, people are into it, every single thing on those lists, people are into it! God gave that law to prohibit His own people dabbling in the things that the ungodly nations round about were doing in their fertility rites, in their Baal worship, and their Asherah worship. If you wilfully give in to sexual sin - and a lot of Christians are doing this - they are disregarding vows that they have made before God when they married their spouse, and even before. I'm not getting into divorce and remarriage, that one is too big for tonight, I'm telling you that - but what I am saying is: there are those who are even engaging in things before they are even divorced. I'm not saying it's right or wrong before or after, I'm just saying that they are throwing caution to the wind, and anything is going - and they don't realise that this isn't just a sin you can wash your hands of, this can actually give the enemy demonic power and a foothold in your life!

Sexual ties, sexual sin - addictions is another way that opens a doorway to the enemy. Of course, that word for 'pharmacy' in the English language comes from the Greek word in the Septuagint for a form of witchcraft. When you dabble in drugs, you do open yourself up to another realm, and the same in alcohol abuse and even other addictions. Do you know something? I found out from second-hand information that some people get free of a particular addiction, but they're not actually free of addiction. This can happen, I'm told, when people go to hypnotists. They maybe go because they want to get rid of the cigarettes or something else, and they go and all of a sudden overnight they've got rid of the habit of cigarettes - but I heard of a man who smoked, I think it was 60 a day for about 40 years, and then when they put the tax up

so much he couldn't take it any more. He gave up like that, and then do you know what he was addicted to? Polo mints! You wouldn't have seen him any time of the day when he hadn't a Polo Mint on his tongue. He wasn't delivered of addiction, it was just that the addiction moved on to something else. Here's a big one, and you'll love this one - a lot of people get delivered, supposedly, of alcohol or drug addiction, and then they take on religion, and they get addicted to that. They become the tightest, most legalistic people, rules and regulations, that you could ever know - and it's addiction! It's addiction. It's an opening to the enemy.

Another one, obviously, is the occult - if you knowingly participate in the occult. You see, a lot of people think the occult, you know, is worshipping the devil as god - but, do you see around this countryside, when you go for charms, you're opening up a doorway to the devil! If you engage in any form of divination - whether it's tea leaves, horoscopes, dousing, or whatever else you like - if you dabble in Ouija boards, you're actually opening yourself up, and many have come under curse because they have given a cause - as Proverbs says, 'A curse without a cause shall not alight'. If there is a curse on many a person's life, it's because they have been dabbling in darkness, even Christians. You would not believe what Christians are dabbling in!

Some people - don't ask me to explain this - but some people are still affected with these things, even after conversion. Things that they have dabbled in before, it's like a rope on their leg that is stopping them going on. They're going on so far, but it's pulling them back, it can be a tie on them moving forward. One of the biggest things that we knowingly engage in, and it's one of those aspects that we might say has become the Christian sin, and we've sanitised it to be not too bad, is fear. When you knowingly engage in fear, you're opening a doorway to the devil, because fear is believing a lie. Fear is believing something that the devil has put in your head, and you accept it. It's like signing the dotted line, 'OK, Satan, I'm going to think about that, I'm going to analyse that, I'm going to consider that' - and you actually absorb it, and you assimilate the lie, it goes down into your emotions and it actually affects your behaviour eventually, because you have given a foothold over to the enemy because you believed a lie. It's unbelief, and you need to repent of it. It's not enough to say 'Oh my Mummy was worrier, and my Granny was a worrier, and all the rest' - listen, you heard your Pastor preach on Sunday morning: 'God has not given you a spirit of fear'. Do you want something that didn't come from God? Because God didn't give you fear! If you engage in it, many phobias come out of that.

I was very interested in something a Roman Catholic exorcist from the Vatican, believe it or not, by the name of Father Vincent Lambert, said. He said this, it was on Sky News: 'I don't think the devil has upped his game, I just think more people are willing to play his game'. I think many more people are willing to play his game, but I do wonder if the devil is upping his game as we come closer to the Lord's return. Not that he knows all those things, I'm just saying, definitely in our society there is a dense darkness that is coming over the land that there has not been, historically speaking.

So, knowingly participating in sin will open a doorway to the devil, but secondly - and as common, if not maybe more common, who knows - are those of us who unknowingly participate and open a doorway to the devil in complete ignorance. Now one - and I know I'll maybe fall out of favour with some of you, and maybe many of you tonight, through things that I will say - but one big way I believe of opening doorways of danger to the demonic is the martial arts. Churches are opening their

doors now to practice martial arts. I heard of an evangelical minister who was recommending that some young men go into martial arts. Sometimes when folk are wayward, boys are wayward, they might say: 'Well, go and do that, and channel your anger and your hatred and all that energy into something good'. They think that it's anger management, when it's not - because what you're actually doing is, it's a religious, a spiritual exercise. You're actually opening yourself up to channel anger, not just your own, but to get in touch with what they call 'the Chi', this great force in the universe of strength. People who have been doing this long enough will tell you that there is a superhuman strength that they experience when they engage in the martial arts. If you have dabbled in it at all, and done incantations and meditations, it may well be that you have a problem with anger.

Another unknowing participation in ignorance for many is alternative medicines and therapies. Now I'm not laying laws down here tonight, you search the Scriptures and you look into these things - but before you engage in a treatment, ask where it came from. Who was the guy who originated it? How was it originally used? If you look at many alternative medicines, often their origin is in false religion, very much eastern mysticism, even exercise regimes like yoga. Do you know what 'Yoga' means? It means 'yolk', and the idea of yoga originally was that you link your life to the Hindu deity, you come into yolk with the Hindu god - and, incidentally, many of the Hindu gods are animalistic. If you look at the exercises of yoga, they are animalistic. By the way, many spirits at times manifest in animalistic ways.

This was just my daily reading today, Isaiah chapter 2 verse 6, this one popped out to me, listen, speaking of God's people in Isaiah's day, God says: 'They are full of superstitions from the East; they practice divination like the Philistines, and embrace pagan customs'. Has much changed today? All I'm saying to you is: do you know what you're doing when you're indulging in acupuncture, when you're indulging in reflexology, when you're indulging in all these things? Do you know the philosophies behind these things? 'Ach', you say, 'I don't believe that, and my doctor doesn't believe that - oh, we can separate the spiritual from the practice' - do you think you can? Are you going to take that chance? I know people who have thought they could, and they have been in bondage to something.

Here's another one, unknowing participation: secret societies. In any secret societies you take oaths - and when you take the oaths, you actually take a blood oath in many of them, Freemasonry for instance, even institutions in our land based on Freemasonry. You take an oath to cut your throat, pull out your tongue, if you divulge the secrets of the organisation - that's bringing a curse upon yourself and upon your family. Are you in a secret society? Do you think it's a Christian thing to put a noose round your neck, and a hood over your head, and stick a dagger in your breast? Do you think that's Christian, not to tell anybody what you're doing, to take a blood oath? Wait till I tell you - I didn't mean to go into this tonight - but there is a monument in the centre of town celebrating a blood covenant, and I don't believe it's of God. The only blood covenant that was of God was the New Covenant, and that's the only blood that I need, that's the only shed blood that I need. There are covenants throughout our land in both communities, both communities, and they are blood covenants - and we wonder why we have had centuries of bloodletting! I didn't mean to go into that.

Another unknowing participation that we can enter into is: generational iniquity. Now this is a controversial one for many, and it might have been taken to silly extremes by

some, but it is misunderstood - because people, when you talk about generational iniquity, think you're talking about generational guilt. There is no such a thing. Ezekiel chapter 18 says: 'The soul that sins, it shall die', and Ezekiel is very explicit there in saying that a father will not suffer the guilt of his son's sins, or the son suffer the guilt of his father's sins. We will all stand before God and answer for what we have done, but we are not talking about generational guilt. We're talking about generational iniquity, which is a bentness that comes to us because of the sins of our forebears.

Let me show you this, turn with me to Exodus 34 verse 6. Now God was revealing Himself, His character, to Moses. This is God's character - people say to me, 'Oh, this is Old covenant, this is the Old Testament, God doesn't do this any more'. Now you read this and tell me if God is like this, look, verse 5: 'Now the LORD descended in the cloud', Exodus 34, 'and stood with him there, and proclaimed the name of the LORD'. This is a revelation of God's name, which is His personality: 'And the LORD passed before him and proclaimed, 'The LORD, the LORD God, merciful' - is He still merciful? Say 'Amen'. 'And gracious, longsuffering, and abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty' - so He's the same in all those things - 'visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation'. Oh, but He doesn't do that bit any more? Can you do that? I didn't know you could do that! Can you do that? Well, I don't think you can when you consider that that's not the only place where this is stated as a revelation of God's character. You find it in Exodus 20 at the giving of the Commandments, and in Lamentations you find it, you find it in Numbers I believe, and also the Prophets were noteworthy for confessing the sins of their forefathers. How many times? You read of it in Nehemiah, you read of it in Amos, and many of the other prophets - they confess the sins of their forefathers.

Now please don't misunderstand me: we're not saying that we are guilty of the past deeds or misdeeds, but what we're saying is that there is an effect on the present, there are consequences for things that are done in the past. In the New Testament you have it in Romans 1, nationally. The Romans, and every pagan nation, suppressed the knowledge of God in unrighteousness, they pushed down what they knew instinctively from the heavens above, from their conscience within, they disregarded, ignored God and went on sinning. They worshipped the creature rather than the Creator, and their foolish hearts became darkened - and what happened? They were given up! People say: 'Well, what about these nations around the world that don't know the Gospel' - do you know that most, if not all, of those nations, they once knew the truth but they suppressed it in unrighteousness, and their foolish hearts were darkened, and they started worshipping the creature rather than the Creator. I'm not saying they're beyond redemption, far from it, and we've got to go to the four corners of the world with the Gospel - but three times we have in Romans 1, 'God gave them up', 'God gave them up', 'God gave them over'. What's that saying? Do you see the decisions the United Kingdom is making in the 21st-century? It's going to have spiritual consequences for our children and our grandchildren! There is a spiritual darkness that will come upon the land because of it.

That's all we're saying: generational iniquity. It happens nationally, and even Peter in 1 Peter 1 verse 18 says: 'You know that it was not with perishable things, such as silver or gold, that you were redeemed from your empty way of life handed down to you from your ancestors, but with the precious blood of Christ'. The empty way of life

handed down from your ancestors, that's all we're talking about. It can be learned, something that they have taught you that you have done. It can be a tradition, it can be a family trait - I spoke about fear and worry, I believe there is a family trait of fear in my family, and many of you might be the same. It could be addiction, it could be something else, or various sins of all sorts and kinds. It could be demonic influence, it could be demonic influence. It could be a curse, it could be a particular spirit - but what this generational iniquity does is: it just makes you more open, more susceptible, because of the choices of your ancestors. It needs to be faced, it needs to be faced!

Another big one which I'll not spend much time on tonight where we unknowingly participate in opening a door to the enemy is unforgiveness. I touched on it, I think, every week so far. You remember that parable in Matthew 18, where there was the unforgiving servant. He owed a great amount of money to his master, and he was forgiven of it - and then a friend of his came along who owed him a small amount of money, and he wouldn't forgive him. The master heard of it, and he cast the first unforgiving servant into prison. Jesus said: 'His master was angry, and delivered him to the torturers until he should pay all that was due to him', Jesus said, 'So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses'. Do you think you can hold a grudge against a brother or sister in Christ, and there is no consequence? No! You're giving ground to the enemy, and I believe that 'torturers' here is an inference to demonic spirits that will torture your mind and heart if you've got bitterness and resentment there, even as a Christian.

Some of the most bitter and twisted Christians that I know are unforgiving, and they're tortured by it. Even Paul said in 2 Corinthians 2, remember the man who committed incest with his stepmother, and they put him out and delivered him - and he was a believer, now - it says they delivered him, Paul and the church delivered him to Satan, put him into the world's sphere for the destruction of the flesh, that his spirit might be saved. That messes up our theology a wee bit, doesn't it? But it was always to recovery - discipline in the New Testament is always to recovery, and that man repented, and that man came back into the meeting. Paul said to them: 'I have forgiven that one for your sakes in the presence of Christ, lest Satan should take advantage of us; for we are not ignorant of his devices'. What Paul is inferring there is that if you have got unforgiveness in your heart toward that brother for what he did, you're giving Satan an advantage.

Now, we must not be introspective with all these things. I'm not asking you to do a post-mortem of your life, and apply this to every soul gathered here - but what I am saying to you over these last three weeks is: if God witnesses that there is a problem in any of these areas, you need to deal with it, especially if you're not moving on in your Christian life. Don't invent things, don't be one of those people: 'Oh, that applies to me, oh, I have that' - there are people like that. Don't be doing that, but let the Holy Spirit bring it up in your consciousness. I'm asking you tonight in the realm of the demonic: are you experiencing backseat drivers in your life, and every now and again they reach over your shoulder and they yank the wheel to go down a different road? Can I tell you something: neutrality is not an option! Neutrality, that's a myth and a lie of the devil: 'Oh, I don't have to go all out for Christ, I don't want to be one of these fanatics, but I'm certainly not going to go and become a devil worshipper or anything like that!'. You look at what Jesus says, if you look back at Matthew 12, our text for tonight, look back at it with me. Matthew chapter 12 verse 30, Jesus said: 'He who is not with Me is against Me, and he who does not gather with Me scatters abroad'.

You're either for Christ or you're against Christ - this is a spiritual war being waged today, and neutrality is not an option! Can I tell you tonight: God's plan for you is to get born again, to get filled with the Spirit, to get completely delivered of all Satan's influence, the flesh, and sin, and be filled completely and controlled by God - but an empty life is not an option. This becoming a Christian and just ticking over, it's not an option.

You need to beware of it, look at this chapter again, look at verses 43-45 that we read, Jesus said: 'When an unclean spirit goes out of a man, he goes through dry places, seeking rest, and finds none. Then he says, 'I will return to my house from which I came'. And when he comes, he finds it empty, swept, and put in order. Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last state of that man is worse than the first. So shall it also be with this wicked generation'. I'm not saying this is always the way to do things, but I will not pray for deliverance with a person who will not submit entirely to Jesus as Lord, because they will end up worse. I will not pray with an unbeliever for deliverance unless they agree to accept Jesus Christ as their Lord and Saviour, because they will end up worse. But you could be a Christian who has got a foot in both worlds, both kingdoms - can I tell you: that is a standing invitation for Satan to go to work on you.

Ananias and Sapphira, you remember in Acts, they sold a plot of land, and they made out that they were giving all the money to the church - but they pocketed a wee bit. Now it wasn't wrong for them to keep back some of the money, what was wrong was: they gave the impression they were giving it all. Your money is your own to do with as you like, but they were giving the impression - and in fact Peter said, 'You lied against the Holy Ghost, you lied against God'. Do you know what happened? Everybody wants revival, but I tell you, we mightn't want this part of it! They dropped dead in the church and were carried out. Do you know something? Ananias and Sapphira had this concept that you can be 95% obedient to God, but remain safely disobedient in one small area - but that one small area was a patch big enough for Satan to gain a stronghold. Do you know how I know that? Peter said: 'Why has Satan filled your heart?' - strong language, isn't it? Can believers be affected by demonic spirit? 'Oh, no, no, no!'. 'Why has Satan filled your heart to lie against the Holy Ghost?'

Let me finish by turning you to Acts 19. What do you do? If you have been conscious tonight of knowing participation in any of these areas that I've mentioned, and of course there are many many more; or if it has been unknowing participation in ignorance, if it has been something you were forced to do, or it has been the iniquity of another that has contaminated and affected you - what do you do? Well, look at chapter 19 of Acts, verse 11: 'God worked unusual miracles by the hands of Paul, so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them'. Of course there was this incident where some itinerant Jewish exorcists, they saw what the apostles were doing in exorcising spirits in the name of Jesus, and they went to do it. The demons spoke back at them, verse 15 says: 'The evil spirit answered and said, 'Jesus I know, and Paul I know; but who are you?'. Then the man in whom the spirits were beat them up, and fear came upon everybody. Verse 17: 'This became known both to all Jews and Greeks dwelling in Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified'. Look at verse 18: 'Many who had believed came confessing and telling their deeds'. The ESV translates that, listen: 'Also many of those who were now believers came, confessing and divulging their practices'. Those who were now

believers came, confessing and divulging their practices - why? Because of fear. They saw what happened to these Jewish itinerant exorcists by the power of the demonic, and they realised that they had been dabbling, and were maybe still dabbling in darkness.

This might sound foreign to you, but this is on the mission field - this is very, very common. People profess Christ, are genuinely born again, and then go back. Now, what did they do? Verse 19: 'Also, many of those who had practiced magic brought their books together and burned them in the sight of all. And they counted up the value of them, and it totalled fifty thousand pieces of silver' - that's 50,000 drachma. One drachma is a day's wage, and Google told me that day's wage in the United Kingdom - now you mightn't agree with this - is £95, OK? If you multiply that, £95, by 50,000 drachma, you get £4,750,000 - that was the cost of those books, magic instruments, those things that they used in their divination and their witchcraft, that was the cost - and there will be a cost for you tonight to confess, to repent, to renounce the works of Satan and the things that you have dabbled in: idolatry, heart ties, all sorts of things. There might even be a riot because of it! There was a riot here in Ephesus because of what was going on by the Holy Spirit power that was delivering people - don't think the devil is going to be happy about that!

The result is found in verse 20, after the cost and the riot, you read in verse 20: 'So the word of the Lord grew mightily and prevailed' - that's what will happen in your life, that's what will happen in this church, that's what will happen in this community when people start to get serious with the doorways of danger that they have opened.

Let us pray. Has the Lord identified for you in these weeks the obstacles, the hindrances? Has He shown you, has He diagnosed, has He put His finger on it the week we talked about sin, last week the wounds, this week the demons? Maybe the combination of them, and them feeding off each other, and the demonic manipulation of all these? We don't concentrate on the demons, we don't concentrate on the demons, we concentrate on repentance and the power of the Lord Jesus Christ to heal and to set free, and the demons will have to go when all of that is sorted out and they are commanded to go. Now I want to help you as best as I can tonight, and we've all been at sort of a loss how to end this - but what I want to do is, I want to lead you in prayer.

I want to lead you all in prayers that are applicable to all, or most of the truths that we have covered these three weeks. It will take a wee bit of time, but we're going to take time tonight. If you feel that you want to pray all of these, do it. If in doubt, sort it out! But if you know the specific area, you pray in that specific area as we come to that point. Now I would encourage you tonight, in the presence of God - and God has been so real in these meetings, He has come so close - there is an opportunity, I believe, for you tonight to get free. I believe there is power here tonight, and through this ministry and the instrumentality of the Holy Spirit, there is a better opportunity perhaps than you have ever had to get release. So I urge you tonight to go with it.

Now, there is one thing I would ask of you, and all of you can say this to help those who are saying it if you wish - but you need to say it audibly. The devil cannot read your mind necessarily, the only One who is all-knowing is Almighty God. If you want him to hear loud and clear your confession, your repentance and your renunciation, you need to speak it out. Now he's not deaf, you don't need to shout it out, but if you

even take it on your lips when we come to delicate things like confessing sin, and like forgiving people, just take the name or the sin on your lips, just whisper it. The person beside you doesn't even need to hear, but it would be good for you to speak it out. Up and out, remember we said that on the week on confession, let it come up and out in confession.

Now I want us to now pray - and if any of you need further help, and if any of you feel that you want even come to the front and prostrate before God. Now we don't want amateur dramatics, we want to stay clear of all that tonight, we are being real here tonight - but if you want to come to the front and deal with God on your knees, you can do that, just feel free - and if you need help afterwards, we'll be available. Now first of all what we're going to do is personally affirm your faith in Christ and His Lordship in your life. Just pray after me these words: *'Lord Jesus Christ, I believe You are the Son of God and the only way to God. You died on the cross for my sins, and rose again that I might be forgiven and receive eternal life. I submit to You as Lord of my life'*. Now, can I just stop you for a moment: don't pray this if you don't mean this. *'I submit to You as Lord of my life, spirit, soul and body. Everything that I am, and everything that I have, I surrender'*.

Now we're going to humble ourselves before the Lord, God resists the proud but gives grace to the humble: *'I renounce all pride and religious self-righteousness, and any dignity that does not come from You. I have no claim on Your mercy, except that You died in my place'*. Now we're going to confess any known sin: *'I confess all my sins before You Lord, and hold nothing back'*. Let me pause for a moment. We're going tonight to confess specific sins, the sins that you feel you have not had victory over, the sins that you feel have given the enemy a foothold - not all the sins you've ever committed in your life, those sins that God has put His finger on that you know are an issue. *'Especially I confess the sins, or the sin of'* - and you tell the Lord, take it on your lips and confess it between you and the Lord, confess it. Now we're going to repent of all sins: *'I repent of all my sins, I turn away from them and turn to You, Lord, for mercy and forgiveness'*.

Now we're going to come to forgiving all other people - and if you have got wounds, this is a big issue probably with you - people who have harmed you, offended you. Maybe you still revere them, but let's be truthful here, it might be Mummy and Daddy and you mightn't want to fault them at all with your upbringing - but, look: tell it like it is. Facts are facts, and if they did harm you in whatever way, even unconsciously, they didn't mean it, you've got to let them go to God and pronounce forgiveness. You might need to receive forgiveness for yourself - on the top of the list for many people is that they can't forgive themselves, and they can't receive God's forgiveness because of something they did, and they're still holding themselves in judgement. Maybe your resentment is toward God, maybe you have something against God, something He did, or you think He did or He didn't do when He didn't come through for you, when your back was against the wall or something happened to you, and you need to release God. It sounds ridiculous, I know, but you need to actually come to God and say: *'Lord, here is my resentment and bitterness toward You'* - He already knows it's there, just give it up and get rid of it.

So pray with me now: *'By a decision of my will I freely forgive all who have ever harmed me or wronged me. I lay down all bitterness, all resentment and hatred. Specifically I forgive'* - now speak their names. It's not an emotion, it's not saying what

they did was right or OK, it's not forgetting, but it's letting them go to God - off your hook and onto God's, and getting out of the way. Speak that name, and maybe you have to say to the Lord just in the quietness: *'Lord, I receive Your forgiveness, I give up this guilt of this sin to You completely, once and for all I'm going to receive Your forgiveness for this'*. Maybe you need to say to the Lord: *'Lord, I confess that I have had resentment in my heart toward You over x, y and z. Lord, I release that resentment to You. I know that You did not want to harm me, I know that You're not to blame. I don't understand everything, but I release this bitterness and this pain to You'*. Now pray with me all of you: *'Now, Lord, heal my damaged emotions, and bless these people'*.

The next prayer we're going to pray is to break with the occult and all false religion, so that's anything that you've been dabbling in or have dabbled in and never really dealt with perhaps. It covers Freemasonry, it covers other secret societies and blood oaths and curses and all sorts of things. If that's applicable to you, just say: *'I sever all contact I have ever had with the occult, or with all false religion, particularly'* - and name the thing. We need to break ungodly ties, that might mean you doing something actual about a relationship or a manipulation or control that is in your life, or an abusive situation - boundaries might need to be put in. But there is more than that, there is a break needs to be made spiritually and sometimes emotionally with binds and ties.

So let us pray regarding that: *'Lord Jesus, please break the ungodly tie between'* - and you name that person and yourself, or those people and yourself. Now there are good ties that we have in families and in marriages, but we're not talking about those, we're talking about the bad ones. Any person, or any organisation, or anything that has brought an ungodly influence on your life, you can be tied to it - so ask the Lord to break the ungodly tie between you and it. Do you know something? I know people and their ungodly tie was with their church, and their church became an idol to them. Now pray: *'Separate me, Lord, spirit, soul, and body, from the effects of this ungodly tie'*.

Now we come to releasing from generational iniquity or curse that there may be. If this is applicable to you, if there are sins in your life that you know have been running through your family, or traits, pray this: *'Lord Jesus, I forgive my forebears for their sins that have harmed me. I confess engaging in those same sins'* - if that's applicable to you - *'I confess engaging in those same sins. I renounce those sins and ask You to cut me off from any iniquity and curse coming down to me through my mother's and father's family line'*.

Now we're going to pray a prayer preparing you to be released from every bondage or your life: *'Lord Jesus, I thank You that on the cross You were made a curse that I might be redeemed from every curse, and inherit God's blessing. On that basis, I ask You to release me and set me free to receive the deliverance that I need'*. Now you're going to take your stand with the Lord - and I just want to help you if you feel unusually uncomfortable in anyway, feel nauseous or anything like that, don't worry about that: *'I take my stand with You, Lord, against all Satan's demons. I submit to You, Lord, and I resist the devil. Amen'*.

Now we're not finished. The Bible says: *'Submit yourselves unto God, resist the devil and he will flee from you'*. What do you do with demons? Expel them. So we're not praying now, you don't pray to the devil - we're going to speak to the enemy on the

authority of what you have said, confessed, renounced, repented of, those you have forgiven, praying to break ties, and anything else that might be on your life. Having taken your stand with God, I want you to say this now - and you're saying it to the enemy: *'Now I speak to any demons that have had control over me. I command you to go from me now, in the name of Jesus I expel you'*.

Now, Father, upon the confession and repentance, and the act of forgiveness, we agree tonight that people in this gathering should be released, released from the bondages of sins, released from wounds, released from demonic empowerment. We agree together, and in the name of the Lord Jesus Christ I command every ungodly spirit to leave from those who have submitted to the Lordship of Jesus Christ, to go now. You must go. You have no right to stay, every single one of you, in the name of the Lord Jesus - every unclean, dark, demonic spirit that has been latched onto anybody, mind, body, soul, spirit, go now in Jesus' name. Go now in Jesus' name, you must go by the authority of the Kingdom and the blood of the Lamb. You are overcome. Lord Jesus Christ, come, Jesus of Nazareth that came in the flesh, send Your holy angels to help to release people, to minister to them in their need. Lord, pour out Your Spirit to release the captives in Jesus' name. Lord, I pray for healing deep down in those wounds - if the enemy has gone, Lord, for the wounded place that He has been manipulating, Lord, as Your children come to you now, Lord, give the healing deep down in the spirit, the human spirit, deep, deep, deep into that broken, bent, bruised place. May they grow up straight before You, Lord, as Jesus did, as a tender plant before God. May their spirit stand erect, not bowed down to idols or to themselves or to Satan, but straight up to You, Lord. Bind up the wounded place, and bring the healing, Lord, now. Bring the healing, pour in the oil and wine, Lord, bind up the wound with Your nail-pierced hand. Bring the healing balm of Gilead, Lord Jesus.

Let's just wait on for a moment or two in the presence of God, and you allow the Lord to deal with you. You deal with the Lord, if you want to come out to the front you can, if you want to just sit where you are, I'm not telling you what to do - you do whatever you want to do, but just be real with God. It's not a public prayer meeting, I don't want anybody really praying out loud here just at the moment - but, in the quietness, maybe there has been something sticking, even sticking in your throat.

While the heads are bowed here tonight, while the heads are bowed - now, please, respect this - while the heads are bowed: it would be impossible to deal with everybody as an individual tonight, but is there anyone just at this moment that is stuck. Is there anyone is having a problem, just as we speak now, and stuck? Right there's a couple of people: Father, I pray for these souls that I'm looking at just now. I pray for them now, and I pray that by the finger of God You will release them now from their bondage, that You will bind whatever it is, Lord, that is preventing them going through. Lord, do it now, bind it and loose them, loose them from the enemy's hold in Jesus' name. Loose them now.

Now you must be obedient, and you must go through with God - wherever you're stuck, confess it and get it out. Let me just pray and then I'll hand over to the Pastor: Father, we don't want to be practising the presence of darkness. We believe that it is Your presence that releases people, it's only Your presence we want, it's only light can dispel the darkness. We don't want anything to do with the devil and his demons - we hate even giving them this time but, Lord, we need to be real about them. We thank You that Jesus is stronger than Satan, and Satan to Jesus must bow. Lord we want

there to be, tonight, a demonstration of Divine Kingdom Power in Jesus Christ. We want people's lives to be completely released. Maybe there are people and they are coming regularly for some form of healing, and they're not getting through, and it's because there are sins or wounds - Lord, release them tonight, release them from demonic empowerment tonight, set them free from all sorts of bondage, Lord. It's Your work, it's Your cause, it's Your kingdom, it's Your claims, Lord, it's Your reputation! So honour Your Word, Lord Jesus Christ, slain, risen, glorified, ascended Lord Jesus. Come and set the captives free tonight for Your glory, Amen.

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Transcribed by Andrew Watkins, Preach The Word - May 2013  
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