

HOW TO DEAL WITH
DEMONS
&
CURSES

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CONTENTS

FOREWORD	ix
INTRODUCTION	xi
1.....	1
HUMANITY AND THE	1
PROBLEM OF SIN	1
The Law, Grace, and Faith	2
The Law.....	2
The Grace.....	4
Salvation through Faith	4
2.....	9
THE DEMONIZATION.....	9
Categorization of The Demons.....	21
The SPIRITUAL and Psychological Bonds.....	47
The OCCULT Practices.....	54
3.....	83
THE CURSES.....	83
Kinds of Curses.....	86
Human Curses.....	89
Generational Curses.....	91
Causes of Curses.....	95
4.....	109
INDICATORS OF CURSES.....	109
5.....	119
HOW TO EXPEL DEMONS.....	119
AND BREAK CURSES?.....	119
Who can Pray for Deliverance?.....	141
Some Specimen of Prayers.....	164
Deliverance Prayer.....	165
6.....	167
DELIVERED TO POSSESS	167
Conclusion.....	175
Biography.....	177
Occult Practices as doors of the Demons' entrance	179

To my beautiful wife,

My lovely children,

Grandchildren

Colleagues in the ministry,

Brothers and Sisters in Christ for their support.

FOREWORD

Over thirty years I have met the author of this book first as colleague in my workplace as well as stepfathers at the time of their wedding. It is a great honor for me, not just to preface this book page, but also for having been among the first readers of the draft and opened the seal of this book. That is my little contribution. Today, we can better pretend knowing his concern and his style. He is a man who is naturally full of desire to doing well and providing the main contribution to the building of the Church body of Christ. His style is more narrative and more precise, making it easy to understand.

Indeed, since Sin of Adam and Eve, the man who had the power to dominate the earth has now lost all control over his life due to the lack of communion with God; he is thus subject to the dictates of the devil who manipulates him at its will, mistreats him, humiliates him reducing him to the bestial level through unreasonable and unnatural practices.

Man needs someone who can set him free from all these ties that bind his life; -the veil of ignorance that covers him needs to be removed. “My people perish for lack of knowledge,” said the Lord. The enemy takes advantage of ignorance. Thus, the re-establishment of the relationship lost through original sin is possible only when a man will become aware of his condition, and therefore decide to return to the one who had created him in His image and His resemblance. That is the context in which the author offers this book to provide some information that might help readers reposition themselves in real knowledge.

It is appropriate to attend evidence that, in the current context full of turbulence, purveyor of all kinds of stress which, over time, oppresses and weakens; and eliminates those who are not able to adapt or are unable to overcome, on the one hand. The explosion of occult practices coupled with the rise of immorality on the other, this book falls at the point. Many ask themselves why they cannot succeed in their lives. They feel like some invisible forces are behind their daily life which destroy and annihilate any project they try to accomplish.

How to Deal With Demons &Curses

Jean TSHIBANGU is exposing how demons and curses infiltrate and operate in the lives of many. The author provides the right weapons that can help dismantle the fortresses of the enemies. He is not only limited to a passive presentation but also offers the ways and means for anyone who seeks to find out why his sufferings are endless, nothing works in family life, in his professional life, in his Ministry, etc. He deducts by way of conclusion, as there is something or someone who is at the root of his misfortune. Each of us needs deliverance, and everyone needs someone who can rescue him from a snatch of hands of the destroyer.

He is encouraging readers, considering that the Son of a man who is responsible and head of the Church came to destroy the works of the devil, through His blood and His cross. Isaiah 61 summarizes the need for deliverance for those who accept Christ as Lord and personal Saviour.

INTRODUCTION

The book of Genesis exposes the Creation of humankind and his privileged position in the Garden of Eden, where he is entrusted with keeping it and taking care of it. God, in His love, left the free choice to man He created by showing him advantages and consequences: the right choice shall give him life, and the bad leads to death. In short, the man had the freedom to choose between one of them. Unfortunately, the enemy persuaded him and led him to make the wrong choice. It followed the loss of this position which he enjoyed before God and his expulsion from the Garden of Eden. The devil who is the author of Sin boasted about having won man on its side; he set to dominate over him. He managed its way and opposed him to his Creator (Acts 5: 3; John 13: 27; Genesis 8:22). This disobedience is called Sin, and the wages of sin is death with all the curses arising (Deuteronomy 28: 15-68; 1 John 3: 8).

Because of sin, man has mingled himself in his life with two powerful and destructive enemies: the demons and curses. So, concerning the principle of cause and effect, the conclusion is easy to draw out: any suffering has a reason and a responsible, and every curse without cause is null and without effects. Jewish beliefs derive their existence from this principle. They believed in the origin of sin even before birth: prenatal sin. In other words, they found that it was possible to begin to sin while a person is still in the womb.

The book of William Barclay stipulates “: in the imaginary conversations between Antonius and Rabbi Judah, the Patriarch Antonius asked: when begins destabilizing influence of evil in a man, from the formation of the embryo in the womb or since birth? The Rabbi replied: from the formation of the embryo.

Antonius disagreed and persuaded Rabbi Judah by his arguments because Judah had admitted that, if the evil impulse begins with the formation of the embryo, then the child would kick in the belly and will open its output route. Judah found a text

supporting this point of view. He took the word of Genesis 4:7; the sin is at the door. And he put the meaning in it saying that sin is waiting at the entrance of the womb as soon as a child is born. At the time of Jesus, the Jews believed in the pre-existence of the soul. They have got this idea from Plato and the Greeks. They believed that all souls existed before the creation of the world in the Garden of Eden, or that they were in the seventh heaven, or a specific room, waiting to enter a body.

The Greeks felt that these souls have been good and that it was the entry into the body that contaminates it, but there were some Jews who believed that these souls were already good and evil. At the time of Jesus, some Jews found that the affliction of the person, even if it were at birth, could come from the sin that was committed before the birth of that person. The alternative was that the affliction of this man was because of the sin of his parents. This idea that children inherit the consequences of the sin of their parents is woven into the thinking of the Old Testament.” (1)

Apostle Paul explains the oppression of man under the thumb of the devil because of the sins. In Romans 7:14 | 24, he talks about the law of sin; this force that lives in the Adamical body and opposes the will of God. The man needs deliverance through the masterpiece of the cross (Colossians 2: 14-15). God loves the sinners but hates sins. Therefore, He punishes anyone who chooses the way of sins.

God is not pleased to see people bowing down to them or worshipping them. He is our God, a jealous God who punishes the children for the sin of the parents to the third and fourth generation of those who hate me (Exodus 20:5).

He does not leave the guilty unpunished; he punishes the children and their children for the sin of the parents to the third and fourth generation (Exodus 34:7).

Although it is recognized that our God is slow to anger and rich in goodness, he does not leave sinners unpunished. (Numbers 14:18).” he punishes the sins of the parents until the fourth generation (Psalm 109:14). That is clearly said in Isaiah 65:7:

(1) William Barclay, Daily studies, Gospel of John Volume I

'See, it stands written before me; I will not keep silent but will pay back in full; I will pay it back into their laps – both your sins and the sins of your ancestors, 'says the LORD 'Because they burned sacrifices on the mountains and defied me on the hills, I will measure into their laps the full payment for their former deeds'.

He pays back in full for any sin whoever commits it: parents or sons. That is why in Nehemiah 1:6-7, he took time to confess the sins of his fathers and great parents. That appears in the New Testament, specifically in Gospel, according to John when the disciples asked a question to Jesus Christ about the blind born: *'Rabbi, who sinned, this man or his parents for him to have been born blind? (John 9:1-2).*

As long as you live in sins, the principle of sins- punishment could not be broken.

Here we have two healing experiences recounted in the Old Testament where Jesus did not respect the law of the Sabbath to effect healing:

In the first, it is this woman who had her curved back who was healed on the Sabbath: the first when He healed a woman who for eighteen years had been possessed by a spirit that left her enfeebled; she was bent double and quite unable to stand upright. (Luke 13: 10-17)

The second experience is that of a man who had a withered hand:

a man was there at the time who had a withered hand. They asked him, Is it against the law to cure a man on the sabbath day? Hoping for something to use against him. But he said to them, If any one of you here had only one sheep and it fell down a hole on the sabbath day, would he not get hold of it and lift it out? Now a man is far more important than a sheep, so it follows that it is permitted to do good on the sabbath day. Then he said to the man, Stretch out your hand. He stretched it out and his hand was better, as sound as the other one (Matthew 12: 9-13).

° And yet, according to the customs of the time, all believers who accepted to follow Jesus were to be exorcised. But that day, the woman and this man had their deliverance. Without any doubt, I agree that Christians who are born again are not spared from the

How to Deal With Demons & Curses

legacy of the procession, and collection of generational curses, and demonic influence. They were going to Synagogue, but they were still unwell.

Lord Jesus addressed Apostle Peter when He said: “Go away from me, Satan!” And yet Peter was not only a disciple but was at that moment with Christ.

I will demonstrate it later when I will expound on the title relating to the deliverance. Christ speaks of a strong man that must bind first the owner of the house before looting. The Lord Jesus came to bind the strong man who represents the devil. Christ gives a special strength to fight the enemy to whom accepts Him as our Lord and personal Saviour.

He has overridden the Law and cancelled every record of the debt that we had to pay; he has done away with it by nailing it to the cross, and so he got rid of the Sovereignities and the Powers, and paraded them in public, behind him in his triumphal procession.” (Colossians 2:14-15).

In Ephesians 6:12, the enemies of the man are listed: principalities, authorities, rulers of this world of darkness, wicked spirits in the heavenly places. The Lord gave the power and authority to walk on snakes and scorpions, on any influence of the enemy, casting out demons and healing the sick (Matthew 10: 1.8; Mark 16:16-18, Luke 10:19).

He who believes in Christ and is baptized receives the power to walk upon all these enemies that are listed in the Epistles of Paul to the Colossians and Ephesians (Acts 8:6-7). We read in Genesis chapter 15 verses 13 to 16, the prophecy of the Lord on the future slavery of the people Israel in Egypt for four hundred years. As promised, God, in His love, sent Moses for their deliverance. A few years later. He sent His only begotten Son for the deliverance of humanity which should take place through faith: “Whoever believes will not perish but shall have eternal life.” The devil who was cast down on the Earth and having lost its fight against the Lord Jesus in the desert, he is still fighting those who believe in Christ. He still launches his attacks on anyone who accepts Jesus as Lord and savior. The prince of this world grinds and seeks who he can devour, kill, and destroy (John 10:10).

Satan has at hand demons and curses as weapons that he uses to enslave and bring people back into his camp by his wiles to achieve its purposes. He knows that anyone who believes in Jesus has eternal life and strives to prevent him from being saved.

Despite the eternal life freely offered by faith in Christ, while living on this Earth, the prince of this world who was precipitated on Earth, in its anger, always tries to multiply its attacks to steal, destroy and kill. We must apply ourselves to know its strategies and better identify them because no one can fight his enemy if he does not know him.

In Revelation 2:10, we read that the devil will throw some of you into the prison that you may be tested, and you will have tribulation of ten days. Those who are in jail are not unbelievers, but those who are in Christ. It is true that many are still in the prison of the devil and need to get out of that situation. That is not hidden before the face of God. In every age, He seeks a man He can use as an instrument for the liberation of His people.

In Exodus 3:7 - 8, God enlightens four things:

The LORD said, 'I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. So, I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey – the home of the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites.

I have seen-I heard- I know- I come down.

These four verbs seem to expose the passivity of God. But behind them lies His compassion. He does not remain indifferent. He laid the first act; He came down to deliver His people. He chose a leader who was to represent him among the people: Moses. Israel, God's people were in slavery, as lots of children of God are today. Enemy of Israel was Egypt led by the Pharaoh of that time. Egypt represents an evil organization that enslaves and oppresses and torments the children of God. Satan operates through its agents called demons for blaspheming the name of God and diverts His children from the faith by precipitating them in his fallen Kingdom.

How to Deal With Demons & Curses

Oppressors of man today are the wicked spirits that are enrolled by the devil, but also the curses because of sin. They oppress a man and push him to despair. The most common laments are summarized in these words repeated in Jeremiah 15:18:

*Why is my pain unending and my wound grievous and incurable?
You are to me like a deceptive brook like a spring that fails.*

From the scriptures above, God left His throne to deliver His people because of their tears.

It happens a time man reaches this level of questioning, he feels abandoned, without support, desperate: and he needs someone who can answer these issues. In the sufferings of Job, he required the answer from the Lord. In the sequel, Lord did not keep silent. He replied. Those who live misfortune in their life today, who feel frustrated as they arise many questions to which they find no answer. Even King Salomon had also gone through the same situation; he could understand nothing of what he lived. We read in the book of Ecclesiastes 4: 1-3 Salomon confused and astonished:

Again, I looked and saw all the oppression that was taking place under the sun: I saw the tears of the oppressed –and they have no comforter; power was on the side of their oppressors –and they have no comforter. And I declared that the dead, who had already died, are happier than the livings, which are still alive. But better than both is the one who has never been born, who has not seen the evil that is done under the sun.

Similarly, he said later (Ecclesiastes Chapter 10: 5-7):

There is an evil I have seen under the sun, the sort of error that arises from a ruler: Fools are put in many high positions, while the rich occupy the low ones. I have seen slaves on horseback, while princes go on foot like slaves.

Who is responsible for these evils referred to by Salomon, and what is the source? Without any doubt, the devil and Sin; the devil is not the creator to oppose to a happy life; he is a destroyer of our lives. In the vision of John in his letter to the Church of Pergamum, the spirit says:

To the angel of the Church in Pergamum write: These are the words of him who has the sharp, double-edged sword. I know where you live –where Satan has his throne. You remain true to my name. You did not renounce your faith in me, not even in the days of Antipas, my faithful witness, who was put to death in your city – where Satan lives.

Our environment is not free of evil influence. In this Scripture, Satan exercises its authority over the Church of Pergamum. However, Pergamum keeps her faith in Christ. Around us and among us, and even we live the inexplicable phenomena in our lives, discouragement, frustration, pressures of all kinds. We need a fall-back.

To deliver: the fifth verb of action of God translates the goodness of God. Our God does not forsake his children; from the top of heaven, He has His eyes on us. In Jeremiah 23:23, God says:

‘Am I only a God nearby, ‘declares the LORD, and not a God far away?’

He is prepared to deliver us at any time. That is what all is all about in this book that methodologically aims for a threefold purpose:

a) To Raise awareness among the children of God to seek their deliverance and enable them to conserve their deliverance from evil forces.

b) To set free the oppressed, set captives free, and deliver prisoners (Isaiah 61).

c) To prepare the Church of God to continually fight the common enemy who is the devil (Combatant Church) and render the militant Church ready for the coming of the Lord.

Although this book has gathered most concepts used in the deliverance domain, however, it brings its specificity by the way I try to expound it, the manner of a teacher who provides a guided practice for beginners. It is in this way the message of deliverance can be popularized. I have no intention to open war of the controversy or of knowledge with others who are also engaged in

How to Deal With Demons &Curses

this field. I would expect those who have more experience to add them to mine to illuminate the people of God.

The only worry which is mine is the fate of the Church of God. Everyone is disappointed by the fact that the XX1st century Church has become the natural field where the devil can exhibit all kinds of works, hiding behind the scriptures as he bends deliberately; the devil operates in this site using fake through which he performs miracles and prophecies. By these simulated performances, many open the door to the demonization and curses which laid siege to them and slowly destroy them. No, let us call for the power of the Holy Spirit to triumph over all the wiles of the devil.

The Church needs not only to be awakened and to warn leaders to frustrate the wiles of the devil but also keep alive and engaged members in the permanent fight for conquest and restoration. It is to know how to cast out demons and break curses.

HUMANITY AND THE PROBLEM OF SIN

The book of Genesis tells the story of the Creation and the entrance of sin in the world and how it caused humanity to be expelled from the Garden of Eden and separated from the love of God. Therefore, humankind is confronted with a dual problem: sin and sins. There is a difference between sin and sins. Humanity is dominated by a principle that is sin, which drives us to commit sins. The author of sin is otherwise called Satan, the old serpent, the accuser, the destroyer.

The thief comes only to steal and kill and destroy; I have come that they may have life and have it to the full. (John 10:10)

Satan begins by binding the strong man and then loots their possessions (Matthew 12:29). In the book of Genesis, knowing that humankind is strong when we are in communion with God, he introduced sins and, at the same time, the principle of sin. Chapters 2 through 7 of the epistles to the Romans spreads the love of God for humankind.

To be sure, sin was in the world before the law was given, but sin is not charged against anyone's account where there is no law. Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who is a pattern of the one to come.

But grace is not like the trespass. For if many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to many! Nor can the gift of God be compared with the result of one man's sin: the judgment followed one sin and brought condemnation, but grace followed many trespasses and brought justification. For if, by the trespass of the one man, death reigned

How to Deal With Demons & Curses

through that one man, how much more will those who receive God's abundant provision of grace and the gift of righteousness reign in life through the one man, Jesus Christ!

Consequently, just as one trespass resulted in condemnation for all people, so also one righteous act resulted in justification and life for all individuals. For just as through the disobedience of one man many were made sinners, so also through the obedience of the one man the many will be made righteous. The law was brought in so that the trespass might increase. But where sin increased, grace increased more, so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.

Humanity therefore has two problems, each requiring its own remedy: blood for the first and the cross for the second.

The Law, Grace, and Faith

For all have sinned and fallen short of the glory of God, and all are justified freely by His grace through the redemption that came by Christ Jesus.

The Law

The law represents God's requirements governing the relationship between humankind and God. What are the requirements of holiness and justice? The law means God asks us to do something for Him, and the deliverance means that He frees us to do so because, in His grace, He does so Himself. That is the deliverance of the law. We will talk about it later. The problem we have with the law is not that the law is evil but that there is in us this principle of sin that opposes everything that is obedience to God (Romans 7). We are naturally sinners by Adam and Eve, who sinned, and consequently we are unable to please God through the law.

A lady who lived in desperation asked me this question: "The Bible says that any curse without cause does not affect us, so how can the sins of our parents hurt our lives?" She had not considered this biblical statement: all have sinned. The answer to her question lies in what we call the law of sin.