

Hey Church, this is Tyler.

I wanted to put together some resources for you after this Sunday's sermon. Below are 3 things. A 5 Day Devotional for you to read, covering what we discussed on Sunday. Secondly, a shared resource that I made additions to from my friend Michael Rowntree from the Remnant Radio on Demons. This will go into more specific details. And lastly, the scripture references from Sunday, whether referenced or alluded to.

5-Day Devotional: Walking in Spiritual Authority

Day 1: The Power of Jesus' Name

Reading: Acts 8:4-8; Philippians 2:9-11

Devotional: Philip was an ordinary believer who walked in extraordinary power because he understood the authority in Jesus' name. The name of Jesus isn't a magical formula—it represents the complete authority of Christ transferred to His followers. When we speak His name in faith, we're invoking the One who has already defeated every power of darkness. The demons trembled at Jesus' presence, and they still do today. You don't need special qualifications or titles to walk in this authority; you simply need faith in the One whose name is above every other name. Today, consider where you've been living beneath your spiritual inheritance. Jesus has given you His delegated authority—will you walk in it?

Day 2: Transferred from Darkness to Light

Reading: Colossians 1:13-14; 1 Peter 2:9-10

Devotional: Before Christ, we were teammates with darkness—a sobering reality. But God didn't leave us there. Through Jesus' blood, we've been rescued from Satan's domain and transferred into the kingdom of God's beloved Son. This isn't just positional truth; it's transformational reality. You are no longer defined by your past, your failures, or the kingdom you once belonged to. You are God's own possession, redeemed and loved. The enemy has no legal claim on your life. Today, take time to thank God for this incredible rescue mission. Remind yourself: "I belong to Jesus. I am His, and nothing can separate me from His love." Let this truth anchor your identity and fuel your confidence.

Day 3: Closing Doors to the Enemy

Reading: Ephesians 4:26-27; James 4:7; 1 Peter 5:8-9

Devotional: Sin opens doors; repentance closes them. The enemy is a legalist, constantly searching for any opening into our lives through unconfessed sin, unforgiveness, or ungodly beliefs. Paul warns us not to give the devil a "place"—a geographical foothold in our lives. Undealt-with anger, bitterness, sexual sin, and lies we believe about ourselves create

opportunities for spiritual affliction. But here's the good news: you have the authority to close those doors. Confession isn't just acknowledging sin; it's actively shutting the entrance the enemy has been using. Today, ask the Holy Spirit to reveal any open doors in your life. Confess them, replace lies with truth, and command any spiritual oppression to leave in Jesus' name. Walk in freedom.

Day 4: The Armor of God—Your Daily Protection

Reading: Ephesians 6:10-18

Devotional: We're not called to live in fear of spiritual attack, but we are called to live prepared. God has provided spiritual armor—not for offense, but for protection as we walk through enemy territory. The belt of truth counters lies. The breastplate of righteousness guards your heart. The shoes of peace give you stability. The shield of faith extinguishes fiery arrows of doubt and accusation. The helmet of salvation protects your mind, and the sword of the Spirit—God's Word—is your offensive weapon. This isn't symbolic decoration; it's practical spiritual equipment. Each morning, intentionally "put on" this armor through prayer, Scripture, and worship. Wearing God's armor isn't living in fear—it's living in wisdom and walking confidently in the battle already won.

Day 5: Everyday Discipleship and Deliverance

Reading: Matthew 11:28-30; Jeremiah 29:11-13

Devotional: Deliverance isn't a one-time dramatic event reserved for extreme cases—it's the process of everyday discipleship. God doesn't reveal all our wounds and bondages at once; He lovingly walks us through healing layer by layer. Jesus invites the weary and burdened to come to Him for rest. That includes spiritual burdens we've carried unknowingly. Perhaps you've struggled with recurring fear, shame, anger, or destructive patterns that seem impossible to break. God's heart is to heal you completely—spirit, soul, and body. This morning, bring everything to Jesus: your fears, your stuck places, your secret struggles. Ask Him to show you any area needing His healing touch. Then have the courage to seek prayer from trusted believers. Healing is God's plan for you, and freedom is your inheritance in Christ.

Demons: the devil in the details (pun intended)

- I. What are demons?
 - a. Ontologically (*their nature*):
 - i. Demons are not omniscient (Dan. 2:27-28), omnipresent (Luk. 8:32), or omnipotent (Matt. 12:29). These qualities belong to God alone (Isa. 46:9-10; Ps. 139:7-10; Luk. 1:37).
 - ii. Demons are spirit beings (Eph. 6:12).
 - iii. Demons have a mind, will, and emotions (Mk. 1:24; Lk. 8:28, 32).
 - iv. Demons are wicked (Eph. 6:12), but some more than others (Matt. 12:45).
 - b. Functionally: Demons tempt (1 Kgs. 22:22), deceive (1 Tim. 4:1), and afflict (Luk. 13:11).

- i. Demons perform these functions as angels/messengers of Satan (2 Cor. 12:7; cf. Matt. 25:41).
- ii. The term, “angel,” in the scripture, simply means “messenger,” and does not always refer to a type of the heavenly host—good or fallen.
- iii. Augustine: “‘Angel is the name of their office, not of their nature. If you seek the name of their nature, it is ‘spirit’; if you seek the name of their office, it is ‘angel.’ From what they are, ‘spirit’; from what they do, ‘angel.’”
- c. Relationally: The demonic realm has a hierarchy.
 - i. **Satan** is their leader (Matt. 12:24; Rev. 9:1, 11; 12:7)
 - ii. The New Testament employs diverse vocabulary to depict **territorial spirits**.¹
 - 1. New Testament vocabulary for territorial spirits: “rulers” (archonton or archon), “principalities” (arche), “powers” / “authorities” (exousia), “powers” (dynamis), “dominions” / “lords” (kyrios; kyriotes), “thrones” (thronos), “world rulers” (kosmokrator).
 - 2. These spirits probably exert influence over governments and cultures within specified geographic domains (Deut. 32:8; Dan. 10:13, 20-21).
 - 3. Some have attempted a detailed hierarchical breakdown of demonic and angelic entities, but such speculation is unfruitful.²
 - 4. Others have attempted exorcising territorial spirits (which they call, “strategic-level spiritual warfare”), but this is unbiblical.³
 - iii. **Demons** are interchangeably labeled “demons” (1 Cor. 10:20), “evil spirits” (Luk. 7:21) and “unclean spirits” (Mat. 10:1). Interestingly, “unclean spirit” is the most used term to describe them. Sometimes they are labeled according to their specific function: “lying spirit” (1 Kgs. 22:22), “familiar spirit” (1 Chr. 10:13), “spirit of confusion” (Is. 19:14), “dumb and deaf spirit” (Mrk. 9:25), etc.
 - 1. Territorial spirits focus on territories, but demons focus on individuals.
 - 2. We do not know the origin of demons. Some say they are angels who sinned (2 Pet. 2:4; Jude 6; cf. 1 Tim. 5:1: “elect angels”). Others believe they derive secondarily from the angels who sinned in Gen. 6:1-4.⁴ This view holds them as the disembodied spirits of the Giants/Nephilim, cursed to roam the earth, seeking a body to inhabit.
 - 3. I hold to the latter view but practically, it doesn’t matter in terms of our engagement with them.
 - 4. Demons will not be redeemed (Heb. 1:13-14; 2:16; cf. 2 Pet. 2:4; Jude 6)
 - 5. Every book in the New Testament except Hebrews mentions demons, which amounts to over 100 references.
- d. **Sum: Demons are wicked spirit beings that serve Satan and oppose God.**

II. Can Christians be demon-possessed?

- a. Some say “no” because the Holy Spirit dwells in us; therefore, a demon can’t. But this is a bad argument. Sin dwells in us (Rom. 7:23), yet the Holy Spirit does also (Rom. 8:9).

¹ See Heiser, *Demons*, pg. 220.

² For example, see Dionysius’s detailed descriptions of nine demonic “levels”. *Celestial Hierarchy*, 6.2, in Pseudo-Dionysius, 160-161.

³ Peter Wagner coined the term, “strategic-level spiritual warfare.” His motive was right—world evangelization—but Scripture teaches that the way we overcome territorial spirits is not by commanding them to leave but by wearing God’s full armor (Eph. 6:10-20). Proclaiming and demonstrating the gospel of the kingdom also appears to dispel satanic footholds over regions (Luk. 10:17-20).

⁴ See Heiser, *Demons*, pg. 241-242.

- b. Some say “no” because Christians are possessed/owned by God, not the devil (Acts 20:28; 1 Cor. 6:19-20; Eph. 1:18; Col. 1:13).
 - i. While it is true that Christians are “owned” by God, not the devil, the Greek word for “demon-possession” (*daimonidzomai*) does not suggest ownership.
 - ii. Greek words for possession/ownership (e.g. *huparcho*, *echo*, *katecho*, *ktaomai*, or *peripoieo*) are never used to describe someone who is *daimonidzomai*.
 - iii. The ESV normally translates *daimonidzomai* as “oppressed by demons”, but in some cases (Mat. 8:28, 33; Mrk. 5:15-18; Luk. 8:36), it translates the same word “possessed by demons.” This inconsistent treatment feeds the misconception that we can differentiate between demonic oppression and possession.
- c. Transliterating the Greek word as “demonized”—like we do with “baptize” (Gk. *baptizo*)—would eliminate misconceptions associated with, “possessed.”⁵
 - i. To be “demonized” is to be afflicted by one (Luk. 13:11) or more demons (8:2).
 - ii. This affliction appears to be sourced from inside of the person (Matt. 12:43-45; Mrk. 1:25-26; 9:25; Luk. 8:2; etc.).
 - iii. Demonization can be articulated as *having a demon* (Mat. 11:18; Luk. 4:33; 7:33; 8:27; Jhn. 7:20; 8:48, 49, 52; 10:20).
 - iv. Arnold: “The expression, ‘he has a demon’ (echei daimonion) does appear in the Gospels (e.g. Luke 4:33; 8:27), but the inverse, ‘a demon has him’ never occurs.”
 - v. Ways demons afflict:
 - 1. **Mentally** (1 Sam. 16:14; Mrk. 5:4-5; 9:22; Luk. 8:27-29; 9:37-42; etc.)
 - 2. **Physically** (Matt. 9:33, muteness; 12:22, blindness and muteness; 17:15-18, seizures; etc.)
 - 3. **Spiritually**—doctrinal and moral perversion (Deut. 32:17; Ps. 106:37-39; 1 Tim. 4:1-4; 1 John 4:1-10; Rev. 2:20-24)
 - 4. Not all affliction comes from the devil. Scripture distinguishes between afflictions of natural and spiritual origins (Matt. 4:24; Mrk. 1:32, 34; Luk. 7:21; 9:1; Acts 5:16).
- d. Examples of Christian demonization:
 - i. We often don’t know the spiritual state of someone before the spirit is cast out in Scripture. Probably some were already saved, and some were not.
 - ii. A relatively clear case of believer’s demonization is the woman in Luke 13:
 - 1. She “had a disabling spirit for eighteen years... was bent over and could not fully straighten herself” (Luke 13:11).
 - 2. Jesus calls her a “daughter of Abraham” (13:16). Jesus uses this language in Luke’s Gospel only of true believers and never of mere biological descentance (cf. 19:9).
 - 3. Contextually, Jesus states that she is a daughter of Abraham to emphasize that she belongs to God, not Satan, and should thus be liberated from Satan’s power over her body (13:16).
 - iii. Another example with less weight but is nevertheless interesting to note is that of Ananias. Many scholars believe he was a genuine believer who suffered premature death by the hand of divine discipline. He was a believer post-Pentecost, meaning he had the permeant indwelling of the Holy Spirit. Peter says to him in Acts 5:3: “Ananias, why has Satan filled your heart to lie to the

⁵ Walter A. Elwell and Barry J. Beitzel, “[Demon, Demon Possession,](#)” *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 611.

Holy Spirit...” Although not explicit, I think there’s a potential here that Ananias allowed for some level of demonization.

- iv. Ephesians 4:26-27 describes the unforgiving person as giving a “place” (NKJV) or an “opportunity” (ESV) to the devil.
 - 1. The Greek word in Ephesians 4:27 is “*topos*.” This word literally refers to a geographical location.⁶
 - 2. One example of “*topos*” depicting geography is in Matthew 12:43-45, where an “unclean spirit” wanders “through waterless places (Gk. *topos*) seeking rest,” finally finding that place/home in a human.
 - 3. When Paul says unforgiveness gives a “place” to the devil, it is best understood literally, not metaphorically. That is, a spirit takes up residence in the “unsundered territory” of a believer’s heart.
- v. Matt. 12:43-45 and Luke 11:24-26 teach that demons can return to a person from whom they have been cast out. Since recently delivered people typically get saved by the experience, Jesus seems to suggest Christians can get demons.
- vi. The early church cast demons out of believers leading up to baptism:
 - 1. 2nd century: “Moreover, from the day they are chosen [for baptism], let a hand be laid on them and let them be exorcised daily. And when the day draws near on which they are to be baptized, let the bishop himself exorcise each one of them, that he may be certain that he is purified. But if there is one who is not purified let him be put on one side because he did not hear the word of instruction with faith. For the evil and strange spirit remained with him” (Apostolic Tradition 20.3–4).
 - 2. The church leader would then anoint the baptismal candidate with oil, saying, “Let all evil spirits depart from you” (21.10).
- vii. In the 3rd century, Cyprian wrote that demons expelled at baptism might return afterward: “some of those who are baptized in [spiritual] health, if subsequently they begin to sin, are shaken by the return of the unclean spirit, so that it is manifest that the devil is driven out in baptism by the faith of the believer, and returns if the faith afterwards shall fail” (Epistles 75.16).
- viii. Many other examples from church history could be cited. Church history is not our final authority—Scripture is—but history does inform us.
- e. Rather than a black-and-white approach where one is either possessed or not possessed, it is better to think in terms of a “scale” of demonization:
 - i. The Gerasene/Gadarene demoniac, for instance, would be a “10 out of 10” on the scale (Mat. 8:28-34; Mrk. 5:1-20; Luk. 8:26-39).
 - ii. Someone who becomes demonized by recently succumbing to unforgiveness (Eph. 4:26-27) probably only rates 1 or 2 out of 10.
- f. Sum: Christians cannot be “possessed” by demons—whether that means ownership or total control—for we have been purchased by Christ’s blood. Christians can, however, be demonized. That is, they can be afflicted by giving the devil a “place” in their lives.

III. How does one become demonized?

- a. As observed above, the early church assumed that all unbelievers were demonized. This was based on the biblical understanding that unbelievers (almost always unwittingly) belong to and submit to the devil (Eph. 2:1-3; Col. 1:13; Heb. 2:14-15).

⁶ Thayer’s Greek Lexicon.

- i. Personal opinion. I don't think that every demon must be 'exorcised' by way of command for freedom to be realized. While that is the case more often than we might realize, I also think we can so walk with Jesus that He gradually removes the spirit's "place," and it leaves without obvious manifestation.
 - ii. Everyone's story is different. Some find freedom suddenly through deliverance; some find freedom gradually by renewing the mind in God's truth (Jhn. 8:32; Rom. 12:1-2). However, even those who find freedom suddenly must then walk through normal steps of obedience, lest the spirit return (Matt. 12:43-45).
 - b. The short answer to how one becomes demonized is: sin.
 - i. Jealousy opens Saul's heart to demonization (1 Sam. 18:9-10).
 - ii. Unspecified sin opens our heart to demonization (Matt. 12:43-45).
 - iii. Unforgiveness opens our hearts to demonization (Eph. 4:26-27).
 - iv. "Holes in the armor" open our heart to demonization:
 - 1. God equips believers with "the full armor of God" to protect us from spiritual attack, but we must wear it (Eph. 6:10-20).
 - 2. I am convinced that if we wear God's full armor (and repent quickly when we fail), we will be safe from demonization.
 - c. Can the sins of prior generations lead to demonization?
 - i. We cannot affirm or deny an answer from Scripture.
 - ii. Much research outside scripture is surfacing that prior generations leave an impact on future generations at the level of epigenetics.⁷
 - iii. We can affirm from Scripture and experience, however, that one generation's sins can have disastrous consequences for future generations (cf. Ex. 20:5-6).
 - iv. It is possible (probable?) that the boy in Mark 9:14ff inherited a demon. Dr. Arnold conjectures, *"the demonization was... not the result of the boy's own sin or his choice to give his allegiance to false gods. The spirits were passed on to him from some other source, the most likely of which would be his family."*⁸

IV. How do we discern the presence of a demon?

- a. **The spiritual gift of discernment of spirits** (1 Cor. 12:10) – probably represents a divinely granted ability to discern the presence of spiritual beings (cf. 2 Kng. 6:16-17).
- b. **Supernatural manifestations** – unnatural strength (Mrk. 5:3-4), violent and destructive manifestations (Mrk. 9:22; Acts 19:16), occultic powers (Acts 16:16-18), etc.
- c. **We should not live in fear that we are demonized. If it seems a possibility, then we should ask discerning church members to pray over us. If they do not sense anything and there are no demonic manifestations, we should rest assured that we are free. We have a good and patient heavenly Father that is passionate about our peace and freedom. We can trust Him to lead us.**

V. What do we do if we discern the presence of a demon?

- a. Before you do anything, know that all Christians have authority to cast out spirits.
 - i. Jesus taught His disciples (both the twelve and the seventy-two) to cast out demons (Mat. 10:1-15; Mrk. 6:7-13; Luk. 10:1-20). He never intended to be the sole exorcist. In fact, "seventy-two" symbolized the number of nations, which means their ministry of deliverance foreshadowed the church's global outreach.

⁷ See Dr Warren Lee, The Life Changing Art of Self-Brain Surgery, chapter 8

⁸ *Three Crucial Questions about Spiritual Warfare*, 119

- ii. We have even greater authority than Jesus’s disciples had during the incarnation, for Christ conquered the devil on the cross (Col. 2:15), and was enthroned above him in the resurrection/ascension (Matt. 28:18; Eph. 1:20-21).
 - iii. God “raised us up with him and seated us with him in the heavenly places in Christ Jesus” (Eph. 2:6), meaning that we share Christ’s authority over demons.
 - iv. Jesus cast out demons by the Spirit of God (Matt. 12:28), and we have that same Spirit (Rom. 8:9).
 - v. Jesus consistently demonstrated the reality of God’s kingdom through healings and exorcisms (Matt. 4:23-24; 9:35; 10:7-8; 12:28). Since God’s kingdom is here, so are healings and exorcisms. Where God reigns, sickness and demons don’t.⁹
 - vi. Col. 2:9-10 connects Christ’s divine authority over demonic spirits and our union to Christ. Implicitly, we share that authority.
- b. When it comes to casting out demons, four words stand out: **command, believe, confess, repent**. Each word relates to how we experience our inheritance in the gospel.
- i. Command:
 1. Since we have authority in Christ, we can command demons to leave. Sometimes Jesus cast demons out “with a word” (Mt. 8:16), but on other occasions, it took longer (Mk. 5:8: “for he was saying to him, ‘Come out of the man, you unclean spirit’—note the continuous action).
 2. “In Jesus’ name” means “by His authority.” It is not a spell. If we have no relationship with Jesus, casting out spirits “in His name” achieves nothing (Acts 19:11-20).
 3. It can be helpful to command spirits to tell us their name (Mrk. 5:9; Luk. 8:30). In the ancient near east, this was the equivalent of showing an FBI badge. Asking for a name asserts authority (cf. Gen. 32:27-29).
 4. If a demon does not leave, it’s not because we lack authority but rather because we lack faith in the authority Christ gave us (Mat. 17:19-21). Faith in authority over demons grows through prayer (Mrk. 9:28-29; Eph. 1:15-23).¹⁰
 - ii. Believe/Confess/Repent: if a spirit does not leave quickly, it can be helpful to remove its right to be there by walking the person through prayers of faith, confession, and repentance. Consistently throughout Scripture, these actions activate the power of the gospel in our lives (Mrk. 1:15; Jam. 5:16; 1 Jhn. 1:9).
 1. Believe: what lie have you been believing, and what truth replaces it?
 2. Confess: what sin have you been hiding?
 3. Repent: are you willing to change your mind about that sin and turn towards God?
- c. Authority for commanding demons lies not in a formula or technique, but in the authority we already possess in Christ.
- i. Justin Martyr (2nd century): “Every demon exorcised in the name of the Son of God, the First-born of all creatures, who was born of a virgin and endured human suffering, who was crucified by your nation under Pontius Pilate, who

⁹ For now, His reign is contested (Ps. 110:1); one day, it will be consummated (1 Cor. 15:24). Until then—until Christ returns—our mission is to pray for God’s kingdom to come (Mat. 6:10) and to proclaim/demonstrate it like Jesus did (Acts 1:1). This includes healing and deliverance.

¹⁰ When Jesus rebukes the disciples for not praying, He’s not suggesting they failed to pray for the boy, but rather that they lacked a consistent lifestyle of prayer, which is necessary to walk in the authority we already possess. Luke communicates the same truth subtly: just before casting out the spirit, Jesus “went up on the mountain to pray” (9:28). Instructing us in the same truth, the apostle Paul prayed—not that we have power and authority over the demonic—but rather that the eyes of our heart would be open to recognize that resurrection-power and ascension-authority that *already* dwells in us (Eph. 1:15-23). In other words, he prayed for the faith to know what Christ bought us.

died and rose from the dead and ascended into heaven—every demon exorcised in this name is mastered and subdued. Whereas if you exorcise in the name of any king or righteous man, or prophet, or patriarch, who has been one of yourselves, no demon will be subject to you. . . . Your exorcists, I have already said, are like the Gentiles in using special arts, employing fumigation and magic incantations.”

- ii. Tertullian (3rd century): “For it is not by incantations that Christians seem to prevail (over evil spirits), but by the name of Jesus, accompanied by the announcement of the narratives which relate to Him; for the repetition of these has frequently been the means of driving demons out of men, especially when those who repeated them did so in a sound and genuinely believing spirit.”
 - d. Other practical ground rules (from my experience and observation, not the Bible):
 - i. Don’t do it alone especially with the opposite sex.
 - ii. Don’t stay up all night with a person. They’ve probably had the demon a long time. Get some rest and go after it tomorrow.
 - iii. Don’t fight against or restrain the person physically. If they are unwilling to receive prayer, don’t force it.
 - iv. Don’t just go around commanding demons to leave from people who are not open to deliverance ministry. It can be painful and confusing when someone assumes you have a demon and starts commanding it to leave.
 - v. If you’re praying deliverance over a child, don’t make it scary. Pray in generalities: “I command in the name of Jesus anything bad to leave Junior alone...” Demons have to obey the name of Jesus, regardless of how we word it.
 - vi. Neither be afraid of the devil (1 John 4:4) nor obsessed with him (Rev. 2:24).
 - vii. Consider a time of prayer and fasting before a deliverance session.¹¹
 - viii. As you pray over the person, periodically ask if any foreign thoughts or feelings came to them. Often demons plant bad thoughts during deliverance. At other times they manifest in the emotions or body (for instance, someone might feel an intensifying headache, nausea, or something “travel” across the body).
 - ix. Pray for God to protect you from any evil presence after the deliverance prayer.
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Scripture References from Sunday

More Directly referenced from the Sermon

1. **Matthew 11:28-30** - "Come to me all who are weary and burdened and I will give you rest..."
2. **Jeremiah 29:11-13** - "For I know the plans I have for you, declares the Lord..."
3. **Acts 8:7** - Main text about unclean spirits coming out with shrieks
4. **Colossians 1:13-14** - Rescued from domain of darkness, transferred to kingdom of God's Son

¹¹ Some manuscripts say, “This kind only comes out by prayer *and fasting*” (Mat. 17:21). The word “fasting” was probably not original because Jesus’s disciples did not fast (9:14). Someone probably added it, however, because the early church found it to be effective. I have too.

5. **Genesis 6:1-4** - Sons of God and the Nephilim
6. **Genesis 3:15** - Enmity between serpent's seed and woman's seed
7. **Luke 13:10-17** - Woman bent over with spirit of infirmity (referred to as Luke 12 in sermon, likely meant Luke 13)
8. **Mark 5:1-20** - Gerasene demoniac with legion of demons
9. **Acts 10:38** - God anointed Jesus with Holy Spirit and power, healing all oppressed by the devil
10. **1 Samuel 16:14-23** - Evil spirit from God troubling Saul (alluded to)
11. **Acts 5:3** - Ananias and Satan filling his heart
12. **Ephesians 4:26-27** - "Be angry and yet do not sin...do not give the devil an opportunity"
13. **Matthew 12:43-45** - Unclean spirit passing through waterless places
14. **1 Corinthians 10:20-21** - Things sacrificed to demons, becoming sharers in demons
15. **2 Peter 1:4** - Partakers of the divine nature
16. **Romans 7:17-20** - Sin dwelling in me
17. **Luke 10:19** - Power to tread on all the power of the enemy (alluded to)
18. **Ephesians 6:10-18** - Armor of God (referenced)
19. **James 5:16** - Confess sins to one another and pray for one another that you may be healed

Suggested Relevant Verses for Themes Discussed:

Spiritual Warfare:

- **2 Corinthians 10:3-5** - Weapons of our warfare
- **1 Peter 5:8** - Devil prowls around like a roaring lion
- **James 4:7** - Resist the devil and he will flee

Authority Over Demons:

- **Luke 9:1** - Jesus gave disciples power and authority over demons
- **Mark 16:17** - Signs that will accompany believers (casting out demons)
- **Philippians 2:9-11** - Name above every name

Two Kingdoms:

- **John 12:31** - Ruler of this world
- **1 John 5:19** - Whole world lies in the power of the evil one

Deliverance Ministry:

- **Matthew 10:1** - Authority over unclean spirits
- **Luke 4:18-19** - To set captives free