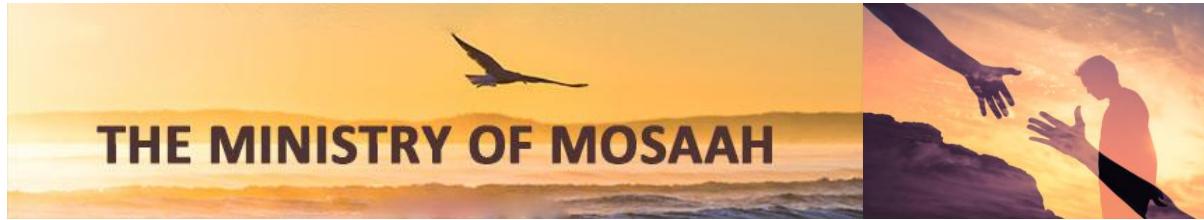


PART ONE

SECTION THREE

THE MINISTRY OF MOSAAH. The demonic realm thrives on its hidden influence over humanity, drawing strength from the very ideas, beliefs, and doctrines that conceal its presence. As long as we remain unaware and resistant to recognizing its tactics, we remain bound or oppressed by its forces. But that ends today. True freedom and enlightenment begin when we have the courage to ask the right questions.

THE DEMONIC WORLD**Can a Christian have a Demon?**

It is not my intent here to engage in a theological debate, but rather to share what God has revealed to me concerning this matter in the context of ministry. The greatest difficulty many Christians face with this topic lies in understanding how the Spirit of Eloah (God) could dwell within the same person where an evil spirit also operates. The answer, though simple, is profoundly scriptural. Scripture teaches that man was created as a triune being—in the image of the Son, Yeshua—composed of spirit, soul, and body. This threefold nature is clearly expressed in Hebrews 4:12:

“For the word of YHWH is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing between the being and the ruach (spirit), and between the joints and marrow and bone, and is a discerner of the thoughts and intents of the lev (heart)” Ivrim (Hebrews) 4:12.

Only the Word of Eloah can accurately discern and illuminate the distinctions between spirit, soul, and body.

Modern thought—whether in natural or social sciences—fails to recognize this divine tripartite structure, limiting its understanding of human nature. Because of this threefold division, it is possible for the Ruach haKodesh (The Set Apart Spirit) to indwell a believer’s spirit, while a demonic spirit may afflict their soul or body. The two do not cohabit, for the spirit of a born-again believer belongs solely to Eloah and is inhabited by His Spirit.

Thus, a believer can indeed experience demonic attachment or oppression in the soul or body, while the spirit remains fully possessed by the Spirit of YHWH. Full possession occurs only when a person’s spirit itself is overtaken by demonic influence—a condition impossible for one truly born of Eloah.

Much of the confusion surrounding this issue stems from a mistranslation in the King James Version, which renders the Greek term *daimonizomai* (“to be demonized”) as “possessed.” This translation conveys the false impression that having a demon equates to total possession. The Greek text, however, does not support this idea. Consequently, many have been taught—and sincerely believe—that a Christian cannot “have” a demon because it would imply possession.

In contrast, other passages more accurately express the original meaning. For instance:

“And there was in their synagogue a man with an unclean spirit” Marqus (Mark) 1:23.

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*“But a woman whose little daughter had **an unclean spirit** heard of him, and came and fell at his feet”*
Marqus (Mark) 7:25.

In both examples, the individuals are described as having or being under the influence of an unclean spirit—not possessed by it. The distinction is crucial. The term *demonized* indicates varying degrees of demonic influence, not necessarily full ownership or control.

The Nature of Demons

Demons are, by definition, *disembodied spirits* (Mattiyahu (Matthew) 12:43–44). They are personal beings—they *have identity and will*. In order to operate on Earth, they require a physical dwelling, such as a body or a house.

Scholars offer various interpretations regarding the origin of demons. Some propose that they are the spirits of a pre-Adamic race that lived before the creation of Adam. Others believe demons are fallen angels who sided with Lucifer in his rebellion against Heaven. Another view holds that they are the offspring of Satan and Lilith.

Lilith was Ahdahm’s first wife who rebelled against his headship - a matriarchal woman intended to be like the Matriarchs, but she lost her place to be the mother of humanity. Her name does not appear in the Creation account as Moses did not desire to honor her in perpetuity due to her rebellion against her husband. A latter prophet Yeshayahu (Isaiah), reveals her name after her rejection and fall - Lilith, which means night creature (Yeshayahu (Isaiah) 34:14).

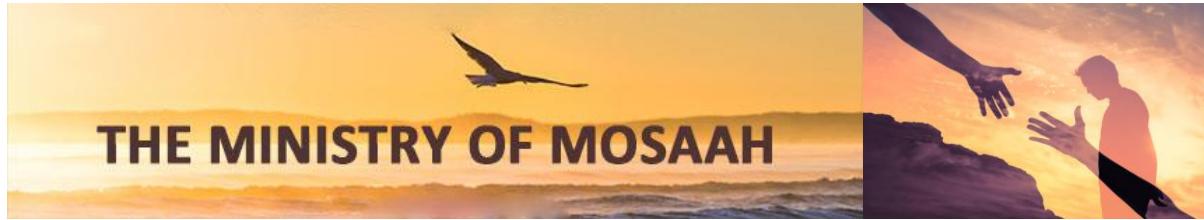
However, based on our research, we understand demons to be the disembodied spirits of the Nephilim—giant beings who perished in the Great Flood, as described in Beresheeth (Genesis) 6:1-4. They have powers because they were demi-gods.

Demons are often ranked according to the sin they embody, such as pride, envy, wrath, sloth, greed, gluttony, and lust. They compete among themselves for dominance, seeking to become the most feared and powerful. Demons can operate alone or in groups as large as a legion (approximately 5,000), as described in Marqus (Mark 5:1-20) and Luka (Luke 8:26-39). These groups are typically led by a “strong man,” whose name reflects the dominant trait or sin of the leading demon (Marqus (Mark) 3:27-29).

I have come to realize that the very foundation of demonic authority and activity is rooted in the Torah itself. Demons recognize the truth and absolute authority of the Torah in all things. They are, in essence, skilled legalists—trained lawyers of the law. As James wrote, *“You believe that there is one Elohim; you do well. Even the demons believe—and tremble”* (Yaakov (James) 2:19). Because of this, they act and render judgment when the Torah is violated, showing neither mercy nor forgiveness, for they are without conscience. They stand immovable upon the law and will not yield when we transgress it.

Scripture provides significant insight into the nature and activity of demons—knowledge that is essential for any minister seeking to engage effectively in spiritual warfare. A wealth of teaching exists on this subject, and the following summaries draw from a range of these sources.

PART THREE

**The Attributes of Demons**

The Word of Elohim reveals that demons possess all the characteristics of a person, except they lack a physical body.

1. They have a will

Mattityahu (Matthew) 12:44, "*Then it says, 'I will return to my house from which I came.' When it comes, it finds it empty, swept, and put in order.*" This verse shows that demons possess the ability to make choices, indicating they have a will.

2. They have emotions

Yaakov (James) 2:19, "*You believe that Eloah (God) is one; you do well. Even the demons believe--and shudder.*" This passage demonstrates that demons experience emotions, specifically fear.

3. They have knowledge

Marqus (Mark) 1:23-24, "*Saying, Leave us alone; what have we to do with You, Yeshua of Natzeret? Have You come to destroy us? I know You who You are, the Kadosh-One of YHWH. And Yeshua rebuked him, saying, Be silent, and come out of him.*" This shows that demons possess supernatural knowledge, recognizing Yeshua's divine identity.

4. They have self-awareness

Marqus (Mark) 5:9, "*Then Yeshua asked him, "What is your name?" He replied, "My name is Legion; for we are many.*" This reveals that demons have self-awareness, understanding their own identity and the presence of others.

5. They have an ability to speak

Marqus (Mark) 1:24 illustrates demons communicating through a possessed man's vocal cords, proving that demons have the ability to speak.

6. They have power

Marqus (Mark) 9:22, "*It has often cast him into the fire and into the water, to destroy him; but if you are able to do anything, have pity on us and help us.*" This passage shows that demons have physical power to inflict harm.

The Activity of Demons

The Scriptures reveal that demons are constantly active, working tirelessly around the clock in service to their master haSatan.

1. Demons entice

Yaakov (James) 1:14, "*But every man is tempted, when he is drawn away by his own desires, and is taken away.*" Demons seek to lure us through various temptations that appeal to our weaknesses.

PART FOUR



THE MINISTRY OF MOSAAH

**2. Demons deceive**

Timtheous Alef (First Timothy) 4:1-2, *“Now the Ruach speaks expressly, that in the yamim acharonim (the last days) some shall depart from the Emunah (faith), giving heed to seducing ruachim (spirits), and teachings of shadim; Speaking lies in hypocrisy; having their conscience branded with a hot iron.”* Demons aim to mislead us through false doctrines and lies that twist the truth.

3. Demons enslave

Romiyah (Romans) 8:15, *“For you have not received the Ruach (Spirit) of bondage again to fear, but you have received the Ruach of adoption, whereby we cry, Abba, Abba.”* Any form of bondage—whether mental, emotional, or physical—is a form of demonic captivity.

4. Demons torment

Timtheous Bet (Second Timothy) 1:7, *“For YHWH has not given us the Ruach (Spirit) of fear; but of power, and of Ahava (love), and of a sound mind.”* Persistent torment and fear are signs of demonic activity attempting to disrupt our peace.

5. Demons drive and compel

Luka (Luke) 8:29, *“For He had commanded the shad (demon) to come out of the man. For often it had caught him: and he was kept bound with chains and in shackles; and he broke the bands, and was driven by the shad into the wilderness.”* Demons can forcefully control and drive a person against their will, making them captive.

6. Demons defile

Teitus (Titus) 1:15, *“Unto the clean all things are clean: but to them that are defiled and unbelieving is nothing clean; but even their mind and conscience is defiled.”* Demons stain and corrupt a person's conscience much like dirt stains a clean garment.

7. Demons oppress

Maaseh Shlichim (Acts) 10:38, *“How YHWH anointed Yeshua of Natzeret with the Ruach Hakodesh (Set Apart Spirit) and with power: who went about doing all tov, and healing all that were oppressed of s.a.tan; for YHWH was with Him.”* Demons steal away people's joy, peace, and happiness, leaving them oppressed.

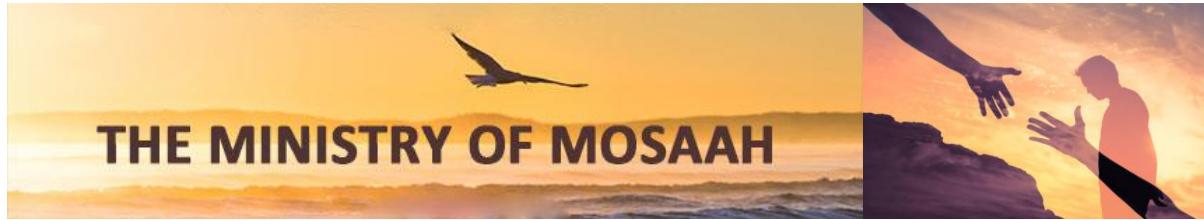
8. Demons fight

Ephsiyah (Ephesians) 6:12, *“Because we wrestle not against flesh and dahm, but against principalities, against authorities, against the rulers of the darkness of this olam, against spiritual wickedness in high places.”* Demons wrestle or fight against our peace and joy.

9. Demons hinder

Tesloniqyah Alef (First Thessalonians) 2:18, *“Therefore we would have come to you, even I Shaul (Paul), again; but s.a.tan hindered us.”* Demons work to obstruct the preaching and teaching of the Gospel.

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**10. Demons blind**

Qorintyah Bet (Second Corinthians) 4:4, “*In whom the sar-ruler of this olam (the prince of this world) has blinded the minds of those who believe not, lest the light of the tifereth (gloryfilled Besorah of Moshiach, who is the image and likeness of YHWH, should shine on them.*” Demons blind people’s minds, preventing them from seeing or receiving the truth.

The Entry Points of Demons

The Scriptures reveal numerous ways demons can enter or attach themselves to a person—and they are indifferent to how it happens.

1. By heredity sins

Shemot (Exodus) 20:5-6, “*You shall not bow down yourself to them, nor serve them: for I YHWH your Elohim am a jealous Elohim, visiting the iniquity of the ahvot (fathers) upon the children to the third and fourth generation of those that hate Me.*” In this passage, Eloah declares that the sins of the fathers will be visited upon their children. These generational iniquities can serve as spiritual doorways through which demonic influences are passed down. It is not uncommon to observe patterns of demonic behavior recurring in successive generations—such as murder, suicide, uncontrollable anger, racism, or pride—mirroring the sins of their ancestors.

2. By disobedience to parents

Shemot (Exodus) 20:12, “*Honor your abba (father) and your eema (mother): that your days may be long upon the land that YHWH your Elohim.*” Scripture commands us to show honor and respect to our parents and the elderly. When we choose to disregard or dishonor them, we open the door to spiritual defilement and bondage. Such disobedience can lead to manifestations of rebellion, witchcraft, addiction to alcohol or drugs, and other forms of destructive behavior.

3. By involvement in Immorality

Wayiqra (Leviticus) 18:22-24, “*You shall not lie with mankind, as with womankind: it is abomination. Neither shall you lie with any beast to defile yourself with it: neither shall any woman stand before a beast to lie down to it: it is perversion. Defile not yourselves in any of these things: for in all these the nations are defiled which I cast out before you.*” This Scripture, along with many others, issues a clear warning against sexual immorality. Such conduct breeds moral corruption and can lead to spiritual bondage. This encompasses—but is not limited to—adultery, sexual abuse, rape, incest, pornography, and any act that defies Eloah’s sacred design for holiness and purity as revealed in His Word.

4. By involvement in occult or false religions

Shemot (Exodus) 20:3-4 states, “*You shall not make to you any graven image, or any likeness of any thing that is in the shamayim (heavens) above, or that is in the earth beneath, or that is in the mayim (water) under the earth.*” Many false religions disguise themselves with Christian symbols, terminology, and outward behaviors, yet they reject the core doctrines of the Messianic and Christian faith. As Dr. James Merritt once said, “*An apostate is someone who speaks our vocabulary but does not accept our dictionary.*” Engaging with such religions—or with occult practices—can open the door to spiritual defilement and demonic influence. Dr. Derek Prince outlined several key characteristics that define a false religion:

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- They acknowledge a plurality or multiplicity of god's
- They practice idol or self-worship
- They teach that human beings can become a god
- They teach that people can achieve righteousness by their own efforts or by
- strictly adhering to the teachings of their cult
- They preclude special knowledge or rituals, which is privileged to a few

5. By possessing occult objects and printed media

Devarim (Deuteronomy) 7:26, *"Neither shall you bring an abomination into your bayit (house), lest you be a cursed thing like it: but you shall utterly detest it, and you shall utterly abhor it; for it is a cursed thing."* This verse warns that bringing occult or spiritually defiled objects into one's home invites spiritual contamination. Such items may include statues of Buddha or Hindu deities, occult symbols, medallions, posters of spiritual gurus, or images of worldly rock musicians. Any object associated with false worship or occultism can open the door to demonic influence and defile the spiritual atmosphere of a home.

6. By emotional shock or sustained emotional pressure

Mishle (Proverbs) 18:14, *"The ruach of a man will sustain his infirmity; but a crushed ruach (spirit) who can bear?"* Intense emotional shocks or ongoing stress can leave us spiritually vulnerable and open to defilement or bondage. Traumatic experiences—such as losing a loved one, going through a divorce, or surviving a serious accident—can create openings for oppression, depression, and fear to take hold.

7. By continuous association with non-believers

Mishle (Proverbs) 13:20, *"He that has his walk with wise men shall be wise: but a companion of fools shall be destroyed."* Keeping close fellowship with unbelievers or those who persist in unrepentant sin can lead to spiritual compromise. When we participate in—or even permit—behaviors like gossip, deceit, lust, profanity, criticism, unbelief, or doubt, we endanger our own spiritual purity, share in the guilt of those sins, and expose ourselves to demonic defilement.

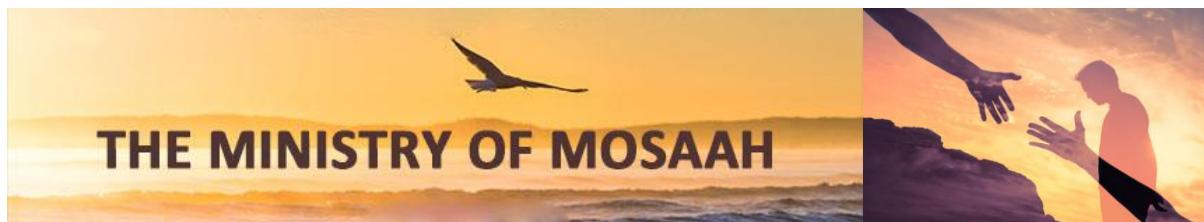
8. By the laying on of hands

Timtheous Alef (First Timothy) 5:22, *"Do not ordain anyone hastily, and do not participate in the sins of others; keep yourself pure."* The Apostle Paul cautions us not to allow anyone to lay hands on us hastily. The laying on of hands signifies spiritual impartation, and if done carelessly, it can transfer not only blessings but also unclean spirits to those who are spiritually vulnerable. Likewise, we should exercise discernment about who touches, massages, or treats our bodies, since a person's lifestyle and spiritual condition can have an unseen influence.

9. By witchcraft

Any form of witchcraft invites demonic defilement and leads to spiritual bondage. The most dangerous kind is not the overt rituals practiced by witches or warlocks, but the more subtle forms rooted in rebellion and control. Scripture teaches that rebellion is as the sin of witchcraft (Schmuel Alef (First Samuel) 15:23). When we resist truth or seek to manipulate others, we open ourselves to demonic

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influence. This can manifest through actions like false advertising, exaggeration, lying, bribery, spreading rumors, and gossip.

10. By curses

Devarim (Deuteronomy) 27:15–26 outlines twelve curses declared by YHWH against those who violate the Torah given through Moshe. However, these are not the only sources of curses. Curses can also come through agents of darkness—such as witches, warlocks, or others aligned with satanic forces. Some curses are self-inflicted, spoken carelessly over ourselves, while others are directed at us by other people. In addition, objects or property can be cursed—either through intentional rituals or by defilement—inviting demonic activity. Each of these can serve as an entry point for spiritual defilement and demonic oppression.

Conclusion

The examples presented here are by no means an exhaustive list. There are many ways through which demons can enter or defile a person. However, if a believer consistently practices **self-deliverance**—ideally on a weekly basis during personal prayer—and maintains a humble, repentant heart before our Elohim, they can remain free from demonic influence and bondage. In other words, self-deliverance should be seen as a **preventive discipline**, not merely a remedy after defilement occurs.

If the **Ruach haKodesh** has convicted you that you are under demonic influence or oppression, you are encouraged to pray the following **prayer of deliverance**, repeating it as often as necessary, wherever and whenever the Spirit leads.

Prayer of Self Deliverance

YHWH, my Abba Father, in the name of the Master Yeshua (Jesus), I come before You in faith. I acknowledge and confess that Yeshua became a curse and bore iniquity on my behalf upon the cross (stauros), that I might be redeemed from every curse and bond of iniquity. On this foundation, I now ask You to release me and set me free from every curse and every chain of iniquity. I confess and acknowledge the sins and iniquities—both known and unknown—committed by my ancestors, and by any persons connected to me. (*You may add personal details or confessions here.*)

Thank You, Father, for forgiving me and releasing me from the iniquities and curses of my forefathers. I declare that I am **FREE** and completely **RELEASED** in the name of YESHUA, my Messiah. Now I take my stand with Yeshua against all the powers of darkness. I submit myself fully to You, Master Yeshua, and I resist the devil. In the authority of Yeshua's name, I now speak to every unclean spirit that has gained access through ancestral sins, iniquities, or curses. I command you to **GO** from me **NOW**—in the name of the Master YESHUA, I **EXPEL** you! (*It may help to take a deep breath and exhale, or to cough as a physical act of release.*)

Thank You, Master Yeshua, for my deliverance and freedom. All praise, honor, and glory belong to You alone. Amen.

If you are unsure at any point during this prayer, re state this prayer until you sense a total release.