

Jean FÉLIX MUKADI KAMANGA

FROM SLAVE TO HEIR

The Power of the Cross of Jesus Christ"

Jean FELIX MUKADI KAMANGA

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## PREFACE

"If you are not a slave to someone, you are a slave to something! Says, Reverend Pastor Jean Félix MUKADI KAMANGA.

Invited to the Annual Convention organized at the Source of Life Church, directed by my colleague Pastor Léonidas Muganda, I met Pastor Jean Félix MUKADI KAMANGA, who spontaneously opened to me to tell me about his project to publish a book. Everything happened as already planned in the spiritual world according to God's sovereign will. An exchange of contacts took place, and then I found myself with the manuscript in my hands, which I read carefully to discover the enlightening experiences of deliverance that cover the whole life of the Church.

Through this book, the author encourages faithful Christians and shows them how to endure in faith at the challenging times in their lives or during attacks by evil forces by urging them not to remain slaves to anyone or anything.

You will find experiences of spectacular deliverance, wonders, and healings of incurable diseases in the mighty name of our Lord Jesus Christ. His course resembles the apostles' acts, which were manifested in the early Church by the power of the Holy Spirit.

Jean FÉLIX MUKADI KAMANGA walks in the footsteps of the apostles, and his humility and fidelity to God are these

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qualities that the Lord uses to manifest the power from above.

He is a man of the field who allows himself to be led by the Holy Spirit and whose works are palpable. All this in a life of prayer and sanctification

By reading this book, you will discover that it is possible to be freed from the chains of the Devil, from satanic dependence to become a slave of God, heir of the promises and joint heir with Christ as Jesus Christ entrusted Paul in his calling. (Acts 9:15).

I cannot help urging the readers who are in the search of deliverance to get some to experience the faithfulness and power of God.

Dr Jean TSHIBANGU

Carems Church /United Kingdom

# DEDICATION

To all my biological brothers and sisters, brothers, and sisters in Jesus Christ worldwide!

To my wife, Esther Mukadi Bengi

To my children, Mukadi Bengi Ketsia, Mukadi Muanza Nissi'EL, Mukadi Kyungu Gadiel,

In memory of my father, Joseph Kamanga Muanantenda Shambuyi,

In memory of my mother, Charlotte Muanza Mua Mbuyi,

To all my nephews and nieces

To the pastoral couple Leonidas and Françoise Muganda of the Source de Vie Church /Great Britain for having caused the publication of this book

I dedicate this book.





## ACKNOWLEDMENTS

I am grateful to all those who, from far or near, have supported my life morally, materially, mentally, and spiritually.

May my brother in Christ Serge Tabu Tahiri and Dr Kabeya Muana Bute Jean Pierre express my gratitude for the service rendered in the materialization of this work.

May all the servants of God of the Pentecostal Church La Vallée des Ouvriers (EPVO) accept these words of gratitude.



# INTRODUCTION

Fieldwork and many experiences acquired throughout our ministry led us to reflect on the issues surrounding Christian life.

From the book of Genesis, just after creation, we see another being entering the scene who joins the marvellous couple who lived in innocence and tranquillity long before encountering the latter.

Indeed, Genesis 1:25 says, "The Lord God created man in his image, after his likeness, with responsibilities to rule over the fish of the sea, over the birds of the air, over the livestock, over all the earth, and over all crawling creeping things. The LORD God blessed them and said unto them, be fruitful, multiply the earth, and subdue it; and have dominion over the birds of the air and every animal that moves on the earth".

Genesis 2:7 points out that God formed man from the dust of the earth, he breathed into his nostrils the breath of life, and man became a living being. This man was called Adam and was single until then. Which seemed uncomfortable to God. He will create the woman from the rib of the man who found himself under celestial anaesthesia called sleep. (Genesis 2:21-24). This young couple begins a new life in the Garden of Eden, where they are placed to guard and cultivate it. They had received all the blessings of

the Creator. They lived happily because they were fully protected and supported by the Creator; they knew nothing wrong; they were totally innocent.

Sometime later, a being called a dragon infiltrates, an ancient serpent yet on the list of animals that man should dominate. A conversation begins between the serpent and the woman about the prohibition made to the couple to eat from the tree of the knowledge of the good clear of the evil with as a consequence in case of disobedience death. Adam and Eve chose to disobey (Genesis 2:16-17). Through this disobedience, Satan gained power over their lives and began to dominate them. They lost the power entrusted to them by the Lord to become slaves of the Devil.

The consequences of this disobedience are felt today; it is enough to visit the different communities, even Christian ones, to realize that man is serving the Devil who manipulates and enslaves him more. Like Jeremiah, people always ask themselves questions about the situations they are going through, which persist despite their conversion to Christ so that they even manage to deny the existence of God and plunge back into the past life.

As we wrote this book, we aim to answer all people's questions about their suffering, misery, pain etc., intending to lead them on the way out. In short, from slavery to free men.

*Who is this book for?*

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Although ministers of God, our intention is not to limit the message to the children of God, to those who have believed in Christ. Indeed, we live in an environment where spiritual challenges are the preserve of Christians and pagans. In this sense, we target all categories of people, believers in God, unbelievers, or pagans, rich and poor, young, and old. All of them need to be free. It is a reality that slavery has been decried by everyone and condemned throughout the world, but spiritually most people are still going through it.

We chose the title "*From Slave to Heir, The Power of the Cross of Jesus* " because it encompasses everything said in this book. The man who suffers needs to have the solution to his suffering, to come out of the enemy's bondage. Our experience in the ministry of deliverance shows us that every human being needs to be free and independent, regardless of rank, intellectual level, or qualifications. He must become aware of this state and decide to free himself. He has to do something to get rid of it.

Anyone who feels oppressed, imprisoned, or deprived of joy, peace, and happiness is affected by this book. To do this, we invite you to read it carefully to identify helpful information that can equip you in this process of deliverance or your release.

Those who believe in God and believe in the existence of the Devil will be the great beneficiaries because the various testimonies of the manifestations of demons found in this book will help them change their minds and carry the

weapons, they need to fight the evil day.

Those who do not believe in God but believe in Satan's existence can also find their part in it. Because as much Satan exists, as much God exists because He is the Creator of all things. As far as we believe in the existence of God and the presence of the Devil, there are two forces in the spiritual world: the divine organization and the satanic organization.

### *About this book*

In this book, we have included many experiences and testimonies gathered in the exercise of our ministry. The testimonies are impersonal to keep absolute discretion to avoid offending and exposing some. The question we ask is, how can you benefit most from this book in your life?

Let us highlight that this book is not a novel or even less an essay in which you can draw knowledge on the author or even on the life of the author, but a tool for spiritual work; it is a manual which aims to allow you to discover the realities of the world of darkness so that you are warned of these things and can take preventive measures to fight.

For more significant benefit, we suggest that you prepare yourself spiritually before reading it; train your mind to discover truths that may trouble you, for it contains vivid and striking testimonies of people who have been steeped in witchcraft, occultism, demons possessed, and also suffering from illnesses of demonic origin; men and women who were

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condemned to failure, to blockage by the Devil that the man of God fingered in his ministry of deliverance.

This spiritual preparation will consist just in observing an attitude of prayer at each reading and meditation of this book, and if the Spirit of God convinces you to fast, do not resist him; only obey because your knowledge of all these truths will never be able to please the agents of the world of darkness.

We are interested in presenting to you through this book what we have lived for many years of our pastoral ministry as a servant of God, like an enlisted soldier in the army of God, the struggles, trials, and sufferings encountered and faced without failing in anything.

Our burning desire is to see other servants of God who have not yet experienced these situations in their spiritual lives or those who are there be inspired by them. Above all, we want to help with great mysteries that we have discovered in the life of prayers because we emphasize that long prayers made for long hours and fasts have effectiveness and give reliable results. It emphasizes obedience to the leading of the Holy Spirit, for we are in a world where anything can change at any time.

This work contains messages preached in Churches, Christian conferences, seminaries, conventions, radio, and television, locally and internationally.





# CHAPTER 1

## THE LIFE OF SLAVERY

It is vital to start at the beginning, understand what a slave is and how one becomes slave.

We will use two passages here to introduce this chapter: Genesis 15:13-21; and the book of Daniel, chapter one and following.

In the first portion, it is written,

The LORD told Abram, know that your descendants will be strangers in a land which will not be theirs; they will be enslaved there and oppressed for four hundred years. But I will judge the nation to which they will be enslaved, and then they will come out with great riches. In the fourth generation, they will come back here; for the iniquity of the Amorites is not yet at its height. You will go in peace to your fathers; you will be buried after a happy old age.

Through Joseph, who was sold into slavery, this prophecy was fulfilled. The children of Israel find themselves in Egypt, where life is not easy. They were oppressed for four hundred years, enslaved, humiliated, and subjected to hard labour.

The book of Exodus records the sufferings to which they were subjected. With the arrival of the new king, who had not known Joseph, everything was set in motion to prevent their growth and to overwhelm them with hard work, and the Egyptians reduced them to servitude. They made life bitter by hard work in clay and bricks and by all the results of the field, and it was with the cruelty that they imposed all these burdens on them. The children of Israel were slaves because of the famine that raged in Canaan; they went of their own will without being forced to give themselves up by following Joseph, who was sold a few years before. They joined Joseph in Egypt.

This experience illustrates what is done in the spiritual world. Some found themselves in such situations by their own will, others by the choice of their environment. Many live in bondage for years and years without any strength to pull themselves out because they are controlled and manipulated by the Devil.

The second experience is that of Daniel and his companions, who found themselves in Babylon on deportation. They were subject to the conditions and rules of the country of their captivity, but they showed excellent fidelity and loyalty to God.

Now let's try to define what we mean by *slave*. The word *slave* comes from the medieval Latin *sclavus*, from *slavus*, alluding to the Slav prisoners taken by Otto the Great.

-A person of non-free status, considered an economic

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instrument that can be sold or bought and dependent on a master.

- A person subject to arbitrary power.

- A person who is utterly dependent on another person or something.

- A person at the service of another and compelled to do painful, sometimes humiliating tasks.

- A person whose personal will, freedom of judgment or action are hindered or abolished by the act of constraining forces, good or bad, internal, or external to the individual (passions, instincts, social constraints, moral values, determinisms physical or historical, etc.)

The sinful practice of slavery has existed in several civilizations throughout the history of the world; it was decried by many nations, to end up banished. No one would want to live such a life.

### *Characteristics of a slave*

From the definitions above, we can derive the following:

### *Deprivation of liberty*

Absolute dependence on the master who annihilates his rights.

Instrumentalized or objectified: the slave is a private property to which one grants any value that the master fixes

as one would fix the price of a commodity. He suffered the violence and constraints of the master, going as far as cruel and sometimes fatal punishments.

A slave does his master's will, not his. He is returned to the rank of robot, which is manipulated by his master. He is no different from a prisoner.

Legally, the slave was, like herds and fields, the property of his master. He has no rights because he is not considered a person but a tool or a commodity, no right to decide on the wife or her children; it is his master who exercises this right unilaterally.

Thus, his offspring also become his property without generating any maternity rights. Each child of a slave is, therefore, one more slave who is counted in the possessions of the Lord.

### *How do you become a slave?*

We would like to introduce this point by the text of the epistle of the apostle Paul to the Galatians when he questions them, saying,

Do you who want to be under the law need to be made aware of what the law says? for it is written that Abraham had two sons, one by a slave and another by a freewoman. But that of the slave was born according to the flesh, and that of the free woman was born according to the promise.

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These two women are two alliances. One of Mount Sinai, giving birth to bondage, is Hagar—for Hagar is Mount Sinai in Arabia—and she corresponds to the present Jerusalem, which is in bondage with her children. But the Jerusalem above is free, our mother; for it is written: Rejoice, barren, you who do not give birth! Break out and shout, you who have not! » (Galatians 4:21-31).

We distinguish two categories of people from this text: those who are accessible on the one hand and those who are slaves on the other.

### *Natural slavery*

We would like to take inspiration from what was happening in Israel to answer this question. There were two categories of slaves in Israel:

First, those of foreign origin, i.e. captive prisoners of war (Numbers 31:11, 25:47).

The Lord spoke to Moses to avenge the children of Israel on the Midianites. Moses commands the people to advance against Midian and march on them to execute the vengeance of the Lord. The children of Israel killed the king of Midian and several of his men. They captured all the women and killed all the males. They plundered all their goods and livestock; they burned all the cities, took their spoils and, the spoil, people, and cattle, and brought the captives to Moses.

Genesis 17:12, 23,27 indicate some were purchased with

money. They were attached to individuals (Genesis 15:2) or employed in public works (1 Kings 9:20-22) and sanctuary duties (Joshua 9:23,27).

Secondly, those of Jewish birth became slaves; or by judicial constraint, following thefts of which they had not been able to restore the amount (Exodus 22:3) or for having sold themselves to escape poverty. (Exodus 21:2; Deuteronomy 15:12, Leviticus 25:39), or finally, by a use that the law seemed to prohibit (Exodus 22:26, Deuteronomy 24:10-13), but which was nevertheless common practice, for having been seized and sold by their creditors because of their insolvency (2 Kings 4:1; Amos 2:6,8;6; Job 24:9, Nehemiah 5:6,8, Matthew 18:25).

Let us now look on spiritual realm.

### *Spiritual Slavery*

#### *Cause of slavery*

Spiritual bondage is a topic that is not easy to explain. How does one become a spiritual slave? The answer here is straightforward; we have become so through the Adamic origin. This answer is not convincing for everyone, and yet it is the only one that imposes itself on everyone.

#### *The sin*

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The Epistle to the Romans, in its chapters 2 to 7, displays the love of God for man by demonstrating that "As through one person sin entered into the world, and death through sin, and so the end has come upon men because all have sinned, ... for as by one man's disobedience many were made sinners, so by one man's obedience many shall be made righteous (Romans 5:12-21).

Because of sin, man has called into his life two powerful and destructive enemies: demons and curses. So, regarding the principle of cause and effect, the conclusion is easy to draw: all suffering has a reason and a responsible, and every curse without a cause is null and void. 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 it possible to start sinning while a person is still in the womb.

William Barclay mentions people's belief in the influence of evil heritage on the life of any being: "In the imaginary conversations between Antonius and Rabbi Judah, Patriarch Antonius asked: when does the destabilizing influence of evil in a man, of the formation of the embryo in the womb or from birth? The Rabbi answered him: "From the shape of the embryo. Antonius disagreed and persuaded Rabbi Judah with his arguments because Judah admitted that if the evil impulse begins with the formation of the embryo, then the child would kick in the stomach and would open its way out. Judah found a text supporting this view.

He took the word from Genesis 4:7: "Sin is at the door". And he put the meaning to it by saying that sin waits at the entrance to the womb as soon as a child is born. <sup>(1)</sup> In the time of Jesus, the Jews believed in the soul's pre-existence. They 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 seventh heaven, or a specific room, waiting to enter a body.

The Greeks believed that these souls were good, to begin with and that the entry into the body contaminates them, while the Jews thought that these souls were already excellent and evil.

In the time of Jesus, some Jews saw that the person's affliction, even if it was at birth, could come from the sin committed before the person was born. The alternative was that this man's affliction was because of his parent's sin. This idea that children inherit the consequences of their parent's sin is woven into Old Testament thought. The apostle Paul paraphrases it in his epistles. In Romans 7:14 I 24, he speaks of the law of sin, that force which lives in the Adamic body and opposes the will of God. Man needs deliverance through the masterpiece of the cross (Colossians 2:14-15).

God loves sinners but hates sins. Therefore, He punishes anyone who chooses the way of sins. He does not leave sinners unpunished. (Numbers 14:18). He punishes the

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(1) William Barclay, Daily Studies, Gospel of John Volume1



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sins of parents down to the fourth generation (Psalm 109:14). This is clearly stated in Isaiah 65:7: "He punishes your crimes and the crimes of your fathers by paying them the wages of their deeds. He settles in full whoever sins parents or children. That is why in Nehemiah 1:6-7 he took the time to confess the sins of his fathers and grandparents. This appears in the New Testament, especially in the Gospel, according to John, when the disciples asked a question to Jesus Christ about those who were born blind: "Rabbi, who sinned, this man or his parents that he be born blind? (John 9:1-2). If you live in sins, the principle of sins-punishment could only follow.

The apostle Paul finds himself a slave to sin, which controls his life and recognizes that he is "in mind a slave to the law of God, and in the flesh a slave to the law of sin" (Romans 7:7-25).

It is quite clear that sin is the main door through which all kinds of demons enter who besiege and enslave man. When we speak of sin, we represent it as a tree with many branches. There are two kinds of sins: sins of omission and sins of commission. Disobedience to the Word of God is more than disastrous in man's life. A man who sins deprives himself of God's presence and protection. He passes by this fact from one kingdom to another, from that of God to that of the Devil. Adam and Eve lost their privilege of dwelling in the Garden of Eden and being in God's presence. (Jeremiah 15:3-4; 17:1-3,30).

The prophet Jeremiah mentions in his chapters 15:18 and 30:12-15 showing that God had "chastened them with violence because of the multitude of their iniquities, for the significant number of their sins, because of the group of their sins and iniquities. By sins, we transgress God's law, and therefore He punishes us.

In the text above, two elements are underlined: iniquity and sin. Iniquity is that sinful nature that causes us to commit sins repeatedly and make it a way of life. It is an act of injustice of the heart and a life dedicated punctually.

The Lord speaks to his servant about the step that the people of Israel were to take:

But if they will confess their sins and the sins of their ancestors—their unfaithfulness and their hostility toward me, which made me hostile toward them so that I sent them into the land of their enemies—then when their uncircumcised hearts are humbled and they pay for their sin, I will remember my covenant with Jacob and my covenant with Isaac and my covenant with Abraham, and I will remember the land.(Leviticus 26:40-42).

Sins and iniquities are the leading cause of man's suffering. And without sin, the door of slavery is closed to the enemy. Sin is like a tree with many branches. We speak of the components of sin in the next chapter because they are the sure gates the enemy uses to bind those who use them. Some might wonder how Adam's sin must engage all of

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humanity. The Holy Scriptures are clear on this. Romans 3:23-25 says, "For all have sinned and come short of the glory of God." Romans 5:12 adds, "Therefore, just as through one man sin entered the world, and death through sin, and so death spread to all men because all have sinned."

According to John 3:8, the Gospel says, "Everyone who sins is a slave to sin." Sin becomes the master that oppresses and annihilates the will. Natural men find it difficult to establish and accept the relationship of Adam's sin to the whole human race. In time and space, this is unacceptable and incomprehensible! And that's the starting point of spiritual things.

It should be noted that one can become a slave of something as one can become of someone. We will address both aspects in the development.

The apostle Paul addresses different situations under which one can find oneself in slavery.

### *Someone's slave.*

In Romans 6:16-19, "Do you not know that by giving yourselves up as slaves to obey someone, you are slaves to him whom you obey, either to sin which leads to death or to the obedience that leads to righteousness? But thanks be to God that, after being slaves to sin, you heartily obeyed the rule of doctrine in which you were instructed. Having been set free from sin, you have become slaves to righteousness. -

I speak like men because of the weakness of your flesh. - Just as you delivered your members as slaves to impurity and iniquity, to arrive at iniquity, so now deliver your members as slaves to righteousness, to arrive at holiness".

*Slave of the flesh*

The apostle Paul writes in Romans 8:12-17, "Therefore, brethren, we are not indebted to the flesh, to live after the flesh. If you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live, for all who are led by the Spirit of God are sons of God. And you have not received a spirit of bondage, to be in fear again; but you have received a Spirit of adoption, by which we cry: Abba! Father! The Spirit himself bears witness to our spirit that we are children of God. Now, if we are children, we are also heirs: heirs of God, and joint heirs with Christ, if we suffer with him to be glorified".

Addressing the Galatians 4:8-9, Paul asks them this question,

"Formerly, when you did not know God, you were slaves to those who by nature are not gods. 9 But now that you know God—or rather are known by God—how is it that you are turning back to those weak and miserable forces[a]? Do you wish to be enslaved by them all over again?

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The apostle Peter precisely mentions in his second chapter (2 Peter 2:19) that "they promise them freedom when they are slaves to corruption because each is a slave to what has triumphed over him".

By sin, one exposes oneself to slavery. (1 John 3:8). Many have thrown themselves into this state without realizing it.

### *Consequences of sin*

We saw the characteristics of a slave in the previous point. Indeed, through Adam's sin, his whole being was afflicted—his Spirit, his soul, and his body. Adam's Spirit was severed from the life of God. His soul was affected by sin. His body became subject to physical death because the wage of sin is death. »

Being in Adam, we share all that was in him, good or bad. So by his sin,

- a) We are deprived of the life of God,
- b) We live in the kingdom of darkness,
- c) We are slaves to sin,
- d) We are doomed.
- e) We are under the power of sin.

The apostle Paul paraphrases this in his epistle to Romans 5:19 when he says, "By one man's disobedience many were made sinners, but those who sin are under the