

POWER EVANGELISM: LEARNING TO DEPEND ON THE HOLY SPIRIT, HIS HEALING, HIS GIFTS, & HIS POWER TO FOLLOW THE PATTERN OF JESUS' KINGDOM MINISTRY

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- **Jesus commissioned us to heal the sick just as He commissioned us to evangelize the lost and make disciples:**

Matt. 28:18-20 Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

A. What did Jesus command His disciples to do?

Matt. 10:7-8 As you go, preach this message: "The kingdom of heaven is near. Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received, freely give."

Luke 9:1-2 When Jesus had called the Twelve together, he gave them power and authority to drive out all demons and to cure diseases, and he sent them out to preach the kingdom of God and to heal the sick.

John 14:12 I tell you the truth, anyone who has faith in me will do the miraculous works I have been doing. He will do even greater miraculous works than these, because I am going to the Father.

- **God wants an army of believers trained to evangelize the lost and heal the sick in the power and gifts of His Spirit** to bring in the end-time Harvest of souls into His Kingdom:

Eph. 4:11-12 It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up.

- **The theater of operation: Kingdoms in Conflict overview** (See below, page 12ff.)

- **The importance of Hearing God's voice in getting trained in the Spirit:**

a. **Rom 4:11**—Abraham "is the father of all who believe"; Abraham listened and obeyed (Gen. 12-25)

Gen. 20:7 "he is a prophet, and he will pray for you"—all prophets in ancient Israel were also intercessors.

b. **James 5:15**—the "prayer of faith" is the prayer you hear from God to pray over someone

James 5:13-18 Is any one of you in trouble? He should pray. Is anyone happy? Let him sing songs of praise. (14) Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord. (15) And the prayer offered in faith will make the sick person well; the Lord will raise him up. If he has sinned, he will be forgiven. (16) Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective. (17) Elijah was a man just like us. He prayed earnestly that it would not rain, and it did not rain on the land for three and a half years. (18) Again he prayed, and the heavens gave rain, and the earth produced its crops.

1Kgs. 18:1 After a long time, in the third year, the word of the LORD came to Elijah: "Go and present yourself to Ahab, and I will send rain on the land."

1Kgs. 18:41-44 And Elijah said to Ahab, "Go, eat and drink, for there is the sound of a heavy rain." (42) So Ahab went off to eat and drink, but Elijah climbed to the top of Carmel, bent down to the ground and put his face between his knees. (43) "Go and look toward the sea," he told his servant. And he went up and looked. "There is nothing there," he said. Seven times Elijah said, "Go back." The seventh time the servant reported, "A cloud as small as a man's hand is rising from the sea." So Elijah said, "Go and tell Ahab, 'Hitch up your chariot and go down before the rain stops you.'"

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I. A Testimony of Hearing God's Voice in an Academic Setting (Dr. Gary S. Greig, The University Prayer Network)

The way that I made it through my undergraduate and graduate school degree programs was through continual prayer and conscious dependence on the Lord—praying for wisdom and understanding in all my studies. I finished a B.A. degree at the Hebrew University in Jerusalem, Israel, in 1983 and a Ph.D. in Near Eastern Languages and Civilizations from the University of Chicago in 1990. All my studies at the Hebrew University were in Modern Hebrew, which I had to learn before entering my course of study there. When I told my academic advisor, Aviva Rosen, an older Israeli woman, that I had no family in Israel and had just had a summer to study modern Hebrew before entering the classroom where all my lectures would be in Hebrew, she exclaimed in Hebrew “My God!” And I thought, “Yes Lord, only you, God, can help me do this and succeed!” I had received prophetic words before traveling to Israel that the Lord would be with me and give me success, and I leaned hard on those prophetic promises in my prayers.

In my department of the University of Chicago, doctoral course-work and dissertation research normally took doctoral students ten years to complete, but I was able to complete the necessary course-work and research in seven years between 1983 and 1990. I say this not to praise myself. I was an average-to-above-average student all my life. I say this to demonstrate how the power of prayer and conscious dependence on God's Spirit for all knowledge and wisdom can and should transform a Christian's study in traditional academic degree-work, including seminary and Bible college degree-work.

Countless times, I remember praying and asking the Lord for wisdom in what I was studying, and He would prompt me to look in a certain book or journal, or He would let me stumble across the exact information I needed. Once a ruthless graduate student instructor at the University of Chicago, teaching a course in Old Egyptian (the oldest and most difficult form of ancient Egyptian), gave the class an impossible assignment to translate a very difficult Old Egyptian hieroglyphic inscription without giving us the normal references to journal articles analyzing the text. We had two days to translate the text into English and our grades (and chances for university scholarships) were depending on it. Well, my knee-jerk reaction was to pray and cry out to God for mercy in the research archives (library) of the U of C's Oriental Institute! As I was doing so the Lord seemed to point to one volume of the Journal of Egyptian Archaeology among about 100 similar volumes. The quiet prompting of the Holy Spirit was persistent, “Look at that volume!” I picked out the volume, which had perhaps 200 pages of articles, and the first page I opened to was an article analyzing and translating the very Old Egyptian hieroglyphic text that we had been assigned in the class! Needless to say, I was thanking the Lord as I shared the information with my class-mates, who were not Christians but among whom the Lord got the glory! As a result we were all ready for the next class, though our instructor had no idea how we were all so well-prepared to translate and discuss the text!

Experiences like this taught me what the Old Testament means when it says, “The fear of the Lord is the beginning of wisdom, and knowing the Holy One is understanding” (Prov. 9:10). The Lord already knows all there is to know. That is why Scripture calls Him the “Spirit of Truth” who will “guide you into all truth” (John 16:13; cf. John 14:17; 15:26; 1 John 4:6). We fail to honor the Lord, the Spirit of Truth, when we do not seek Him for all knowledge and understanding that we wish to acquire. The sin of the Garden was that Adam and Eve impatiently grabbed for the fruit of the tree of the knowledge of good and evil without calling on or waiting for the Lord (Gen 3:6). They made it happen by themselves without consciously waiting for or depending on the Lord. And this is what happens in every classroom where Christian leaders in universities, colleges, seminaries, and Bible colleges—even with the best of intentions—try to figure it out for themselves, just them and their “gray matter,” apart from consciously depending on and asking the Holy Spirit to guide them into all truth.

The Old and New Testaments present all teaching, education, and ministry preparation as a process of depending on God’s Spirit within a framework of mentoring modeled after the nuclear family.

II. OLD TESTAMENT FOUNDATIONS

A. **Abraham Listened and Obeyed.** In Romans 4:16 Paul says that Abraham is the father of our faith. From a simple perusal of Genesis 12-25, it is clear that Abraham’s faith-walk was characterized by listening to and depending on the Lord’s voice and then obeying God, even in cases where the consequences were uncertain, intimidating, and painful:

Gen. 12:1, 4 The LORD had said to Abram, “Leave your country, your people and your father’s household and go to the land I will show you.” . . . So Abram left, as the LORD had told him.

Gen. 15:4-6 Then the word of the LORD came to him: “This man will not be your heir, but a son coming from your own body will be your heir. . . . Look up at the heavens and count the stars --if indeed you can count them. . . . So shall your offspring be” . . . Abram believed the LORD, and he credited it to him as righteousness.

Gen. 15:9-10 So the LORD said to him, “Bring me a heifer, a goat and a ram, each three years old, along with a dove and a young pigeon.” Abram brought all these to him.

Gen 17:9-11, 23 Then God said to Abraham, "As for you, you must keep my covenant, you and your descendants after you for the generations to come. . . . Every male among you shall be circumcised. . . . On that very day Abraham took his son Ishmael and all those born in his household or bought with his money, every male in his household, and circumcised them, as God told him.

Gen. 21:9-14 But Sarah saw that the son whom Hagar the Egyptian had borne to Abraham was mocking, and she said to Abraham, “Get rid of that slave woman and her son, for that slave woman’s son will never share in the inheritance with my son Isaac.” The matter distressed Abraham greatly because it concerned his son. But God said to him, “Do not be so distressed about the boy and your maidservant. Listen to whatever Sarah tells you, because it is through Isaac that your offspring will be reckoned.” . . . Early the next morning Abraham took some food and a skin

of water and gave them to Hagar. He set them on her shoulders and then sent her off with the boy.

Gen. 22:2-3 Then God said, "Take your son, your only son, Isaac, whom you love, and go to the region of Moriah. Sacrifice him there as a burnt offering on one of the mountains I will tell you about." Early the next morning Abraham got up and saddled his donkey. He took with him two of his servants and his son Isaac. When he had cut enough wood for the burnt offering, he set out for the place God had told him about.

1. Since Abraham is the model of the faith about which we are forming teaching, doctrine, theology and ministry practice, this pattern of listening to and obeying God's voice should be the foundational model for the development of all doctrine and theology in the Church. It should also be the foundation of all Christian education and all training in theology and ministry preparation.

B. Solomon Had a Listening Heart. Solomon was remembered for his unusual knowledge and wisdom (1 Kgs 4:29-34):

1 Kings 4:29-30, 34 God gave Solomon wisdom and very great insight, and a breadth of understanding as measureless as the sand on the seashore. Solomon's wisdom was greater than the wisdom of all the men of the East, and greater than all the wisdom of Egypt. . . . Men of all nations came to listen to Solomon's wisdom, sent by all the kings of the world, who had heard of his wisdom.

1. The Queen of Sheba came thousands of miles to investigate Solomon's wisdom, according to 1 Kgs 10:1-9.
2. What we need to note about Solomon's wisdom is that it came from a "listening heart." The Hebrew phrase *lev shomea* (pronounced *lev shomea*) in 1 Kings 3:9 is literally to be translated "listening heart,"¹ and it is described three verses later with the Hebrew phrase *lev hakham wavenon* (pronounced *lev hakham venavon*) "a wise and discerning heart."
- 1 Kings 3:9-12** "So give your servant a listening heart to govern your people and to distinguish between right and wrong. For who is able to govern this great people of yours." . . . So God said to him, . . . "I will do what you have asked. I will give you a wise and discerning heart, so that there will never have been anyone like you, nor will there ever be."
3. What is clear from this passage is that the special anointing of wisdom from God's Spirit that was bestowed on Solomon consisted of a heart that listened to God's voice and received the wisdom needed for the moment.
 - a. Solomon demonstrated the wisdom God gave him in the case of the two prostitutes in I Kings 3:16-28. Two aspects of the supernatural wisdom that God gave him are illustrated in the case. First ethical, righteous insight—what is right before the Lord—is illustrated in the case. Secondly shrewdness and skillful insight—how to find out whose baby it was—are illustrated in Solomon's response to the prostitutes.

¹ S. J. DeVries, 1 Kings (Word Biblical Commentary, vol. 12; Waco, TX: 1985), p. 46, note 9a-a.

4. Thus, wisdom, and along with it, pure doctrine and sound theology, are an issue of the heart, not just the mind—a “listening heart” that looks for and listens to the voice of God’s Spirit to lead one into all truth.

C. **Proverbs 2: True Wisdom Comes from Asking God.** The same principle seen in the historical narratives of Abraham and Solomon is seen in the didactic wisdom literature of the Old Testament. Proverbs chapter 2 establishes the same foundational principle of wisdom in the book of Proverbs and in the corpus of Hebrew wisdom literature (Job, Psalms, Proverbs, Ecclesiastes, Song of Songs). Proverbs 2 shows that wisdom comes from asking the Lord for wisdom and consciously listening to His voice:

Prov. 2:3-10 If you call out for insight and cry aloud for understanding, . . . then you will understand the fear of the Lord and find the knowledge of God. For the Lord gives wisdom, and from his mouth come knowledge and understanding. . . . Then you will understand what is right and just and fair --every good path. For wisdom will enter your heart.

1. This passage makes clear that wisdom comes from asking the Lord for it. The Hebrew phrase דַּעַת אֱלֹהִים (pronounced *da'at elohim*) “knowledge of God” refers to intimate interaction with God.
 - a. The Hebrew noun דַּעַת “knowledge” refers to *intimate* knowledge, since it comes from the same root as the verb יָדָע “to know” which includes the connotations to “know by experience”² (Josh 23:14; Hos. 13:4; 9:7; Isa 9:8; Ps. 14:4; Job 20:20) and “to know sexually”³ (Gen 4:1, 17, 25; 24:16; 38:26; etc). Proverbs 2:3-10 shows that this kind of “knowledge of God” includes calling out to Him for insight and understanding.
 2. The passage clearly shows that it is the spontaneity of hearing God's voice and intimate relationship with God that causes true wisdom and knowledge to enter one's heart.
- D. This pattern of calling out to the Lord for wisdom and knowledge and then listening to His voice provides the foundation for all biblical models of teaching and training which will be touched on below, especially the foundational parent-child teaching model.
- E. **The Old Testament Model of Teaching and Training.** In the Old Testament teaching, mentoring, and discipleship followed a pattern of teachers and students consciously listening to and depending on the Lord and a pattern of parents teaching their children. These patterns of teaching & training were marked by parental authority trust and respect.
 1. The OT model of teaching and training is based on the 5th commandment of the Ten Commandments, “Honor your father and your mother so that you may live long in the land.” (Exo. 20: 12; Deut. 5:16).⁴ And it is practically worked out in Deut. 6:4-7:

² F. Brown, S. R. Driver, and C. A. Briggs, A Hebrew and English Lexicon of the Old Testament (Oxford: The Clarendon Press, 1951), p. 393, meaning 1e.

³ Ibid., p. 394, meaning 3.

⁴ J. Gamberoni, “Das Elterngesetz im Alten Testament,” Biblische Zeitschrift 8 (1964), pp. 175-184.

Deut. 6:4-7 Hear, O Israel: The LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up.

- a. The parent-child teaching model communicates both authority and intimacy.
2. The Ten Commandments in Exodus 20 and Deuteronomy 5 are the foundation and a sort of table of contents to all covenant law in the OT.⁵ The Ten Commandments are still in force in the new covenant according to Rom. 13:8-9.
3. The 5th Commandment is recognized by OT scholars to represent parental authority as the pattern for all human authority under God⁶—religious authority, educational authority, civil authority, and state authority.
 - a. The laws of Deuteronomy are arranged topically according to the order of topics in the Ten Commandments in Deuteronomy 5, which acts as a sort of Table of Contents to the laws in Deuteronomy.⁷
 - b. In the spread of legal topics covered in Deuteronomy, laws about religious, civil, and state authority in Deut. 17-18 fall under the category of the 5th commandment to honor father and mother.⁸ Deut. 17-18 covers the authority of judges, priests, kings, and prophets.
 - c. The image of father and mother, then, was the model of human authority in ancient Israel and in Scripture, and this parental model forms the basis of parent-child educational and training patterns in the Old and New Testaments.
4. **The Corporate, National Application of the Parent-Child Teaching Model.** Against this background, Prov. 1:8's command about the teaching and instructions of fathers and mothers takes on more significance (Prov. 1:8 is also mirrored by similar statements in Prov. 6:20; 23:22; 30:17; 31:1; Exo. 21:17; Lev. 19:3; 20:9; Deut. 27:16; Ezek. 22:7):

Prov. 1:8 Listen, my son, to your father's instruction and do not forsake your mother's teaching.

⁵ A. E. Hill and J. H. Walton, A Survey of the Old Testament (Grand Rapids: Zondervan, 1991), pp. 116-117; G. E. Mendenhall, The Tenth Generation (Baltimore: Johns Hopkins University Press, 1973), p. 200; J. I. Durham, Exodus (Word Biblical Commentary, vol. 3; Waco: Word, 1987), pp. 299, 336-337; M. Weinfeld, Deuteronomy 1-11 (The Anchor Bible, vol. 5; New York: Doubleday, 1991), pp. 246, 250, 257.

⁶ Hill and Walton, Survey of the Old Testament, p. 147; Durham, Exodus, p. 290; cf. Weinfeld, Deuteronomy, p. 311.

⁷ Hill and Walton, Survey of the Old Testament, pp. 145-148; S. Kaufman, "The Structure of the Deuteronomic Law," Maarav 1-2 (1978-79), pp. 105-158; J. Walton, "Deuteronomy: An Exposition of the Spirit of the Law," Grace Theological Journal 8 (1987), pp. 213-225.

⁸ Hill and Walton, Survey of the Old Testament, pp. 147-148.

- a. Most of us have read this as just applying to individual families, but that is not the only way it was understood in ancient Israel.
- b. The book of Proverbs and all OT Wisdom Literature (Job, Psalms, Proverbs, Ecclesiastes) were written to train not only individual families in ancient Israel but also to train the nation and its leaders as a whole.
 1. Prov. 25:1 says the scribes of King Hezekiah's court copied and compiled certain proverbs of Solomon—these proverbs were considered relevant to the royal court where Israel's leaders were trained. Eccles. 12:9-10 adds to this picture that teaching the nation's leaders was part of the purpose of compiling and copying Wisdom Literature in the royal court.
- c. Therefore Prov. 1:8's command about listening to parents' teaching and instruction applied not just to individual families but also to the nation as a whole and national leaders. After all, the nation came from one family—Abraham's family.
- d. The nation as a whole was to listen to spiritual leaders whom God raised up among them; they were to listen to the instruction of spiritual fathers in the faith and not to forsake the teaching of spiritual mothers in the faith.
 1. Some spiritual father figures—Moses, Aaron, Joshua, Gideon, David, Elijah, Elisha, and all the prophets.
 2. Some spiritual mother figures—Miriam (Exo. 15:20; Mic. 6:4), Deborah (Ju. 4-5), Huldah the prophetess (II Kgs. 22); The “noble wife” of Prov. 31—Prov. 31:26 “she speaks with wisdom and faithful instruction is on her tongue.”
- e. **The “Sons of the Prophets”** made up regional training schools for prophetic ministry in ancient Israel, where prophetic trainees looked to senior prophets as spiritual fathers.
 1. Training in prophetic ministry is found throughout the Hebrew Bible, and all OT scholars recognize this.⁹ The prophets had disciples who were mentored and trained by them. Isaiah 8:16 mentions “my disciples.”
 2. The name ‘sons of the prophets’ is used of these groups of disciples in the Hebrew Bible (II Kgs. 2:3, 5, 7, 15; 4:1, 38; 5:22; 6:1; 9:1).

⁹ R. R. Wilson, Prophecy and Society in Ancient Israel (Philadelphia: Fortress Press, 1980), p. 141; M. Cogan and H. Tadmor, II Kings (The Anchor Bible, vol. 11; New York: DoubleDay, 1988), p. 31, n. 3;

- a. Elisha prayed for and helped his servant to see in the Spirit in II Kings 6:16-17, just like Elijah mentored and trained Elisha as his disciple (I Kgs. 19:16-21).
- b. It is clear from such passages that these groups of 'the sons of the prophets' were under the general supervision of a senior prophet. They often lived with and ate with the senior prophet. And it is clear from such passages as II Kgs. 6:1-7 (and II Kgs. 4:38; 9:1) that a senior prophet like Elisha supervised, mentored, and trained these groups of less experienced prophets.

II Kgs. 6:1-7 The sons of the prophets said to Elisha, "Look, the place where we meet with you is too small for us. Let us go to the Jordan, where each of us can get a pole; and let us build a place there for us to live." And he said, "Go." Then one of them said, "Won't you please come with your servants?" "I will," Elisha replied. And he went with them. They went to the Jordan and began to cut down trees. As one of them was cutting down a tree, the iron axhead fell into the water. "Oh, my lord," he cried out, "it was borrowed!" The man of God asked, "Where did it fall?" When he showed him the place, Elisha cut a stick and threw it there, and made the iron float. "Lift it out," he said. Then the man reached out his hand and took it.

- c. The prophet Amos even goes out of his way in Amos 7:14 to make it clear that he did not come up in such schools of the prophets by saying "I am not a prophet nor the son of a prophet. Indeed I am a herdsman . . . and the Lord took me." In other words, he did not get the "conventional" training most prophets received among the 'sons of the prophets.'
3. The senior prophet, who mentored and trained the younger prophets, was considered to be a spiritual father to those being trained, as II Kings 2:11-12 makes clear:

II Kgs. 2:11-12 As they were walking along and talking together, suddenly a chariot of fire and horses of fire appeared and separated the two of them, and Elijah went up to heaven in a whirlwind. Elisha saw this and cried out, "My father! My father! The chariots and horsemen of Israel!" And Elisha saw him no more. Then he took hold of his own clothes and tore them apart.

- f. **Deborah as a "Mother in Israel."** The 5th commandment and the corporate, national application of Prov. 1:8 (and the related passages Prov. 6:20; 23:22; 30:17; 31:1; Exo. 21:17; Lev. 19:3; 20:9; Deut. 27:16; Ezek. 22:7) explains why Deborah was recognized as a "mother in Israel" (Ju. 5:7). She was recognized, like the other judges of the period, as a spiritual leader, judging, teaching, and leading the nation in Judges 4-5.

Ju. 4:4-8 Deborah, a prophetess, the wife of Lappidoth, was judging Israel at that time. She held court under the Palm of Deborah between Ramah and Bethel in the hill country of Ephraim, and the Israelites came to her to have their disputes

decided. She sent for Barak son of Abinoam from Kedesh in Naphtali and said to him, "The LORD, the God of Israel, commands you: `Go, take with you ten thousand men of Naphtali and Zebulun and lead the way to Mount Tabor. I will lure Sisera, the commander of Jabin's army, with his chariots and his troops to the Kishon River and give him into your hands.'" Barak said to her, "If you go with me, I will go; but if you don't go with me, I won't go."

1. Judges 4-5 gives no evidence whatsoever for the oft-heard claim that Deborah's leadership represents an exception or aberration because of lack of male leadership. (Barak's timidity comes after her leadership is recognized.) On the contrary, Deborah is presented by the book of Judges as one of the model-judges, a godly leader without obvious sin or fault.¹⁰ And God used Deborah to call a man, Barak, to his place of leadership in Judges 4:6.
 - a. The account of Deborah is at the beginning of the book of Judges where accounts of model judges are found. The sequence of accounts of the judges goes from the model judge, Othniel, in Judges 3 to the end of the book of Judges containing accounts of judges who sank into various levels of sin like Samson (powerfully anointed but chasing foreign women in obvious disobedience to God's law) in Judges 13-16.¹¹ Deborah's account is toward the "model-judge" beginning of the book of Judges.

III. INTERTESTAMENTAL JEWISH AND RABBINIC TRAINING & TEACHING

A. Training in Word and Deed According to the OT Parent-child Model.

Intertestamental Jewish and Rabbinic teaching and learning continued OT patterns and was based on an intimate relationship between teacher and pupil. The teacher's spoken word was learned and his example imitated.

1. The very title of Rabbinic Mishnaic tractates like *Pirke Avot*, "Sayings of the Fathers," suggests that the OT parent-child model was central to Rabbinic training.
2. The Apocryphal book of Ben Sirach (Ecclesiasticus) reflects the views of intertestamental Judaism on teaching and training. Ben Sirach exhorts the prospective student to find a wise teacher. The pupil is to "attach" himself to his teacher (6:34) and virtually live in his house (6:36):

Ben Sirach 6:34, 36 Take your stand in the throng of elders: which of them is wise? Attach yourself to him. . . . If you see a man of understanding, go to him early, And let your feet wear out his doorstep.

¹⁰ R. G. Boling, Judges (The Anchor Bible, vol. 6a; New York: DoubleDay, 1975), p. 98.

¹¹ R. Dillard and T. Longman, An Introduction to the Old Testament (Grand Rapids, MI: Zondervan, 1994), pp. 125-126; Boling, Judges, pp. 30, 82.

3. For the Rabbis, teaching *Torah* ("the Law" referring to revelation written and oral) was not merely an academic task. All learning was lived out. There was no separation of head knowledge from practical learning.
 - a. This is why Rabbi Shammai says, "Make your *Torah* a fixed duty. Say little and do much" (*Pirke Abot* I.15). Their disciples saw "living *Torah*" in their teacher's life.
 - b. Finkelstein gives this example of rabbinic training in word and deed:

So anxious was [Rabbi] Akiba . . . to master . . . the rules of proper behavior that he followed every action of his teachers with the closest scrutiny and recorded their slightest habits, On one occasion he actually followed Joshua into a privy. "And I learned from him three good habits," he said many years afterward. "How could you be so disrespectful to your teacher?" asked Ben Azzai. "I considered everything part of the *Torah* and I needed to learn."¹²

- B. It is safe to assume that the Old Testament pattern of listening to and depending on the Lord's voice was also known in this period. But it is clear that by the time Jesus interacted with the Jewish religious leaders, the latter had largely neglected the foundational principle of listening to and depending on the Lord's voice:

John 5:37-40 And the Father who sent me has himself testified concerning me. You have never heard his voice nor seen his form, nor does his word dwell in you, for you do not believe the one he sent. You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me, yet you refuse to come to me to have life.

IV. NEW TESTAMENT EVIDENCE

- A. **God's Spirit as Primary Teacher.** Unfortunately, the place of the Lord Himself as primary teacher, seen in the Old Testament patterns above, seems to have been usurped by human teachers in intertestamental period Judaism, and this required a major correction in the New Testament in passages like the following:

Matt. 15:7-9 You hypocrites! Isaiah was right when he prophesied about you: "These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are but rules taught by men."

John 5:37-40 And the Father who sent me has himself testified concerning me. You have never heard his voice nor seen his form, nor does his word dwell in you, for you do not believe the one he sent. You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me, yet you refuse to come to me to have life.

John 7:17 If anyone chooses to do God's will, he will find out whether my teaching comes from God or whether I speak on my own.

¹² Louis Finkelstein, *Akiba* (N.Y.: Covici Friede Publishers, 1936), p. 181. See Mishnah tractates *B. Berakot* 62a; *Yer. Berakot* 9.8, 14c.

John 10:27-28 My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one can snatch them out of my hand.

1 Cor. 2:13 This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words.

1 John 2:27 As for you, the anointing you received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you about all things and as that anointing is real, not counterfeit --just as it has taught you, remain in him.

- B. The foundation of Paul's own 'sound doctrine' (1 Tim. 1:10; 2 Tim. 4:3; Tit 1:9; 2:1) was an *encounter* with the Spirit of Jesus on the road to Damascus, where his doctrine about the Messiah was *corrected* by the Holy Spirit in a space of probably 30 seconds!
1. The heart of the gospel preached by Paul—that faith in Christ alone justified believers before God—was revelationally received by Paul from the Holy Spirit, according to Galatians 1:12-2:10. And this revelationally received gospel was also informed by what was passed down to Paul from other Christians: In 1 Cor. 15:3ff Paul mentions "what I received," and he also mentions the information about who Christ appeared to in Jerusalem after the resurrection, which he obviously received from Christian leaders in Jerusalem.
- C. According to 1 Jn 2:27 the anointing of the Holy Spirit is to be the core and foundational source of teaching and doctrine in each believer's life, but obviously this revelationally based teaching of the Spirit will be supplemented by teaching from other Christians, as indeed John's letter in 1 John teaches the recipients about discerning false prophets and demonic teachings.
- D. Thus the New Testament strongly emphasizes the same pattern seen in the Old Testament—the primary place of God and His Spirit as the teacher of every believer, and the primary place of listening to His voice and depending on His Spirit's direction and teaching. Within this context all human-level teaching, mentoring, and discipleship was to take place in the church. And Jesus' ministry, based on these patterns, was to be the model for every believer in the church.
- E. **The Parent-Child Model of Teaching and Discipleship in the New Testament.** Jesus and the apostles continued to use the Old Testament parent-child language to describe their relationships with those they taught and discipled. The term "children" (Greek *hyioi* literally "sons" denoting "children") is often used in the New Testament to refer to disciples¹³ (Mk. 10:24; John 13:33; 1 Cor. 4:14; 2 Cor. 6:11-13; Gal. 4:19; 1 Thes. 2:7, 11; 1 Tim. 1:2, 18; 2 Tim. 1:2; 2:1; Philemon 10; Heb. 2:11-13; 1 Pet. 5:18; 1 Jn. 2:1, 12, 13, 18, 28; 3:7, 18; 4:4; 5:21; 3 John 4):

Mark 10:24 The disciples were amazed at his words. But Jesus said again, "Children, how hard it is to enter the kingdom of God!

¹³ W. Bauer, W. F. Arndt, W. F. Gingrich, and F. W. Danker, A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago: University of Chicago Press, 1979), p. 833.

John 13:33 My children, I will be with you only a little longer. You will look for me, and just as I told the Jews, so I tell you now: Where I am going, you cannot come.

1 Cor. 4:14 I am not writing this to shame you, but to warn you, as my dear children.

Gal. 4:19 My dear children, for whom I am again in the pains of childbirth until Christ is formed in you. . . .

1 Thes. 2:7 But we were gentle among you, like a mother caring for her little children.

1 Thes. 2:11 For you know that we dealt with each of you as a father deals with his own children.

1 Tim. 1:2 To Timothy my true son in the faith: Grace, mercy and peace from God the Father and Christ Jesus our Lord.

Philem. 10 I appeal to you for my son Onesimus, who became my son while I was in chains.

Heb. 2:11-13 Both the one who makes men holy and those who are made holy are of the same family. So Jesus is not ashamed to call them brothers. He says, "I will declare your name to my brothers; in the presence of the congregation I will sing your praises." And again, "I will put my trust in him." And again he says, "Here am I, and the children God has given me."

1 John 2:1 My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defense—Jesus Christ, the Righteous One.

1 John 5:21 Dear children, keep yourselves from idols.

1. Again, this parent-child relationship between teacher and disciple connotes trust, accountability, authority, and respect. This is the kind of mentoring relationship that is needed for ministry training and theological training to be fully biblical.

F. Jesus Consciously Listened to and Depended on God the Father. Jesus Kingdom message and Kingdom ministry followed the Old Testament patterns reviewed above. All of Jesus' life and teaching was based on the pattern of consciously listening to, watching, and depending on God the Father:

John 3:34 For the one whom God has sent speaks the words of God, for God gives the Spirit without limit.

John 5:19 Jesus gave them this answer: "I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does."

John 7:16 Jesus answered, "My teaching is not my own. It comes from him who sent me."

John 8:28 So Jesus said, "When you have lifted up the Son of Man, then you will know that I am [the one I claim to be] and that I do nothing on my own but speak just what the Father has taught me."

John 12:49-50 For I did not speak of my own accord, but the Father who sent me commanded me what to say and how to say it. I know that his command leads to eternal life. So whatever I say is just what the Father has told me to say."

John 14:10 Don't you believe that I am in the Father, and that the Father is in me? The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work.

G. **Jesus' Kingdom Message and Kingdom Ministry** followed the OT patterns reviewed above. Jesus came bearing the authority of the Kingdom of God in the power of the Spirit. The Kingdom was the in-breaking of God's dynamic rule and it was the center of Jesus' message ("the good news of the Kingdom of God" Luke 4:43).

H. **Kingdom Conflict—We are in a multi-dimensional sin-war**

1. Jesus preached the inbreaking of God's Kingdom against Satan's Kingdom, and we would do well to keep it in mind, because all teaching and training and all doctrine and theology affect and are affected by this Kingdom conflict.
2. When we receive Jesus and put our faith in Him we are born again as God's children (John 1;12-13), we receive His Holy Spirit (Gal. 4:6; Eph. 1:13-14), and we come into God's Kingdom (John 3:3, 16; Acts 26:18; Col. 1:12-14).
3. We are then caught up in a war for human souls between the Kingdom of God and the Kingdom of Satan (Matt. 11:12; 12:28-29; Mk. 1:15, 21-25, 39; John 12:31; Acts 10:38; Eph. 6:10-18; Col. 1:13-14; Heb. 2:14-15; Jas. 4:7-8; I John 3:8).
4. Satan's Kingdom is the "The Kingdom of Darkness" (Col. 1:13 "dominion of darkness")
 - a. Satan takes advantage of our sinful human nature—"the flesh"—which is already hostile toward the things of God (Gal. 5:16-17).
 1. He is the "spirit that is now at work (Grk. *energein* "to work, energize") in those who are disobedient" (Eph. 2:2)—Satan and his demons energize our fallen nature to sin.
 - b. We are caught in the clash of God's Kingdom advancing against the Kingdom of Darkness (Matt. 11:12; 12:28), and from Genesis to Revelation, it is a multi-dimensional sin-war.
4. God's Kingdom is a "Kingdom of Light" (Col. 1:12)

- a. Jesus brought a more powerful Kingdom (Matt. 12:28).
 - b. Jesus declared war on the oppressor (Luke 4:18-19; Acts 10:38).
 - c. Jesus came to destroy the works of the devil (I John 3:8), to reverse sin and the results of sin—lies, inner wounds, sickness, bondage, death, demonization.
 - d. Jesus defeated Satan:
 1. One-on-one in the wilderness temptation (Matt. 4; Luke 4).
 2. Over and over again in the healings (e.g., Luke 4:38-41), in casting out demons (e.g. Matt. 12:28), in forgiving sins (e.g., Luke 5:19-20), calming weather (Luke 8:22-25), raising people from the dead (Luke 7:11-17; John 11:1-44).
 3. Through His own death and resurrection (Col. 2:15).
- I. Through preaching and healing Jesus proclaimed the good news of God's Kingdom, breaking in to free God's people from the Kingdom of Darkness,
1. Jesus' message and His ministry were one. Jesus' preaching and teaching about God's Kingdom were regularly accompanied by healing and casting out demons which demonstrated God's Kingdom right then.

Matt. 4:23 Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people.

Mk. 1:39 So he traveled throughout Galilee, preaching in their synagogues and driving out demons."

Lk. 4:40-43 The people brought to Jesus all who had various kinds of sickness, and laying hands on each one, he healed them. Moreover, demons came out of many people. . . . They tried to keep him from leaving them. But he said, 'I must preach the good news of the kingdom of God to other towns also, because that is why I was sent.'

Lk. 5:15 Crowds of people came to hear him and to be healed of their sicknesses."

Lk. 5:17 (Mat. 9:1ff.; Mk. 2:1ff.) He was teaching. . . . And the power of the Lord was present for him to heal the sick."

2. Full references to Jesus' preaching accompanied by healing & deliverance: **Mat.** 4:23; 9:35-36; 10:1, 7-8; 11:5; 12:15, 18; 15:30; 19:2 [cf. Mk. 10:1]; 21:14 [cf. Lk.

21:37]; **Mk.** 1: 38-39; 2:2, 11; 3:14-15; 6:12-13; 10:1(cf. Mat. 19:2) **Lk.** 4:18; 5:17, 24; 6:6-11, 17-18; 7:22; 9:1-2; 10:9, 13; 13:10-13, 22, 32; 14:4, 7ff.; 21:37 [cf. Mat. 21:14]; 16:15-18, 20 **Jn.** 3:2; 7:14-15, 21-23, 31, 38; 10:25, 32, 38; 12:37, 49; 14:10, 12; **Acts** 1:1; 2:22; 10:38.

3. Alongside preaching, Jesus' healing and casting out demons was His primary means of proclaiming the gospel of God's Kingdom, and New Testament scholars around the world have recognized this for decades.

Matt. 12:15-18 Jesus withdrew from that place. Many followed him, and he healed all their sick, warning them not to tell who he was. This was to fulfill what was spoken through the prophet Isaiah: "Here is my servant whom I have chosen, the one I love, in whom I delight; I will put my Spirit on him, and he will proclaim justice to the nations."

- a. R. H. Fuller sees the unity of his message and ministry. He writes, ". . . the miracles of Jesus are part and parcel of his kerygmatic activity. In fact, the miracles are part of the proclamation itself, quite as much as the spoken words of Jesus."¹⁴
- b. F.F. Bruce, the well-known evangelical British New Testament scholar, considered Jesus' healing ministry an integral part of the message Jesus preached: "While the miracles served as signs, they were not performed in order to be signs. They were as much a part and parcel of Jesus's ministry as was his preaching--not. . . seals affixed to the document to certify its genuineness but an integral element in the very text of the document."¹⁵
- c. The German New Testament scholar, Prof. Gerhard Friedrich of Tübingen, points out that the New Testament concept of preaching the gospel is more than verbally communicating the rational content of the gospel and that it includes demonstrating the power of the gospel through healing ministry:

Euaggelizesthai ["to preach the gospel"] is not just speaking and preaching; it is proclamation with full authority and power. Signs and wonders accompany the evangelical message. They belong together, for the Word is powerful and effective. The proclamation of the age of grace, of the rule of God, creates a healthy state in every respect. Bodily disorders are healed and man's relationship to God is set right (Mt. 4:23; 9:35; 11:5; Lk. 9:6; Acts 8:4-8; 10:36ff.; 14:8-18; 16:17ff.; Rom. 15:16-20; II Cor. 12:12; Gal. 3:5). Joy reigns where this Word is proclaimed (Acts 8:8). It brings *σωτηρι* ["salvation"] (I Cor. 15:1f.). . . Hence, *euaggelizesthai* ["to preach

¹⁴ R.H. Fuller, *The Mission and Achievement of Jesus* (Chicago: Alec. Allenson, 1954), p. 40; Many New Testament scholars have noted the revelatory nature of both word and deed in the ministry of Jesus, the apostles and the Early Church: O. Hofius, in C. Brown, ed., *NIDNTT*, vol. 2, pp. 632-633; K. Tagawa, *Miracles et évangile (Études d'histoire et de philosophie religieuses*, 62; Paris: Presses Universitaires de France, 1966), p. 87 (also see pp. 49-73, espec. pp. 53 and 73); A. Richardson, *The Miracle-Stories of the Gospels* (London: SCM Press, 1941), pp. 17, 35-45; H. van der Loos, *The Miracles of Jesus* (Supplements to Novum Testamentum, vol. 8. Leiden: E. J. Brill, 1965), pp. 220-224, 252, 284-285; C. H. Powell, *The Biblical Concept of Power* (London: Epworth Press, 1963), p. 131-139; H. Hendrickx, *The Miracle Stories of the Synoptic Gospels* (San Francisco: Harper & Row, 1987), p. 25; B. Klappert, *NIDNTT*, vol. 3, p. 1108; G. Delling, "Botschaft und Wunder im Wirken Jesu," in H. Ristow and K. Matthiae, eds., *Der historische Jesus und der kerygmatische Christus* (Berlin: Evangelische Verlagsanstalt, 1961), p. 393; G. Friedrich, "euaggelizomai," *TDNT*, vol. 2, p. 720; W. Grundmann, "dunamis," *TDNT*, vol. 2, p. 311.

¹⁵ F. F. Bruce, *The Hard Sayings of Jesus* (Downers Grove: InterVarsity Press, 1983), pp. 96-97.

the gospel"] is to offer salvation. It is the powerful proclamation the good news, the impartation of *sotēria* ["salvation"]. This would be missed if *euaggelizesthai* ["to preach the gospel"] were to take place in human fashion *en sophia logou* ["(merely) in the wisdom of words"] (I Cor. 1:17).¹⁶

- d. Professor Alan Richardson, a British New Testament scholar, affirmed that "The connexion between healing and salvation . . . is a characteristic feature of the Gospel tradition. miracles of healing are, as it were, symbolic demonstrations of God's forgiveness in action."¹⁷
- e. The Dutch New Testament scholar, H. van der Loos, sees the healing and deliverance ministry of Jesus as part of Jesus' proclaiming God's Kingdom: "As evidential power it identifies Jesus as the Messiah-King and reveals His divine mission. As militant power it reveals Jesus as the adversary of all the forces of ruin. For Jesus has come to smash the forces of disease, sin and death, to dethrone Satan. This dual nature of the power function finds striking expression in Jesus' important pronouncement: 'But if I cast out devils by the Spirit of God, then the Kingdom of God is come unto you,' Mt. 12:28, and cf. Lk. 11:20."¹⁸

D. Jesus Trained the Disciples to Depend on God's Spirit and to Preach & Heal. Jesus commissioned the disciples to do as He did, specifically to preach and to heal.

1. Jesus taught the disciples to listen to His voice and depend on him, as they did His work:

John 10:27-28 My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one can snatch them out of my hand.

John 15:5 I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing.

John 14:12-13 I tell you the truth, anyone who believes in me will do the miraculous¹⁹ works that I am doing (ta erga ha ego poio). He will do greater (miraculous⁷ works) than these (*meizona touton*), because I am going to the Father. And I will do whatever you ask in my name, so that the Father may be glorified in the Son.

¹⁶ G. Friedrich, in G. Kittel, ed., *Theological Dictionary of the New Testament* [hereafter *TDNT*] (Grand Rapids: Eerdmans, 1964-74), vol. II, p. 720.

¹⁷ A. Richardson, *The Miracle-Stories of the Gospels* (London: SCM Press, 1941), p. 61f.

¹⁸ H. van der Loos, *The Miracles of Jesus* (Supplements to *Novum Testamentum*, vol. 8. Leiden: E. J. Brill, 1965), p. 252.

¹⁹ The Greek term, *erga* "works," when referring to Jesus and God the Father in the Gospel of John, denote miraculous works and are closely related to the *semeia*, "signs," of Jesus. So, for example, the healing of the man born blind in John 9 is referred to as "*the works of God (ta erga tou Theou)*" in Jn. 9:3 and as one of "*such signs (toiauta semeia)*" in Jn. 9:16 ("The deeds of God and Jesus, specifically the miracles" Bauer, Arndt, Gingrich, and Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, p. 308; R. C. Trench, *Notes on the Miracles of Our Lord* (London: Macmillan, 1856), p. 6; Rengstorff, "*semeion*," in G. Kittel, ed., *Theological Dictionary of the New Testament*, vol. 7, pp. 247-248).

2. Jesus taught His disciples to listen to and depend on the Holy Spirit to teach them all things, and Jesus also said that He Himself would come to the disciples through the Holy Spirit and speak to them after His death and resurrection:

John 14:16-20 And I will ask the Father, and he will give you another Counselor to be with you forever—the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. I will not leave you as orphans; I will come to you. Before long, the world will not see me anymore, but you will see me. Because I live, you also will live. On that day you will realize that I am in my Father, and you are in me, and I am in you.

John 14:26 But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.

John 16:13-14 But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you.

3. Jesus called His disciples into an intimate relationship with Himself (“that they might be with him” Mark 3:14), taught them the message of the kingdom orally (Mark 4:11), showed them the ministry of the Kingdom in His casting out demons and healing the sick, and then sent them with his authority and power to do the same.

Mark 3:14-15 And he appointed twelve, that they might be with him, and that he might send them out to preach and to have authority to cast out the demons.

Mat. 10:1, 7-8 He called his twelve disciples to him and gave them authority to drive out evil spirits and to heal every disease and sickness. . . . As you go, preach this message: 'The kingdom of heaven is near.' Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received, freely give.

Lk. 9:1-2 When Jesus had called the Twelve together, he gave them power and authority to drive out all demons and to heal diseases, and he sent them out to preach the kingdom of God and to heal the sick."

Lk. 10:9 Jesus says to 70 of His disciples: "Heal the sick who are there. Tell them, 'The kingdom of God is near you.'"

- a. Full references to Jesus commissioning the disciples to preach and heal: **Mat.** 10:1, 7-8; **Mk.** 6:7, 12-13; 16:14-20; **Lk.** 9:1-2; 10:1-9; **John** 14:12; **Acts** 3:6, 12; 4:29-30; 5:12-16, 20-21, 28, 42; 6:8, 10; 8:4-7, 12; 9:17-18 (cf. 22:13), 34-35; 14:3, 8-10, 15ff.; 15:12, 36; 18:5, 11 (cf. II Cor. 12:12; I Cor. 2:4-5); 19:8-12. **Rom.** 15:18-19; **I Cor.** 2:4-5; 11:1; 12:1-11, 28-31; **II Cor.** 12:12; **Gal.** 3:5; **Phil.** 4:9; **I Thes.** 1:5-6; **Heb.** 2:3-4; 6:1-2; **Jas.** 5:13-16

E. **Jesus Commanded the Apostles to Train All Disciples in the Early Church to Depend on God's Spirit and to Preach and Heal.** Just as Jesus trained His disciples to reproduce His message and His Kingdom ministry, they, in

turn, were to train the Church to do the same (I Cor. 11:1 "Follow my example as I follow the example of Christ"; Phil. 4:9; I Thes. 1:6).

Matt. 28:18-20 Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.

John 14:12-13 I tell you the truth, anyone who believes in me will do the miraculous²⁰ works that I am doing (ta erga ha ego poio). He will do greater (miraculous⁷ works) than these (*meizona touton*), because I am going to the Father. And I will do whatever you ask in my name, so that the Father may be glorified in the Son.

1. Full references to all disciples in the Early Church being trained to preach & heal: **Mat.** 28:18-20; **Jn.** 14:12; **Acts** 6:8, 10 (Stephen a lay leader); 8:4-7, 12 (Philip a lay leader); 9:17-18 (cf. 22:13, 34-35 (Ananias a lay person)); **I Cor.** 11:1 (and **Rom.** 15:18-19); 12:1-11, 28-31; **Gal.** 3:5; **Phil.** 4:9; **I Thes.** 1:5-6; **Heb.** 2:3-4; 6:1-2 (note among the "elementary teachings" training in laying on of hands, and note that laying on of hands was one of the standard means of healing the sick in the Gospels and Acts²¹); **Jas.** 5:13-16.
2. Paul practiced Holy Spirit-centered teaching and training in Acts 19:8-12: He invited the Spirit to come into the classroom and people got healed and delivered of demons in extraordinary ways:

Acts 19:8-12 Paul entered the synagogue and spoke boldly there for three months, arguing persuasively about the kingdom of God. But some of them became obstinate; they refused to believe and publicly maligned the Way. So Paul left them. He took the disciples with him and had discussions daily in the lecture hall of Tyrannus. This went on for two years, so that all the Jews and Greeks who lived in the province of Asia heard the word of the Lord. God did extraordinary miracles through Paul, so that even handkerchiefs and aprons that had touched him were taken to the sick, and their illnesses were healed and the evil spirits left them.

3. The apostles not only proclaimed the Gospel with preaching and healing, but they also taught all the disciples they made to depend on the Holy Spirit and to proclaim the Gospel with preaching and healing--non-apostles like Stephen (Acts 6:8, 10), Philip (Acts 8:4-7, 12); Ananias (Acts 9: 17-18; 22:12-16); congregations like the Corinthians (I Cor. 11:1; 12:9); the Galatians (Gal. 3:5),²² the Philippians (Phil.

²⁰ The Greek term, *erga* "works," when referring to Jesus and God the Father in the Gospel of John, denote miraculous works and are closely related to the *sêmeia*, "signs," of Jesus. So, for example, the healing of the man born blind in John 9 is referred to as "*the works of God (ta erga tou Theou)*" in Jn. 9:3 and as one of "*such signs (toiouta sêmeia)*" in Jn. 9:16 ("The deeds of God and Jesus, specifically the miracles" BAGD, p. 308; R. C. Trench, *Notes on the Miracles of Our Lord* (London: Macmillan, 1856), p. 6; Rengstorff, "*sêmeion*," TDNT, vol. 7, pp. 247-248).

²¹ Mat. 9:29; Mk. 1:41; 5:23; 6:5; 7:32; 16:18; Lk. 4:40; 13:13; Acts 9:17; 28:8; Jas. 5:14 "let them pray over/upon [*epi*] him"); see E. Lohse, "*cheir*," TDNT, vol 9, pp. 431-432.

²² *Dunameis* "miracles" primarily refer to miraculous healing and deliverance from demons in the New Testament: compare Acts 2:22 and 10:38 (*dunameis* "miracles" = *iaomai* "heal"), and see passages cited in

4:9); the Thessalonians (I Thes. 1:5-6); and Jewish Christian congregations (Heb. 6:1-2; James 5:14-16).

- a. According to Acts 9:10-19 & 22:12-16, Ananias, a lay person, as far as we know, in the church of Damascus, had been trained:
- how to hear God's voice
 - how to receive visions from God with specific instructions
 - how to pray for someone (Saul in this case) to be filled with the Holy Spirit
 - how to pray for healing (of Saul's blindness)
 - how to prophecy over someone (Saul in this case)

Acts 9:10-19 In Damascus there was a disciple named Ananias. The Lord called to him in a vision, "Ananias!" "Yes, Lord," he answered.

The Lord told him, "Go to the house of Judas on Straight Street and ask for a man from Tarsus named Saul, for he is praying. In a vision he has seen a man named Ananias come and place his hands on him to restore his sight."

"Lord," Ananias answered, "I have heard many reports about this man and all the harm he has done to your saints in Jerusalem. And he has come here with authority from the chief priests to arrest all who call on your name."

But the Lord said to Ananias, "Go! This man is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel. I will show him how much he must suffer for my name."

Then Ananias went to the house and entered it. Placing his hands on Saul, he said, "Brother Saul, the Lord --Jesus, who appeared to you on the road as you were coming here --has sent me so that you may see again and be filled with the Holy Spirit." Immediately, something like scales fell from Saul's eyes, and he could see again. He got up and was baptized, and after taking some food, he regained his strength. Saul spent several days with the disciples in Damascus.

Acts 22:12-16 A man named Ananias came to see me. He was a devout observer of the law and highly respected by all the Jews living there. He stood beside me and said, "Brother Saul, receive your sight!" And at that very moment I was able to see him.

Then he said: "The God of our fathers has chosen you to know his will and to see the Righteous One and to hear words from his mouth. You will be his witness to all men of what you have seen and heard. And now what are you waiting for? Get up, be baptized and wash your sins away, calling on his name."

- F. Biblical discipleship involves, first and foremost, learning how Jesus healed the sick, and teaching students in a context where they can be mentored by spiritual fathers and mothers in the faith. Jesus' ministry methods became a model for the disciples, and this is shown by the fact that under the Spirit's guidance, they healed the sick using many of the same words and methods Jesus Himself had used:

Jesus

Compare Mk. 2:11; 5:41; Lk. 5:24; **and** 7:14; 8:54; Jn. 5:8 ("Get up!" *egeirein*)

Apostles & Early Church

Acts 3:6-7 ("Get up!" *egeirein*, majority of texts²³); 9:34, 40; 14:10 ("Stand up!" *anastethi*).

Compare Lk. 13:12 (eye contact) **and** Acts 3:4; 14:9 (eye contact).

BAGD, p. 208, column a, no. 4; cf. van der Loos, *The Miracles of Jesus*, pp. 252ff.; Grundmann, "dunamai/dunamis," *TDNT*, vol. 2, pp. 301-302.

²³ Though it is not found in the best Greek manuscripts: see Bruce M. Metzger, *A Textual Commentary on the Greek New Testament* (United Bible Societies, 1971), p. 307.

- Compare** Jn. 5:8 ("Walk!" *peripatei*) **and** Acts 3:6 ("Walk!" *peripatei*).
- Compare** Lk. 18:42 ("See again!" *anablepson*) **and** Acts 22:13 ("See again!" *anablepson*).
- Compare** Mat. 9:25; Mk. 5:40 (putting away a weeping crowd) **and** Acts 9:40 (putting away a weeping crowd).
- Compare** Mk. 1:25; 5:8; 9:25; Lk. 4:35 ("Come out!" *exelthein*) **and** Acts 16:18 ("Come out!" *exelthein*).
- Compare** Mat. 8:3, 15; 9:25, 29; Mk. 1:31, 41; 5:41; 6:5; 8:23, 25; Lk. 4:40; 5:13; 8:54; 13:13; 14:4 (laying on of hands) **and** Acts 8:12; 9:17; 28:8 (laying on of hands).

- a. Referring to such parallels between the ministry methods of Jesus and those of the disciples, Dr. Cyril H. Powell has said, "In all this, Acts witnesses to the emergence of power in ways comparable to those recounted in the Gospels concerning Jesus. Jesus had said (in Lk only 6⁴⁰) 'Every disciple when he is fully equipped (*katertismenos*) shall be as his master.' . . ." ²⁴

V. JESUS IS OUR MODEL IN EVERYTHING (I Cor. 11:1 "Follow my example as I follow the example of Christ").

- A. Jesus saw the Father and heard His voice. As mentioned above, Jesus *saw* God the Father and *heard* His voice. If Jesus is our model, then we will learn to do the same:

John 5:19—"The Son of Man can do nothing by Himself; He can do only what He sees (Grk. *blepein* "to see") His Father doing."

John 8:28-29—"I do nothing on my own but speak just what the Father has taught me. The one who sent me is with me; he has not left me alone, for I always do what pleases him."

John 12:49—"For I did not speak of my own accord, but the Father who sent me commanded me what to say and how to say it."

John 14:16-19—Jesus tells the disciples that they will see (Grk *theorein*) Him through the Spirit after His resurrection.

B. Learning and Teaching Others to Hear God's Voice

1. Hearing God's Voice is the heritage of every child of God (**John 10:27-28** "My sheep hear my voice, and I know them, and they follow me").
2. Follow the procedure of James 4:7-8: "Submit yourselves, then, to God. Resist the devil, and he will flee from you. Come near to God and he will come near to you." (See the outlines "Practicing Hearing God's Voice in the Context of Prayer" at the end of this outline).
 - b. Submit to God—forgive anyone you need to forgive; confess any sins God brings to mind
 - c. Resist the devil—forbid the enemy to interfere

²⁴ C. Powell, *The Biblical Concept of Power* (London: Epworth Press, 1963), p. 138 and n. 36.

- d. Draw near to God and He will draw near to you—ask the Holy Spirit to come and fill you with the mind of Christ
 - e. Wait in silence for 1-2 minutes at least and watch for the Lord's response—a word or words that comes to mind, a picture (“vision”) flashing through your mind's eye, a scripture passage, an impression
- C. Faith-Picturing is one way to practice the Lord's presence and to move in His Presence and Power: It is critical to understand that Scripture teaches us to keep our eyes on Jesus (Heb. 12:1-2) and to fix our thoughts on Jesus (Heb. 3:1). The great cloud of witnesses “saw” God's promises even though they never received them while on this earth (Heb. 11:13).
1. Eph. 4:18 speaks of the “eyes of the heart” being enlightened by the Holy Spirit.
 - a. We know that this refers to the “mind's eye”—Daniel 7:1-2 show us where Daniel received visions from the Lord—“visions passed through his mind (Aramaic *resh* “head”).”
 2. Psalm 16:8—Heb.: “I set the Lord always before me” is quoted by Peter: Acts 2:25—Grk: “I was seeing (*pro'oromen* imperf. mid. indicative) the Lord always before me.”
 3. Further scriptures that encourage us to see the Lord in our mind's-eye (see Psalms 17:15; 25:15; 105:4; 141:8; Amos 9:1):
 - a. Joshua 1:8 and Psalm 1:2 command us to meditate on or imagine/picture what Scripture says—Heb. *Hagah* “meditate, imagine, devise [picture in the mind]” (F. Brown, S. R. Driver, and C. A. Briggs, *A Hebrew and English Lexicon of the Old Testament* (Oxford: The Clarendon Press, 1951), p. 211); examples of the Heb referring to negative imagining in Psalm 2:1; Prov. 15:28; 24:2.
- B. We need to look for and listen to Jesus through the Holy Spirit and cooperate with Him in doing what He is doing according to his purposes (Compare John 5:19 and 15:5)

VI. Conclusions:

1. We must mentor and train our students in the kind of intimate, accountable relationships we see in the biblical parent-child model, linking students to the spiritual fathers in the faith and the spiritual mothers in the faith that are critical for their training and discipleship.
2. We must major, like Jesus, the apostles, and the Early Church, on training our students to hear God's voice, keep their spiritual eyes on Jesus, depend on the Holy Spirit, and to heal the sick and cast out demons effectively.
3. We must major, like Paul, on inviting God's Spirit into the classroom and the training event to work as He wants to, to be the Spirit of Truth and the Spirit of Power, who demonstrates God's Kingdom rule in the here-and-now.
4. To minimize or sideline training in healing prayer and deliverance prayer from our training agendas, as just one among many important courses or in favor of other popular ministry school courses (Leadership, Church Planting, Intercession, Worship, Ministry Gifts, Biblical Counseling, etc.), is to cut out the heart of Jesus'

Kingdom message and ministry and to miss Jesus' own primary means of proclaiming the gospel.

- a. Does your ministry training give healing and deliverance prayer training the primary, central importance Jesus and the Early Church gave it? If not, it is time to restructure and restructure your training programs and course offerings!

b. Use Some Tools:

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Example Healing Prayer Training Outline:

Healing Prayer Steps--Listening to the Lord and to the Person

Methods and procedures do not heal. Jesus does. But these are some points which help us draw near to Jesus and discern what He wants to do through us in prayer.

1. Invite the Spirit of God to come, reveal his will, show us how to pray, and lead the time (Ps. 141:1 and II Cor. 3:17; Jas. 4:8)
 - a. Ask God to line up our will with his will, to give us the power and authority for ministering to the person, to help us cooperate with his Spirit in accomplishing his purposes for the person (Jn. 5:19; 15:5).
2. Interview and tentative diagnosis (Mk. 9:17-18, 21-22).
 - a. Listen to the person. ("Jesus asked the boy's father, 'How long has he been like this?' Mk. 9:21).
 - b. At the same time be sensitive to the Holy Spirit for insight about possible related causes--e.g., unforgiveness, anxiety and worry, demonization, sinning which led to damaged emotions or damaged relationships, etc.
3. Prayer selection and prayer engagement.
 - a. Assume God will send healing unless He has shown you otherwise ("the prayer of faith *will make the sick person well*" Jas. 5:15).
 - b. Keep your eyes OPEN so you don't miss the signs of the Holy Spirit's manifestations on the person.—some typical signs: eyelids fluttering, change in breathing, slight shaking, flush on skin, radiant sheen on the face, visible peace;

† Possible responses to the presence of God and the power of the Holy Spirit:

1. Shaking or trembling (Exo. 19:16; Ps. 2:11; 96:9; 114:7; 119:120; I Chron. 16:30; Ezra 9:4; Ps. 2:11; 119:20; Isa. 66:5; Jer. 5:22; 23:9; Dan. 10:10-11; Mat. 28:4; Acts 7:32; Heb. 12:21). S
2. Falling over--"resting" or "being slain" in the Spirit (I Kgs. 8:11; Ezek. 1:28; 3:23; Dan. 8:17-18; 10:9; Mat. 28:4; Lk. 9:32; Jn. 18:6; Acts 9:4 (26:14); I Cor. 14:25; Rev. 1:17).
3. Intoxicated state of mind (Acts 2:4, 13, 15; Eph. 5:18; cf. I Sam. 1:12-17; I Sam. 19:23f.).
4. Laughing, shouting, or crying (Gen. 17:1, 3, 17; Ezra 3:13; Neh. 8:9; 12:43; Ps. 126:2; Prov. 14:13)
5. Feeling heat, energy (Mk. 5:30; cf. Col.1:29 *energeia // dunamis*),
6. Deep peace (Rom. 15:13; I Cor. 14:33), etc.
7. Radiance on one's face (Acts 2:3; 6:15 and 7:55; II Cor. 3:18 (and Exo. 34:29)).

- c. Call the Holy Spirit down "Come Holy Spirit and rest on this person" ("O Lord God, . . . come to your resting place" II Chron. 6:41; "O Lord, I call to you; come quickly to me" Ps. 141:1; II Cor 3:17 "Now the Lord is the Spirit")

† He is always with us (John 14:16-19; Psalm 139:7-10).

†† But He comes specially and manifests special anointing for special purposes (Luke 5:17 "the power of the Lord was present to heal" implying that there were times when the power of the Lord was not present; I Cor. 5:4 "When . . . the power of the Lord Jesus is present"; Isa. 55:6 "Seek the Lord while He may be found; call upon Him while He is near").

††† We need Him to reveal His will, to lead and to empower whatever happens.

- d. WAIT--and this is hard--until you see signs of the Holy Spirit's presence on the person—often but not always eyelids fluttering, change in breathing, muscle spasm or rippling, shaking, flush on skin, radiant sheen on the face, visible peace, falling, laughing, crying ("And the power of the Lord was present for him to heal the sick" Luke 5:17; "Be still before the Lord and wait patiently for him" Ps. 37:7).
- e. Pray with Petition/intercession to God and/or words from God spoken to a condition or demon or to the person (e.g. Mk. 1:25; 7:34; Luke 4:39; Jn. 11:41-43; Acts 28:8).
--Petition/Intercession ("So they took away the stone. Then Jesus looked up and said, 'Father, I thank you that you have heard me. . . ." Jn. 11:41; "His father was sick in bed, suffering from fever and dysentery. Paul went in to see him and, after prayer, placed his hands on him and healed him" Acts 28:8).
--Command ("Be quiet! . . . Come out of him!" Mk. 1:25; Jesus spoke to a deaf man's ears, "Be opened!" Mk. 7:34; Jesus "rebuked the fever, and it left her" Lk. 4:39).
--Pronouncement ("Your faith has healed you" Lk. 18:42; "Take your mat and go home" Mat. 9:6)
- d. **DIPSTICK ("check the oil")**--Asking questions ("How are you feeling? Better? Worse?") during prayer to find out what the Holy Spirit is doing, for more information or redirection ("Do you see anything?" Jesus said to a blind man during prayer Mk. 8:23; Elijah sent his servant to the edge of Mt. Carmel seven times to see if the rain he was praying for had come yet, James 5:18 and I Kings 18:41-44).

4. Post-prayer counseling

- a. What should the person do to remain healed (John 5:14), or what should be done if the person was not healed?

The Writing Prophets Small Group Exercise 1

PRACTICING HEARING GOD'S VOICE IN THE CONTEXT OF PRAYER As Reflected in the Old Testament Prophets

- I. Hearing God's Voice is the heritage of every child of God (John 10:27-28 "My sheep hear my voice, and I know them, and they follow me"). Following is a biblical based procedure for waiting on the Spirit of God to listen to His voice and promptings.

- II. Follow James 4:7-8: "Submit yourselves, then, to God. Resist the devil, and he will flee from you. Come near to God and he will come near to you."
 - A. Submit to God: "Lord I surrender myself, my will, and my thoughts to you now. Not my will, but your will be done. Lord please quiet my thoughts now (Isa. 31:15 "In repentance and rest is your salvation; in quietness and trust is your strength.")
 1. Forgive anyone God brings to mind (Mk. 11:25 "When you stand praying, if you hold anything against anyone, forgive him . . .")
 2. Confess any sin God brings to mind (Ps. 66:18 "If I had cherished sin in my heart the Lord would not have listened.")
 - B. Resist the devil: "I command Satan to leave my presence in the name of Jesus" (Mat. 4:10 "Away from me Satan!"; 16:23 "Get behind me Satan!").
 - C. Draw near to God, and ask Him to draw near to you: "Come Holy Spirit" (II Cor. 3:17 "Now the Lord is the Spirit, and where the Spirit of the Lord is there is freedom"; Ps. 141:1 "O Lord, I call to you; come quickly to me"; Ps. 139:7 "Where can I go from your Spirit? Where can I flee from your presence?"; II Chron. 6:41 "O Lord . . . come to your resting place.")
 - D. Wait in silence for 1-2 minutes at least, and believe that God will speak to you and guide you (Jas. 1:5-8 "If any of you lacks wisdom, he should ask God, who gives generously to all. . . . But when he asks, he must believe and not doubt. . . ."; Ps. 37:7 "Be still before the Lord and wait patiently for him.")
 1. Wait for the still, small voice of the Holy Spirit (I Kgs. 19:12-13), a thought that gently surfaces, a Scripture passage, a picture ("vision") that flashes in your mind, or an impression (a vaguely perceived thought or picture) (Num. 12:6-8 "visions . . . dreams . . . speak face to face").

2. Remember that you will most often feel uncertain whether a thought is from you or the Lord until it can be confirmed in some way (**Jer. 32:8b** "Then I knew that it was the word of the Lord. . . ." which suggests that before this point Jeremiah did not know for sure if what he had received was the word of the Lord.)
 - a. Don't get discouraged if you don't get anything right away or the first few times. Sometimes we need a few tries to learn to dial down and quiet ourselves enough to be sensitive to the Holy Spirit (**Job 33:14** "For God does speak--now one way, now another--though man may not perceive it.")

III. Pray the first thing that comes to mind for the other person or share what came to mind with the person and then pray ("Does the word 'cornered' mean anything to you?"; "Does the image of a suitcase mean anything to you?"). Remember, getting revelation is one thing, while interpreting it correctly, as the Lord intends, is another (**Acts 20:22; 21:4, 11-14**). No matter what you or the other person gets, and no matter whether you understand it or not, pray for each other that God will help you learn to listen to Him and obey His Spirit's guidance.

A. Discern and weigh what you got in waiting and prayer (**I Thes. 5:19-22**)

1. Does it bring glory to Jesus (**I Cor. 12:3; Jn. 16:14**)?
2. Would Jesus do or say that (**I Cor. 11:1**)?
3. Is it in harmony with Scripture (**Isa. 8:20**)?
4. Does it build you and your prayer partner up in your faith (**I Cor. 14:3-5**)? (Remember, prophetic words with warnings or rebukes are not unedifying, if they are spoken in a humble, gracious, compassionate attitude. Words that are spoken in a holier-than-thou, harsh, arrogant tone are usually more the prophet than the Lord--**Mat. 7:15ff.; I Cor. 14:3** prophetic words are for "strengthening, encouragement, and comfort.")

The Writing Prophets Small Group Exercise 2

BLOCKS TO HEARING GOD'S VOICE IN THE CONTEXT OF PRAYER As Reflected in the Old Testament Prophets

- I. **Blocks to Hearing God's Voice.** There are many things that can block our hearing God speak to us--distractions, too busy, preoccupied, apathy, etc.

The greatest hindrance in our relationship with God and our ability to hear Him is unconfessed sin. In **I Samuel 3:4** the Lord did not speak to Eli, who was culpable for not restraining his sons' corruption (**I Sam. 3:13**), but to the boy Samuel. Eli had cut himself off from God by never confessing, or doing anything about, the unresolved, ongoing sin in his life and his son's lives. (**Ps. 66:18** "If I had cherished sin in my heart, the Lord would not have listened.")

Confess any of the following that fit you and ask the Lord to help you in each area:

- A. Unbelief can be a block: if you doubt God speaks today or that He speaks in certain ways, or if you doubt He will speak to you like He speaks to others, the possibility of hearing from Him is slight (**James 1:5-8** "If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him. But when he asks, he must believe and not doubt, because he who doubts is like a wave of the sea, blown and tossed by the wind. That man should not think that he will receive anything from the Lord; he is a double-minded man, unstable in all he does"; **Isa. 53:1** "Who has believed our message and to whom has the arm of the Lord been revealed?")
- B. Unworthy attitude about self--Entertaining thoughts like "Who am I that God should speak to me?" does not thrill the Lord (**Exo. 3:11** "Moses said to God, 'Who am I, that I should go. . .?'; **4:13** "Moses said, 'O Lord, please send someone else. . . .' Then the Lord's anger burned against Moses"). The answer to such thoughts, of course, is that you are a child of God, a new creation in Christ fully worthy because of Christ's righteousness which is yours by faith (**II Cor. 5:17, 21** "If anyone is in Christ, he is a new creation. . . . God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.")
- C. Unconfessed sin (**Ps. 66:18** "If I had cherished sin in my heart, the Lord would not have listened.")
- D. Unforgiveness (See **Num. 12:1ff** in which Miriam and Aaron's grudge toward Moses offended the Lord; **Mark 11:25** "When you stand praying, if you hold anything against anyone, forgive him, so that your Father in heaven may forgive you your sins.")

- E. Anger towards people and God can make it difficult to hear from God and can lead to sin and offending the Lord (**Num. 20:10-12** "Moses said to them, 'Listen, you rebels, . . .' Moses raised his arm and struck the rock twice. . . . The Lord said. . . , 'Because you did not trust in me enough to honor me as holy. . . .")
 - F. Feeling afraid of Lord--thinking He's waiting for us to trip and sin so He can hit us with a stick, and failing to remember that His love and grace are what cause Him to reach out to us in spite of our sinfulness (**Hos. 11:2, 7, 8** "The more I called Israel, the further they went from me. They sacrificed to the Baals. . . , but they did not realize it was I who healed them. . . . My people are determined to turn from me. . . . How can I give you up, Ephraim? How can I hand you over, Israel? . . . My heart is changed within me; all my compassion is aroused"; **I Jn. 4:18-19** "There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love. We love because he first loved us.")
- II. Pray and ask God to search your heart and reveal anything that has offended Him or grieved His Spirit in your life (**Ps. 139:23-24** "Search me O God, and know my heart; test me and know my anxious thoughts. See if there is any offensive way me and lead me in the way everlasting"; **Ps. 19:12-13** "Who can discern his errors? Forgive my hidden faults. Keep your servant also from willful sins; may they not rule over me.")
- III. Follow James 4:7-8: "Submit yourselves, then, to God. Resist the devil, and he will flee from you. Come near to God and he will come near to you."
- A. Submit to God
 - B. Resist the devil
 - C. Draw near to God, and ask Him to draw near to you
 - D. Wait in silence for 1-2 minutes at least, and believe that God will speak to you and guide you (**Ps. 37:7** "Be still before the Lord and wait patiently for him.").
 - E. Discern and weigh what you got in waiting and prayer (**I Thes. 5:19-22**)
 - 1. Does it bring glory to Jesus (**I Cor. 12:3; Jn. 16:14**)?
 - 2. Would Jesus do or say that (**I Cor. 11:1**)?
 - 3. Is it in harmony with Scripture (**Isa. 8:20**)?
 - 4. Does it build you and your prayer partner up in your faith (**I Cor. 14:3-5**)?

Writing Prophets Small Group Exercise 3

PRACTICING THE PRESENCE OF GOD As Reflected in the Old Testament Prophets

- I. Many of the prophets practiced the presence of God as part of what it meant to them to walk in the fear of the Lord--they actively sought the Lord and acknowledged Him in all they did. This principle is reflected in Wisdom Literature's development of the theme of fearing the Lord.
 - A. **Proverbs 3:5-8** associates the fear of the Lord with recognizing the Lord in everything we do ("Trust in the Lord with all your heart, and lean not on your own understanding. *In all your ways acknowledge him* and he will make your paths straight. Do not be wise in your own eyes; *fear the Lord* and shun evil. This will bring healing to your body and refreshment to your bones.").
 - B. **Proverbs 2:5-10** associates the fear of the Lord with seeking intimate relationship with the Lord in which we depend on the knowledge and understanding that come from hearing His voice ("*Then you will understand the fear of the Lord and find the knowledge [Heb. indicates intimate knowing] of God. For the Lord gives wisdom, and from his mouth come knowledge and understanding. . . . Then you will understand what is right and just . . . for wisdom will enter your heart.*")
- II. First read through the following examples and then pray for each other and ask the Holy Spirit to show you how to practice God's presence--how to acknowledge Him in every circumstance--as the following prophetic figures did:
 - A. **Abraham:** The Lord's command to Abraham in **Genesis 12:1**, "Go to the country *I will show you,*" suggests that Abraham was to keep his eyes on the Lord and follow the Lord's step-by-step guidance--acknowledging and submitting to the Lord's direction at every turn. When he was in Canaan, Abraham built altars to the Lord as a means of acknowledging the Lord (**Gen. 12:8; 13:18; 22:9**).
 - B. **Moses:** That Moses regularly set up a "tent of meeting" outside the camp on the wilderness journey in order to meet with the Lord and regularly speak with Him suggests that Moses regularly acknowledged the Lord, enjoyed intimate friendship with Him, and practiced the presence of God (**Exodus 33:7-11** "Now Moses *used to take a tent and pitch it outside the camp some distance away, calling it the 'tent of meeting.'* . . . As Moses went into the tent, the pillar of cloud would come down and stay at the entrance, while the Lord spoke with Moses. . . . The Lord would speak to Moses face to face, as a man speaks with his friend.")
 - C. **Samuel** seems to have had the same level of relationship with the Lord involving intimate conversation with the Lord and step-by-step dependence on the direction of the Lord (**I Sam. 16:1-3, 6-7** "The Lord said to Samuel, 'How long will you mourn for Saul. . . ? Fill your horn with oil and be on your way. I am sending you to Jesse of Bethlehem. I have chosen one of his sons to be king.' But Samuel said, 'How can I go? Saul will hear about it and kill me.' The Lord said, . . . 'Take a heifer . . . and say,

"I have come to sacrifice to the Lord." Invite Jesse to the sacrifice, and *I will show you what to do. . . .* When they arrived Samuel saw Eliab and thought, 'Surely the Lord's anointed stands here before the Lord.' But the Lord said to Samuel, 'Do not consider his appearance or his height, for I have rejected him. . . .')

- D. **David** practiced God's presence by keeping his eyes on the Lord, regularly "setting the Lord before" his attention, and expecting to receive the inner counsel of God's Spirit (**Psalms 16:7-8** "I will praise the Lord who counsels me; even at night my heart instructs me. I have set the Lord always before me. Because he is at my right hand, I will not be shaken." **Psalm 25:15** "My eyes are ever on the Lord, for only he will release my feet from the snare.") In **Acts 2:25** Peter and the early church understood **Ps. 16:7** "I have set the Lord always before me" to mean that David regularly saw or looked for the Lord (**Acts 2:25** "David said . . . , 'I saw the Lord always before me.>"). This may be where similar themes in the New Testament come from. **John 14:16-19** associates seeing Jesus with the presence and ministry of the Holy Spirit. **Hebrews 12:2** says, "Let us fix our eyes on Jesus." And **Colossians 3:1** says "Set your hearts on things above, where Christ is seated."
- E. **Amos** saw the Lord in **Amos 9:1ff** while in the midst of interceding for Israel in **Amos 7-9**. The place of intercession was the place of intimate communication with the Lord and the place of prophetic revelation.
- F. **Isaiah** kept his mind steadfast on the Lord (**Isa. 26:3** "You will keep in perfect peace him whose mind is steadfast, because he trusts in you.")
- G. **Habakkuk** waited to hear the Lord speak to him and then he wrote down what he got from the Lord (**Hab. 2:1-2** "I will stand at my watch. . . . I will look to see what he will say to me, . . . Then the Lord replied: 'Write down the revelation and make it plain on tablets so that a herald may run with it. For the revelation awaits an appointed time.'")
- H. **Daniel**, a busy government official, set aside time for the Lord three times a day to lift up his requests and give thanks to God (**Dan. 6:10** "Three times a day he got down on his knees and prayed, giving thanks to his God.")
- III. Pray and ask the Lord to help you practice His presence and acknowledge Him in every circumstance by:
- A. Singing or humming a song to Him (**Psalms**)
 - B. Writing down what you hear from Him when you wait on Him (**Habakkuk 2:1-3**)
 - C. Working with the consciousness of His presence--setting your attention on His presence (**Ps. 16:8; Isa. 26:3; Col. 3:1-2**)
 - D. Picturing Jesus with you in your mind's eye (**Ps. 25:15; Amos 9:1; John 14:19; Heb. 12:2**)
 - E. Feeling yourself encompassed by the Lord's presence (**Psalm 91:1** "dwelling in the shelter of the Most High . . . rest in the shadow of the Almighty")
 - F. Following the leading of the inner voice of the Holy Spirit (**Ps. 16:7-8; I Sam. 16:1-3, 6-7**)
 - G. Hearing and seeing God's creativity in flowers, trees, water, hills, sky (**Ps. 19:1ff**)
 - H. Breathing a prayer for each person you pass.

ANNOTATED BIBLIOGRAPHY

SECTION 1: POWER EVANGELISM

HIGHLY RECOMMENDED (Power Evangelism):

Greig, Gary S. and Kevin N. Springer, eds. *The Kingdom and the Power*. Ventura, CA: Regal Books, 1993. 468 pages. cloth list price \$19.99 (as of 12/96) Fifteen evangelical scholars and church leaders deal with the critics of power ministries and build solid biblical, theological, exegetical, historical, pastoral, anthropological, and medical bases for the validity and crucial place of healing and spiritual gifts in evangelism and in church ministry today.

Grudem, Wayne A., ed. *Are Miraculous Gifts for Today? Four Views: Cessationist, Open But Cautious, Third Wave, and Pentecostal/Charismatic*. Grand Rapids, MI: Zondervan, 1996. 368 pages. Four evangelical scholars offer views that cover the spectrum on spiritual gifts. The big picture seen in this book (only *one* of the four contributors seriously argues that the gifts ceased) is that more and more evangelicals have moved from the cessationist position to a more biblically realistic view between the "open, but cautious" position and the third wave, pentecostal, charismatic views of spiritual gifts.

Kraft, Charles H. *Christianity with Power*. Ann Arbor, MI: Servant Publications, 1989. 205 pages. paper list price \$8.99 (as of 12/96) An anthropologist who is himself actively involved in healing ministries takes a close look at the way people's worldviews affect the way they understand both biblical teaching and contemporary ministries relating to healing and the miraculous.

Wagner, C. Peter. *The Third Wave of the Holy Spirit: Encountering the Power of Signs and Wonders*. Ann Arbor, MI: Servant, 1988. 133 pages. An exciting account of the impact of signs and wonders on evangelism and church growth. Wagner and another Fuller professor, Charles Kraft, became overt proponents of John Wimber's ministry models. Wimber, who had no pentecostal or charismatic background, simply started a local church and felt led to take the kind of ministry he read about in the Gospels and Acts literally. In 1982 John began teaching MC 510 "Signs, Wonders and Church Growth" at Fuller Seminary, an institution regarded by some as representative of the heart of traditional evangelicalism. The fact that those in what later became the Anaheim Vineyard prayed for the sick did not particularly threaten traditional evangelicals. What really upset many of them was that many were being healed by direct power of God! Controversy was sparked not so much by Wimber's lectures but by his "ministry times" when sick people were healed and demons were cast out right in the classroom. Traditional evangelicals were widely influenced by the new third wave model of healing and power evangelism introduced by Wimber and taught in denominational contexts by Wagner, Kraft, and others.

Wimber, John & Kevin Springer. *Power Evangelism* (revised edition). San Francisco, CA: Harper & Row, 1992. 251 pages. paper list price \$10.00 (as of 12/96) A direct application of the role that signs and wonders can have in evangelistic work written by John Wimber, the Vineyard leader who hammered out a new view, known now as the third wave view, of Spirit baptism, the gifts of the Spirit, of training and deploying laypeople with a biblically based, practical 5-step model of prayer for healing, and who emphasized the strategic place of healing and spiritual gifts in evangelism. Wimber also introduced these views in the world famous course, MC510 "Signs, Wonders, and Church Growth" to Fuller Seminary in the early 1980's.

RECOMMENDED (Power Evangelism):

Deere, Jack. *Surprised by the Power of the Spirit*. Grand Rapids, MI: Zondervan Publishing House, 1993. 266 pages. cloth list price \$17.99 (as of 12/96) A former Dallas Seminary professor delivers a decisive refutation of cessationist claims that God no longer heals today and that the gifts of the Spirit ceased at the end of the first century.

- _____. *Surprised by the Voice of God*. Grand Rapids, MI: Zondervan Publishing House, 1996. 384 pages. The former Dallas Seminary professor delivers another blow to cessationist claims that prophecy ceased with the closing of the canon and that God's Spirit no longer speaks directly to His children today.
- MacMullen, Ramsay. *Christianizing the Roman Empire*. New Haven, CT: Yale University Press, 1984. 119 pages. paper list price \$13.00 (as of 12/96) A professor of history at Yale argues that deliverance from the demonic was one of the central dynamics that excellerated the spread of Christianity across the Mediterranean world and Europe in the first three centuries A.D.
- Pytches, David. *Spiritual Gifts in the Local Church: How to Integrate Them into the Ministry of the People of God*. Minneapolis, MN: Bethany House, 1985. 288 pages. One of the best overviews available of spiritual gifts and brief discussion of the biblical basis and practical use of each gift, reflecting a third wave perspective and written by an Episcopal priest.
- Springer, Kevin, ed. *Power Encounters Among Christians of the Western World*. San Francisco, CA: Harper & Row, 1988. 216 pages. paper list price \$10.95 (as of 12/96) Sixteen Christian leaders relate their personal testimonies of how they became participants in healing ministries, each one of them being influenced in that direction by John Wimber. Wimber writes the Introduction and an Afterword. Included are Fuller professors Charles Kraft and Peter Wagner.
- Wagner, C. Peter. *Spiritual Power and Church Growth*. Altamonte Springs, FL: Creation House, 1986. 146 pages. paper list price \$7.99 (as of 12/96) An analysis of the dynamics of the explosive growth of Pentecostalism in Latin America.

SECTION 2: HEALING AND DEMONIC DELIVERANCE MINISTRY

HIGHLY RECOMMENDED (Healing and Demonic Deliverance):

- Anderson, Neil T. *Helping Others Find Freedom in Christ*. Ventura, CA: Regal, 1995. By the founder of Freedom in Christ Ministries and a former professor of practical theology at Talbot Seminary. The author of the best-selling *Victory over the Darkness* and *The Bondage Breaker* helps us understand the power of learning our identity in Christ in order to win the battle for the mind and find true freedom in Christ through the truth that sets us free.
- Blue, Ken. *Authority to Heal*. Downers Grove, IL: InterVarsity Press, 1987. 161 pages. paper list price \$8.99 (as of 12/96) Here is today's foremost theological discussion of the third wave view of healing, authenticated by numerous examples of this author's own healing ministry.
- Brown, Michael L. *Israel's Divine Healer*. Grand Rapids, MI: Zondervan, 1995. 462 pages. The first complete, systematic treatment of the theme of God as "Divine Healer" and of healing in the Old Testament and traces New Testament passages related to healing ministry. This is one of the most scholarly treatments of biblical evidence for God's healing power and healing ministry by Dr. Brown, a Jewish healing evangelist, who earned his Ph.D. in Near Eastern Languages from New York University and is an accomplished scholar of the Hebrew Bible and of Jewish Studies.
- Comiskey, Andrew. *Pursuing Sexual Wholeness: How Jesus Heals the Homosexual*. Lake Mary, FL: Creation House, 1989. 207 pages. A solidly, biblical and sensitive approach combined with prayer empowered by the Holy Spirit written by a former homosexual who is now a Vineyard pastor. It offers real help to Christians who struggle with homosexuality and to those who minister to them.
- Flynn, Mike and Doug Gregg. *Inner Healing: A Handbook for Helping Yourself and Others*. Downers Grove, IL: InterVarsity Press, 1993. 222 pages. Biblically based, Spirit sensitive models of prayer for inner healing by an evangelical Episcopal priest and an evangelical Presbyterian pastor, both of whom

are very gifted in healing ministry and who have been involved in training the prayer teams in healing prayer at the last several Urbana student missions conferences.

Gibson, Noel & Phyl. *Evicting Demonic Intruders*. Chichester, England: New Wine Press, 1993. 311 pages. paper list price \$7.99 (as of 12/96) Considered by Doris Wagner, an experienced practitioner of deliverance prayer, the most helpful manual for pastors who wish to minister demonic deliverance.

Horrobin, Peter. *Healing through Deliverance 1: The Biblical Basis*. Kent, England: Sovereign World: 1994. An excellent overview of the biblical foundations of deliverance ministry.

_____. *Healing through Deliverance 2: The Practical Ministry*. Kent, England: Sovereign World, 1995. An indepth practical guide to deliverance ministry that covers all it's major aspects.

Hunter, Charles and Frances. *Handbook for Healing*, Whitaker House, 2001. This book lists over 175 common sicknesses, and suggests specific places to lay hands on the person, specific demons to cast out and specific body parts to command to be healed. It is a good application of many of the principles discussed above. www.cfhunter.org/ <<http://www.cfhunter.org/>> lists all Hunters books.

Kelsey, Morton T. *Psychology, Medicine and Christian Healing*. San Francisco, CA: Harper & Row, 1988. 363 pages. A careful and intelligent overview of healing ministry in Scripture, in Church History, and today by a Catholic scholar who teaches at the University of Notre Dame and who is experienced in prayer for healing.

Kraft, Charles H. *Defeating Dark Angels*. Ann Arbor, M: Servant Publications, 1992. 243 pages. paper list price \$8.99 (as of 12/96) A thorough and practical manual on personal deliverance from demons by a Fuller Seminary professor who draws from his own wide experience in healing prayer and deliverance prayer ministry.

_____. *Deep Wounds, Deep Healing*. Ann Arbor, MI: Servant, 1993. 295 pages. One of the best books available on the relationship of spiritual warfare to inner healing by a Fuller Seminary professor who is experienced in healing ministry.

_____. *I Give You Authority*. Grand Rapids, MI: Chosen/Baker, 1997. Helps us learn about our spiritual authority in Christ against the Kingdom of Darkness and in the Kingdom of God.

MacNutt, Francis. *Healing* (revised edition). Altamonte Springs, FL: Creation House, 1988. 333 pages. paper list price \$7.99 (as of 12/96) This book, written by a former Catholic priest, is considered a classic textbook on healing ministry.

_____. *The Power to Heal*, Ave Maria Press, 1992.

<http://www.christianhealingmin.org/macconf.htm>

This follow-up book to Francis MacNutt's earlier book, *Healing*, documents the growth of his thinking on divine healing and focuses largely on example and experience as opposed to theological inquiry. The emphasis is on physical healing, as opposed to healing of the memories.

Osborn, T. L. *Healing the Sick*, Harrison House, 1986. <http://osborn.org/flash2.html>

Since first publication in 1951, Dr. Osborn's 'Healing the Sick' has become essential reading for those serious about following Christ, and fulfilling His command to 'Heal the sick'.

Sanford, Agnes. *The Healing Light*, Macalester Park Publishing, 1947. Agnes Sanford has inspired many healing ministries including those of Francis MacNutt, Morton Kelsey, Ruth Carter Stapleton and Jim Glennon. Her message is clear and scripturally sound, as has been demonstrated by the biblical foundations of healing prayer set forth above. God can work through believers in Christ, if we only let Him. There are certain things we can learn which will help us to release God's healing love and power to those in need, and that is what Agnes Sanford describes in this foundational book.

Sandford, John and Paula. *A Comprehensive Guide to Deliverance and Inner Healing*. Grand Rapids, MI: Chosen/Baker, 1992. A complete guide to the overlapping ministries of deliverance and inner healing. These two forms of ministry are bound up with one another when the Holy Spirit uses us to heal the soul and to deliver people from demons.

_____. *Healing the Wounded Spirit*. Tulsa, OK: Victory House, 1985. Another classic on inner healing and Jesus' ministry of binding up the brokenhearted.

_____. *The Transformation of the Inner Man*. South Plainfield, NJ: Bridge, 1982. A classic on inner healing and how God's Spirit wants to renew and transform our minds and hearts.

Smith, Edward M. *Genuine Recovery: Moving beyond Tolerable Existence into Genuine Inner Healing, Renewal and Wholeness*. Campbellsville, KY: Alathia/Theophostic Ministries, 1997.

Virkler, Mark and Patti. *Communion With God*, Destiny Image, 2001. This is one of the best books available teaching Christians how to hear God's voice. The book teaches in detail four keys to hearing God's voice, so one can receive words of knowledge and words of wisdom as they pray for healing. The four keys are: be still, fix your eyes on Jesus, tune to spontaneity and write down the spontaneous thoughts and pictures that are coming to you, or in the case of healing prayer, speak out and pray out these spontaneous thoughts and pictures. www.cwgministries.org <<http://www.cwgministries.org/>> lists all the Virkler's books.

_____. *Prayers That Heal the Heart*. Bridge-Logos, 2001. This book explains in detail how to dismantle demons' homes and how to cast demons out. Demons very often are contributing to infirmities and other conditions of suffering. Prayers taught include: breaking generational sins and curses, severing ungodly soul ties, replacing negative beliefs, renouncing inner vows, breaking curses, receiving divine visions, casting out demons. www.cwgministries.org <<http://www.cwgministries.org/>>

Wagner, C. Peter. *How to Have a Healing Ministry In Any Church*. Ventura, CA: Regal Books, 1988. 260 pages. paper list price \$9.99 (as of 12/96) A thorough treatment of the various aspects of healing, miracles, and demonic deliverance from an evangelical or third wave point of view, showing how these ministries can be introduced into any local church or any denomination.

Wagner, Doris. *How to Cast Out Demons: A Guide to the Basics*. Ventura, CA: Regal, 2001. A basic and useful guide for beginners in deliverance prayer.

Wimber, John with Kevin Springer. *Power Healing*. San Francisco, CA: Harper and Row, 1987. 269 pages. paper list price \$11.00 (as of 12/96) Few have had more experiences in teaching the theory and modeling the practice of *effective* prayer for healing than John Wimber, the founder of the Vineyard Christian Fellowship. This balanced, third wave treatment takes its place in the top echelon of works on this subject. It is Wimber who hammered out a new view, known now as the third wave view, of Spirit baptism, the gifts of the Spirit, of training and deploying laypeople with a biblically based, practical 5-step model of prayer for healing, and who emphasized the strategic place of healing and spiritual gifts in evangelism. Wimber also introduced these views in the world famous course, MC510 "Signs, Wonders, and Church Growth" to Fuller Seminary in the early 1980's.

SECTION 3: GENERAL SPIRITUAL WARFARE

HIGHLY RECOMMENDED (General Spiritual Warfare):

Jacobs, Cindy. *Deliver Us from Evil: Putting a Stop to the Occult Influences Invading Your Home and Community*. Ventura, CA: Regal, 2001. A good biblical and practical guide for dealing with occultic spiritual warfare against Christian leaders and their families.

Kinnaman, Gary D. *Overcoming the Dominion of Darkness*. Old Tappan, NJ: Chosen Books, 1990. 215 pages. paper list price \$9.00 (as of 12/96) One of the best general introductions to spiritual warfare available, laying out the basic issues of spiritual warfare from a biblical and practical perspective.

Murphy, Ed. *The Handbook for Spiritual Warfare*. Nashville, TN: Thomas Nelson Publishers, 1992. 520 pages. cloth list price \$24.99 (as of 12/96). A thorough, biblical overview of every major passage related to spiritual warfare in the Old and New Testaments by a Dr. Ed Murphy, a competent biblical scholar.

Sherman, Dean. *Spiritual Warfare for Every Christian*. Seattle, WA: Frontline Communications, 1990. 186 pages. paper list price \$7.99 (as of 12/96) An excellent, basic book by the Dean of Youth With a Mission University of the Nations Hawaii. Much attention is given to the personal life of the believer.

Sherrer, Quin and Ruthanne Garlock. *A Woman's Guide to Spiritual Warfare*. Ann Arbor, MI: Vine Books of Servant Publications, 1991. 223 pages. paper list price \$8.99 (as of 12/96) A clear, down-to-earth look at the ways the enemy is attacking our families and our society, and how women can enter the battle for God's Kingdom. The authors are members of the Spiritual Warfare Network intercession team.

Warner, Timothy M. *Spiritual Warfare: Victory Over the Powers of This Dark World*. Wheaton, IL: Crossway Books, 1991. 143 pages. paper list price \$7.99 (as of 12/96) These are the 1988 Fuller School of World Mission church growth lectures by a distinguished professor from Trinity Evangelical Divinity School.

White, Thomas B. *The Believers Guide to Spiritual Warfare*. Ann Arbor, MI: Servant Publications, 1990. 172 pages. paper list price \$9.99 (as of 12/96) One of the most balanced biblical and practical approaches to prayer and spiritual warfare. While much of the content of this book deals with personal deliverance ministries, the chapter "Understanding Principalities and Powers" addresses the strategic level. There is much excellent material on our personal preparation for spiritual warfare.

_____. *Breaking Strongholds*. Ann Arbor, MI: Servant publications, 1993. 217 pages. paper list price \$8.99 (as of 12/96) A companion volume to *The Believer's Guide to Spiritual Warfare*, this deals with strongholds on all three levels of spiritual warfare: ground level, occult level, and strategic level.

RECOMMENDED (General Spiritual Warfare):

Bubeck, Mark I. *The Adversary: The Christian versus Demonic Activity*. Chicago, IL: Moody, 1975. 158 pages. paper list price \$7.99 (as of 12/96) Bubeck approaches the phenomenon of demonization from a noncharismatic perspective and gives very biblical and practical information on deliverance.

Christenson, Evelyn. *Battling the Prince of Darkness*. Wheaton, IL: Victor Books, 1990. 192 pages. paper list price \$7.99 (as of 12/96) Good general treatment of spiritual warfare that is stronger than most on spiritual warfare for evangelism.

Wagner, C. Peter and F. Douglas Pennoyer, eds. *Wrestling With Dark Angels*. Ventura, CA: Regal Books, 1990. 347 pages. paper list price \$12.99 (as of 12/96) The material presented in a symposium of professors from both evangelical and charismatic colleges and seminaries relating to power evangelism and spiritual warfare's relationship to evangelism.

SECTION 4: STRATEGIC LEVEL SPIRITUAL WARFARE

HIGHLY RECOMMENDED (Strategic Level Spiritual Warfare):

Anderson, Neil T. and Charles Mylander. *Setting Your Church Free: A Biblical Plan to Help Your Church Resolve Corporate Bondage and Renew and Unify Your Leaders*. Ventura, CA: Regal, 1994. 352 pages. Dr. Anderson and Charles Mylander offer solidly biblical steps to resolve corporate bondage due to wounds and sins in a church's past which Satan uses to perpetuate patterns of sin and bondage in a church and to disable a church from being an effective witness for Christ to its community.

Dawson, John. *Healing America's Wounds*. Ventura, CA: Regal Books, 1994. 280 pages. cloth list price \$15.99 (as of 12/96) The definitive statement on the crying need for identificational repentance by the church on behalf of our nation to bring reconciliation between people groups and open doors for revival and evangelism.

Jacobs, Cindy. *Possessing the Gates of the Enemy*. Tarrytown, NY: Chosen Books, 1991. 247 pages. paper list price \$9.99 (as of 12/96) This lives up to its sub-title "A Training Manual for Militant Intercession." It has a wealth of biblical and practical information on prayer and spiritual warfare found in no other source.

Kraft, Charles H. with Mark White, eds. *Behind Enemy Lines: An Advanced Guide to Spiritual Warfare*. Ann Arbor, MI: Servant, 1994. Fuller professor Charles Kraft along with several other leaders in the prayer and spiritual warfare movement discuss the place of strategic level spiritual warfare and intercession in evangelism.

Otis, George, Jr. *Informed Intercession*, Ventura, CA: Renew, 1999. \$11.99 list price. A comprehensive guide to spiritual mapping in order to target intercession effectively. Chapter 1 tells about cities around the world that have been transformed by fervent persevering intercession.

_____. *Spiritual Mapping Field Guide*. Lynnwood, WA: The Sentinel Group, 1993. 66 pages. paper list price \$12.50 (No Disc.) The standard research methodology for spiritual mapping to help intercessors more accurately target their prayers.

_____. *The Last of the Giants*. Old Tappan, NJ: Chosen Books, 1991. 265 pages paper list price \$10.99 (as of 12/96) A serious attempt to introduce spiritual mapping, enabling us to see the world around us as it really is--its spiritual makeup--not as it appears to be.

_____. *The Twilight Labyrinth*. Old Tappan, NJ: Chosen Books, 1997. The latest up-to-date account of why strongholds and principalities of darkness linger where they do throughout the world, especially in the 10-40 Window least-evangelized nations.

Silvoso, Ed. *Prayer Evangelism: How to Change the Spiritual Climate over Your Home, Neighborhood, and City*. Ventura, CA: Regal, 2000. The manual for city-taking through strategic prayer evangelism and lighthouses of prayer. A *MUST-READ* for anyone serious about intercession and prayer for a city, campus, or nation.

_____. *That None Should Perish*. Ventura, CA: Regal Books, 1994. 291 pages. cloth list price \$16.99 (as of 12/96) One of the top drawer books of the mid 1990's. This is the best city taking strategy design available.

Wagner, C. Peter. *Warfare Prayer*. Ventura, CA: Regal Books, 1992. 197 pages. paper list price \$9.99 (as of 12/96) Dr. C. Peter Wagner's textbook on strategic-level spiritual warfare.

RECOMMENDED (Strategic Level Spiritual Warfare):

- Arnold, Clinton E. *Ephesians: Power and Magic*. Grand Rapids, MI: Baker Book House, 1992. 213 pages. paper list price \$14.99 (as of 12/96) A scholarly look at spiritual warfare in Ephesians from a Talbot Seminary N.T. professor. This book throws an entirely new light on Paul's letter to the Church at Ephesus.
- Arnold, Clinton E. *The Powers of Darkness*. Downer's Grove, IL: Inter Varsity Press, 1992. 217 pages. paper list price \$12.99 (as of 12/96) An in-depth examination of the principalities and powers in Paul's epistles.
- Boyd, Gregory A. *God at War: The Bible and Spiritual Conflict*. Downers Grove, IL: InterVarsity Press, 1997. A scholarly overview of what the Bible shows about spiritual warfare and God's Kingdom advancing against the Kingdom of Darkness. This book helps us understand that we are at war as children of God, prayer is one of our chief weapons, and the victory is assured through Christ.
- Dawson, John. *Taking Our Cities for God*. Lake Mary, FL: Creation House, 1989. 219 pages. paper list price \$8.99 (as of 12/96) This is the first work which qualifies as a textbook on breaking spiritual strongholds over geographical areas. It is a pioneering examination of strategic-level spiritual warfare.
- Frangipane, Francis. *The House of the Lord: God's Plan to Liberate Your City From Darkness*. Lake Mary, FL: Creation House, 1991. 202 pages. paper list price \$8.99 (as of 12/96) A valuable addition to the growing literature on strategic-level spiritual warfare in which Frangipane develops in detail the spiritual condition of the believers and the churches which intend to pray for cities.
- Garrett, Susan R. *The Demise of the Devil*. Minneapolis, MN: Fortress Press, 1989. 109 pages. list price \$23.00 (as of 12/96) A well-written scholarly study of magic and the demonic in Luke and Acts by a Yale professor. She believes the conflict between God and Satan is a key to understanding New Testament Christianity.
- Wagner, C. Peter. *Engaging the Enemy*. Ventura, CA: Regal Books, 1991. 202 pages. paper list price \$9.99 (as of 12/96) A collection of the writings of 19 Christian leaders on the subject of strategic-level spiritual warfare.
- _____. *Breaking Strongholds in Your City*. Ventura, CA: Regal Books, 1993. 232 pages. paper list price \$9.99 (as of 12/96) Nine top experts contribute to a practical level textbook on spiritual mapping in order to target the prayers of God's people more accurately in praying for a people, a city or a nation.
- _____. *Confronting the Powers: How the New Testament Church Experienced the Power of Strategic-Level Spiritual Warfare*. Ventura, CA: Regal, 1996. 272 pages. An attempt to understand New Testament passages which relate to the question of strategic spiritual warfare. Some passages in Acts may seem questionable to readers, and Wagner generally acknowledges this. But Wagner covers NT passages which are much more clearly related to strategic spiritual warfare in the gospels and epistles and which are much more difficult for critics to explain away.
- _____. *Praying with Power*. Ventura, CA: Regal, 1997. A great book about the latest kinds of prayer the Holy Spirit is leading the Body of Christ into all over the world to advance God's Kingdom and undergird the final thrust of evangelism around the world.
- _____. *What the Bible Says about Spiritual Warfare*. Colorado Springs, CO: Wagner Publications, 2001. 119 pages. This book is a question and answer discussion of the major biblical and practical issues surrounding strategic level spiritual warfare and prayer that engages principalities. It shows how Scripture authorizes us to engage in this kind of prayer with the guidance and in the timing of God's Spirit and in unity with other believers.

Wink, Walter. *Naming the Powers*. Philadelphia, PA: Fortress Press, 1984. 158 pages. paper list price \$16.00 (as of 12/96) A mainstream, non-evangelical biblical scholar and leader in the social reform movement argues that spiritual powers lie behind oppression and injustice in today's world.

_____. *Engaging the Powers*. Philadelphia, PA: Fortress Press, 1992. 324 pages. list price \$20.00 (as of 12/96) A mainstream, non-evangelical biblical scholar and leader in the social reform movement argues that spiritual powers lie behind oppression and injustice in today's world.