

Power Encounter

Lecture Notes

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❖ COLLEGE DIVISION, Assemblies of God School of Theology
Lilongwe, Malawi

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Preface

These are the lecture notes that I used and developed while teaching at the Assemblies of God School of Theology in Malawi, Lilongwe, from 1993 through 2007. Please feel free to use and adapt these lectures to fit your on teaching situation. I believe that these lectures can be useful in various teaching contexts, including Bible School and local church contexts.

I have expanded and put these lectures into a book entitled *Power Ministry: How to Minister in the Spirit's Power* available through the Acts in Africa Initiative (www.actsinafrica.org). Many other resources are available through the ministry.

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COURSE SYLLABUS

Course Title: **Power Encounter**

Instructor: Denzil R. Miller

Term:

Course Texts: *Power Encounter*, by Denny Miller
Full Life Study Bible

Course Description: *Power Encounter* is a 10 weeks, 3 credit (30 class periods, 45 teacher contact hours) study aimed at helping pastors, prospective pastors, and church leaders understand and practice a power ministry and defined and modeled in Scripture particularly in the gospels and Acts.

Course Goals:

1. That the student will come to understand the biblical foundations for a power ministry.
2. That the student will understand the essential preparation the must precede a power ministry.
3. That the student may be given a practical "how to" model for effective power ministry.
4. That the student will put into actual practice in the field the things he learns in class.

Course Outline: **Power Encounter**

UNIT I: Understanding Power Ministry

1. Power Encounter Defined
2. Power Encounter Illustrated
3. Power Encounter and the Kingdom of God
4. Power Encounter and Preaching the Gospel

UNIT II: Personal Preparation for a Power Ministry

5. Essential Elements of a Power Ministry
6. The Holy Spirit and Power Encounter
7. Divine Guidance and Power Encounter
8. The Weapons of our Warfare

UNIT III: The "How To" of a Power Ministry

9. How to Heal the Sick
10. How to Cast Out Demons
11. How to Challenge and Defeat "Territorial" Spirits
12. How to Pray with People to be Filled with the Spirit

Assignments and Grading: The students final grade will be based on a combination of factors, including tests, outside work assignments, class participation, etc. Details will be discussed in class.

Lesson One

POWER ENCOUNTER DEFINED

❖COLLEGE DIVISION, Assemblies of God School of Theology
Lilongwe, Malawi

Objective: Realize the need for a power ministry and define the terms involved in power encounter ministry.

Introduction

I. THE NEED FOR A POWER MINISTRY

- There are several reasons the church today must have a ministry filled with the power of God. We will discuss four:

A. We are involved in a war

1. *Eph. 6:12* speaks of our spiritual warfare
2. *1 Cor. 10:4* speaks of our spiritual weapons

B. The enemy has power

1. Satan, our enemy has power.
2. However, his power is limited.

C. The task is great

1. The task: To evangelize the world (*Matt.24:14*)
2. We have been given the power to accomplish the task:
 - a. *Acts 1:8*
 - b. *Mark 16:15,17*
 - c. *Matt.11:12*.

D. Power ministry works!

II. THE TERMS DEFINED

A. Power Encounter is any outward demonstration of God's sovereign power used to advance His kingdom in the earth.

B. Truth Encounter is a clear declaration of the gospel of Jesus Christ either preceding or following a power encounter.

C. Power Ministry is any ministry in the supernatural, originating with the Spirit of God, used to advance the kingdom of God in the earth. It includes signs, wonders, healings, the casting out of demons, the ministry of spiritual gifts, or any other manifestation of God's power or presence whose purpose is to advance His kingdom.

D. Power Healing and Covenant Healing

1. **Covenant Healing** is healing as provided through Christ's atoning work on the cross (*Isa. 53:4-5*). This is the healing that He has provided for all of God's covenant people; that is, those who have made Christ their Lord and Savior.

2. **Power Healing** is healing that is used as a demonstration of the presence of God's kingdom. Here God often heals even nonbelievers. This kind of healing is used in conjunction the proclamation of the gospel to confirm the truth of what is preached.

E. Power Evangelism is what results when we combine a power encounter with a truth encounter.

Example:

Power Encounter + Truth Encounter = Power Evangelism

F. Signs and Wonders:

1. A **Sign** is something that points to something else. "Signs" in the New Testament (Gk *sēmeion*) are miraculous happenings that point to the fact that the kingdom of God has come and that the message of the gospel is true.
2. A **Wonder** (Gk *tera*) speaks of a miraculous work of God which causes the beholder to marvel . . .

In the *Acts* this "wonder" of the people included utter amazement (*Acts 2:7; 3:10*); being filled with awe (*Acts 2:43*); perplexity (*Acts 2:12*); hearts filled with praise to God (*Acts 4:21*); great fear (*Acts 5:5,11*); great joy (*Acts 8:8*); astonishment (*Acts 8:13*); and even saving faith (*Acts 9:42* and also *1 Cor. 2:4-5*).

Conclusion:

Anointed preaching accompanied by supernatural signs and wonders is a vital key to our reaching the world with the gospel of Christ. We must come to an accurate understanding of what it means to minister in the power and gifts of the Holy Spirit. As we do, we will begin to see New Testaments results in our evangelistic efforts. This is the purpose of this course that you might know these things. As you read and study the following lessons, I pray that through faith and yieldedness to the Holy Spirit, you too will begin to minister in apostolic power and with New Testaments results.

Lesson Two
POWER ENCOUNTER ILLUSTRATED

❖COLLEGE DIVISION, Assemblies of God School of Theology
Lilongwe, Malawi

Objective: Understand how power encounters have happened throughout all of Biblical history.

I. POWER ENCOUNTER ILLUSTRATED IN THE OLD TESTAMENT :

- There are many examples of power encounters in the Old Testament. We will discuss two classic examples to illustrate our point.

A. Moses Challenges the Gods of Egypt (*Exodus 7-13*)

1. Note "*all the gods of Egypt*" (*Exod. 12:12*).
2. These "gods" are really demons. (See *1 Cor. 10:20*).

B. Elijah Challenges the Prophets of Baal on Mount Carmel

1. See *1 Kings 18:20-46* for Elijah's power encounter
2. This is also a Truth encounter (*1 Kings 18:21*).
3. These power encounters in the Old Testament served to show Israel, and the pagan peoples in which they came into contact, that JEHOVAH is the only God worthy of our service and worship.

II. POWER ENCOUNTER IN THE MINISTRY OF JESUS

- Jesus' ministry was full of power encounters. Through these demonstrations of power Jesus showed that He truly was the "*Anointed One*," sent from God. He also showed that the kingdom of God had come to overthrow the kingdom of Satan. (*Luke 11:20*).

A. In the Purpose of His Ministry

1. One reason came was "*to destroy the devil's work*" (*1 John 3:8, Mark 1:23-24*).
2. In *Luke 4:18-19* Jesus stated His agenda of ministry.

B. In the Performance of His Ministry

1. *His Wilderness Temptation: Luke 4:1-13*
2. *His First Miracle in Mark : Mark 1:21-27;34,39; 3:10-11.*
3. *His Encounter with the Gadarene Demoniac: Mark 5:1-20.*
4. *His Healing of a Demonized Boy: Mark 9:14-32.*

C. In the Teachings of His Disciples

1. *Luke 9:1-6*
2. *Luke 10:1-23*
3. *Luke 11:14-26*

D. In the Passing on of His Ministry: In the passing on of His ministry to His disciples, Jesus made it clear that they would be involved in a ministry of power, just as He had.

1. In appointing the twelve apostles (*Mark 3:14*).
2. In sending out the twelve: (*Luke 9:1-2*)
3. In sending out the Seventy-two: *Luke 10:1;17-20*.
4. In the Great Commission: *Mark 16:15-18; 19-20*.
5. Pentecost: *Acts 1-2*

III. POWER ENCOUNTER IN THE MINISTRY OF THE EARLY CHURCH

A. Observations About the Ministry of the Early Church

1. The ministry of the church in the New Testament was a continuation of the ministry of the Holy Spirit that had anointed Jesus to do His works (*Acts 1:1*.)
2. Signs and wonders were a central part of their ministry.
3. The results were dramatic!

B. Selected Examples of Power Encounter in the Early Church

1. *Pentecost: (Acts 2)*
2. *Healing at Gate Beautiful: (Acts 3:1-26)*

Conclusion

Lesson Three

POWER ENCOUNTER AND THE KINGDOM OF GOD

❖COLLEGE DIVISION, Assemblies of God School of Theology
Lilongwe, Malawi

Objective: Understand the kingdom of God as it relates to power encounter and the preaching of the gospel of the kingdom.

Introduction

I. THE KINGDOM OF GOD DEFINED

The kingdom of God is one of the most important themes of the New Testament. An accurate understanding of the kingdom of God is essential to power evangelism.

- A. The Rule of God:** The kingdom of God can be defined as the rule or reign of God. It speaks of God's sovereign authority over His creation.
- B. Two Tenses of the Kingdom:** The kingdom of God may be thought of as having both a present and a future tense.
 - 1. ***The kingdom of God is already present.*** It came in the person and through the work of Jesus Christ (*Luke 17:20-21*). Later, it came again when the Holy Spirit was poured out on the Day of Pentecost (*Mark 9:1; Acts 1:8*). The overthrow of Satan's reign has already begun.
 - 2. ***The kingdom of God is coming.*** The kingdom of God will come in its fullness at the second coming of Christ (*Rev. 11:15*).

II. THE COMING OF THE KINGDOM OF GOD

A. Jesus Came to Announce the Reign of God

- 1. A central theme of Jesus preaching. (*Luke 4:43*)
- 2. He said, *the kingdom of God is near. . .*" (*Mark 1:15*; see also *Matt.3:1*).

B. The Coming of God's Kingdom Results in Conflict:

God has come first in Christ, and now in His church, empowered by the Holy Spirit, to take back what the devil has stolen. Satan, the usurper, is vigorously opposing God, and therefore a violent war has broken out. (See *Eph. 6:12*).

C. The Coming of God's Kingdom is with Power:

- 1. When God's kingdom comes, it does not come timidly, nor does it come apologetically—it comes in power.
- 2. Paul: (*1 Cor. 4:20*).
- 3. Jesus: (*Matt.12:28-29*).
- 4. Pentecost: (*Mark 9:1; Acts 1:8*).

D. Signs of the Coming Kingdom:

1. Among other things, signs, wonders, and miracles prove that the kingdom of God is here. Casting out of demons signals God's invasion of the realm of Satan, and Satan's final destruction when Jesus returns (*Rev. 20:10*).
2. "The Lord's Prayer" Jesus taught us to pray "*Your kingdom come*" (*Matt. 6:10*), He was instructing us to pray for at least three things:
 - a. **We are to pray for people to be saved.** "*...the kingdom of God is within you*" (*Luke 17:21*).
 - b. **We are to pray for people to be filled with the Spirit, healed, and delivered from demonic affliction.** (*Matt. 12:28 and Luke 11:20; k. 10:9*).
 - c. **We are to pray that Jesus will come again.** (*Rev. 22:20*).

III. THE PREACHING OF THE KINGDOM OF GOD

A. We Have Been Called to Preach the Gospel of the Kingdom

1. Jesus sent his disciples to preach the gospel of the kingdom: *Luke 9:1-2; Matt. 10:7-8; Luke 10:9; Matt. 24:14*
2. In the Acts they preached the gospel of the kingdom: *Acts 8:5, 6, 12*
3. Paul preached the gospel of the kingdom: (*Acts 19:8 with 20:25; and 28:30*).

B. The Gospel of the Kingdom of Defined

1. **Defined:** The Gospel of the Kingdom is the Gospel of salvation with the addition of the powers of the age to come .
2. **Demonstrated:**
 - a. *Luke 16:16.*
 - b. *Matt. 11:12.*
 - c. Don Williams states, "If we adopt Jesus' agenda for ministry, we will pray down the anointing power of God, and with his Spirit upon us, evangelize the poor, bring release to the captives, recovery of sight to the blind, liberate the oppressed, and announce to the world, 'this is the favorable year of the Lord' (*Luke 4:18-19*)."
3. When Jesus commissioned the Twelve, 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*" (*Luke 9:1-20*).(*Luke 10:8-9*).

Conclusion

Lesson Four
POWER ENCOUNTER AND THE PREACHING OF THE GOSPEL

❖COLLEGE DIVISION, Assemblies of God School of Theology
 Lilongwe, Malawi

Objective: Understand how power encounter is an essential part of preaching the gospel.

Introduction:

I. DEMONSTRATION AND PROCLAMATION: THE TWO ESSENTIAL ELEMENTS OF AUTHENTIC GOSPEL WITNESS

1. By proclamation we mean the preaching of the gospel.
2. By demonstration we mean the signs, wonders, and miracles that accompany the preaching of the gospel.

A. Getting First Things First: In *Matt. 12:28-29* Jesus taught us that we must often do spiritual warfare before the gospel can be effectively proclaimed.

The "STRONG MAN" of Matthew 12:28-29		
	When Possessing and Individual	When Controlling a Society or Geographical Territory
The Strong Man	A powerful demon controlling a person	A powerful demon controlling a society or a geographical territory
The Strong Man's House	The person under the demon's control	The society or geographical territory under the demon's control
The Strong Man's Possessions	The person's eternal soul	The eternal souls of those people in a society or a geographical territory

B. Power PLUS! God has given us two powerful tools -- the Holy Spirit and the gospel. The unailing formula for a powerful and convincing gospel witness is as follows:

The Power of the Holy Spirit	+	The Power of the Gospel	=	Amazing Results
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Let's briefly examine each element of this formula.

1. ***The Power of the Holy Spirit:***

In *Acts 1:8* Jesus has promised us that we will receive power when the Holy Spirit comes upon us.

- b. **Beautiful Gate:** (*Acts 3:1-4:4*).
- c. **Philip in Samaria:** (*Act 8:1-7*).
- d. **Paul in Lystra:** (*Acts 14:8-10*):

2. ***In the Teachings of Paul:*** Not only do we see the pattern of demonstration plus proclamation illustrated in the ministries of Jesus and the early disciples, we also see it clearly taught in the letters of Paul.

- a. *1 Cor. 2:2-5*
- b. *2 Cor. 12:12*
- c. *Rom. 15:18-20*
- d. *1 Thess. 1:5*

Conclusion:

We have shown in this lesson that there are two important elements in a true witness of the gospel of Christ. One is a demonstration of the power of God; the other is a clear presentation of the gospel. If our witness is to be as effective as that of Jesus and the apostles we too must learn to use both of these methods.

Lesson Five
**ESSENTIAL ELEMENTS AND PREPARATION FOR
A POWER MINISTRY**

♦COLLEGE DIVISION, Assemblies of God School of Theology
Lilongwe, Malawi

Objectives: Understand the essential elements and the personal preparation required for a power ministry.

Introduction

I. ESSENTIAL ELEMENTS OF POWER ENCOUNTER MINISTRY

A. Anointing:

1. By anointing we mean the manifest, or discernible, presence of the Holy Spirit that comes to rest on a Spirit-filled individual when he or she is involved in ministry.
2. Examples: *Acts 4:10; Acts 4:31; Acts 4:33; Acts 6:5; Acts 6:15; Acts 13:9-11*

B. Faith:

1. We are defining faith here as the eagerness and ability to believe God for the miraculous.
2. The person who wants to be used in a power ministry must, as the Spirit directs, actively and eagerly seek to minister in the power and anointing of the Holy Spirit.

C. Boldness:

1. Boldness is the willingness, even readiness, to take a risk, even if taking a risk means possible failure and humiliation (*Acts 14:10*).
2. Power ministry is "risky business." We are not always guaranteed success every time we pray for the sick to be healed, or every time we first challenge demonic forces. Those who must always "play it safe" will never have an effective power ministry.
3. Success will come only to those who act in faith and boldness.

D. Divine Guidance

1. Before one can minister in power in any given situation he must first discern the will of God in the matter, for God will not bless outside of His will.
2. Jesus, our principal example (*John 5:19-20; John 12:49-50*).
3. If we, like Jesus, are to minister in power, we too must be able to hear the voice of the Father and discern exactly what He is doing.

E. Humility

1. Humility is the ability too see ourselves as God sees us, that is, to see ourselves as we really are. (See: *Rom. 12:3 and Phi.2:3-8*).
2. Two traps to beware of:
 - a. The "success trap"
 - b. The "no success trap"
3. In ministering in a power ministry we should never forget that all the power is God's—and so is the glory. (*Luke 10:17; 20*).

II. PREPARATION FOR POWER ENCOUNTER MINISTRY

There are at least five things that one must consider in preparing himself for power evangelism.

A. Check Your Motives

1. *What* we do for God is very important; *why* we do it is even more important.
2. Wrong motives include: Pride, desire for personal gain and advancement, and the need to exercise power over people.
3. Right motives include: A desire to glorify God, a love for and a desire to help people, and a desire to advance God's kingdom in the earth.

B. Strengthen Your Relationship with God:

1. We must realize that we can truly minister only out of our relationship with God.
2. If you desire to be used by God in a ministry of power evangelism, you, like Jesus and the apostles, must spend much time strengthening your relationship with God through secret prayer, Scripture reading and meditation, and absolute submission to His will.

C. Increase Your Understanding of the Subject

1. Reading and apply the principles in this book.
2. Study *Gospels* and *Acts*.
3. Read books on the subject by reputable and respected men and women of God.

D. Submit Yourself Totally to the Will of God

We must never forget; God will only anoint *His* plans, and He has promised only to confirm *His* word with signs following -- not ours (*Mark 16:15-20*).

E. Acquire Experience

You must acquire the necessary experience -- both spiritual and practical.

1. *Spiritual Experience*
 - a. New Birth, *John 3:3-7*;
 - b. Baptism in the Holy Spirit, *Acts 2:4*.
2. *Practical Experience*
 - a. By working with an experienced minister.
 - b. Will experience both success and failure

Conclusion:

Lesson Six

THE HOLY SPIRIT AND POWER ENCOUNTER

❖COLLEGE DIVISION, Assemblies of God School of Theology
Lilongwe, Malawi

Objective: Understand the baptism in the Holy Spirit, its importance to a power ministry, and how one may receive and sustain this experience in his own life. Also understand the gifts of the Holy Spirit and how they relate to a power ministry.

Introduction:

1. Before one can be involved in power ministry, he must understand and experience the baptism in the Holy Spirit.
2. This is the normative experience for believers (both in the New Testament and today) and is our source of spiritual power for life and ministry.

I. THE BAPTISM IN THE HOLY SPIRIT AND POWER ENCOUNTER

A. The Baptism in the Holy Spirit Defined: We could say many things in defining the baptism in the Holy Spirit; however, we will just mention five.

1. It Was a Key Goal of Christ's Mission on Earth (*John 1:29-33*)
2. It is Both an Immersion In, and a Filling With, the Holy Spirit. (*Acts 1:4-5*)
3. It is an Operation of the Holy Spirit Distinct and Separate from His Work of Regeneration.
4. It is An Enduement of Power from on High (*Luke 24:49*)
5. It is a Promise for All Believers (*Acts 2:4; 39*)

B. The Importance of the Baptism in the Holy Spirit to a Power Ministry

1. Before entering into a ministry of power evangelism, one must be empowered by the Holy Spirit. (See *Acts 1:8*).
2. The importance of this experience to a power encounter ministry is demonstrated in two dramatic ways:
 - a. *The Baptism in the Holy Spirit is a Command in Scripture (Acts 1:5; Eph. 5:18)*
 - b. *The Baptism in the Holy Spirit is Our Source of Power*
 - 1) Jesus' power for ministry came through His anointing with the Holy Spirit. (*Luke 4:22; Acts 10:38*).
 - 2) The Holy Spirit was central in the ministry of the New Testament church.

C. How You Can Receive the Holy Spirit Today

1. *Preconditions for Receiving the Holy Spirit:* There are two preconditions for being baptized in the Holy Spirit:
 - a. The New Birth (*John 14:17*)
 - b. Desire to Be Filled (*Matt.5:6; John 7:37*)
2. *How You Can Receive the Holy Spirit Today:* If you will be filled with the Holy Spirit, do these three things:
 - a. Ask God to fill you with the Holy Spirit today. (*Luke 11:9-13*).
 - b. Approach the "throne of grace" with boldness. (*Heb.4:16*).
 - c. Praise Him with expectant faith (*Luke 24:53; Acts 2:11*).

3. *Evidences of Being Baptized in the Holy Spirit*: Once you have been filled with the Spirit you will never be the same. You can expect certain "evidences" to follow your infilling:
 - a. *The Initial Physical Evidence*: The first evidence of your receiving the Holy Spirit will be speaking in other tongues as the Spirit enables you (*Acts 2:1-4; 10:45-47; and 19:1-6*).
 - b. *Other Scriptural Evidences Relating to a Power Ministry*:
 - Power to be a witness (*Acts 1:8*)
 - Boldness (*Acts 2:14-41; 4:31*)
 - Power to do the works of Jesus (*John 14:16-18; 16:14*)
 - The manifestation of various gifts of the Spirit (*1Co.12:1-11*)
 - An increased sensitivity to sin that grieves the Holy Spirit (*John 16:7-11*)
 - A greater desire and ability to pray and to intercede for others (*Rom. 8:28-29*)
 - An increased awareness of God's presence in ones life (*John 14:16-18*)
 - A greater love for God and for people (*Rom. 5:5*)

II. SPIRITUAL GIFTS AND POWER ENCOUNTER

An accurate understanding of spiritual gifts, especially those nine spiritual gifts (or "manifestation[s] of the Spirit") listed in *1 Cor. 12:8-8*, is essential to a power encounter ministry.

A. Spiritual Gifts Defined:

Spiritual gifts are supernatural anointings given to Spirit-filled believers by the Holy Spirit to accomplish will of the Father.

B. Spiritual Gifts Identified

1. Revelation Gifts (Given to Know the Mind of God)

- | | |
|--------------------------|--|
| a. Word of Knowledge | a supernatural revelation of God's knowledge |
| b. Word of Wisdom | a supernatural revelation of God's wisdom |
| c. Discerning of Spirits | a supernatural revelation of what spirit is being manifested or what spirit is motivating an action. |

2. Prophetic Gifts (Given to Say the Words of God)

- | | |
|------------------------------|---|
| a. Gift of Prophecy | to supernaturally speak forth a message from God in a language known to the speaker |
| b. Gift of Tongues | to supernaturally speak forth a message or prayer from God in a language not understood by the speaker. |
| c. Interpretation of Tongues | to supernaturally speak forth the meaning (or interpretation) of a message given in tongues |

3. Power Gifts (Given to Do the Works of God)

- | | |
|--|--|
| a. Gifts of Healings | the supernatural healing of diseases and infirmities |
| b. Gift of Faith | a supernatural surge of faith to accomplish a God-given task. |
| c. Miraculous Powers (or Works of Power) | a supernatural release of power to accomplish the work of God. |

C. Spiritual Gifts and Power Encounter

Let's now discuss how these various gifts relate to a power encounter ministry.

1. Revelation Gifts and Power Encounter (Given To Know the Mind of God)

- a. The revelation gifts are essential to a ministry of power.
- b. In *Acts* it was often a **word of knowledge** that began chain of events leading to the release of a power gift (See *Acts 14:8-10; 16:16-18*).
 - 1) Before we can do the works of God, we must know the mind of God, that is, we must know for certain what the will of God is in a given matter.

- 2) Jesus Himself did not travel around randomly healing the sick. On each occasion He first heard from His Heavenly Father. Listen carefully to His words (*John 5:19*). Jesus did nothing without first determining the Father's will concerning the matter.
 - 3) Likewise, it is essential that we receive revelation of God's will concerning a given matter.
- c. It is also often crucial that the gift of **discerning of spirits** be exercised before we know how to approach a healing encounter.
- 1) We must determine not only if a person is sick, but *why* he is sick.
 - 2) The release of revelation gifts often sets the stage for the release of power gifts to follow.
2. **Prophetic Gifts and Power Encounter** (*Given To Say the Words of God*)
- a. The prophetic gifts are an indispensable part in power evangelism.
 - b. A prophetic gift will often precede or follow a demonstration of God's power.
 - c. Paul teaches in *1 Corinthians 14:22* that **tongues** is a sign to unbelievers that God is at work in the gathering of Christians. He also says that through **prophecy** the sinner is made aware of the presence of God. As a result he will be convinced "*that he is a sinner, . . . and the secrets of his heart will be laid bare. So he will fall down and worship God. . .*" (vv.24-25).
 - d. The fulfillment of **predictive prophecy** as used by the New Testament prophet, Agabus, can also serve as a powerful witness to the presence of God in the church (*Acts 11:27ff; 21:10ff*).
3. **Power Gifts and Power Encounter** (*Given To Do the Works of God*)
- a. Through the release of the **gifts of healing** and **faith** people are healed, God's power and presence are demonstrated, sinners are brought face to face with the reality of a living God, and hearts are prepared to receive the gospel. Often, through the release of a **gift of healing**, a great revival is sparked in an area.
 - b. Another power gift essential to power ministry is the gift of **miraculous powers** (Greek: "*energemata dunameon*," or literally, "operations of works of power").
 - 1) The operation of this gift seems to include a divine release of power to effect healing and other miraculous results (*Luke 5:17; 6:19; Mark 5:30*).
 - 2) According to the *Full Life Study Bible*, Article: "Spiritual Gifts for Believers," "These [the gift of miraculous powers] are deeds of supernatural power which alter the normal course of nature. They include divine acts in which God's kingdom is manifested against Satan and evil spirits (p. 1791) . . . including the casting out of demons" (p. 1763) See also *Luke 11:20*.

Conclusion:

The power of the Spirit of God is essential to any power ministry. This power is given when one is baptized in the Holy Spirit. It is released through the gifts of the Spirit. It is essential, therefore, that any believer desiring to be used by God in the area of power evangelism be baptized in the Holy Spirit. Also, he must learn to walk in the Spirit in order that, as the need arises, and as the Spirit wills, the gifts may be released in his ministry. If you have not been baptized in the Holy Spirit, you should begin seeking to be filled right now by asking God to fill you with His Spirit.

Lesson Seven
DIVINE GUIDANCE AND POWER ENCOUNTER

❖COLLEGE DIVISION, Assemblies of God School of Theology
Lilongwe, Malawi

Objective: Understand the importance of divine guidance in power encounter ministry, and know how to hear and properly respond to the voice of God.

I. THE IMPORTANCE OF DIVINE GUIDANCE IN POWER MINISTRY

A. It Was Important in the Ministry of Jesus

1. Every act of Jesus' ministry was performed under the direct supervision of His Heavenly Father.
2. He was in constant communion with the Father.
3. He always did as the Father directed. *John 5:19, 20.*
4. He always and only did what His Heavenly Father told him to do.
5. This principle is an important key to any successful ministry—especially a ministry of power. The only way for us to minister in power is to hear and obey the voice of God. Like Jesus we can only do what see the Father doing -- nothing more, nothing less.

B. It Was Important in the Ministry of the Early Church

1. The apostles learned how to minister largely by observing and imitating the ministry of Jesus. Like Him, they constantly sought and received divine guidance in the performance of their ministries.
2. Jesus and the apostles often witnessed "by divine appointment."
(Three New Testament examples:)
 - a. Jesus and the Samaritan woman. (*John 4:1-42, note v.4*)
 - b. Philip and the Ethiopian eunuch. (*Acts 8:26-40*)
 - c. Peter and Cornelius' household. (*Acts 10:1-48*)

II. HOW TO HEAR THE VOICE OF GOD

If you will know how to hear the voice of God, understand and apply the following six principles:

A. Realize that God is Speaking to You

1. First, you must know that God *does* speak to His children.
2. ILLUS: "Friend, the water is turned on, but you have a kink in the hose pipe at your end; so the water cannot come through."

B. Understand Just How God Speaks

(There are four ways that God speaks to us today:)

1. ***The Primary Means by Which God Speaks***
 - a. God's primary means of speaking to man today is through his Word.
 - b. This is the only absolutely reliable means we have of hearing the voice of God. Any other means must be weighed and judged by this primary means.
2. ***God Also Speaks by More Dramatic Means***
 - a. In the Bible these dramatic means include such things as dreams, visions, angelic visitations, and even God speaking in a audible voice.
 - b. What, then, should our outlook be toward these means?
 - 1) First, we should realize that such dramatic means are *NOT* the most common means God used to speak to His servants in the Bible.

- 2) They are, however, among the means He uses.
 - 3) The best posture we can take concerning these dramatic means is that we should not seek such means; however, if in God in His sovereignty chooses to speak to us through them, we should not doubt them.
3. ***The Most Usual Means God Uses***
 - a. God's most usual means of speaking to His children is by His Spirit to their spirits.
 - b. Two Old Testaments passages: (*1 Kings 19:12-13, Isa. 30:20*).
 - c. Two New Testament passages: (*Rom. 8:14, 16; 1 Cor. 2:9-13*).
 - d. As a child of God you can expect to regularly hear God's voice speaking to you by this means.
 4. ***God Speaks by Confirmatory Means***
 - a. In this way He uses circumstances or other people to speak to us.
 - b. One indirect confirmatory means that God uses is **providential circumstances**.
 - c. Another confirmatory means that God uses to speak to us is other **Spirit-filled believers**.
 - d. Sometimes God will speak to us through **prophetic utterances** spoken in the context of a loving body of believers.
 - e. A Warning! Remember these two things when you feel that God may be speaking to you through others:
 - 1) What is spoken must be in total agreement with the Word of God.
 - 2) What is spoken should only confirm what God has already spoken, or will speak, directly to your own spirit.

C. Prepare Your Heart to Hear God's Voice

1. One reason we fail to hear the voice of God when He speaks is because our hearts are not properly prepared to hear Him.
2. We must be "plugged in" and "tuned in."
 - a. Born again
 - b. Baptized in the Holy Spirit
 - c. Committed, tender-hearted, humble, and obedient in spirit.
 - d. Prayer and meditation

D. Learn How to Recognize God's Voice

1. Jesus said, "*The sheep listen to [the shepherd's] voice. . . and . . . they know his voice*" (*John 10:3-4*).
2. Such an ability to know the Shepherd's voice comes only through practice (See *Heb.5:14*).
3. As we practice hearing and obeying the voice of the Spirit we learn to more clearly recognize His voice when He speaks.

E. Test the "Voice" to Prove if It is Truly God's

1. It is important that we learn to test the "voice" to determine whether it is truly the voice of God.
2. If they are not in total agreement with the Word of God they should be rejected.

F. By Faith, Practice Obeying the Voice of God

1. If we are to learn how to discern the voice of God, we must by faith begin obeying His voice when we do hear it.
2. As we obey and follow, we learn to better discern the voice of God.

Conclusion: The ability to know and the faith to obey the voice of God are essential requirements for power ministry. We should make it our aim to learn how to do both.

Lesson Eight
THE WEAPONS OF OUR WARFARE
❖COLLEGE DIVISION, Assemblies of God School of Theology
Lilongwe, Malawi

Objectives: Be able to recognize and use the weapons that God has provided for us to do spiritual warfare.

Introduction:

1. The church is involved in a great war with the kingdom of Satan (See *Eph. 6:12*).
2. This spiritual war we fight requires spiritual weapons. We have been equipped with all the necessary spiritual weapons we need to defeat Satan.
3. In *2 Cor. 10:3-5*, the Apostle Paul speaks of these mighty spiritual weapons:

I. THE WHOLE ARMOR OF GOD

In *Eph. 6:10-18* we are told to put on the full armor of God so we can take our stand against the devil. What, then, is this "full armor of God?"

A. The Source of our Strength for Battle

1. We are not to look to our own strength or resources, to fight this spiritual battle.
2. We are to look to God for His strength and His resources (*Eph. 6:10*).
3. There is, however, something that we must do: We must ourselves "*put on the full armor of God so that [we] can take [our] stand against the devil's schemes.*"

B. The Purposes of the Whole Armor of God

(Paul tells us the purposes for this spiritual armor. They are two:)

1. That we might stand our ground against the enemy's attacks (*v.13*).
2. That we might not fall prey to Satan's "*schemes*" (*v.11*).

C. The Specifics of the Whole Armor of God

Read *Eph. 4:14-18*. We are to arm ourselves with seven spiritual weapons:

1. ***Armed with Truth***

- a. We, as Christian warriors, are to be armed with truth. This means to be armed with the Word of God, which is truth (*John 17:17*).
- b. We are also to arm ourselves with truthfulness, that is, with absolute honesty and integrity.
- c. THINK: Against what scheme of Satan can this weapon, the weapon of truth, be used?
 - 1) It can be used against the lies of Satan!
 - 2) We can stand against his lies by proclaiming the truth of God's word and by living lives of honesty and integrity before God and men.

2. ***Armed with Righteousness***

- a. Righteousness can be defined both as right relationship and as right living.
- b. By putting on the breastplate of righteousness, we will be able to withstand Satan's tentacles of wickedness that have defeated so many.

3. ***Armed with Readiness***

- a. We are to be vigilant and constantly alert for the attacks of the enemy. (See *1 Pet. 5:8*).

- b. We must be well equipped and prepared for any cunning and treacherous attack of the enemy.
 - c. Note that Paul says that this alertness is produced by the gospel. It is the proclamation of the gospel that alerts, prepares, and equips men.
4. **Armed with Faith**
- a. Includes saving faith, that is, a basic trust in God and in His provision of salvation through the atoning work of Christ on the cross.
 - b. Also includes a more active kind of faith that aggressively reaches out and takes what God has promised.
 - c. With this weapon we can counter every enemy attack (*Eph. 6:16*). These attacks can include unsought and unholy thoughts, desires to disobey, rebellious suggestions, lust, and fear.
 - d. Also a powerful offensive weapon. It can be used to defeat the enemy. Read *Hebrews 11:33-34*.
5. **Armed with Salvation/Deliverance**
- a. Here, we should interpret salvation in the broadest sense.
 - 1) We are speaking here not only of salvation from sin and hell, but also of any salvation, or deliverance, that comes from God.
 - 2) This could include salvation, or deliverance, from demons, danger, sickness, and death. It also includes deliverance from Satan and his hidden traps and snares.
 - b. When snared by the enemy and taken "prisoner of war," we must remember that all is not lost. We can call on our mighty Deliverer, and he will save us!
6. **Armed with the Word of God**
- a. Two possible applications:
 - 1) First, it means we are to be armed with the Bible.
 - 2) The "*word of God*" in this passage could also be referring to a specific, personal "word" that we might receive from God, or a "rhema word."
 - b. Can be used for both offensive and a defensive battle.
 - 1) Offensive weapon when it is preached and taught under an anointing of the Spirit.
 - 2) Defensive weapon to counter Satan's attacks.
7. **Armed with Prayer in the Spirit**
- a. What is meant here by the term "*prayer in the Spirit*?"
 - 1) It is referring to any kind of Spirit-anointed, Spirit-directed prayer.
 - 2) It is also, I believe, speaking more specifically of prayer in tongues.
 - b. A powerful spiritual weapon in the hands of the Spirit-filled saint.
 - 1) We should never put this weapon down (*v.18*).
 - 2) As the spiritual warrior prays in the Spirit many blessings follow:
 - a) His mind is renewed,
 - b) His spiritual life is strengthened (*1 Cor. 14:4*),
 - c) His faith is built up (*Jude 20*), and
 - d) His prayer is according to the will of God (*Rom. 8:27*).

II. EIGHT ADDITIONAL POWERFUL SPIRITUAL WEAPONS

A. The Weapon of Prayer

- 1. Notice what Paul says in *Eph. 6:18*: "*all kinds of prayer*" and "*always keep on praying*"
- 2. A mighty weapon in the hands of the spiritual warrior.

B. The Weapon of Fasting

- 1. Fasting is to be used with the weapon of prayer.
- 2. See *Mark 9:29*. "This kind" of demon still exists.

3. The Scriptures speak of at least four ways we can use the spiritual weapon of fasting:
 - a. To help gain audience with God (*Ezra 8:23*).
 - b. To set the captives free (*Isa. 58:6*).
 - c. To gain wisdom and understanding (*Dan. 9:2-3, 21-22*).
 - d. To find the will of God in a given matter (*Acts 13:2*).

C. The Weapon of Praise

1. There is great spiritual power generated in Spirit-anointed praise.
 - a. At Jericho (*Josh. 6:16-20*).
 - b. Jehoshaphat's singers (*2 Chron. 20:1-26*).
 - c. Paul and Silas (*Acts 16:26*).
2. As we praise God, His presence and power enter into our situation (*Ps.22:3 NKJV*), and our enemy is confused and routed.

D. The Weapon of Love

1. Genuine love has amazing power in directing men and women to Christ.
2. ILLUS: Stephen's love influences Saul of Tarsus (*Acts 7:60*).
3. In *Rom. 12:17,20-21*, Paul tells us how we too may use this weapon of love.

E. The Baptism in the Holy Spirit

1. *Acts 1:8*
2. This experience is an indispensable weapon for spiritual warfare.

F. The Gifts of the Holy Spirit

One primary reason that the spiritual gifts were given to the church (especially the nine manifestations of the Spirit listed in *1 Cor. 12:8-10*) is to do spiritual warfare.

G. The Weapon of Jesus' Name

1. Jesus has given us His name as a spiritual weapon to be used against the forces of evil.
2. All of the authority of heaven stands behind the name of Jesus (*John 14:12-14; 16:23-24*).
3. The apostles often used the name of Jesus to heal the sick, cast out demons, and to do the works of Jesus (*Acts 3:6*). We too can use this powerful spiritual weapon to accomplish the same things.

H. The Weapon of the Gospel

1. The gospel, that is, the message of Christ, is a mighty, powerful weapon.
2. In *Rom. 1:16* Paul calls it "*the power of God for the salvation of everyone who believes.*"
3. In *Rom. 10:17* he says that it has the power to create faith in the hearts of those who hear it preached.
4. As the gospel is preached the power of God is released.

Conclusion: God has given us many power spiritual weapons that we may use to confront and defeat the powers of Satan. We, as His spiritual warriors, must set ourselves to learn how to effectively wield each one.

Lesson Nine

HOW TO HEAL THE SICK

❖COLLEGE DIVISION, Assemblies of God School of Theology
Lilongwe, Malawi

Objective: The purpose of this particular lesson is to give practical "how to" model for healing the sick.

Introduction:

The model we will suggest here is both scriptural and pastoral.

I. PRELIMINARY CONSIDERATIONS

A. The Healing Environment:

1. By "**healing environment**" we are referring to the spiritual atmosphere surrounding a ministry encounter.
 - a. The ministry encounter could include healing the sick, casting out demons, or any other ministry requiring a demonstration of the Spirit's power.
 - b. When a minister approaches such a ministry encounter it is essential that he give serious consideration to the healing environment.
2. Three Examples:
 - a. *Luke 5:15,17*
 - b. *Mark 5:39-42*
 - c. *Mark 6:5-6, ref. Matt.13:58.*
3. Two important characteristics Mark a healing environment:
 - a. The manifest presence of God.
 - b. Expectant faith.

B. Personal Preparation of the Minister:

There are six things one can do to prepare himself for such an encounter:

1. ***Ask for a fresh infilling of the Holy Spirit.*** Pray until you sense His anointing.
2. ***Seek to remind yourself of who Jesus is, what He has done, and what He has told you to do.*** Don't forget, it is only through Jesus, and faith in Him, that the victory will come.
3. ***Seek you empty yourself of "self."*** Remember that of yourself you can do nothing (*John 15:5*).
4. ***Try to empty your mind of all preconceptions and presumptions concerning how the healing or deliverance will take place.*** Remember, in Scripture no two cases of healing were identical in the ministry required.
5. ***Ask God, "What do YOU want to do?"*** (SEE: *John 5:19-20*). Once you discover God's will in the matter, submit yourself absolutely to His will. You can now proceed in boldness and faith.
6. ***Frequently pray in the Spirit, constantly listening for His voice to direct you.***

C. How the Anointing for Ministry Comes:

The gifts of the Spirit, including the three power gifts, come as "anointings" of the Holy Spirit. Just how then do these anointings come upon an individual for ministry?

1. Some testify of an inner surge or a sudden infusion of power, "heat," or "tingling."
2. Others say that these anointings come with a feeling of deep compassion (*Mark 1:41*).
3. A full assurance that the work will be done.

4. A "knowing" that God wants the healing done
5. A sudden confident faith that God will heal or work a miracle

II. HOW TO HEAL THE SICK

We will suggest a three step pastoral model for healing the sick. It seeks to answer three important questions in the healing encounter:

1. What is the person's real need?
2. How will I proceed with ministry?
3. How will I advise this person after the ministry engagement?

A. Three Step Pastoral Model for Healing the Sick

1. *STEP 1: The Interview*

- a. Step one in the healing encounter is to discover what the individual's real need is. We must begin the healing encounter by ask a question: "What would you like God to do for you today?"
- b. Before proceeding with ministry we must make two important decisions.
 - 1) First, we must make a "**diagnostic decision**," that is, we must decide what the problem is.
 - 2) Next we must make a "**ministry decision**"; we must decide how we will progress in ministry.

2. *STEP 2: Ministry Engagement*

- a. The next step in the healing encounter we call the "**ministry engagement**." We now act based on our diagnostic and ministry decisions. At this point we may proceed by asking the Holy Spirit to come and manifest His power.
- b. We now minister healing through the laying on of hands, words of faith, commands of faith, declarations, petitions, teaching, the release of power, the prayer of agreement, binding and loosing or some other biblical method.
- c. As we proceed with ministry, we should constantly be sensitive to what God is doing. Watch for indications of the Spirit's work.
- d. Don't stop too soon. Sometimes the healing is a process and takes time.

3. *STEP 3: Post-prayer Guidance*: Our ministry is not finished until we have given post-prayer guidance to the person we have just prayed for.

- a. *If he has received healing*, encourage him to continue in faith and obedience.
- b. *If he is only partial healed*--and this is often the case--encourage him to trust God for the completion of the healing.
- c. *If he doesn't receive healing*, assure him of God's continuing love and Christ's healing power. Assure him that you will continue to pray and believe God with them for their healing. You may want to ask him to return for another prayer session.

B. How Jesus Healed the Sick (Biblical Methods of Healing the Sick):

1. How did Jesus heal the sick? This is an important question because Jesus is our ultimate example for ministry.
 - a. As we observe the healing ministry of Jesus this becomes a pattern for our own healing ministry.
 - b. He never healed the sick twice in the same way.
 - c. However, it is also important to observe that He limited the number of methods He used no more than ten in an unlimited variety of combinations.
2. Jesus' most common method of healing the sick was by **speaking a word** to the one being healed. (*John 5:8; ;Luke 7:14; Mark 1:25; Mark 5:8; Matt.8:3; Mark 8:41; Luke 18:42; Mark 7:34; Matt.8:22; Luke 13:12; John 5:50*).

3. Another common healing method of Jesus was **touching or laying hands** on the sick person: (*Mark 1:41; Matt.8:15; Matt.20:34; Mark 7:33-35; Luke 4:40*).
4. On some occasions Jesus responded to and acknowledged **faith** as the prime ingredient effecting healing (*Matt.10:52; Matt.15:28; Mark 2:5*).
5. His **compassion** was a prime ingredient in healing the sick: (*Matt.14:14; Mark 1:41-42; Luke 7:13-15*).
6. The Bible clearly points out that Jesus did all of His works in the power and anointing of the Holy Spirit (*Acts 10:38; Luke 5:17*). Many of his miracles resulted from a **release of power** that flowed from Him into their bodies resulting in their healing: (*Luke 6:19; Luke 8:46*).
7. A careful comparison of the healings performed by the disciples in the *Book of Acts* shows that they often imitated and duplicated His methods; however, there was one important addition. They did it **in the name of Jesus** (*Mark 16:17-18; Acts 4:10*).

Conclusion: Today, we too, should seek to imitate the methods of Jesus with this one absolutely essential addition -- we must do it in the powerful Name of Jesus!

Lesson Ten

HOW TO CAST OUT DEMONS

❖COLLEGE DIVISION, Assemblies of God School of Theology
Lilongwe, Malawi

Objective: Understand who the demons are, what are their objectives, how they inflict harm on mankind, and how we may cast them out.

Introduction: As the church goes into the world with the gospel, one of its first orders of business is to confront and conquer the powers of darkness in the name of Jesus.

I. UNDERSTANDING OUR ENEMIES

A. Who are the Demons

1. ***The Origin and Existence of Demons***
 - a. Evangelical Bible scholars sometimes disagree as to the origin of demons.
 - 1) Some say they are the disembodied spirits of some pre-Adamic race;
 - 2) Others, including myself, believe that, according to the biblical evidence, they are more probably the angels who sinned and fell with Satan in his rebellion against God (*Matt.25:41; Rev. 12:9*).
 - b. One thing we can be absolutely sure of is their existence. The Bible, especially the four gospels, leave no doubt about that.
2. ***Characteristics of Demons:*** What are demons like? The Bible teaches the following things about the nature and character of demons:
 - a. **They are actual living beings** (*Acts 16:16-17; Luke 4:33-35; 8:28-31; James 2:19*).
 - b. **They are spirits.** (*Gen.3:1; Rev. 16:13*).
 - c. **They are powerful.** (*Luke 8:29; Acts 16:16-17; 2Thes.2:9*). However, though they are powerful, they are at the same time limited in power. Unlike God, who is all powerful and uncreated, they are created beings with finite power. They are in no way a match for the power of God.
 - d. **They are morally perverted and evil** (*Mark 1:23; Eph. 6:12*).
3. ***Demonic Objectives:*** Just as Christians seek To fulfill the will of their Heavenly Father, demons seek to fulfill the will of their "father," the devil.
 - a. It seems that one of Satan's primary objective is to strike out at God and hurt Him, and the demons share his ambition.
 - b. Knowing that he cannot stand against God, nor hurt God directly, Satan and his demons seek to hurt God indirectly by wounding and crippling the ones whom God loves -- the human race.

B. Demonic Possession

1. Demons seek to afflict and control their victims in a number of ways.
 - a. The most severe form of demonic affliction is called "demon possession" in our Bibles.
 - b. When a demon (or demons) possesses an individual he enters into that individual and takes control of his life.

2. Some say a Christian can be possessed by a demon. Others deny this. So, what is the truth? Can a Christian be demon possessed?
 - a. Although a Christian can be tempted, deceived, attacked, and even oppressed by demons from the outside, it is impossible for a Christian to be possessed (i.e. inhabited by and/or taken control of at will) by a demon.
 - b. There are four reasons I say this:
 - 1) First of all, in the New Testament there is no recorded instance of a born-again believer ever being demon possessed or having a demon cast out of him.
 - 2) Secondly, in Scripture there are ample grounds for believing that deliverance from demons often happened at conversion. (Note especially the biblical account of Philip's revival in Samaria in *Acts 8:5-8*).
 - 3) Thirdly, in none of the epistles does demon possession appear as a danger to which Christians are exposed or about which Christians are warned.
 - 4) And finally, we should remember that although a Christian cannot be demon possessed, possession is possible in the backslider or apostate.
 - 5) Many, in my experience, who claim to have dealt with "demon possessed Christians" were in fact dealing with backsliders or apostates from the faith.

C. Satan, A Defeated Foe. In confronting demons it is important that we keep two powerful truths in focus.

1. First, we must never forget that the power of the devil in this age is severely restrained by the power of the Holy Spirit (*2Thes.2:7*). Through the power of the Spirit we have commanding power over demons.
2. Second, we must not forget that the power of Satan and the demons was totally broken at Calvary (*John 12:31*). Listen to the apostle's words in *Col. 2:15*: "*And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.*"

II. HOW TO CAST OUT DEMONS

We now move to the topic of casting out demons, but before we talk about how to cast out demons, we must first talk about the deliverance minister himself.

A. The Deliverance Minister: There are certain essential things anyone wanting to be involved in deliverance ministry must know and do. I have listed below five essential requisites for the deliverance minister:

1. He must understand that the casting out of demons is an actual battle with real, malignant foes, and he must never take the fight lightly.
2. Because his battle will be a spiritual one, it is particularly important that he be filled with the Holy Spirit.
3. He must be submitted entirely to the will of God (*Ja.4:7*).
4. He must have a thorough knowledge of his spiritual armor (*Eph. 6:10-18*), and he must know how to appropriate and use it in battle.
5. He must have a living faith in the victory of Calvary, the blood Christ, and the authority vested in Christ.

B. Ministering Deliverance from Demons:

1. Jesus is our example and guide in such spiritual warfare (See: *Luke 4:18-19;31-37*)
2. He has commissioned us to follow Him into the battle (*Mark 16:15-18*).
3. Not only has Jesus commissioned us, but he has also equipped us to minister deliverance to the oppressed.
 - a. Through the infilling and gifts of the Holy Spirit (i.e. the revelation gifts, especially the discerning of spirits) we have been given the means to expose and reveal demons.
 - b. We have also been given power and authority to command and expel demons. (*Luke 9:1-2; 10:17-19*).

C. The Process of Deliverance

The casting out of demons and the breaking of demonic bondages is the work of God through the power of the Holy Spirit. As in healing the sick, the following three elements are generally involved in deliverance:

1. *Interview (Discovery):*

- a. If an interview is possible -- and this is not always the case -- then it is the obvious first step in the deliverance process.
 - 1) It is during this "discovery stage" that we may, through the gift of discerning of spirits, discover the presence of the demonic entity.
 - 2) Also, sometimes demons, when agitated by the presence of God, will expose themselves as they often did in the ministry of Jesus (*Mark 1:23; 5:6-7*).
- b. Before the actual deliverance begins, it is often good, when possible, to demand a commitment from the one seeking deliverance.
 - 1) Lead him in a prayer of repentance and confession of his sins, especially those sins that are closely related to his spiritual bondage.
 - 2) Here he must boldly renounce the demonic infestation, and the accompanying the works of the flesh in his life.

2. *Ministry Engagement:* At this point, the minister will move into the actual power encounter with the demonic forces.

- a. He may choose to begin by calling on Jesus and the Holy Spirit to come.
- b. Once he senses the manifest presence of God he can then proceed to casting out (or in some cases, driving away) the demons.
- c. One or more of the following procedures may be used:
 - 1) He may **bind the demons** in the Name of Jesus (*Matt. 16:17-19; 18:18*).
 - 2) He may **command the demons to come out** (begone, or loose their hold (*Luke 4:35*).
 - 3) He may also **command the demons not to reenter** (*Mark 9:25*).
- d. Sometimes there will be struggle or resistance on the part of the demons (*Luke 8:29; 11:14*). In such cases the deliverance minister should persist in faith until the victory comes.
- e. Deliverance is often accompanied by physical manifestations (*Luke 4:33-35; 9:42; Mark 7:30*). In such cases the minister should not be intimidated, nor should he be distracted by such manifestations, but he should continue to move in the power of the Spirit, order the demons to be quiet (*Mark 1:25;34*), and in the authority he has in Christ, command them to come out and stay out (*Mark 9:25*).
- f. **NOTE:** See the *Full Life Study Bible* article on "Power Over Demons" for guidance in casting out demons).

3. *Post-prayer Guidance:* The final step in the deliverance encounter is post-prayer counsel.

- a. Usually, when a person has been under the control of, or under a strong influence of, demons follow-up counseling and prayer support is vital. The person will need much prayer, counsel, and emotional support. This is not the time to abandon this person; it is the time to show him loving concern.
- b. It is also essential that we immediately determine his spiritual condition.
 - 1) If he is not born again, he should immediately be lead into the salvation experience.
 - 2) We should also see that the man is immediately led into the experience of the baptism in the Holy Spirit. Jesus sternly warned about neglecting these essential matters (*Matt. 12:43-45a*).

- c. It is also important that the man's unresolved emotional and spiritual problems be dealt with. The minister should maintain close contact with the person until he is completely free from his bondage.

Conclusion: As ministers of the gospel we have been commanded to cast out demons. We must do this in the power and anointing of the Spirit and in a way that shows loving concern for the dignity of the people we are ministering to.

Lesson Eleven

HOW TO CONFRONT AND DEFEAT "TERRITORIAL SPIRITS"

❖COLLEGE DIVISION, Assemblies of God School of Theology
Lilongwe, Malawi

Objective: Understand who territorial spirits are, their work, and how to challenge and defeat them.

Introduction:

I. WHO ARE TERRITORIAL SPIRITS?

- A. Demons with a Different Sort of Assignment.** Territorial spirits are demons who hold control and exercise influence, not over individuals, but over certain localities, people groups, or societies.
- B. Demons of High Ranking**
1. Certain evil spirits have different ranks and work: (Eph. 6:12, Col. 2:15).
 2. Some of these ruling spirits are assigned to certain localities, societies, people groups, tribes, etc. throughout the earth.
- C. Under the Control of Satan**
1. These ruling spirits are under the control of their commander-in-chief, Satan. (*1 John 5:19*).
 2. In summary, territorial spirits are high ranking demonic spirits assigned to control the lives of individuals by exercising control over the territories or societies in which they reside.

II. WHAT IS THE WORK AND ACTIVITY OF TERRITORIAL SPIRITS?

- A. Their Primary Work.** The primary work of territorial spirits is to hold certain localities, peoples, etc. in bondage and seek to keep them from believing the gospel and being saved (*2 Cor. 4:4*).
- B. How do these demons keep such a society from the light?**
1. One way is territorial spirits blind people from the truth of the gospel. (*2 Cor. 4:3-4*).
 2. By working through the carnal nature that is in all men to morally and spiritually debase a people. As a people and a society becomes more and more depraved, they also become more and more bound.

III. HOW TO CONFRONT AND DEFEAT TERRITORIAL SPIRITS

As with all evil spirits, territorial spirits must be challenged in the power and authority of Jesus' name. There are three powerful ways we can combat and defeat these controlling spirits so that the gospel may effectively penetrate an unreached area.

A. Through "Strategic Prayer Warfare"

1. In this kind of prayer we come against these ruling spirits in the name of Jesus and in the power of the Holy Spirit.
 - a. Just as we would command demons afflicting individuals, we command these spirits to loose their control over the specific territory or society.

- b. As we do this, we also call on the Holy Spirit to bring revival to the given area or people.
 - c. Such praying will ultimately result in "opened doors" as often mentioned in Scripture. (Note: *1 Cor. 16:9; 2 Cor. 2:12; Col. 4:3; Rev. 3:8*).
2. Before we enter a country, area, city, neighborhood, or village to preach the gospel it is wise that we set aside time for such strategic prayer warfare.

B. Through Binding the Strong Man

1. A second way we can confront and defeat territorial spirits is through "binding the strong man."
2. Jesus spoke of using this powerful spiritual weapon in *Matt. 12:28-29* and in *Luke 11:21-22*.
3. Who is this "strong man" of which Jesus is speaking in this passage?
 - a. He is a powerful demon controlling either an individual or a certain geographical region.
 - b. The strong man's "house" is the geographical region or society that he controls.
 - c. His possessions are the souls of men and women he holds in bondage.
4. From these two passages of Scripture, we learn two important lessons concerning confronting and defeating territorial spirits:
 - a. First we learn that territorial demons are defeated by the Spirit of God (*Matt. 12:28*).
 - b. Next, we learn that we overpower the strongman by entering his house and "tying him up." We do this by entering into the demon's territory and commanding and binding him in the name of Jesus and in the power of the Spirit.

C. Through the Proclamation of the Gospel in the Power of the Spirit

1. A third way to confront and defeat territorial spirits is by proclaiming the gospel in the power of the Spirit.
2. As people hear and believe the gospel, the grip of controlling spirits is loosened.
3. As the light of the gospel shines brighter and brighter in an area, the darkness is dispelled and people are set free.

III. FIVE IMPORTANT GUIDELINES FOR ENGAGING IN SPIRITUAL WARFARE AGAINST TERRITORIAL SPIRITS

Five important guidelines for engaging in spiritual warfare against territorial spirits:

A. Make sure you are in proper relationship with God.

1. Before one attempts to battle these dark spirits he must first know that he is born truly again and filled with the Holy Spirit.
2. He must know that he has a satisfactory personal prayer life and that he is in vital relationship with God.
3. In order to battle dark spirits one must realize his absolute dependence on God.

B. Confess and forsake all known sin.

1. One cannot engage in successful spiritual warfare with unconfessed sin in his life.
2. If necessary, we must seek deliverance from any persistent sin pattern in our lives.
 - a. An opening for demonic attack
 - b. Must be dealt with and defeated.

C. Put on the full armor of God.

1. In *Eph. 6:10-18* we are admonished to "*put on the full armor of God*" before engaging in any spiritual warfare.
2. No spiritual warrior should enter into spiritual warfare without first taking up the full armor of God.

D. Be filled with the Spirit.

1. It is by the Spirit of God that we cast out demons.
2. It therefore stands to reason that, before one engages in spiritual warfare, he must first be baptized in the Holy Spirit.
3. Beyond this, he must walk continually in the presence and power of the Spirit.

E. Be prepared to persist in prayer until the victory comes.

1. As in any war, victory is not won in a single battle.
2. We must be prepared to persist in prayer until the victory comes.

F. Couple your prayer with anointed preaching of the gospel accompanied by biblical signs and wonders.

Finally, we must understand that salvation and victory can only come to an area under demonic oppression when prayer is coupled by the preaching of the gospel in the power of the Spirit, accompanied by signs and wonders.

Conclusion:

Lesson Twelve
**HOW TO PRAY WITH BELIEVERS TO BE FILLED
WITH THE SPIRIT**

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Objective: Know how to lead someone into the experience of the baptism in the Holy Spirit.

Introduction:

I. PRELIMINARY CONSIDERATIONS

A. Who Can Be Filled with the Spirit?

Anyone who has been truly born again can and should immediately be filled with the Holy Spirit.

B. Who Can Pray with Others to Be Filled with the Spirit?

1. Anyone who has himself or herself been filled with the Spirit can lead someone else into this marvelous experience.
2. The chief requirement for praying for others to be filled with the Spirit is the sincere desire to see others blessed and used by God.

C. Elements Involved in Receiving the Holy Spirit

1. Desire
2. Faith
3. Praise
4. Yieldedness to God

II. THE PROCEDURE: HOW TO PRAY WITH SOMEONE TO BE FILLED WITH THE HOLY SPIRIT

A. Step 1: The Interview

1. Affirmation and Inspiration
 - a. Seek to affirm the candidate and to inspire his faith.
 - b. You might say, "I am so glad you came; you did the right thing." You could also say, "This could be one of the greatest days of your life. God has something very special for you."
2. Discovery
 - a. Discover precisely where he is in his spiritual experience.
 - b. You might ask such questions as follows: "*What do you want God to do for you today?*"
 - 1) Or "*Did you come to be filled with the Spirit?*"
 - 2) Don't assume he has come to be filled with the Spirit.

- c. You might also ask, *"Have you ever been filled before?"*
 - 1) If he has been filled before, he may need nothing more than brief encouragement to be refilled.
 - 2) If he has never been filled, he needs more instruction.
 - d. You may also ask, *"Have you ever seen anyone filled with the Spirit?"*
 - 1) If he has seen others filled with the Spirit he may have a good idea of what will happen to him.
 - 2) If not, he will need a more detailed explanation.
3. Instruction:
- We have two primary goals when giving instructions: to stir up expectant faith in the heart of the candidate and to bring about accurate understanding of what he must do and what he can expect to happen.
- a. You should seek to stimulate his faith
 - b. You would seek to bring about an accurate understanding let him know exactly what you plan to do and what will happen to him.
 - c. If the seeker has any questions, answer them. If he has no questions proceed to the prayer engagement.

B. Prayer Engagement

- 1. Lead the Seeker in Prayer: Your prayer will go something like this,
 - a. *"Lord I come now to be filled with the Holy Spirit. . . Right now, there is nothing in my life I want more. . . You have promised that everyone who asks, receives. . . I am asking; therefore, I expect to receive. . . When I begin to praise you I will release my faith. . . I will begin to pray in tongues as Your Spirit gives me utterance. . ."*
 - b. After you have prayed assure the candidate that God has heard his prayer, and that God is ready now to fill him with the Spirit.
- 2. Lead the Seeker in his step of faith
 - a. Now ask the seeker to lift both of his hands toward heaven and pray this simple prayer with you, *"Lord, right now, in Jesus Name, I receive the Holy Spirit."* This prayer provides a definite point where he can focus his faith to receive the Holy Spirit.
 - b. Encourage him to begin worshipping the Lord with all of his heart. Often the seeker will be immediately filled with the Spirit and begin speaking in tongues as the Spirit enables him.
 - c. If he does not begin to speak in tongues immediately, encourage him to continue worshipping the Lord. You may want to worship with him, allowing the Lord to refill you with the Holy Spirit. This will often provide encouragement to the candidate to keep seeking until he too is filled.
 - d. If the seeker seems to have difficulty responding to the Lord, I have found that it is sometimes helpful to repeat the above procedure over again. As you do, point out how the seeker may more perfectly respond to the Spirit. Once the he begins to speak in tongues, encourage him to continue on. Remain with him as long as he continues to pray in the Spirit.

C. Post-prayer Guidance

- 1. If He is Filled With the Spirit tell him the following things:
 - a. Receiving the Spirit is a means to receiving God's power to be His witnesses; therefore, he should go out today and witness for Jesus.
 - b. Encourage him to pray in tongues every day.

2. If He is Not Filled With the Spirit you may tell him the following things:
 - a. Thank God for the blessing you have received.
 - b. Don't stop seeking until you are filled.

III. OTHER IMPORTANT CONSIDERATIONS

A. Know What the Bible Says on the Subject

1. If one is going to help others be filled with the Spirit it stands to reason that he should seek to know all he can on the subject.
2. Most importantly, study the Word of God, especially the *Book of Acts*, to seek what it says on the subject.
3. Also, read and study good books on the subject. The more you know about the Holy Spirit and His working in the lives of people, the better able you will be to help them experience His blessings.

B. Don't Let Spiritual Laziness Disqualify You

1. If you would help people receive the Spirit of God, then don't let spiritual laziness disqualify you. Because it is often hard work to pray with people to be filled with the Spirit, some shy away from preaching on the subject and seeking to lead others into this blessed experience.
2. If that is the case with you, repent of your spiritual laziness, and give yourself wholeheartedly to this vital ministry.

C. Watch Your Intensity Level

1. When praying with someone to be filled with the Spirit it is important that you watch your intensity level. By this I mean you should be upbeat and positive when praying with them. Let your enthusiasm show!
2. At the same time you should beware of being too pushy. Wisdom will show you the right balance between intensity and reserve in encouraging people to be filled with the Spirit.

Conclusion:

There is nothing more satisfying than helping people experience the blessings of God.