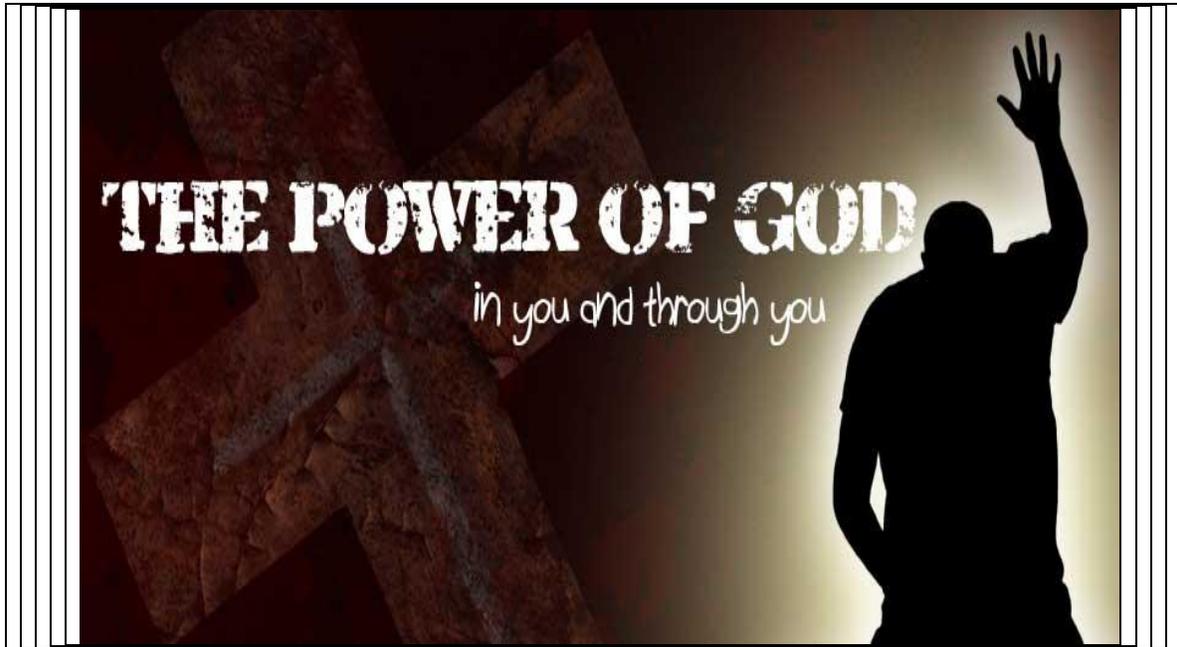


Connecting with and Releasing God's Supernatural Power on Mission



Doug Kreighbaum

1. Our Calling to Mission with God's Supernatural Power

I. Our call to Missions is Everyday, Everywhere, All the Time, with the Supernatural Power of God

John 17:18-19 As You sent Me into the world, I also have sent them into the world.

Joh 20:21...as the Father has sent Me, I also send you."

Mar 16:15-18...Go into all the world and preach the gospel to all creation. 16 "He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned. 17 "These signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues; 18 they will pick up serpents, and if they drink any deadly poison, it will not hurt them; they will lay hands on the sick, and they will recover."

A. The supernatural and our mission - We cannot carry out our supernatural mission without His supernatural power.

1Co 4:20 CEV God's kingdom isn't just a lot of words. It is power.

1Th 1:5 for our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction;

B. We must not forget the supernatural – We don't want to be just a do-gooder club.

2Th 1:11 To this end also we pray for you always, that our God will count you worthy of your calling, and fulfill every desire for goodness and the work of faith with power,

We serve a supernatural God who has given us supernatural power, and a supernatural gospel. Missions contain **good works** but also **works of power**. **We need both**. It is both feeding the hungry, serving practical needs, bringing justice and relief to suffering, but it is also healing the sick, casting out devils, and seeing God's supernatural works of faith with power.

Mar 16:16-18 NASB "He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned. 17 "These signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues; 18 they will pick up serpents, and if they drink any deadly poison, it will not hurt them; they will lay hands on the sick, and they will recover."

C. God's power is for Kingdom expansion not spiritual entertainment to stimulate interest.

***The operation of God's supernatural power isn't for the entertainment and interest of the saints but for the advancement of the Kingdom of God*

Most of the Biblical manifestations of power were outside religious buildings.

Statistics:

Gospels - 89 cases of Jesus and the apostles engaged in evangelism, **77 (86%) took place among complete strangers.**

Acts - 46 cases of evangelism - **38 (82%)** took place among complete strangers.

Acts - 22 Supernatural encounters, 21 of them occurred outside religious buildings

II. Important Issues Influencing our Expectation for the Supernatural

A. Two important issues that influence our expectancy for the Supernatural

1. World View.

North America and most western cultures tend to be rationally based (rational, material, scientific). **We are conditioned not to believe in the supernatural**

On the other hand, Eastern and African cultures tend to be historically experientially based. They do not have the intellectual hang-ups about the supernatural that the West does. Their world view would include the unseen realm. The western secularization of faith can be an enemy of moving in the supernatural.

Example Eastern worldview After WW2 Sociologist went to the Far East to investigate Asian's attitudes and thinking processes to compare them to the West. Ask several thousand people to respond to a question based on a formal scenario of deductive reasoning dealing with basic logic. *Cotton doesn't grow in cold weather climates, England is a cold weather climate, does cotton grow in England.* Most responded that they weren't qualified to answer that because they hadn't been to England. This is a difference between rational based vs experiential based worldview.

Secularization tends to push the supernatural out of the realm of life. We are left with limitations to the five senses, a world without windows to the Spiritual realm.

The Modern western world manages without God. Many modern believers are **practical deist** and not even aware of it. God is far away and doesn't intervene in human affairs anymore.

An Australian business leader once shared his faith with a Japanese CEO, the response was dismissive: "Whenever I meet a Buddhist leader, I met a holy man in touch with another world. Whenever I meet a Christian leader, I meet a manager at home only in this world like I am."

God calls us to the supernatural - Spirituality for the follower of Christ is a matter of a different world with a different reality, different energies, different possibilities, and different prospects.

2. Biblical Faith.

The whole Bible is a book about the supernatural.

It is filled with supernatural, historical happenings (creation, angelic appearances, time turned back, armies defeated, seas and rivers parted, food multiplied, animals talking, bodies healed, people raised back to life from the dead, etc.). We are to live in expectant faith for these things.

Biblical Christianity- Jesus moved in the Supernatural and calls us to in His name

*Mar 11:22 And Jesus *answered saying to them, "Have faith in God.- Say to mountain Mar 16:15-18...Go into all the world and preach the gospel... 17 "These signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues; 18 they will pick up serpents, and if they drink any deadly poison, it will not hurt them; they will lay hands on the sick, and they will recover.*

2. Stimulating Hunger and Release of God's Supernatural Activity

I. The Kingdom of God is a supernatural Kingdom

1 Corinthians 4:20 For the kingdom of God does not consist in words but in power . There is no way to see God's Kingdom come and His will be done on earth without touching the supernatural.

A. Three things that stimulate our moving in the supernatural.

1. Prayer – stimulates activity, sensitivity and expectation for God to move.

Eph 1:16-20 making mention of you in my prayers;..(18) I pray that the eyes of your heart may be enlightened, so that you will know...(19) and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might (20) which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places, Rom 8:11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

Prayer stimulates sensitivity to the Spirit - Four times the Scriptures refers to the Holy Spirit as Helper (John 14:16 "I will ask the Father, and He will give you another Helper, that He may be with you forever, 26; 15:26; 16:7).

The Greek word for Helper is "parakletos" which means one called along side to help; called to one's aid; intercessor.

2. We must overcome our logical offenses regarding the supernatural.

Important Never let what you do not know work against you moving in what you do know.

Example of John the Baptist

Matthew 11:2-6 Now when John, while imprisoned, heard of the works of Christ, he sent word by his disciples and said to Him, "Are You the Expected One, or shall we look for someone else?" ..(4) Jesus answered and said to them, "Go and report to John what you hear and see: (5) the BLIND RECEIVE SIGHT and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the POOR HAVE THE GOSPEL PREACHED TO THEM. (6) "And blessed is he who does not take offense at Me."

This was an amazing question given all the supernatural things John had personally experienced with Jesus. John was Jesus' cousin and grew up hearing about their supernatural conception. He also had miraculous prophetic insight of who Jesus was when He came to be baptized by him in the Jordan river. *John 1:19-30 This is the testimony of John...(26) John answered them saying, "I baptize in water, but among you stands One whom you do not know. (27) "It is He*

*who comes after me, the thong of whose sandal I am not worthy to untie."...(29) The next day he *saw Jesus coming to him and *said, "Behold, the Lamb of God who takes away the sin of the world! (30) "This is He on behalf of whom I said, 'After me comes a Man who has a higher rank than I, for He existed before me.*

He saw the miraculous manifestation of the Spirit coming on Jesus and heard an audible voice "My beloved Son, in whom I am well pleased." *Mat 3:13-17*

But the rest of what Isaiah predicted etc about what the coming of the Messiah might mean (release from prison, breaking off the yoke of rulers over God's people, didn't seem to be happening. It is a stumbling over what doesn't seem to be happening instead of focusing on what is happening. This is the word Jesus sent back

What about things that defy logical understanding – Great mystics had what they call the "cloud of the unknown." There are things we will not completely understand until we meet Jesus. Things we cannot understand we should release into the "cloud of the unknown."

3. Take Luke 10 steps in Kingdom expansion (See also Matthew 9-11).

Luk 10:2 And He was saying to them, "The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest

Three Steps from Luke 10

1) Give a blessing to people - *Luk 10:5 "Whatever house you enter, first say, 'Peace be to this house.'* Giving a blessing has to do with speaking positive words to someone. Not just flattery but something of substance.

Example Nathanael - Jesus saw something of the image of God in him and spoke it *Joh 1:47-48 ...Behold, an Israelite indeed, in whom there is no deceit!" (48) Nathanael *said to Him, "How do You know me?"*

This works to disarm and establish a rapport with and disarms people – like a cool drink of water on a hot day

We must remember having a respectful and courteous attitude - Communicate the love and care of God - attitude is the main problem in evangelism *1Pe 3:15 keep your hearts at attention, in adoration before Christ, your Master. Be ready to speak up and tell anyone who asks why you're living the way you are, and always with the utmost courtesy.*

2) Engage in normal interaction and look to bring healing into their lives - *Luk 10:8-9 "Whatever city you enter and they receive you, eat what is set before you; (9) and heal those in it who are sick,*

Pray for people - Most unbelievers will not refuse someone praying for them if you just ask.

3) Proclaim the Kingdom – Both the rule of God over supernatural forces of darkness (blessing, deliverance etc.) and His rule in our individual lives that stimulate repentance, holy living, and overcoming the flesh etc (His rule in people's everyday life eliminates dualism which is a disconnect between spiritual experiences and how we live in everyday life in every area).

3. Overcoming Rational Offenses Toward the Supernatural

I. God wants to release the supernatural power of the Holy Spirit through His people

It begins with drinking of the Spirit from Jesus and expecting Him to flow through us.

Joh 7:37-39...,"If anyone is thirsty, let him come to Me and drink. (38) "He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'" (39) But this He spoke of the Spirit.

Prayer for people is an important touch point to release supernatural power. We pray in faith expecting God's power to flow through us. We need to lay hand on people and pray outside of church buildings expecting them to be healed, delivered, and filled with the Spirit.

We also need to expect Spiritual gifts to flow in everyday life at work and in the marketplace. We look for prophetic words, words of knowledge, words of wisdom and supernatural utterances.

Eph 6:19 and pray on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel,

II. What the Supernatural is

Oxford Dictionary 1. Of or relating to an order of existence beyond the visible, observable universe especially of or relating to God. spirit or devil. 2. Departing from what is usual or normal especially so as to appear to transcend the laws of nature. **3. Manifesting some agency above the laws of nature and outside the ordinary operation of cause and effect.**

Supernatural: Webster's Dictionary Being beyond or exceeding the powers or laws of nature; miraculous.

Ephesians 1:18-20 I pray that the eyes of your heart (understanding) may be enlightened (have light so that you can see), so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, (19) and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might (20) which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly place

Hebrews 11:6 And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him.

Important Point – The operation of God's supernatural power isn't for the entertainment of the saints but for the advancement of the Kingdom of God

1 Corinthians 2:4 and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power,

1 Corinthians 4:20 For the kingdom of God does not consist in words but in power

III. Important Point in avoiding Rational Offenses

Never let what you do not know work against you moving in what you do know.

We have to overcome our offenses at the supernatural

Matthew 11:2-6 Now when John, while imprisoned, heard of the works of Christ, he sent word by his disciples and said to Him, "Are You the Expected One, or shall we look for someone else?" ..(4) Jesus answered and said to them, "Go and report to John what you hear and see: (5) the BLIND RECEIVE SIGHT and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the POOR HAVE THE GOSPEL PREACHED TO THEM. (6) "And blessed is he who does not take offense at Me."

This was an amazing question given all the supernatural things John had personally experienced with Jesus. John was Jesus' cousin and grew up hearing about their supernatural conception. He also had miraculous prophetic insight of who Jesus was when He came to be baptized by him in the Jordan river. *John 1:19-30 This is the testimony of John, ...(23) He (John) said, "I am A VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE STRAIGHT THE WAY OF THE LORD,' as Isaiah the prophet said." ... (26) John answered them saying, "I baptize in water, but among you stands One whom you do not know. (27) "It is He who comes after me, the thong of whose sandal I am not worthy to untie." ... (29) The next day he *saw Jesus coming to him and *said, "Behold, the Lamb of God who takes away the sin of the world! (30) "This is He on behalf of whom I said, 'After me comes a Man who has a higher rank than I, for He existed before me.*

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4. The Work of the Spirit in the Supernatural Pt 1

5 Important Truths about the Holy Spirit that affects ability to move in the supernatural

1. The supernatural is the realm of the Spirit.

The Bible does not actually use the word supernatural, except The Message translation (1Sam 6:2; Acts 8:10; 1Cor 15:44) and The New Living translation (2Pet 2:11). From a **Biblical perspective however, when we refer to the supernatural we are simply referring to the realm of the Spirit.**

The Spirit realm affects the natural (*John 3:8 "The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit."*). It **can overrule the natural** (Acts 8:39, 40 the Spirit snatched Philip away and he found himself at Azotus - upwards of 15 miles) and is more powerful than the natural. (*Zech 4:6 not by might nor by power but by My Spirit, says the Lord; Jud 15:4 Samson kills 1000 Philistines with a donkey's jaw bone; Lk 4:18, 19 the Spirit anointed Jesus to do supernatural things like open blind eyes and heal oppressed minds & hearts).*

2. The New Birth is the entry point to God's Supernatural realm Eph 2:5-10; Jn 3:3-6.

The Bible tells us that man was created for the glory of God (Is 43:7), to walk with God (Gen 3:8), commune with God (Rev 3:20) and delight in God above everything else (Matt 22:37), and fulfill God's plans (Eph 2:8-10). Man, however, rebelled against God and chose to be independent from God. This trespass and condition of sin resulted in man's death (Eph 2:1-7). This refers to spiritual death towards God but not toward the supernatural. That explains why the occult can supernaturally operate in those individuals who are open to it (Acts 8:9-11 Simon the sorcerer). When man confesses his sin and believes in the Lord Jesus Christ (Rom 10:9), we are born of the Spirit and made alive (in our spirit) together with Christ (Eph 2:5-10; Jn 3:3-6). This is the entry point to the supernatural realm of God.

Authentic/Biblical Conversion involves being birthed by the Holy Spirit

Joh 3:5-6 NASB Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God. 6 "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

Biblical conversion is not just a human decision but one involving God's power

It involves a work of God in drawing and Saving.

Rom 1:16 NASB For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

Joh 6:44 NASB "No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day.

Joh 6:65 NASB And He was saying, "For this reason I have said to you, that no one can come to Me unless it has been granted him from the Father."

The New Birth puts an incorruptible, Spiritual, supernatural, seed in us

1Pe 1:23 NASB for you have been born again not of seed which is perishable but imperishable, that is, through the living and enduring word of God.

Joh 3:6 NASB "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit

3. The person of the Holy Spirit takes residence up in us.

Rom 8:11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

Upon conversion, the Holy Spirit takes up residence in the life of the believer (1 Cor 3:16, 6:19). The Scriptures teach that the Holy Spirit is a person. That is, He has personality. He thinks. He feels. He wills. He acts. Holy Spirit is **NOT** an **IT** but a **HE** (Jn 14:16, 17, 26; 15:26; 16:7-15).

The Holy Spirit is God (Rom 8:9 Spirit of God). He is pre-eminent and pre-existent to creation (Gen1:2). He is eternal (Heb 9:14). He is omnipresent (Ps 139:7). He is the third Person of the Trinity, co-equal, co-existent & co-eternal with the Father and the Son (Matt28:19). He is the Spirit of Jesus (Acts 16:7), the Spirit of the Father (Matt 10:20) and the Spirit of Truth (Jn 14:17; 15:26; 16:13). The Bible also tells us the Holy Spirit is the Lord (2Cor 3:17).

Four times the Scriptures refers to the Holy Spirit as Helper (*John 14:16 "I will ask the Father, and He will give you another Helper, that He may be with you forever, 26; 15:26; 16:7).* The Greek word for Helper is parakletos which means one called along side to help; called to one's aid; intercessor. It comes from a word parakeleo meaning to encourage or exhort by calling near. This word is also used by the Apostle John to describe Jesus Christ as our Advocate with the Father (1Jn 2:1).

The One called along side to help is a beautiful description of the Holy Spirit's enabling ministry and gives a basis for inviting the Holy Spirit to come in power and begin to minister to individuals as we pray for them.

4. Baptism of the Holy Spirit is the Spirit filling us with Himself and His power.

Ephesians 5:18-19 And do not get drunk with wine, for that is dissipation, but be filled (with the Spirit, (19) speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord.

The "baptism" or "overwhelming" of the Spirit is both an empowering and repeatable event (Lk 24:48, 49; Eph 5:18). Initial and repeated infillings empowered the disciples in the book of Acts for proclamation. Peter was filled on both occasions to proclaim the gospel (Acts 2:4; 4:31).

The purpose of the Holy Spirit's coming upon or baptizing the disciples was to empower them for ministry and to give them supernatural ability to be witnesses of Jesus resurrection (*Luke 24:48-49 "You are witnesses of these things. (49) "And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high."; Acts 1:8).*

Infillings with the Spirit for effective service should be normative for all Christians.

Study of the Spirit moving in and through Christians in book of Acts – 14 Times Spirit rose up in them and directed them to speak and act. 5 times there were initial fillings of the Spirit and in every one there were indications of supernatural results (4 times tongues were mentioned and the other had something so observable that Simon wanted the power to cause it to be released in people's lives.

5. The ministry of Holy Spirit brings the power of the Kingdom.

Romans 14:17 for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

The Holy Spirit is the agent of Jesus Christ's reign on the earth. He is the one who manifests the "Kingdom of God come and the will of God be done on earth as it is in Heaven." He is the Agent of the supernatural activity of God. To experience more of the power of God and the supernatural, we must experience more of the Holy Spirit.

5. The Work of the Spirit in the Supernatural Pt 2

I. We experience and enjoy the help of the Holy Spirit in two main areas

- 1) **Personally and devotionally** - in prayer, in praise, in the Word, in character the fruit of the Spirit (Gal 5:22, 23).
- 2) **Publicly and functionally** - ministry to others, operating in the gifts of the Spirit (1Cor 12:7-11).

II. Two keys to being used by the Holy Spirit

1) Being continually filled.

Ephesians 5:18 And do not get drunk with wine, for that is dissipation, but be filled with the Spirit

Ephesians 5:18 MSG Don't drink too much wine. That cheapens your life. Drink the Spirit of God, huge draughts of him.,

John 7:37-39 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to Me and drink. (38) "He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'" (39) But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.

The book of Acts reveals the activity of God's people as they were filled and freshly filled with the Spirit (they prophesied, laid hands on the sick, cast out demons etc).

2) Surrender to receive and faith to minister.

There is a paradox of moving in the Spirit and supernatural power.

The Kingdom of God is a paradox (we are told to come, then go; die and live; rest yet labor; that Salvation is free but following Christ costs everything; when we are weak then we are strong etc.). God's truths are always held in tension.

When it comes to Holy Spirit The paradox of receiving and releasing, drinking in and flowing out.

Joh 7:37-38 NASB Now on the last day, the great day of the feast, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to Me and drink. 38 "He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'"

To move in the power of the Holy Spirit we must first learn how to receive the work and ministry of the Spirit (Jn 20:22) by asking (Lk 11:10-13), accepting and anticipating like little children (Lk 18:17, Mk 10:15) who trust their Heavenly Father to keep His promises (Lk 12:32).

Learning to receive is prerequisite to having anything to give (*Matthew 10:8 "Heal the sick, raise the dead, cleanse the lepers, cast out demons. Freely you received, freely give."*).

Receiving involves learning to rest in God's Sovereignty and Christ's sufficiency. It is learning to listen to the Holy Spirit speaking and learning to relax & receive when He is ministering to us by yielding to what He is doing and when He is doing it.

While we need to rest and receive, we must also exercise and release our faith. The Kingdom of God is not taken by passively standing by but by violently and forcefully seizing it (Matt 11:12, Lk 16:16). We do this by acting on and obeying the Word and promises of God not simply giving intellectual assent to them. The forceful seizing or laying hold of is the other side of receiving. The Lord Jesus is a model of ministry in the supernatural. Luke's gospel gives the picture of Jesus going from one prayer meeting to another and working miracles in between (Lk 3:21; 5:16; 6:12; 9:18, 28; 11:1, 2; 18:1; 22:41, 44; 23:34).

6. Our Responsibility in Moving in the Supernatural

I. Our Responsibility or God's Responsibility

There is an age old question when it comes to salvation and moving with God. Is it only God moving, or do we have a part to play in the move of God. Scripture indicates it is both not either or. We work because God works.

Php 2:12-13 NASB So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; 13 for it is God who is at work in you, both to will and to work for His good pleasure.

Advancing the Kingdom of God challenges the powers of darkness (the supernatural powers of darkness), and the spiritual forces of wickedness. This conflict is a supernatural conflict (Eph 6:10-20). Because of this spiritual clash we must learn to operate in Christ's supernatural strength and provision and the power of the Holy Spirit.

II. We have a part to play in stirring up supernatural activity

*2 Timothy 1:6 For this reason I remind you to **kindle afresh** the gift of God which is in you through the laying on of my hands.* The word kindle afresh (Greek anazopureo) means to re-ignite or fan into flame. (NIV, ESV, NLT translations use fan into flame, The Message: keep that ablaze!).

The picture here is that of a fire which had once burned brightly and hotly but had died down from lack of attention or lack of fresh fuel. The intensity and usefulness of the fire had been lost. The encouragement was to rekindle it, fan it into flames or stir it up get the flames going again.

Stir up or kindle afresh:

Oxford 1. to incite; to rouse to activity; stir strong feelings in; to call forth; evoke, provoke.

Noah Webster 1. to incite to instigate by inflaming passions, to excite to put into action.

2. to quicken, to make more lively or vigorous, to disturb as to stir up sediment.

Paul goes on to say in verse 7, For God did not give us a spirit of timidity, but a spirit of power, love and of self-discipline. Paul is talking about the supernatural, not Timothy's natural abilities but God's powerful supernatural abilities.

It is just like attending to a campfire when it has died down. You need fresh wind and the right kind of wood to put on it so it will burn bright again. This personal exhortation could also be directed toward the church. We are to fan into flames God's gift and activity of the Spirit.

III. Aspects of the Supernatural we stir up

A. Spiritual Gifts – *1Co 12:31 But earnestly desire the greater gifts. And I show you a still more excellent way. 1 Corinthians 14:1 Pursue love, yet desire earnestly spiritual gifts, but especially that you may prophesy. We expect and learn to move in the gifts of the Spirit. We learn to move in them as we practice them. 1 Corinthians 12:7 But to each one is given the manifestation of the Spirit for the common good..).*

B. Evangelism - The greatest supernatural activity in any local congregation is the miraculous and eternal work of the Holy Spirit in causing sinners to be born again and made righteous in Christ. When we talk about stirring up the supernatural in local congregations, we must place the work of evangelism at the top of the list for a number of reasons:

1. The supernatural (signs, wonders, miracles etc.) follows the preaching of the gospel for the gospel is the power of God unto salvation for those who believe. (*Romans 1:16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.;* 15:18, 19, *Matt 4:23, 9:35; Lk 9:6; 1Thess 1:5*)

2. The convicting, saving, and transforming work of the Holy Spirit in salvation has got to be the greatest miracle. (*Matt 19:25, 26, Lk 18:26, 27; Eph 2:7-10, 1Tim 1:15, Rom 5:8-10*)

3. Evangelism has to be an aim and it part of the great commission to fill the earth with His glory. (*Matt 28:18-20, Mk 16:15-18, Lk 24:47-49, Jn 20:21, Acts 1:8*)

IV. Hindrances to the Supernatural moving of the Spirit in congregations

A. A lack of preaching of the gospel expecting it to be accompanied by supernatural expressions. *Mt 4:23, 9:35, Lk 9:6, 1Thes 1:5*

B. Failing to transfer a vision and passion for the supernatural to the coming generations. *Judges 2:10 All that generation also were gathered to their fathers; and there arose another generation after them who did not know the LORD, nor yet the work which He had done for Israel.*

C. Failing to impart the vision for the supernatural from the word. This produces faith *Mark 6:6 And He wondered at their unbelief. And He was going around the villages teaching.*

D. Making it a theology of mental ascent rather than a zealous pursuit to experience - We can become content with Charismatic doctrine that doesn't lead to Charismatic experience.

E. Failing to continue to step out on the limb of risk to move in it.

F. Failing to overcome the disappointment and offense of a lack of experience in the Supernatural. It is a disappointment over failed attempts to operate in the supernatural. Fear of failing again eg. prophetic words, dreams, visions about someone getting healed and they die.

G. Spiritual distractions (busyness of ministry) or worldly distractions (business, pleasure or other interests) that dull our ability or appetite to hear and obey the Holy Spirit

H. A failure to persevere in the supernatural (2Cor 12:12). Perhaps through weariness or accusations of the enemy (Rev 12:10).

I. A default toward not looking foolish and lack of radical risk taking (especially as we continue to move and see lack of observable supernatural).

J. A neglect of prayer and fasting (Matt 17:21).

VI. What can we do to help stir up or kindle afresh the supernatural activity of the Holy Spirit in a local congregation?

A. Preach (the gospel)

B. Listen to the word regarding supernatural examples and exhortations. Faith comes from hearing the word.

C. People modeling it and celebrating it when it happens (Risk-taking).

D. Create a culture of risk-taking.

E. Expose yourself and others to materials that will stimulate faith.

F. Seek to expose yourself to people who move in supernatural.

G. Pray for ours, and others eyes to be open and to move in the supernatural power of the Spirit Eph 1:18-19.

H. Fasting (Fasting does aid in breaking unbelief. Matt 17:21).

7. Biblical Foundations for Releasing Healing and Power through Prayer

I. Healing and God's power shows Non-Christians and Christians God's Power and Love

In this avenue it isn't just a gift of the Spirit but a primary tool alongside the preaching of the Kingdom to show people the power of Jesus' work to forgive sins and restore life.

A careful study of the Gospels and Acts shows that one of the chief functions of healing and God's delivering power in the New Testament is to accompany the preaching of the gospel and to show people God's power and mercy.

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; 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; 10:38; 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; 14:22-25; **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.

II. In healing we must embrace God's general and specific will concerning healing

Scripture clearly shows that as a general rule it is God's will to heal the sick.

James 5:14-15 Is anyone among you sick? Then he must call for the elders of the church and they are to pray over him, anointing him with oil in the name of the Lord; (15) and the prayer offered in faith will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him." **not** "the prayer of faith may or may not heal the sick"

The overall witness of the New Testament regarding God's attitude toward healing shows that God desires to heal.

Mark 16:17-18 "These signs will accompany those who have believed: in My name they will cast out demons, ...**they will lay hands on the sick, and they will recover.**

"Act 10:38 "You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how **He went about doing good and healing all who were oppressed by the devil, for God was with Him.**

Any reader of the Gospels knows that God's Son healed the sick. Acts and the Epistles show that the apostles and Early Church laity healed the sick (Stephen, Philip, Ananias, the Corinthians, Galatians, Jewish Christian churches, etc.) E.g., **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.). God gave the church gifts of healing (**I Cor. 12:9**).

He commands the church to pray for the sick in James 5:14-16. So we know from all this evidence that as a rule, God desires to heal the sick. Unless we have some sort of special leading that God does not desire to restore we should assume according to the revealed will of God that He wants to heal.

Scripture does leave room in a minority of cases for various reasons the early church did not always see all the sick healed (2 Tim. 4:20; Phil. 2:26-27; 1 Tim. 5:23; Gal. 4:13-14).

Instruction from the James 5:14-16 command to pray for healing - Persistence

James uses the story of Elijah from I Kings 18 as an example of prayer in this area.

James 5:16-18 Therefore, confess your sins to one another, and pray for one another so that you may be healed. The effective prayer of a righteous man can accomplish much. (17) Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain, and it did not rain on the earth for three years and six months. (18) Then he prayed again, and the sky poured rain and the earth produced its fruit.

Elijah first heard the prophetic word of God in 1 Kings 18:1 that God was going to send rain, and then took the posture of prayer in 1 Kings 18:41-45 and continued to pray until the rain came (seven times which is the number of completeness).

Kings 18:42-46 So Ahab went up to eat and drink. But Elijah went up to the top of Carmel; and he crouched down on the earth and put his face between his knees. (43) He said to his servant, "Go up now, look toward the sea." So he went up and looked and said, "There is nothing." And he said, "Go back" seven times. (44) It came about at the seventh time, that he said, "Behold, a cloud as small as a man's hand is coming up from the sea." And he said, "Go up, say to Ahab, 'Prepare your chariot and go down, so that the heavy shower does not stop you.'" (45) In a little while the sky grew black with clouds and wind, and there was a heavy shower. And Ahab rode and went to Jezreel. (46) Then the hand of the LORD was on Elijah, and he girded up his loins and outran Ahab to Jezreel.

III. We need to exercise the “eyes of our heart” our inner eyes, or the screen of our imagination

This is one of the ways we see into the spiritual realm.

Ephesians 1:18-20 I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, (19) and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might (20) which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places,

Biblical faith also involves picturing what God tells us to believe Him for. In one of the most famous passages on faith in the Bible, Genesis 15, God led Abram (who is the “the father of all

who believe” Rom. 4:11) from unbelief back to faith and believing God for the promised son from his own flesh by giving Abram a picture of his future descendants that would come from that son.

God led Abram out under the starry night in the hill country of Canaan and said to him in Gen. 15:5, “Look up at the heavens and count the stars --if indeed you can count them.” Then he said to him, “So shall your offspring be.” **(6)** And Abram believed the LORD, and he credited it to him as righteousness.” The billions of stars were a picture from the Lord of how numerous the descendants would be from the promised son that would be born from Abram’s own flesh—a picture of what God was telling Abram to believe Him for.

Hebrews 11 is a chapter that focuses on the heroes of faith among God's people. Hebrews 11:13 says that the heroes of faith *saw* the things God told them to believe Him for and *welcomed them in prayer*: “All these people were still living by faith when they died. They did not receive the things promised; *they only saw them and welcomed them from a distance*” (Heb. 11:13).

Obviously they did not see with their natural eyes what God promised them, since while they were alive they “did not receive the things promised” (Heb. 11:13). But they saw them with their spiritual eyes--or with their mind's-eye (eyes of your heart)—and they gave thanks to God for them, and “welcomed them from a distance.”

Paul calls the mind's-eye “the eyes of the heart” in Eph. 1:18. The mind's eye is also referred to in *Dan 7:1-2 NASB* *in the first year of Belshazzar king of Babylon Daniel saw a dream and visions in his mind as he lay on his bed; then he wrote the dream down and related the following summary of it. (2) Daniel said, “I was looking in my vision by night, and behold. It was the place where the prophet Daniel received visions from the Lord: “visions passed through his head” (Aramaic *resh* “head” **Daniel 7:1**). We know that the “eyes of the heart” (the mind's eye) **are also what we call the “imagination,”** because God commands His people in *Jos 1:8* “This book of the law shall not depart from your mouth, but you **shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success,** and *Psa 1:2* *But his delight is in the law of the LORD, And in His law he meditates day and night.* to imagine, ponder, and picture what Scripture shows us about God and His works and His ways.*

Joshua 1:8 and **Psalm 1:2** command us to *meditate on* or *imagine* or *picture* what Scripture says. The Hebrew verb used in these passages is *hagah*, which means on the one hand “mutter, utter,” and on the other hand “meditate, muse [ponder, consider at length], imagine, devise [picture in the mind. The specific Hebrew phrase used in **Joshua 1:8** and **Psalm 1:2** is *hagah be*, which elsewhere in the Hebrew Bible refers to thinking that involves visual thinking, imagination, or picturing.

Clearly the Psalmist is saying that in meditating on or reflecting upon God’s works, he will go inside his mind and there picture or visually think about (as well as verbally think about) the wondrous works of God in the history of God’s people—God’s leading Abraham to Canaan, God’s calling Moses, God’s freeing the Israelites from Egypt and leading them through the Red Sea, God’s manifesting His Presence in a cloud of Fire and Glory on Mt. Sinai. In **Psalm 143:5** the Hebrew phrase *hagah be*, “meditate on” or “imagine” or “ponder,” is used the same way that the phrase is used in **Psalm 77:12** of remembering the past redemptive deeds of the Lord for His people: **Psalm 143:5** “I remember the days of old; I ponder (or ‘imagine’ *hagah*) all your deeds; I consider the work of your hands.” In **Psalm 63:6** the Hebrew phrase *hagah be*, “meditate on” or “imagine” or “ponder,” is used of visually thinking about the Lord, as suggested by the context,

Ps. 63:3, which uses the Hebrew verb *khazah* “to see, have a vision,” a verb used of seeing prophetic visions or seeing in the spiritual realm. In **Psalm 63:3** the Hebrew verb *khazah* is used to refer to seeing the presence of the Lord in the temple: **Ps. 63:3** “I have seen (*khazah*) you in the sanctuary and beheld your power and your glory.” **Psalm 63:6** “When I remember you on my bed, I meditate on (or ‘imagine’ or ‘(visually+verbally) ponder’ *hagah be*) you in the night watches.” This theme of seeing and visually thinking about the Lord corresponds to passages where David in the Psalms visually looks to the Lord or visually sets the Lord before himself: **Ps. 16:8** “I set the LORD always before me.” **Psalm 16:8** is translated in the third century B.C. Greek Septuagint and then quoted by Peter in **Acts 2:25** with a visual interpretation: **Acts 2:25**, quoting **Psalm 16:8**, translating the Greek literally: “I was seeing (*pro'oromen* imperfect middle indicative) the Lord always before me”); **Ps. 17:15** “And I--in righteousness—I will see your face; when I awake, I will be satisfied with seeing your likeness”; **Ps. 25:15** “My eyes are ever on the LORD, for only he will release my feet from the snare.” **Ps. 105:4** “Look to the LORD and his strength; seek his face always”; **Ps. 141:8** “But my eyes are fixed on you, O Sovereign LORD; in you I take refuge.” Therefore, clearly the same Hebrew phrase *hagah be*, that is used in **Psalms 63:6, 77:12** and **143:5** with the meaning “meditate on” or “(visually+verbally) imagine” or “(visually+verbally) ponder,” refers to picturing and thinking about something in one’s mind. And, as Dr. Arambarri showed in his study, this is the meaning that the same Hebrew phrase, *hagah be*, must have in **Joshua 1:8** and **Psalm 1:2**: **Josh. 1:8** “Do not let this Book of the Law depart from your mouth, but you shall meditate on it (or “(visually+verbally) imagine it” or “(visually+verbally) ponder it”) day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful.” **Ps. 1:2-3** “But his delight is in the law of the Lord, and on his law he meditates (or “(visually+verbally) imagines” or “(visually+verbally) ponders”) day and night. He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers.” The visual nature of the thought involved in meditating, which is denoted by Hebrew *hagah be* in **Joshua 1:8** and **Psalm 1:2**, is confirmed by the thematically parallel New Testament passage, **James 1:25**. The latter passage makes a clear allusion to the themes **Joshua 1:8** and **Psalm 1:2ff** that those who meditate on God’s Word to do what it says would prosper: 15 The OT concept of meditating on God’s law is expressed in James 1:25 as visually looking into God’s law with “penetrating absorption.” 16 The Greek participle *parakupsas* in **James 1:25** denotes “one who bends over” or “one who looks into” 17: **James 1:25** “But the one who looks intently into (Grk. *parakupsas*) the perfect law that gives freedom, and continues to do this, not forgetting what he has heard, but doing it--he will be blessed in what he does.”

Faith-Picturing Jesus in our heart on the “screen of our imagination.”

The Bible tells us to keep our eye on Jesus *Heb 12:1-2 Therefore, since we have so great a cloud of witnesses surrounding us... (2) fixing our eyes on Jesus, the author and perfecter of faith,..* Scripture also tells us to fix our thoughts on Jesus *Hebrews 3:1 Therefore, holy brethren, partakers of a heavenly calling, consider (observe, behold, perceive) Jesus, the Apostle and High Priest of our confession.* These two commands (fixing our eyes and considering) are not about our natural eye but our visual thoughts or the “mind’s eye.”

David didn’t wait passively for a vision to come out of nowhere. He set the Lord continually before his mind’s eye *Psalms 16:8 I have set the LORD continually before me; Because He is at my right hand, I will not be shaken.*

Acts 2:25 "For David says of Him, 'I SAW (to behold in advance, to notice) THE LORD ALWAYS IN MY PRESENCE; FOR HE IS AT MY RIGHT HAND, SO THAT I WILL NOT BE SHAKEN.

This works like priming a pump. David pictured the Lord in his mind. He exercised his mental perception, or the screen of his imagination. Peter in using this passage obviously did similar things.

David advocated this in other places.

Psalms 17:15 As for me, I shall behold Your face in righteousness; I will be satisfied with Your likeness when I awake. Psalms 25:15 My eyes are continually toward the LORD, For He will pluck my feet out of the net.

Psalms 105:4 Seek the LORD and His strength; Seek His face continually.

Psalms 141:8 For my eyes are toward You, O GOD, the Lord; In You I take refuge; do not leave me defenseless.

The prophets and others like John did similar things.

Habakkuk 2:1 I will stand on my guard post And station myself on the rampart; And I will keep watch to see what He will speak to me, And how I may reply when I am reproved.

Amos 9:1 I saw the Lord standing beside the altar

Isaiah 6:1 In the year of King Uzziah's death I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple.

Daniel 4:10 'Now these were the visions in my mind as I lay on my bed: I was looking, and behold, there was a tree in the midst of the earth and its height was great. Daniel 4:13 'I was looking in the visions in my mind as I lay on my bed, and behold, an angelic watcher, a holy one, descended from heaven.

Revelation 4:1 After these things I looked, and behold, a door standing open in heaven, and the first voice which I had heard, like the sound of a trumpet speaking with me, said, "Come up here, and I will show you what must take place after these things."

One of the secrets of Jesus moving in God's power was that He looked for a saw the Father moving in the various circumstances.

John 5:19-20 Therefore Jesus answered and was saying to them, "Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees (to look, behold, or perceive) the Father doing; for whatever the Father does, these things the Son also does in like manner. (20) "For the Father loves the Son, and shows Him all things that He Himself is doing; and the Father will show Him greater works than these, so that you will marvel.

John 8:38 "I speak the things which I have seen with My Father; therefore you also do the things which you heard from your father."

John 8:28-29 So Jesus said, "When you lift up the Son of Man, then you will know that I am He, and I do nothing on My own initiative, but I speak these things as the Father taught Me. (29)

"And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him."

He also exercised His hearing. We must assume that not all the things Jesus heard were in His natural ear but in His inner ear (mind's ear).

John 12:49 "For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak.

We are called to hear those same types of utterances.

Eph 6:19 and pray on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel,

Knowing the Holy Spirit and walking with Him as He shows us Jesus, the Father, and enables us to hear His voice requires our mind's eye, and spiritual ears.

John 14:16-20 "I will ask the Father, and He will give you another Helper, that He may be with you forever; (17) that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you. (18) "I will not leave you as orphans; I will come to you. (19) "After a little while the world will no longer see Me, but you will see Me; because I live, you will live also. (20) "In that day you will know that I am in My Father, and you in Me, and I in you.

God's Power can work like an energy force

On occasions Jesus said He felt "power had gone out from him" to heal people (**Mk. 5:30; Lk. 5:17; 6:19; 8:46**)? Such "power" going out of Him healed a woman instantly (**Mk. 5:30; Lk. 8:46**), caused a paralytic to walk (**Lk. 5:17ff.**) and healed all the sick and demonized of crowds that touched Him (**Lk. 6:19**). Greek *energeia* denotes "working, activity" or "energy."

It is clear to New Testament scholars that Greek *dunamis*, "power, (in the plural form) miracles," is the word used to describe Jesus' healing power in these passages and throughout the Gospels and Acts (**Matt. 7:22; 11:20-21, 23; 13:54, 58; 14:2; Mark 5:30; 6:2, 5, 14; 9:39; Luke 5:17; 6:19; 8:46; 9:1; 10:13; 19:37; Acts 2:22; 3:12; 4:7; 6:8; 8:13; 10:38; 19:11**). And it is noteworthy that Greek *energeia* is a synonym of Greek *dunamis* "power"—both words share the same meaning when referring to God's power and therefore both refer to God's healing and miraculous power described in the Gospels and Acts.

8. Releasing God's Healing and Power Through Prayer

I. Six Steps in releasing the Healing Anointing and Supernatural Power of Jesus in Prayer

It is about Jesus and not a formula. These can be Holy Ghost training wheels

1. Faith is always a first step in prayer

Heb 11:6 And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him.

*Mark 11:22-24 And Jesus *answered saying to them, "Have faith in God. (23) "Truly I say to you, whoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but believes that what he says is going to happen, it will be granted him. (24) "Therefore I say to you, all things for which you pray and ask, believe that you have received them, and they will be granted you.*

Biblical faith as we pray isn't a denial of reality or mental gymnastics as we have seen in some of the excesses in the word of faith movement. Faith is about believing God "right now" as we approach Him in prayer. This is an important key, especially if we have prayed many times with no apparent results. Every time we come before God in prayer we must believe "right now" that He hears and answers

2. Focus on Jesus and see Him in God's light and your mind's eye.

- Jesus is always with us (Matt 28:20). Focus on Jesus, quiet yourself and tell the person being prayed for to focus or posture to receive. They need to know it is simply about receiving, not striving, speaking in tongues etc. Their anxiety and striving can end up blocking things. *Isaiah 30:15 For thus the Lord GOD, the Holy One of Israel, has said, "In repentance and rest you will be saved, In quietness and trust is your strength." But you were not willing,*
- With the "eyes of your heart" or your minds eye/screen of your imagination see Jesus as He is described in the Bible. **(More later on this important subject)**
- Keep your inner attention on Jesus always throughout the prayer time. Listen to any specific insights or guidance Jesus may speak or bring to mind for the prayer time or the person by tuning to the voice and vision of God.
- Assume God will send healing unless He has shown you otherwise *James 5:15 and the prayer offered in faith will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him.*
- 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.

Biblical responses to the presence of God and the power of the Holy Spirit:

- **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).
- **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).
- **Intoxicated state of mind** (Acts 2:4, 13, 15; Eph. 5:18; cf. I Sam. 1:12-17; I Sam. 19:23f.).
- **Laughing, shouting, or crying** (Gen. 17:1, 3, 17; Ezra 3:13; Neh. 8:9; 12:43; Ps. 126:2; Prov. 14:13)
- **Feeling heat, energy** (Mk. 5:30; cf. Col. 1:29 *energeia // dunamis*).
- **Deep peace** (Rom. 15:13; I Cor. 14:33), etc. 7. Radiance on one's face (Acts 2:3; 6:15 *Acts 7:55 But being full of the Holy Spirit, he gazed intently into heaven and saw the glory of God, and Jesus standing at the right hand of God*; II Cor. 3:18 (and Exo. 34:29).

3. Ask for and see (the eyes of our heart) God's healing power and anointing going into the person, into the infirmity. Thank God for His power being released.

4. Keep praying as the Lord leads.

- **Hold a detailed picture in your mind of the person completely healed (Heb. 11:13 shows that faith-picturing is a key element of faith).** Ask the Lord to give you a picture of the person healed as the Lord wants Him to be. Then hold that picture of the person in your mind as you thank the Lord that His power and healing anointing are accomplishing the healing: "Lord, thank you that this is the way this person is going to be healed, because that is your will for him. We thank you that your power is working this healing in him now and bless what you are doing in him."
- **Ask the Lord to release His power** – Come Holy Spirit, Jesus release you power. *Ezekiel 37:9 Then He said to me, "Prophesy to the breath, prophesy, son of man, and say to the breath, 'Thus says the Lord GOD, "Come from the four winds, O breath, and breathe on these slain, that they come to life.'" (Ezek. 37:9 Hebrew bo'i haruakh "Come O (Holy) Spirit!" [Heb ruakh here clearly refers to the Holy Spirit, because in Ezek. 37:6 ruakh is translated in the Greek Septuagint as pneuma mou "My Spirit" referring to God's Spirit and because of the allusion to creation by the Holy Spirit in Gen. 1:2]; "O Lord, I call to you; come quickly to me" Ps. 141:1; II Cor 3:17 "Now the Lord is the Spirit").*
 - *The Holy Spirit 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").
 - **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)
- **With your mind's eye (the eyes of your heart), see the healing power of Jesus entering the person's body.** Whether you perceive the anointing as warmth, tingling and electricity, as many do, or not, keep seeing in your mind's-eye the anointing entering the

person and going to the place of infirmity (while keeping your primary attention on Jesus). Unless there is some sort of problem blocking it, the anointing is really going into the person.

- **Thank the Lord as an expression of faith** (Ps. 22:3-4; 50:23; 2 Chron. 20:21-23, 27)

5. Engage the prayer-type that the Spirit leads you to

- **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 as the Lord leads (Jesus did this in His mission "Be quiet! . . . Come out of him!" Mk. 1:25; "Be clean!" (to a leper) Mk. 1:41; "Get up!" (to a lame man) Mk. 2:11, Jn. 5:8, Acts 9:34; "Stretch out your hand" Mk. 3:5; "Get up" (to a dead person) Mk. 5:41, Lk.7:14, Acts 9:40; Jesus spoke to a deaf man's ears, "Be opened!" Mk. 7:34; Jesus "rebuked the fever, and it left her" Lk. 4:39; "See again! (Grk. *Anablepson*)" (to a blind man) Lk. 18:42; "Lazarus, come forth!" Jn. 11:43; "Walk!" (to a lame man) Acts 3:6; "Stand up!" (to a lame man) Acts 14:10).**

The Command prayer is the most frequent type of healing prayer in the Gospels and Acts, so expect the Lord to lead you to use the prayer of command a lot in healing prayer.

Such things as commanding the pain to leave the person, Obey the body and blood of Jesus! It is written, 'By His wounds we are healed' (Isa. 53:5; 1 Pet. 2:24), and we proclaim that by Jesus' wounds this person's body is healed in Jesus' name." Don't be afraid to command pain to leave more than once (Jesus had to pray for the blind man more than once in Mark 8:23, 25.) Command the underlying disease (cancer, arthritis, etc.) to leave the person—treat it like an intruder and tell it to leave and never return in Jesus' name. Notice Jesus "rebuked" the fever in Lk 4:39 like He "rebuked" (same Greek word) demons elsewhere (Matt. 17:18; Luke 9:42; Mark 9:25 He rebuked the evil spirit: "You deaf and mute spirit . . . I command you, come out of him and never enter him again!").

- **Pronouncement as you have faith** (do not be presumptuous on this one). It isn't a mind over matter type thing (Jesus did this quite a bit "Woman, you are set free from your infirmity" Lk. 13:12; "Your faith has healed you" Lk. 18:42; "Take your mat and go home" Mat. 9:6; "Go . . . wash in the Pool of Siloam" Jn. 9:7; "Go, show yourselves to the priests.' And as they went, they were cleansed" Lk. 17:14).

6. Check to see how it is going. Ask the person how they feel (better, same, worse), and remove any inner blocks or demonic influence, as the Lord leads you to.

At this point you can obtain information in order to redirect prayer, words, etc (Jesus did this "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).

Be sensitive to the Holy Spirit for insight about possible blocks to the Lord's healing in the person's life--e.g., unforgiveness, anxiety and worry, fear, unbelief, demonization, sinning which led to damaged emotions or damaged relationships, etc. (James 5:15-16 "The prayer of faith will

make the sick person well; the Lord will raise him up. If he has sinned, he will be forgiven; Therefore confess your sins to each other and pray for each other so that you may be healed"; Matt. 13:58 "And he did not do many miracles there because of their lack of faith"; 1Cor. 11:29-30 "For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself. That is why many among you are weak and sick, and a number of you have fallen asleep [died]").

II. Four Points for Practicing the Lord's Presence for Experiencing the Healing Anointing

- 1. Practice seeing the presence of the Lord and the anointing on you daily in prayer.** While asking the Lord to move the anointing and seeing it move to and focus on the part of your body that needs healing, keep practicing the Lord's presence until you are able to intentionally manifest the anointing anywhere on your body at will (1 Cor. 14:32).
- 2. When ministering healing prayer and focusing on the Lord, ask Him to manifest the anointing on your hands, see it happen, and see it flow into the pain, sickness, or disease.**
- 3. Read the anointing (ask the Lord for discernment whether the anointing is being received or blocked) and ask the Lord what the next course of ministry should be, if any.**
- 4. Always give thanks to the Lord as a means of opening your faith to receive more from the Lord.**

Learn to not only feel His anointing, but in dependence on the Holy Spirit to move the anointing to accomplish a specific work

9. God's Compassion in Releasing the Supernatural

I. Part of the Nature of God is Compassion

Psalms 25:6 Remember, O LORD, Your compassion and Your lovingkindnesses, For they have been from of old.

Psalms 40:11 You, O LORD, will not withhold Your compassion from me; Your lovingkindness and Your truth will continually preserve me.

Psalms 69:16 Answer me, O LORD, for Your lovingkindness is good; According to the greatness of Your compassion, turn to me,

Psalms 72:13 He will have compassion on the poor and needy, And the lives of the needy he will save.

Psalms 79:8 Do not remember the iniquities of our forefathers against us; Let Your compassion come quickly to meet us, For we are brought very low.

Psalms 103:13 Just as a father has compassion on his children, So the LORD has compassion on those who fear Him.

"Compassion" Strongs -H7356 **Racham** rakh'-am From H7355; compassion (in the plural); by extension the womb (as cherishing the fetus); by implication a maiden: - bowels, compassion, damsel, tender love, (great, tender) mercy, pity, womb.

Why did the Hebrew writers use the idea of womb to speak of God's compassion – Just like a baby is morally helpless and totally dependent on God for his very life so we are dependent on God. Just like a mother has a great love for an unborn child.

A. God's compassion and mercy were major factors in healing and deliverance.

Matthew 14:13-14 Now when Jesus heard about John, He withdrew from there in a boat to a secluded place by Himself; and when the people heard of this, they followed Him on foot from the cities. (14) When He went ashore, He saw a large crowd, and felt compassion for them and healed their sick.

Strongs G4697 **Splagchnizomai** splangkh-nid'-zom-ahee Middle voice from G4698; to have the bowels yearn, that is, (figuratively) feel sympathy, to pity: - have (be moved with) compassion.

Mark 1:41-42 Moved with compassion, Jesus stretched out His hand and touched him, and said to him, "I am willing; be cleansed." (42) Immediately the leprosy left him and he was cleansed.
Matthew 15:22-31 And a Canaanite woman from that region came out and began to cry out, saying, "Have mercy on me, Lord, Son of David; my daughter is cruelly demon-possessed." (23) But He did not answer her a word. And His disciples came and implored Him, saying, "Send her away, because she keeps shouting at us." (24) But He answered and said, "I was sent only to the lost sheep of the house of Israel." (25) But she came and began to bow down before Him, saying, "Lord, help me!" (26) And He answered and said, "It is not good to take the children's bread and throw it to the dogs." (27) But she said, "Yes, Lord; but even the dogs feed on the crumbs which fall from their masters' table." (28) Then Jesus said to her, "O woman, your faith

is great; it shall be done for you as you wish." And her daughter was healed at once. (29) Departing from there, Jesus went along by the Sea of Galilee, and having gone up on the mountain, He was sitting there. (30) And large crowds came to Him, bringing with them those who were lame, crippled, blind, mute, and many others, and they laid them down at His feet; and He healed them. (31) So the crowd marveled as they saw the mute speaking, the crippled restored, and the lame walking, and the blind seeing; and they glorified the God of Israel.

Matthew 20:29-34 As they were leaving Jericho, a large crowd followed Him. (30) And two blind men sitting by the road, hearing that Jesus was passing by, cried out, "Lord, have mercy on us, Son of David!" (31) The crowd sternly told them to be quiet, but they cried out all the more, "Lord, Son of David, have mercy on us!" (32) And Jesus stopped and called them, and said, "What do you want Me to do for you?" (33) They *said to Him, "Lord, we want our eyes to be opened." (34) Moved with compassion, Jesus touched their eyes; and immediately they regained their sight and followed Him.

Matthew 15:22-28 And a Canaanite woman from that region came out and began to cry out, saying, "Have mercy on me, Lord, Son of David; my daughter is cruelly demon-possessed." (23) But He did not answer her a word. And His disciples came and implored Him, saying, "Send her away, because she keeps shouting at us." (24) But He answered and said, "I was sent only to the lost sheep of the house of Israel." (25) But she came and began to bow down before Him, saying, "Lord, help me!" (26) And He answered and said, "It is not good to take the children's bread and throw it to the dogs." (27) But she said, "Yes, Lord; but even the dogs feed on the crumbs which fall from their masters' table." (28) Then Jesus said to her, "O woman, your faith is great; it shall be done for you as you wish." And her daughter was healed at once.

Matthew 17:14-21 When they came to the crowd, a man came up to Jesus, falling on his knees before Him and saying, (15) "Lord, have mercy on my son, for he is a lunatic and is very ill; for he often falls into the fire and often into the water. (16) "I brought him to Your disciples, and they could not cure him." (17) And Jesus answered and said, "You unbelieving and perverted generation, how long shall I be with you? How long shall I put up with you? Bring him here to Me." (18) And Jesus rebuked him, and the demon came out of him, and the boy was cured at once. (19) Then the disciples came to Jesus privately and said, "Why could we not drive it out?" (20) And He *said to them, "Because of the littleness of your faith; for truly I say to you, if you have faith the size of a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible to you. (21) ["But this kind does not go out except by prayer and fasting."]

Mark 5:1-19 They came to the other side of the sea, into the country of the Gerasenes. (2) When He got out of the boat, immediately a man from the tombs with an unclean spirit met Him, (3) and he had his dwelling among the tombs. And no one was able to bind him anymore, even with a chain; (4) because he had often been bound with shackles and chains, and the chains had been torn apart by him and the shackles broken in pieces, and no one was strong enough to subdue him... (8) For He had been saying to him, "Come out of the man, you unclean spirit!" (9) And He was asking him, "What is your name?" And he *said to Him, "My name is Legion; for we are many."... (18) As He was getting into the boat, the man who had been demon-possessed was imploring Him that he might accompany Him. (19) And He did not let him, but He *said to him, "Go home to your people and report to them what great things the Lord has done for you, and **how He had mercy on you.**"

Luke 7:11-17 Soon afterwards He went to a city called Nain; and His disciples were going along with Him, accompanied by a large crowd. (12) Now as He approached the gate of the city, a dead man was being carried out, the only son of his mother, and she was a widow; and a sizeable crowd from the city was with her. (13) **When the Lord saw her, He felt compassion for her, and said to her, "Do not weep."** (14) And He came up and touched the coffin; and the bearers came to a halt. And He said, "Young man, I say to you, arise!" (15) The dead man sat up and began to speak. And Jesus gave him back to his mother. (16) Fear gripped them all, and they

began glorifying God, saying, "A great prophet has arisen among us!" and, "God has visited His people!" (17) This report concerning Him went out all over Judea and in all the surrounding district.

Matthew 15:32 And Jesus called His disciples to Him, and said, "I feel compassion for the people, because they have remained with Me now three days and have nothing to eat; and I do not want to send them away hungry, for they might faint on the way."

God's compassion and mercy were major factors in healings. To say God doesn't heal anymore would be difficult, almost like saying God's mercy and compassion are no longer available.

We never want to pray with a motive of entertainment (seeing something exciting) or to prove a theological position. The best motive is obedience followed by love and compassion. It is hard to think God is that interested in satisfying our gratification for excitement.

B. Sometimes God moves supernaturally to Glorify Himself and Jesus

John 11:4 But when Jesus heard this, He said, "This sickness is not to end in death, but for the glory of God, so that the Son of God may be glorified by it."

*John 11:40 Jesus *said to her, "Did I not say to you that if you believe, you will see the glory of God?"*

Acts 3:12-14 But when Peter saw this, he replied to the people, "Men of Israel, why are you amazed at this, or why do you gaze at us, as if by our own power or piety we had made him walk? (13) "The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified His servant Jesus, the one whom you delivered and disowned in the presence of Pilate, when he had decided to release Him. (14) "But you disowned the Holy and Righteous One and asked for a murderer to be granted to you,

Acts 4:21 When they had threatened them further, they let them go (finding no basis on which to punish them) on account of the people, because they were all glorifying God for what had happened;

This was the response of people who witnessed and received healing

Matthew 15:30-31 And large crowds came to Him, bringing with them those who were lame, crippled, blind, mute, and many others, and they laid them down at His feet; and He healed them. (31) So the crowd marveled as they saw the mute speaking, the crippled restored, and the lame walking, and the blind seeing; and they glorified the God of Israel.

Luke 5:24-26 "But, so that you may know that the Son of Man has authority on earth to forgive sins,"--He said to the paralytic--"I say to you, get up, and pick up your stretcher and go home." (25) Immediately he got up before them, and picked up what he had been lying on, and went home glorifying God. (26) They were all struck with astonishment and began glorifying God; and they were filled with fear, saying, "We have seen remarkable things today."

Luke 7:16 Fear gripped them all, and they began glorifying God, saying, "A great prophet has arisen among us!" and, "God has visited His people!"

Luke 13:13 And He laid His hands on her; and immediately she was made erect again and began glorifying God. Luke 13:17 As He said this, all His opponents were being humiliated; and the entire crowd was rejoicing over all the glorious things being done by Him.

Luke 18:42-43 And Jesus said to him, "Receive your sight; your faith has made you well." (43) Immediately he regained his sight and began following Him, glorifying God; and when all the people saw it, they gave praise to God.

Luke 19:37 As soon as He was approaching, near the descent of the Mount of Olives, the whole crowd of the disciples began to praise God joyfully with a loud voice for all the miracles which they had seen,

Luke 17:17-18 Then Jesus answered and said, "Were there not ten cleansed? But the nine-- where are they? (18) "Was no one found who returned to give glory to God, except this foreigner?"

John 2:11 This beginning of His signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed in Him.

We must beware of the motive of wanting the supernatural so we don't appear foolish if nothing happens. Consider God's perspective on looking foolish.

1 Corinthians 1:18-25 For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. (19) For it is written, "I WILL DESTROY THE WISDOM OF THE WISE, AND THE CLEVERNESS OF THE CLEVER I WILL SET ASIDE." (20) Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? (21) For since in the wisdom of God the world through its wisdom did not come to know God, God was well-pleased through the foolishness of the message preached to save those who believe. (22) For indeed Jews ask for signs and Greeks search for wisdom; (23) but we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness, (24) but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. (25) Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.\ 1 Corinthians 4:9-13 For, I think, God has exhibited us apostles last of all, as men condemned to death; because we have become a spectacle to the world, both to angels and to men. (10) We are fools for Christ's sake, but you are prudent in Christ; we are weak, but you are strong; you are distinguished, but we are without honor. (11) To this present hour we are both hungry and thirsty, and are poorly clothed, and are roughly treated, and are homeless; (12) and we toil, working with our own hands; when we are reviled, we bless; when we are persecuted, we endure; (13) when we are slandered, we try to conciliate; we have become as the scum of the world, the dregs of all things, even until now.