



# PRAYER

A Training Manual





## **PRAYER: A Training Manual**

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# INTRODUCTION

This manual is designed to inspire and equip all Christians to pray. Although the vision presented aims to inspire all forms of prayer—including personal devotions and intercession—the main body of this manual is designed to be a resource for the training of individuals and teams in what will be termed “prayer ministry”: engaging others in personal, hands-on prayer encounters.

### OVERVIEW

**This course will address:**

- **A Vision for Prayer**
- **Roadblocks to Prayer**
- **Biblical Basis for Prayer Ministry**
- **Ministry Model: Steps**
- **Ministry Model: Praying the Lord’s Prayer**
- **Ministry Resources**

With the aim to offer a Biblical model that is cross-denominational as well as inter-cultural, a moderate, contextualized approach to the charismatic is endorsed. This is consistent with the mandate and scope of the Great Commission, which forms the Biblical basis for prayer ministry as well as for all aspects of the kingdom ministry of Jesus. The model used is that of the Lord’s Prayer, expanded in such a way as to be applicable in all prayer contexts (devotional prayer, intercessory prayer, or prayer ministry).

This manual is designed as a three-part course, and can be taught as a one-day or two-evening seminars. As follows:

**Session I** casts the vision for prayer as being part of our vocation as image-bearing, royal priests, and then addresses common roadblocks to growing in this vocation.

**Session II** unpacks a Biblical Basis for prayer ministry in light of the Great Commission, examines a Biblical model based upon the Lord’s Prayer, and ends with a clinic time where attendees may see this practice modeled and interact with the process.

**Session III** addresses frequently asked questions (FAQ) regarding Spiritual Gifts, the Demonic, Spiritual Warfare, Team Formation & Dynamics, and offers practical resources.

**This manual is intended to be used for the training of prayer ministry teams within churches and Christian organizations where there is full accountability to, and oversight of, pastoral leadership.**



# **CONTENTS**

Prayer .....	5
Catching the Vision	
Bearing the Image	
Filling the Temple	
A Royal Priesthood	
Roadblocks to Prayer .....	8
Authority	
Intimacy	
Identity	
Stewardship	
Prayer Ministry: Biblical Basis .....	12
Same Mandate	
Same Manner	
Same Means	
Summary	
Ministry Model .....	14
Overview	
Prepare	
Interview	
Pray	
The Lord's Prayer, Unpacked	
Next Steps	
Conclusion .....	22
Ministry Resources.....	23
Holy Spirit and Spiritual Gifts	
Spiritual Gifts and the Demonic	
Prayer Vernacular	
Active Listening	
Thematic Scripture Reference Guide	
Affirmation of Identity	
Community Resources	
Prayer Card	
Prayer Team Application Form.....	31
Notes .....	32



## PRAYER

### CATCHING THE VISION

One might assume that fluency, passion and confidence in prayer would be a natural consequence of salvation.

Why is this often not the case?

Sometimes it is simply a lack of teaching and training: prayer, as with any relational interaction, is also a skill that can be learned and honed. That is, in part, what this manual endeavors to do.

However, there can be a much deeper impediment to a life of vibrant prayer. It is this: A lack of vision. Other than seeing it as a dutiful discipline, we often have little motivation to engage in prayer except, perhaps, in times of crisis. How do we change this?

As we look at scripture, we will understand prayer to be a significant part of the human vocation. Catching this vision can lead us to a transformative revelation that births passionate, effective prayer. First, we must understand in whose image we have been created.

### THE HUMAN VOCATION

**Our vocation is to bear the image of God, reflecting the glory of God outward and the praise of God upward.**

When man sinned he abdicated this role. Rather than turn upwards to reflect God, man turned inward to reflect himself, self-service being the root of all idolatry. But God's plan did not change.

God formed a people for himself, Israel, to bear his image corporately. Israel was to be a kingdom of priests (Ex. 19:6) and a light to draw all mankind back to God (Isaiah 42:6; 49:6). Then, out of Israel, came Jesus—both the perfect, incarnate image of God and the perfect Jewish High Priest (Hebrews 4:14-16).

Now we who follow Jesus are adopted into the People of God, and included in this vocation, as part of the "royal priesthood" (1 Pet. 2:9-10; Rev. 1:6, 5:10). As such, we are given both responsibility and authority to bear, as a community, the image of God in the world, drawing all mankind to Jesus.

This is our vocation.

One of the primary ways in which we live out of this vocation is through prayer, whether through:

- **Devotional**—private prayer
- **Intercession**—praying for others outside of their presence
- **Prayer Ministry**—praying for others in their presence
- **Kingdom Ministry**—Spirit-led social action

### BEARING THE IMAGE

God created mankind to "bear his image" (Genesis 1:27) on earth. Creation itself was the first "temple" in which God met with his creatures. Adam and Eve were to tend that temple, reflecting the glory of God outward and the praise of God upward. They were given the responsibility to tend and rule over all of God's creation (vv. 26-28), and were invested with the authority required to do so.



## NOTES

[illegible]



# A VISION FOR PRAYER

## FILLING THE TEMPLE

Biblically, it is in the temple that priests meet with God. Their interactive encounters might be initiated by God himself—calling them to the temple—or initiated by the individual. Priestly prayers involved both intentional actions as well as words. (Isaiah 56:7; Matt. 21:13) In scripture, those acts and words might be employed to offer sacrifices of worship or atonement, to inquire of the Lord for understanding and direction, or to simply gaze upon his beauty (Psalm 27:4).

The temple was where God manifested his glory, communicated his heart, and received the ministrations of his people. During the Exodus (and on other significant occasions), God would fill the temple with his presence in the form of a fiery cloud.

**Temple of Creation** (Genesis) God with man.  
**Moses' Tent** (Ex 33:7-9)

**Wilderness Tabernacle** (Ex 40:33-35) fiery cloud descends

**Solomon's Temple** (2 Chr 5:13-14) fiery cloud descends

**Destroyed Temple** (Ezek 10:18, 11:22-23) fiery cloud departs

**Re-built Temple** (Ezra 3:10-13) old men weep

**Herod's Temple** (John 2:2) God does not return

**Jesus, the Incarnate Temple** (John 1:14, 2:19-21; Col. 2:9)

**The Living Temple** (1Pet. 2:5; 1 Cor. 3:16; Acts 2:3) tongues of fire, living stones

Ezekiel saw the destruction of the first temple during the Babylonian captivity as an appalling sign that God was departing from his people. The Jews clung to hope that God would one day return (Ezek.43:1-5; Mal. 3:1). Yet God did not fill the

Second Temple of Nehemiah's day, nor did he fill Herod's immense, renovated building of brick and stone four hundred years later. It was not until Pentecost that God came back to fill the temple.

The Holy Spirit came as flames of fire to fill the *Living Temple* of the believers who were gathered in prayer. We, his followers, are now the means through which God's presence and glory continue to invade the earth, establishing his kingdom rule until he returns.

## A VISION FOR PRAYER

**Whenever Christians gather to pray, we fulfill in part our vocation as God's image-bearing royal priests, creating opportunities for his glory and presence to fill the temple – the whole of the *Living Temple* of God's**

When we pray, we invite God's glory to come in ever greater measure to the whole earth, wherever believers are to be found. (Ezek. 47:1-12; Joel 3:18; Zech. 14:8) And wherever his presence is manifest, it affects all who are near, including those "outside the camp" (Num.11:26).

So, what are the effects of God's presence?

- Humility/Repentance (Isa.6:5; Acts 9)
- Reverence (1 Kings 8:11; 18:36-39)
- Gifts of the Spirit (1 Sam. 19:19-24)
- Fruit of the Spirit (love, joy, etc.)
- Kingdom Rule of God is established.

When we pray, the reality-shattering presence of God comes to fill the world-wide, Living Temple, shaking and challenging and changing believer and bystander alike. And we participate in their transformation even more when, as royal priests, we intentionally engage with them personally in prayer ministry.



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## A VISION FOR PRAYER

### A ROYAL PRIESTHOOD

To us, as to Adam, was given the royal, priestly role of exercising dominion over the earth. This has implications for us in prayer ministry, which is here defined as both interaction and *intervention* in prayer. We interact in a three-way conversation between ourselves, God and the person in need. We *intervene* by taking authoritative action in prayer.

**Four aspects of our royal priesthood can be identified in Genesis, and have implications for how we minister to one another in prayer**

- Authority
- Intimacy
- Identity
- Stewardship

#### Authority

In Genesis 1:26-28 man is told to exercise his dominion as a royal priest by subduing the earth, just as God subdued the empty, meaningless (Hebrew *tohu, bohu*) void of Genesis 1:2. With a word of authority, God subdued the chaos by separating dark from light, water from land, creating meaningful patterns. In the same way, we may impart meaning into the chaos and crises of other's lives. For example, with one who struggles with anxiety we may address a pattern of shame, affirm the pattern of their perseverance, and help create a pattern of thanksgiving.

#### Intimacy

As royal priests we are called to facilitate man's encounters with his God. We can affirm God's desire for nearness: God walked in Eden in the cool of the day (Gen 3:8), close to his creation. We can then cultivate and normalize intimacy with God through prayer. For example, a natural, three-way

conversation—speaking, listening, expressing what we sense God to be saying and then responding to him—can be profoundly moving.

#### Identity

God named his creation (Gen 1:22, 28; 2:3) and Adam named its creatures (2:19-20). In prayer ministry we can also "name" others by affirming their identity, speaking out God's perspective of them ("beloved", "children", etc.) and identifying and blessing the image of God in them. For example, the person struggling with depression can be "named" as being sensitive and insightful; the lonely as having a capacity for intimacy, etc.

#### Stewardship

God blessed and tended his creation (1:22, 28; 2:3), and Adam was called to do likewise, blessing and tending to the Garden of Eden through responsible stewardship (2:15). In prayer, we steward others through the loving and responsible tending of their hearts—seeking to heal, deliver, protect and bless, as well as to connect them with community resources.

**At Pentecost the Spirit of God filled us—his Living Temple—enabling us to fulfill our role as royal priests. We do this by intervening with authority, cultivating intimacy with God, affirming our identity as image-bearers and exercising wise, loving stewardship over creation, tending the hearts and lives of others.**

Generally speaking, one of these four areas will be an area of personal challenge in our lives. In essence, they may become Roadblocks to our growth in effective Prayer Ministry.

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# ROADBLOCKS TO PRAYER

*Authority / Intimacy / Identity / Stewardship*



### AUTHORITY

Many of us doubt the authority we have been given by God. We may be fearful and unwilling to risk using this authority; conversely we may over-compensate for our insecurities and be somewhat heavy-handed and authoritative, or resort to a “prosperity doctrine” approach which presumes that our prayers and God’s responses are a kind of legalistic transaction which he is required to approve.

At its root there is often a fear of failure, insignificance or rejection. There may be many different reasons for our fear, including the possibility that we ourselves may have been exposed to criticism or abusive authority in our past.

How do we get past this?

In Matthew 25:14-30 we read of the servants who invested their master’s money (“talents”) wisely and were rewarded with even more authority. It is the man who does nothing, who refuses to risk, that is rebuked. Why? Is God angry at a lack of return? The rebuke was aimed at the servant’s surrender to his own fear. By implication, that means that this servant, had he dared to invest *unwisely*—perhaps even lose everything—would not have been rebuked by his master.

It is our responsibility to invest, to use our authority with humility and thankfulness; God is responsible for the outcome. Regardless of the outcome, we can be assured that God will commend us for those risks taken in faith, and will tell us, “Well done, good

and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!”

It is important to remember that the subjects for our petition are to be informed by our adherence to the ways and words of Christ, implicit in the phrase “in my Name”.

*John 14:13-14. “I will do whatever you ask in my name, so that the Father may be glorified in the Son. You may ask me for anything in my name, and I will do it.”*

What we ask for in prayer must correspond with those things which will glorify the Father, and faithfully represent the values of the Son, as seen in Scripture.

Apart from this, we should expect God to deny or challenge our requests, or grant them in such a way as to reveal their folly, as with the Israelites in the desert who craved meat, only to die by the thousands when they ate of the quail that God sent.

**Matthew 28:18 “All authority...has been given to me. Therefore go...”**

**John 16:15 “All that belongs to the Father is mine. That is why I said the Spirit will receive from me what he will make known to you.”**

**Matthew 25:14-30 “Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!”**

**John 14:13-14. “I will do whatever you ask in my name, so that the Father may be glorified in the Son. You may ask me for anything in my name, and I will do it.”**





## ROADBLOCKS TO PRAYER

*Authority / Intimacy / Identity / Stewardship*

### INTIMACY

We who struggle with the concept of intimacy with God may struggle with relational vulnerability in general. There may be reasons for this—past wounds, betrayal and unkindness bring our shields up. If we focus on protecting ourselves from others, however, we also hold God at arm's length.

We are created to know and be known, intimately. This involves intentional self-disclosure, and God chose to become incarnate for that very purpose. Jesus made himself vulnerable both to the Father and to his own disciples—notably, at Gethsemane. He did not march silently to the cross. His tormented wrestling at Gethsemane testify to a relationship where one could passionately express all emotional states without fear of rejection.

Intimacy with God is possible because of the Spirit, who is not merely with us but within us, making possible the kind of relationship with God that Moses had in Exodus 33:11, where God spoke to Moses “as one speaks to a friend.” Jesus alludes to this in John 15:15, where he says, “I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends...”

We are called into a friendship, a knowing, which surpasses the superficiality of dry obedience described in Matthew 7:22-23: “Many will say to me

on that day, Lord, Lord, did we not prophesy in your name and in your name drive out demons and in your name perform many miracles?’ Then I will tell them plainly, ‘I never knew you...’”

Significantly, this call to intimate self-disclosure with God—as with the call to an identity of oneness—is corporate (plural pronouns are used). What are the implications here? It is impossible for us to corporately maintain a relationship of vulnerability with God without likewise being vulnerable with one another. Is it possible for a society to live in this kind of exposed, corporate identity? Certainly we the church ought not to hesitate to take up the challenge and model this kind of community. In Matthew 10:26, Jesus assures us that “nothing is covered up that will not be uncovered, and nothing secret that will not become known”. Ultimately, we will all stand before the throne, and our privacy will be invaded beyond imagining as our deeds are weighed. Should we not—now, while we have the freedom to choose—begin to embrace that kind of transparency? The picture here is one of intentional vulnerability, intimate love, with no place for individualistic protectionism. It is a picture of the Kingdom of God.

**John 10:14-15 “I am the good shepherd; I know my sheep and my sheep know me—just as the Father knows me and I know the Father...”**

**John 14:7, 9 “If you really know me, you will know my Father as well. From now on, you do know him and have seen him... Anyone who has seen me has seen the Father.”**

**Matthew 7:21-23 “Not everyone who says to me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’ And then I will declare to them, ‘I never knew you...’”**

**John 17:3 “Now this is eternal life: that they know you...”**



# ROADBLOCKS TO PRAYER

*Authority / Intimacy / Identity / Stewardship*

## IDENTITY

We who struggle with identity may frequently experience a sense of isolation, or even loneliness. We may deliberately withdraw from commitment to a local fellowship, uncomfortable with those who seem sure of themselves, sure of their gifting and calling. Contrarily, we may resist what we perceive to be any attempt to “label” us or make us fit, seeing this as a threat to our independence and our individualism. We may become “Lone Rangers” with itinerant ministries, and little if any accountability.

How can we avoid this?

As we seek to discern and affirm the image of God in one another, it is important to bear in my mind that our primary identity must be found in Christ himself. All other “names” (child of God, beloved, salt and light, etc.) come out of our relationship of being “in” Christ, one with him as he was one with the Father.

What is this “one-ness”?

The words used in scripture for “one” when speaking of the unity of the Godhead, and the unity of all believers, are variants of the Greek word “*heis*”; meaning one

*particular* vs. one *singular*. In John 16:32 Jesus says, “I am not alone (*monos*, singular), because the Father is with me.” This is in contrast to his being “one” (*heis*) with the Father.

This word “*heis*” expresses a one-ness of essence, being united and indivisible in core values, pur-

pose and intent. This is to be our identity in Christ. As Father and Son share in the same spiritual DNA, as it were, so we have been adopted into the same family. It is important to note that this is a corporate truth: we are each and all together saved into this “one-ness”.

As children of God, we are called into the same “one-ness” that Jesus enjoys with the Father. The Christian is saved out of individualism into a Body; our identity is ever afterwards to be a plurality of persons in a singleness of essence.

## STEWARDSHIP

For Adam to tend the garden well required that he have faith; faith that the seeds he planted would in fact grow and flourish. In the same way, in order for us to steward well—care for and build up others—we must have faith that what we are doing is not in vain, but will bear fruit. What creates that kind of faith? We must “see” in

order to “believe”.

Perception of spiritual reality is the essence of faith. As one “sees” what God is doing, one

**John 10:30 “I and the Father are one.”**

**John 14:16-23 “And I will ask the Father, and he will give you another advocate to help you and be with you forever—the Spirit of truth....On that day you will realize that I am in my Father, and you are in me, and I am in you...Anyone who loves me will obey my teaching. My Father will love them, and we will come to them and make our home with them.**

**John 17:21-23 [I pray] “...that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one—I in them and you in me—so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me.”**



## ROADBLOCKS TO PRAYER

*Authority / Intimacy / Identity / Stewardship*

believes in, and cooperates with that reality. God desires to show us what he is doing, and confidently and with authority do it with him (John 5:19-20). Often this requires that we look past what is on the surface, or even below the surface (root causes) and see the reflection of God's image in the situation. How do we receive this kind of sight?

Jesus tells us that the indwelling Spirit opens our eyes to see reality from God's perspective. He is the Spirit of truth, who leads us into all truth (John 16:13). Seeing this reality, we may confidently act according to what we see, and expect results. This is not the power of positive thinking, triumphalist theology or a "word of faith" confession. Jesus did not ask the blind men of Matthew 9, "Can you imagine yourselves healed?" But instead he asked them "Do you believe that I am able to do this?" They could "see" that Jesus was divine; thus their "sight" was faith, and their faith allowed for their healing.

It requires faith to have sight, and sight to have faith. Our most powerful prayer of all, then, is the plea, "Come, Holy Spirit", asking him to open our own blind eyes to what the Father is doing, so that we may have faith to do it together with him.

### Spiritual Sight

How can we improve our spiritual sight?

Our ability to perceive God's reality is hindered by sin and selfish desire, obscured by ambition,

blurred by jealousy. It requires an active, intentional and consistent submission to the Holy Spirit, and a life-long discipline of familiarizing ourselves with truth from God's perspective. This familiarization happens in the context of the diligent, habitual study of God's Word, obedience in conforming to his ways, intentional engagement in worship and thanksgiving, and consistent accountability within Christian community. In the case of worship and thanksgiving, this means frequent acknowledgement of those things that we know to be true of God, regardless of how we feel or whether or not we can "see" them clearly, as we "ascribe unto God the glory due his Name" (Psalm 29:2; 96:8; 1Chron 16:29). This helps us to become familiar with the signposts of his reality: providence, mercy, rescue, etc. and trains our eyes to notice the clues of God's presence, and what the Father is doing.

Although there may be flashing moments of revelation, as with that experienced by Gehazi, the servant of Elijah, when it comes to faith, there are no shortcuts.

**John 5:19 "Very truly I tell you, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does."**

**John 16:13-15 "But when he, the Spirit of truth, comes, he will guide you into all the truth.... the Spirit will receive from me what he will make known to you."**

**Matthew 9:26-29 The blind men came to him, and he asked them, "Do you believe that I am able to do this?" "Yes, Lord," they replied. Then he touched their eyes and said, "According to your faith let it be done to you."**

**2 Kings 6:17 And Elisha prayed, "Open his eyes, Lord, so that he may see." Then the Lord opened the servant's eyes, and he looked and saw the hills full of horses and chariots of fire all around Elisha.**



# PRAYER MINISTRY: BIBLICAL BASIS

When we begin to pray with authority as royal priests, we will be challenged—both by our own doubts and those of others, as well as by the Accuser. It is crucial to have a solid Biblical foundation which we can articulate. Jesus spoke the Great Commission, it was as a *command*, and therefore it must be do-able. A study of the scriptures helps us to see that we have the same mandate as Jesus—to disciple the nations—and that we do so in the same manner—teaching and training others to practice all that Jesus taught his own disciples. We also have the same means available to us: the Holy Spirit.

Jesus drew a clear correlation between the authority he had been given over all creation, and the mandate, manner and means by which his followers were to disciple the nations. Because of his authority, we are obligated as well as equipped to expand the Kingdom of God, having been sent in the same way that God the Father sent the Son. By implication, we therefore have at our disposal the same resources that were available to Christ himself, and are able to both observe (obey) and to teach others to observe all that Christ taught his disciples during his ministry on earth. What are the implications? The resources we require are available, the ministry attainable, and the mandate all inclusive.

## SAME MANDATE

*“As...so...therefore go.”*

The command to “go” is clear; we have been “sent” into the world in the same way that Christ was “sent” by his father. (John 17:18, 20:21)

Jesus first gave the command to the 12 (Luke 9:1-6), then gave the same instructions to the 72 (Luke 10:1-20), then told all who were present at his ascension to teach the observance of this command to “all nations”. (Acts 1:15 implies a group of at least 120, while 1 Cor. 15:6 may indicate as many as 500 were present). No believer is exempt; as the collective Body of Christ we cannot excuse our selves from any aspect of the earthly ministry of Jesus. To do so is to abdicate our responsibility as royal priests. As Christians, we have been given the same job description as Jesus (minus an atoning death).

One does not need to be a part of some spiritual elite to be “sent” by Jesus. The Greek in Matthew 28 has certain verbs in a progressive tense

(teaching them), implying that discipleship will be part of the ongoing, normal life of every Christian. One does not need to be a formally trained missionary abroad in order to be “commissioned” to do the works of Jesus.

## THE GREAT COMMISSION

**“All authority has been given to me in heaven and on earth. Go therefore, disciple all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and I am with you always, even to the end of the age.”**  
**Mt 28:18-20**

## IMPLICATIONS

**MANDATE—what are we to do?**

**MANNER—what does this include?**

**MEANS—what resources are available to us?**





## PRAYER MINISTRY: BIBLICAL BASIS

### **SAME MANNER**

*“all things” (panta osa)*

Jesus commands us to teach others to “observe” (Greek *téreo*, meaning guard, keep, maintain) “everything” that he had taught his disciples to do while on earth. Variants of this hyperbolic Greek phrase are used four times in the Great Commission (*all* authority, *all* nations, *all* things, *all* the days and are, of course, *all*-inclusive. In short, the manner in which we fulfil the Great Commission is to be all-inclusive, a full reflection of all that Christ did and taught while on earth. What are the implications of this for Prayer Ministry?

“All things” are included within the scope of what we might call the Kingdom Ministry of Jesus on earth. They fall into the categories mentioned which describe four aspects of our image-bearing, royal and priestly vocation: authority, intimacy, identity and stewardship.

#### **Authority**

Heal the sick, break demonic bondage, raise the dead, overcome the power of Satan (Luke 9:1-2; Matt 10:8), affirm forgiveness of sin (Luke 7:47-48), pronounce blessing (Luke 24:50-52).

### **Intimacy**

Worship, pray, love as Christ loved (John 15:12), restore the outcast, individual or corporate (identificational) confession of sin (Matt 3:13-17, baptism of Jesus), forgive offenses, pursue reconciliation (Matt 5:23-24, 18:15), prophetic insight (John 1:48).

### **Identity**

Proclaim the Kingdom of God (establish our identity under God’s rule), affirm one another’s spiritual gifting, name or re-name one another according to God’s image. (Matt 5:13-16, 16:18)

### **Stewardship**

Confront and correct sin and social injustice, teach the scriptures, discipleship and training, tithing.

### **SAME MEANS**

Jesus, the perfect reflection of God’s image, nonetheless chose to operate out of his humanity. (Philippians 2:6-8) The resource available to Jesus was that of the indwelling Holy Spirit, granting “wisdom and of understanding, the Spirit of counsel and of might, the Spirit of the knowledge and fear of the Lord” (Isaiah 11:1-3). That resource is also available to us: the person and power of the

indwelling Holy Spirit. God’s intention was that we should operate of the same means as Jesus (Joel 2:28; Acts 1:8; John 14:15-17)

### **SUMMARY**

As Christians we follow in the footsteps of Jesus, royal priests bearing the image of God in a broken world. Each time we engage with God in prayer—whether in worship, confession, intercession, prayer ministry or acts of Kingdom ministry—God’s glory and presence is invited to flood the Living Temple of his followers everywhere, impacting both believer and bystander alike.

We may fulfill our priestly, image-bearing role with confidence, in obedience to the all-encompassing mandate of the Great Commission, made attainable by means of the indwelling Holy Spirit. We embrace the challenge of growing into this as our human vocation: to exercise wise, loving stewardship over all creation, to intervene with spiritual authority, to nurture intimacy with God and with one another, and to affirm those aspects of one another’s identity which reflect the image of our Creator.

Now, pray.



## MINISTRY MODEL

### OVERVIEW

At the start of this manual it was observed that fluency and effectiveness in prayer are not always the natural outcomes of conversion. There is both a learning process and a learning curve, and Jesus himself provides us with an attainable model for this ministry. What is the first step?





## MINISTRY MODEL

### PREPARE

Despite being one with his heavenly Father and filled with the Holy Spirit, Jesus took time to prepare his heart, mind and body for the ministry ahead. Jesus often withdrew from crowds and from active ministry to take time alone (Luke 5:16; 6:12; Mark 1:12-13, 35) and encouraged his disciples to do the same (Mark 6:31). He also frequently made use of quiet moments to prepare his followers for what they are about to face (Mt 16:2) and to debrief with the. (Luke 9:10).



either to avoid, to comfort or else to try to “fix” their problems. We want to facilitate others having a direct, healing encounter with God. When instead we allow ourselves to inadvertently become the focus of attention, we may derail whatever it is that God wished to communicate to them. Our advice may be good, but not what God is saying. Our counsel may be wise, but we are not there to counsel them.

#### Prepare the Heart

GOAL: To review and refresh (individually and/or as a team) our relationship with God and one another, through the regular practice of:

- Worship
- Word of God.
- Fellowship
- Service
- Warfare (Our primary weapons being worship, confession, faithfulness and perseverance, see *Spiritual Warfare*)

#### Prepare the Mind

GOAL: To meet together to reflect, review and refresh ourselves in the principles of prayer ministry, and in the appropriate use of the spiritual gifts(see *Spiritual Gifts*).

What do we believe...why do we believe it?

#### Prepare Our Practices

Goal: To conform ourselves to a common practice for the sake of the ministry encounter.

Seeing others in pain, whether physical or emotional, is distressing. Our natural tendencies are

#### HELPFUL TIPS:

- Check hygiene, strong scents and breath.
- Use plain speech, avoid hyperbole, or too much imagery
- Validate and de-escalate strong emotions. Keep tissues on hand.
- Watch volume, tone and intensity, these do not add to your authority
- Avoid Christian idioms especially with non/new believers and youth. Avoid trigger words (see *Prayer Vernacular*)
- Keep your bible at hand but don't overwhelm with scripture in prayer.
- Avoid one-on-one ministry with the opposite sex.
- Ask permission for any touch. Do not pat or rub, this can distract.
- Be composed. If you rock or shake while praying, this should be controlled
- Avoid directive, corrective prophetic words (see *Spiritual Gifts*).
- Be empathetic but avoid giving advice or hijacking with your own stories.
- If you speak in Tongues be sensitive to the context.



# MINISTRY MODEL

### INTERVIEW

**GOAL:** To identify the stated need.

Even Jesus seemed at times to engage others in a kind of information-gathering process before a prayer encounter.

Although many of his interactions were brief and direct, commands to “Be healed!” or for demons to “Get out!”, other encounters seemed to involve progressive healing (as with the blind man in Mark 8, who at first saw only “men as trees, walking”), or something akin to an interview (as with the epileptic boy of Mark 9, and the Gerasene demoniac of Mark 5).

Whether Christ was somehow limited in his omniscience, or whether he chose to raise the level of commitment and faith by involving others in their own healing, it would seem that asking questions is both a natural and often necessary component of prayer ministry.

Our goal is to identify the stated need for prayer (which, as we will later see, may be quite different from their actual need).



Because it is a “spiritual” encounter does not mean it has to be awkward or that the normal relational etiquette ought not to be employed.

Simple introductions, straightforward questions, and overt or covert (as appropriate) observations and clarifications are all useful in any ministry encounter.

The interview process should not take more than five minutes, and questions should be asked throughout the entirety of the ministry encounter; such as “What is happening? What are you feeling / thinking?”

#### Introductions

Keep your body language open and relaxed, use your normal voice, don’t stare. Ask for first names, and use their names when praying. This will help them and you to remember that they are persons, not conditions.

### Questions

Begin with a simple “What do you want God to do for you right now?” This raises their level of faith, increases expectancy and brings God into the here and now.

Keep the questions simple, and do not ask for an exhaustive medical or personal history. It may be appropriate to ask them if they would like to sit, or to go somewhere with greater privacy.

### Observations

As you are conversing, pay attention to details: Is it easy/hard to make eye contact? What is their body language? Do certain words trigger a response?

Keep these observations to yourself for now, but consider that God may be showing you the implied needs behind their words, and later you may want to act upon those observations. Any prophetic insight should be employed carefully, if at all, at this time.

### Clarifications

Reflect back what you are hearing, phrased as a disarming question, to clarify their stated need. “What I hear you saying is...Is that right?”



## MINISTRY MODEL

### Prioritize

If they say they “don’t know” what they want prayer for, refer to *Active Listening Questions*. Otherwise, as you listen to the stated needs being expressed and consider implied needs, it may be necessary to prioritize before beginning to pray. Are they suicidal, manifesting a demonic presence, unsaved?

### PRIORITIES

- Potential danger to self or others
- Not yet saved
- Physical healing / emotional healing
- In need of confession / forgiveness
- Restoration / reconciliation
- Deliverance
- Direction

### Secure Permission

Secure permission before taking any action. This shows respect, minimizes awkwardness and involves the person rather than. having them be only a passive recipient and increases our authority in prayer

In John 5:1-9 we have an account of Jesus confronting the invalid at the Pool of Bethesda. It was obvious that the man had lain there for many years hoping to be healed, yet Jesus felt it was important to ask him a direct question: “Do you want to get well?”

A similar question asked of blind Bartimaeus in Mark 10, “What do you want me to do for you?”, it seems that at times Jesus requested a clear, committed articulation of need and desire before he would act.

Similarly, our asking “May we pray for you now?” or may I put my hand on your shoulder may seem unnecessary, but the active acquiescence of the person for whom we are praying is important.

Likewise, do not presume to touch or lay hands upon another without first securing permission. Touch is not necessary, but is helpful in keeping both prayer and recipient focused, and can also communicate solidarity and compassion.

Touch should be firm but light, no unnecessary massage or movement which will distract. If praying for a specific body

part, extreme sensitivity should be used before laying on of hands.

Opposite genders may prefer indirect touch. For example if a man is praying for a woman he may wish to place hand over the hand of the female prayer partner allowing her to maintain the direct touch.

### Scribe

If you have a prayer partner with you, which is recommended, then consider having one partner ready to scribe any significant prayers, experiences, scriptures or prophetic words given. These should be given directly to the person after the ministry encounter.

### SUMMARY:

#### THE INTERVIEW

- Introductions
- Ask questions
- Silent observations
- Clarifications
- Prioritize needs
- Be ready to scribe

Having decided upon an initial direction for the ministry encounter, you are now ready to pray.



# MINISTRY MODEL

## PRAY

We all have a default mode of prayer with which we are comfortable. It may require some discipline to learn new prayer practices.

### Eyes Open

Although it is normal to begin by bowing heads and closing eyes, it is actually more helpful to then keep your eyes open, or at least frequently glance at the person being prayed for. Otherwise, it is easy to miss an obvious flinch, or other emotional expression such as a clenched fist, which may give helpful insights as to prayer direction.

### Too Many Words

It is also common to want to fill silence with as many words as possible, leaving no chance to pause, reflect, or respond to what is being prayed. Anxiety may impel one to rush, or to comprehensively pray every possible prayer under the sun, leaving the person feeling that instead of having been prayed *for*, they have been prayed *at*. Keep prayer short, simple, and unhurried.



### Pausing to Listen

Pauses are natural, and may be explained naturally, "I am going to be quiet for a moment, and just listen. I might pray silently; is that okay?" Interview questions are appropriate to repeat throughout ministry, and in no way quench the Spirit. "What are you thinking right now?" "What's coming to mind?"

It is also not unusual to have your mind go completely blank at the beginning of a prayer ministry encounter.

### Have a Plan

For those reasons stated above, it is helpful to have learned some form of prayer ministry structure. The model used in this manual does not need to be followed rigidly. By definition, prayer ministry is spontaneous and unrehearsed. However it's good to have a plan. Having a fallback structure facilitates flow,

allows for a learning curve and helps us to avoid awkwardness

For example, the Lord's Prayer is no magical formula, chant or mantra but a model for all prayer. This model gives us a natural progression. It begins with a focus on God, (worship), then steps through confession, presentation of need, intervention with authority and then ends re-focusing upon God.

The Lord's Prayer provides an easy-to-remember structure that reminds us to minister as image-bearing, royal priests with one another.

The following section provides a brief overview of the sequence found in the Lord's Prayer then unpacks each category of prayer in greater detail.

## SUMMARY

- Choose a direction
- Eyes open
- Listen to Holy Spirit
- Short simple prayers
- Natural pauses
- Ask more questions
- Have a plan



## MINISTRY MODEL

### THE LORD'S PRAYER

*Our Father in heaven,  
hallowed be your name.  
Your kingdom come, your will be done,  
on earth as it is in heaven.  
Give us this day our daily bread,  
and forgive us our debts,  
as we also have forgiven our debtors.  
And lead us not into temptation,  
but deliver us from the evil one.  
For yours is the kingdom,  
the power and the glory forevermore.  
Amen. (Mt. 6:9–13)*

#### **WORSHIP:**

Our Father in heaven, hallowed be your name.

#### **PETITION:**

Your kingdom come, your will be done, on earth as it is in heaven. Give us today our daily bread.

#### **CONFESSION:**

And forgive us our debts as we forgive our debtors.

#### **ENGAGEMENT:**

And lead us not into temptation, but deliver us from the evil one.

#### **REFOCUS:**

For yours is the kingdom, the power and the glory, forever and ever.



# THE LORD'S PRAYER UNPACKED

### WORSHIP:

*"Our Father in heaven, hallowed be your name."*

- ◇ **Draw near = Fill the Temple**
- ◇ Give praise and thanks, speaking truth *about* God *to* God ("You are...").
- ◇ Use scripture to affirm what is certain re: God's presence, character, and love.
- ◇ Make no other promises regarding this ministry encounter.
- ◇ Cultivate intimacy: worship draws us closer to God.
- ◇ Build faith: worship takes the focus off of self/problem.
- ◇ Also a "default" prayer mode, when uncertain of direction.

### PETITION:

*"Your kingdom come, your will be done, on earth as it is in heaven. Give us this day our daily bread."*

- ◇ Invite God to be king: "Your will be done in ..."
- ◇ Bring specific, stated needs (daily bread) before him. (i.e.: ulcer)
- ◇ Avoid "lists"; instead, allow the Holy Spirit to guide in this process.
- ◇ Respectfully ask about implied needs. (i.e.: anxiety behind the ulcer)
- ◇ Open your eyes often, watch body language.
- ◇ Is God asking them to take any action? (i.e.: confess sin, forgive) If so, pause.

### CONFESSION:

*"And forgive us our debts, as we forgive our debtors..."*

- ◇ Encourage apologies for any wrong committed: "God, I'm sorry for..."
- ◇ Identificational confession may be helpful (Dan 9; Neh 1, 9; Ezra 9; 2Sam 21).
- ◇ Encourage forgiveness of those who have caused pain: "I choose to forgive..."
- ◇ Witness their confession and affirm God's forgiveness: "You are forgiven..."
- ◇ Pray for emotional healing and restoration of broken relationships.

### ENGAGEMENT:

*And lead us not into temptation, but deliver us from the evil one."*

- ◇ Invite and expect God to "lead", then pause to listen together.
- ◇ Interact with God and the person over what you sense God to be saying.
- ◇ Prophetic insights can provide perspective; but avoid correction or direction.
- ◇ Use scripture to impart meaning and affirm identity.
- ◇ Engage in any deliverance or healing that is needed.
- ◇ Address conditions simply, directly and with authority: "Be healed."
- ◇ (Mt 8:3, 9:16; Lk 4:39; Mk 7:34-35; Acts 3:6, 14:9-10)
- ◇ Ask questions: What are they feeling? What are they thinking?
- ◇ Validate emotions, but look for fear behind anger, and wounds behind fear.
- ◇ Repeat any step as needed, re-focus with worship.
- ◇ Pronounce blessing and pray for protection.

### REFOCUS:

*"For yours is the kingdom, the power and the glory, forever and ever."*

- ◇ Re-affirm truth with expressions of worship.
- ◇ Express compassion, de-escalate emotions.
- ◇ Go to Next Steps.



[illegible]



## MINISTRY MODEL

### WRAP UP:

After prayer, maintaining a light touch, and disengage slowly, assuming a relaxed, neutral posture and tone of voice. Validate but de-escalate emotions, until the person is calm.

### SUM UP

A brief summary of the session—including any scribed notes—will help the recipient process the encounter. If no change or healing has occurred, reaffirm those things which are certain and true regarding God's presence, character and love.

### COVER UP

Briefly pray for protection and covering. Pray that any truths spoken would not be forgotten, and that both healing and a sense of God's presence would continue.

### FOLLOW UP

Always extend an invitation to return for more prayer. As well, no one should be allowed to leave a prayer encounter without being asked if they are part of a local church and some small group fellowship that can provide ongoing support. If they are not, then an offer should be made to connect them with the pastor of community life or other ministry leader. The exchange addresses or phone numbers is not advised, however an exchange of emails may facilitate their integration into fellowship and ensure ongoing support. You may invite them to fill out a church visitation or prayer request card (see *Care Card*).



If serious needs (such as mental illness, a crisis pregnancy, etc.) exist, then a hard copy of a community health resource sheet (see *Community Resources*) may be given. These should be made available at the church office. Individuals who have admitted to being a potential danger to themselves or others, or made known any potential threat to minors, must be advised that there is a legal

obligation to report this to the appropriate authorities. Offering to go with them to make these difficult calls is important; do not assume they will do so on their own. Again, this should be done through the church office.

Finally, any physical healing that has occurred should be medically confirmed. Encourage the person that this is not a sign of unbelief.

### DEBRIEF

Following a prolonged period of prayer ministry, such as at a retreat or conference, a time of intentional debrief can help us to process the experience. Ask for feedback from pastoral staff, others on the prayer team, or from those with whom you have a relationship of confidentiality and accountability. Names should not be disclosed unless, as mentioned, there are issues of legal liability.

Any involvement with the demonic, or any grief or shock that may have occurred as a result of listen-

ing to the needs of others, can and should be ministered to in prayer as soon as possible after the ministry encounter.

### NEXT STEPS

**Wrap Up—De-escalate and disengage with compassion**  
**Sum Up—What did God say/do during the encounter**  
**Cover Up—Prayers of protection and blessing**  
**Follow Up—Come back, get connected**  
**Debrief—Get feedback, get prayer**



# CONCLUSION

God is on mission; actively and passionately involved in the ongoing work of reconciling the world to himself. He invites us to be the primary means through which this work is accomplished.

Like Jesus, we are called to do what we see the Father doing. We do so with authority as image-bearing, royal priests who create opportunities for the fiery cloud of God's holy presence to invade the earth by filling the Living Temple of his People, transforming both believers and bystanders alike.

This is our vocation, and this is what happens each time we pray.

As the indwelling Holy Spirit opens our eyes to perceive God's reality and equip us for ministry, we bring healing, deliverance and comfort to others. This is not optional. We have been sent in the same way that Jesus was sent, and the Great Commission is our mandate. We are to minister in the same manner as Christ did while on earth, and the presence and gifts of the Holy Spirit provide the means by which our mandate is to be fulfilled. It is attainable, it is non-negotiable, and it is inevitable. The Kingdom *has* come, *is* coming, and *will* come in fullness.

As we choose to risk and to grow in the vocation of prayer, we are encouraged by the promise that our labour will be rewarded not according to our "successful" accomplishments, but according to our faithfulness. It is hard work, but it is also the best of all possible labours.





## MINISTRY RESOURCES

### HOLY SPIRIT AND SPIRITUAL GIFTS

#### On Being “Filled”

Most Christians have a working theology that accepts the infilling of the Holy Spirit. However there are areas of negotiable definition regarding this concept. It is helpful to be willing to tolerate a degree of biblical ambiguity, and to bear in mind that this is not a salvific issue.

It would seem from scripture that there can be more than one “infilling” or “baptizing” in the Holy Spirit, and that these phrases may be interchangeable. In Acts 1:5 Jesus promises a baptism (*baptisth-esthe*) which is widely believed to have been fulfilled in Acts 2:4 at Pentecost. However, there it is called a “filling” (*epl-sth-san*), and it seems to happen again in Acts 4:31 when Peter, John and others pray for boldness. It would seem that, whether or not there is an initial infilling of the Holy Spirit (at conversion, or subsequent to conversion) there is evidence to support ongoing “infillings” that refresh the Spirit’s anointing upon an individual or group.

#### What are Spiritual Gifts?

Aside from full Cessationism, most Christians are agreed that the active manifestations of the gifts of the Holy Spirit did not end with apostolic times. Regarding these gifts, it is important to note that they are not impersonal *powers* but manifestations of a *person*—the Holy Spirit (1Cor 12:7)—and therefore we neither possess them nor control their distribution.

There are 4 main lists of spiritual gifts, none of which appear to be exhaustive or prioritized according to importance. These lists are found in Rom 12:6-8, 1Cor 12:8-10, 1Pet 4:11, Eph 4:10. Summarized, they cover a wide range of gifts

including teaching, prophesy, tongues, miraculous healings, and directive (administration) leadership.

#### Distribution and Use of Gifts

Although the gifts are bestowed upon the church corporately, it would seem that they are all available to every believer at any time, according to the needs presented. This is implicit in the scope of the Great Commission (teach and do “everything”), and in 1Cor 12:7 where we are told that the gifts are distributed for the “common good” of those gathered, and in 1Cor 14:1 where we are told to “earnestly desire” spiritual gifts, especially prophesy (a solid argument against Cessationism—why desire what we cannot receive?). Pragmatically, one might point out that when confronted with a dying man it would be ludicrous to decline praying for his healing because one claims to have only the gift of, say, tongues. There is no biblical reason for not asking for whatever spiritual gift the situation requires.

Instructions given regarding the gifts are corporate—given to the church as a whole—and the context of the description of the gifts in 1Cor 12 appears to be that of a gathering of believers. It would seem then that the gifts are bestowed upon the church corporately when they gather, to be received and actively employed through individual members. The “body parts” metaphor used in this chapter may also be in the context of a gathering (not all manifest the same gift at the same event; that would be redundant and chaotic) and/or it may imply that some individuals are naturally inclined to become proficient in certain gifts over time. (see: Eph 4:11 and Rom 12:3-6)

[illegible]



# **MINISTRY RESOURCES**

### **Contextual Charismatae**

There is a clear injunction to orderliness in the use of the gifts (1Cor 12:29-31), and a priority set on pursuing love above all. Thus the gifts are to be used only in ways which edify, inspire and comfort, and a thoughtful discernment of context should always be considered to determine the best use of the gifts in any setting. In this regard, the gifts of the Spirit ought always to be utilized in conjunction with the “fruit” of the Spirit (Gal 5:22-23). As the primary evidence of the active presence the Holy Spirit is that of a changed life, those who operate in his gifts without manifesting his fruit (love, peace, self-control, etc.) may, at times, do more harm than good.



### **Tongues and Prophecy**

Historically, the most controversial of the gifts seem to be those of tongues and prophecy.

Traditional Pentecostal views have tongues as a necessary evidence of salvation; this has since been amended by many groups. Where tongues appear in scripture they do so as an expression of worship to God (Acts 2:4, 11; 10:46; 1Cor14:4-6), rather than as a prophetic utterance.

Prophecy in the New Testament, according to 1Cor 14:3, is to be employed for the sake of “strengthening, encouraging and comforting.” There are instances in the New Testament when it appears to be prognosticative (Acts 11:28, 21:10), but it did not for the most appear to be employed as a corrective or directive tool. Accordingly, it seems reasonable to assume that we too may receive revelatory words and insights for the sake of “strengthening, encouraging and comforting” others with words that help interpret present realities or depict future events.

Prophecy (also known as “words of knowledge” in some circles) must always be weighed against the whole of scripture, the accuracy of any prediction given, and the character and reputation of the speaker. Both the speaker and that which is spoken should be affirmed by the leadership and the community to which one is held accountable.

[illegible]



## MINISTRY RESOURCES

### SPIRITUAL WARFARE AND THE DEMONIC

#### The Battle

Prayer which is focused on exposing and opposing evil forces active in the world is commonly known as Spiritual Warfare, and is based upon a worldview that portrays a universe of corrupted beings at war with their Creator. In this worldview, although the war has been won on the cross, the Enemy is still fighting back. This can be likened to the active stage of battle between D-Day and V-Day during WWII. God does not stand idly by while the battles continue, but is active in the world to eradicate evil, working through his people.

#### Views on the Sovereignty of God

The early church had a concept of an active hierarchy of demonic beings opposing God (as with Rom 8:38, 1Cor 2:6,8; 15:24; Eph 1:21; 3:10; 16:12; Col 1:16; 2:10,15; 2:8, 20; and Gal 4:3; 8-9) which was common for the day in both Jewish and Gentile culture. This is not Dualism, but a sovereign decision of God to allow freedom of choice to all, including the angelic creatures that would one day fight against him.

Theologically, this is a moderate form of Open Theism, in contrast to the view that a sovereign God controls all happenstance, including demonic opposition. Moderate Open Theism portrays God as choosing not to control his creation, but allowing for his creatures to initiate and determine their destiny. (Classic Open Theism, considered to be a

heresy, has man initiating and in ultimate control of his own salvation, as opposed to responding to God's initiative of grace.)

In this warfare worldview it is the ultimate victory in which God is ultimately sovereign. Demonic forces have an eschatologically inescapable fate; in the meantime, they are free to rebel just as we are.

Spiritual Warfare is most often based upon Ephesians 6:12-13: "For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world

and against the spiritual forces of evil in the heavenly realms. Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand."

Methodology for waging this warfare varies. Liberation Theology advocates social activism; while some charismatic streams teach that

Christians are to directly rebuke Satan, and the Powers and Principalities over demographical regions through a process of spiritual mapping.

Direct engagement with Satan is often based upon a literal interpretation of Mt 12:29, in which Jesus said, "How can anyone enter the strong man's house and carry off his property, unless he first binds the strong man?" Concerns exist regarding this practice of direct engagement of demonic entities which, other than deliverance in response to obvious demonic manifestation in an individual, is not

**The church is to oppose the personal evil of transcendent beings as well as the systemic evil of unjust social structures. We do so by exercising our dominion over creation, including those aspects of creation which do not conform to the Lordship of Christ.**

**Our primary weapons of warfare are:**

- **Worship**
- **Obedience to God's Word**
- **Willingness to oppose social injustice**
- **Sacrificial love (Rev 12:11)**



[illegible]



# MINISTRY RESOURCES

modeled anywhere in the New Testament. Among these concerns is that of the genuine danger of confronting, outside of God's direct mandate, Satan or his demons. (2Pet 2:10; Jude 4,7,8) Acts 19:11-16 (seven sons of Sceva), seems to point to the potential danger of presumption, and argues for taking action against the demonic only with a firm relational grounding in Christ.

### Deliverance

There does seem to be substantial Biblical support for the practice of Deliverance Prayer in response to overt manifestation. Christian camps are divided as to whether demonic affliction can occur with believers, but are generally united in the view that demons do exist and that Christ has given the church authority to rebuke them.

As with healing, there are a variety of examples of

deliverance in the New Testament. All are responses to overt manifestations, involve directly addressing the entities with few words, often commanding silence. Some

involve a short interview process (as with the Gerasene demoniac of Mark 5: 1-20, where Jesus asks the name of the afflicting spirit/s), and we have examples where deliverance did not occur (Acts 19:11-16, seven sons of Sceva), or else did not occur immediately. (Mark 9:14-29, the boy with epilepsy) Jesus

also showed a holistic concern for the well-being of those he delivered, including their restoration into society (Mark 5:15-19).

Avoid presumption, be humble. The binding and loosing in Matthew 16:19 is in the future perfect passive verb tense, as in "will have already been loosed". It is an affirmation that God's will is being accomplished

through us, not an unconditional promise of personal success.

### Deliverance Procedure:

1. If you suspect the demonic but it does not manifest defer to pastoral leaders
2. If you are alone ask for assistance; including someone to intercede.
3. Avoid frightening the individual by suggesting they are "demonized". Neutral language should be employed: demonic "affliction", or "presence".
4. Guard their dignity by providing privacy, tissues or towel. Do not escalate emotions or raise your voice at any time.
5. Identify any demonic presence with questions but minimal interaction. Command it to be silent, and to leave the person. There may or may not be physical manifestation. Deliverance does not need to be traumatic or violent.
6. Call the person by name until they respond. Explain what has happened then end with prayer for protection.
7. Are they safe to drive home? Find friends, or a volunteer to go with them.
8. Be sure to connect with leadership to do immediate follow-up.



## MINISTRY RESOURCES

### PRAYER VERNACULAR

Words matter. Certain words and phrases can inadvertently put others on the defensive. Consider using questions as opposed to making statements. And consider the following list of trigger words and substitutions.

YOU 'JUST' NEED TO...	COULD YOU/WOULD YOU LIKE TO...
Repent (could sound accusatory)	Turn to, turn towards, leave behind...?
Confess (is this a familiar word?)	Tell God (out loud) own, acknowledge...?
Let go/surrender (could be threatening, esp. to someone who has been abused)	Invite God to take, to take care of...?
Soften your heart (can imply hardness)	Receive more from God?
Yield (can imply pride or control)	Receive more from God?
Trust/Not worry (can provoke guilt)	Tell God what is concerning you?
Receive (can imply that they are not open)	Receive even more from God?
Receive discipline/correction from God	See how God is fathering you in this?
Relax/be at peace (can be threatening)	Sit down, be private, talk to someone else?

### ACTIVE LISTENING

Active listening questions are open-ended questions that invite others to initiate and to participate. Questions are non-threatening, and allow others to have a sense of control. In any prayer ministry encounter, it is always advisable to ask questions vs. giving opinions or making statements. Reflect observations back as questions "Do you think that ...?" or "What do you think/ feel that God is saying about this?" When proposing a direction for prayer, it is more helpful to invite rather than initiate: "Would you like to have us pray for...?" It is also helpful to use inclusive pronouns, as with "Shall we ask God about this together?" This allows for the development of a sense of solidarity, being a team. We are going with them to God.

Open-ended questions are particularly useful when there is a lack of clarity regarding the direction of prayer ministry. Some helpful questions are:

- "What challenges are you facing in your life right now?"
- "How is that working for you?"
- "What's not working?"
- "What would you want to change about your life?"
- "What would that look like?"
- "Can you describe it to me?"



## MINISTRY RESOURCES

### THEMATIC SCRIPTURE REFERENCE GUIDE

Afraid	Mark 4:35-41; Psalm 56; Isaiah 41:10; Mt 6:25-34
Anxious	Mt 6:33; Phil 4:6; Psalm 94:19; 37:25; Mt 11:28
Attacked	Micah 7:8-10; Psalm 18:3; Psalm 35
Bereaved	Psalm 147:3; 1Thess 4:13-18; Rev 21:3-5
Choices to Make	Psalm 32:8-10; Prov 16:3; James 1:5-8
Convicted of Sin	Heb 4:14-16; Rom 6:23; 1 John 1:19; Psalm 51
Distressed	Psalm 9:9-10; 42:5-11; 55:16-17, 22; 121: 1; 50:15
Doubting God	Mk 9:23-24; John 20:24-29; Heb 10:35-36; 11:1; Acts 17:27-28
Failing	Psalms 73:25-26; 138:8; 2Cor12:9; 1Cor 1:25-31
Far from God	Deut 4:29-30; Luke 19:10; Psalm 139:1-18; 145:18
Forsaken	Psalm 27:10; 77; Deut 31:6-8; Isa 62:4; Mt 28:20
Facing death	John 3:16; John 14:1-3; Rev 21:4; Psalm 23:4
Injustice	Psalm 17; 73; Lk 6:35-36; 1Pet 2:19; Isa 1:17; 58:6-7
Seeking salvation	John 1:12; 3:16; Rom 3:10; 23; 6:23; 10:13; 1 Jn 1:9
Tempted	Mt 26:41; 1Cor 10:13; Heb 2:18; 4:15; Rom 12:1-2
Thankful / Unthankful	1Chron 16:8-13; 28-29; Psalm 92:1-5; 100; 29:2; James 1:17; Jer 10:7



## MINISTRY RESOURCES

### AFFIRMATION OF IDENTITY SCRIPTURE REFERENCES

John 1:12	I am God's child.
John 15:15	I am Christ's friend.
Rom 5:1	I have been justified.
1Cor 6:17	I am united with the Lord, and I am one spirit with Him.
1Cor 6:19-20	I have been bought with a price. I belong to God.
1Cor. 12:27	I am a member of Christ's body.
Eph 1:1	I am a saint.
Eph 1:5	I have been adopted as God's child.
Eph 2:18	I have direct access to God through the Holy Spirit.
Col 1:14	I have been redeemed and forgiven of all my sins.
Col 2:10	I am complete in Christ.
Rom 8:1-2	I am free forever from condemnation.
Rom 8:28	I am assured that all things work together for good.
Rom 8:31f	I am free from any condemning charges against me.
Rom 8:35f	I cannot be separated from the love of God.
2Cor 1:21-22	I have been established, anointed, and sealed by God.
Col 3:3	I am hidden with Christ in God.
Phil 1:6	I know that the good work that God has begun in me will be perfected.
Phil 3:20	I am a citizen of heaven.
2Tim 1:7	I have not been given a spirit of fear but of power, love, and a sound mind.
Heb 4:16	I can find grace and mercy in time of need.
1John 5-18	I am born of God and the evil one cannot touch me.
Mt 5:13-14	I am the salt and light of the earth.
John 15:1, 5	I am a branch of the true vine, a channel of His life.
John 15:16	I have been chosen and appointed to bear fruit.
Acts 1:8	I am a personal witness of Christ's.
1Cor 3:16	I am God's temple.
1Cor. 5:17f	I am a minister of reconciliation for God.
2Cor 6:1	I am God's co-worker (1 Cor. 3:9).
Eph 2:6	I am seated with Christ in the heavenly realm.
Eph 2:10	I am God's workmanship.
Eph 3:12	I may approach God with freedom and confidence.
Phil 4:13	I can do all things through Christ.



# MINISTRY RESOURCES

### COMMUNITY RESOURCES (EXAMPLE ONLY)

Note: Referrals for professional counseling should be done only through pastoral staff.

- Police, Fire, Ambulance: Emergency 911. Non-emergency 604-532-3200
- Langley Mental Health Services: 604-514-7940
- Surrey Mental Health Services: 604-953-4900, After-Hours line: 1-877-384-8062
- Fraser Valley Regional Crisis Line (24 hour): 604-820-1166
- South Fraser Regional Crisis Line: 604-951-8855
- Langley Addiction Services: 604-534-7921
- Psychosis Intervention Program: 604-538-4278
- Eating Disorders Program (Delta MHC): 604-592-3700
- Psychiatric Outpatient Program (medical referral required): 604-533-6493
- Langley Victim Services: 604-532-3214
- Langley Alcoholics Anonymous: 604-533-2600
- BC Narcotics Anonymous: 604- 873-1018
- Ishtar Transition Housing Society Langley, BC Helpline: 604-530-9442
- Vancouver Rape Relief and Women's Shelter Vancouver, BC Helpline: 604-872-8212

### PRAYER CARD

For distribution at church, special events or for follow-up from prayer ministry encounters

### Prayer Card

Please feel free to include an email address so we can encourage you with our prayers. You may also contact our prayer team directly at \_\_\_\_\_

Name \_\_\_\_\_

Email \_\_\_\_\_



# PRAYER TEAM APPLICATION FORM

<b>PERSONAL INFORMATION</b>			
Date			
Name			
Email			
Phone number			
Church	Years Attending	Membership Status	Available for which service?
<b>MINISTRY INFORMATION</b>			
Describe your participation at church			
<b>MINISTRY EXPERIENCE</b>			
Describe your previous prayer ministry training and experience			
<b>PRAYER MINISTRY REFERRALS</b>			
Pastor	Contact info:		
Home Group Leader	Contact info:		
Ministry Team Leader	Contact info:		

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