

Copyright © 2015 Howard Tien-Hoy Hsieh

All rights reserved. The Southern Baptist Theological Seminary has permission to reproduce and disseminate this document in any form by any means for purposes chosen by the Seminary, including, without limitation, preservation or instruction.

A TRAINING CURRICULUM BASED ON THE FIVE STEP HEALING
MODEL AT VINEYARD OF HARVEST CHURCH,
WALNUT, CALIFORNIA

A Project
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Howard Tien-Hoy Hsieh
May 2015

APPROVAL SHEET

A TRAINING CURRICULUM BASED ON THE FIVE STEP HEALING
MODEL AT VINEYARD OF HARVEST CHURCH,
WALNUT, CALIFORNIA

Howard Tien-Hoy Hsieh

Read and Approved by:

Brian J. Vickers (Faculty Supervisor)

Timothy K. Beougher

Date _____

TABLE OF CONTENTS

	Page
LIST OF TABLES AND FIGURES	vi
PREFACE	vii
Chapter	
1. INTRODUCTION	1
Purpose	1
Goals	1
Ministry Context	2
Rationale	5
Definitions, Limitations, and Delimitations	6
Research Methodology	8
2. BIBLICAL AND THEOLOGICAL FOUNDATIONS	11
Matthew 4:23-24, 10:1-8; and Luke 10:1-23	11
John 14:12	17
Acts 6:8 and 8:4-8	24
Ephesians 4:26-27 and 2 Corinthians 10:4-6	27
James 5:14-16	31
Conclusion	33
3. THEORETICAL AND PRACTICAL ISSUES	34
The Kingdom of God and Healing Prayer Ministry	34
Spiritual Warfare	40
Dealing with Sinful Strongholds	43
Affirming New Identity and Nature in Christ	48

Chapter	Page
Steps to Freedom from Sinful Strongholds	51
Importance of Follow-Up and Discipleship	53
4. DESCRIPTION OF THE PROJECT	55
Scheduling of the Five Step Healing Model Class	56
Detailed Synopsis of Each Class Session	59
Results of the Questionnaire	63
Summary of Results in the Questionnaire for Prayer and the Bible Questions	64
Summary of Results in the Questionnaire for Healing Prayer Questions	65
T-Test Results and Boxplot Graph	66
5. EVALUATION OF THE PROJECT	69
Evaluation of Purpose	69
Evaluation of Goals	70
Strengths of the Project	71
Weaknesses of the Project	71
Project Modifications	73
Reflections on Practical Theology	76
Conclusion	80
 Appendix	
1. FIVE STEP HEALING MODEL	82
2. PRAYER INTERCESSOR QUESTIONNAIRE	88
3. CURRICULUM EVALUATION RUBRIC	93
4. HELPFUL PRAYERS, AFFIRMATIONS, AND SCRIPTURES	98
BIBLIOGRAPHY	103

LIST OF TABLES AND FIGURES

Table	Page
1. Voluntary and involuntary strongholds	48
2. Affirmations of who we are in Christ	51
3. An effective procedure for steps to freedom	52
4. What to pray off and pray on	53
5. Project schedule	55
6. Results for improving biblical knowledge of prayer in the Bible	64
7. Results for the prayer and the Bible portion in the questionnaire	65
8. T-test: Paired two sample for means for prayer and the Bible	66
9. T-test: Paired two sample for means for the healing prayer	67
10. Stephen and Philip: Examples for the church	77
 Figure	
1. Boxplot of pre- and post-test scores	68

PREFACE

My hope and prayer is that this project will enable people to grow in the ministry of “praying in the Spirit at all times and occasions” (Eph 6:18) and in equipping God’s people to continue Christ’s Kingdom ministry so that many people will be saved, healed, and spiritually nurtured for the glory of God, the building up of his church, and the fulfillment of the Great Commission.

I am indebted to the love, support, and prayers of many people God has placed in my family, in my church, and in my ministry training. First, I want to praise and thank our great triune God for his gift of salvation and his gracious call on my life to serve him in full-time ministry, both in the pastoral ministry and in teaching in a Christian college setting. God’s providence and provisions have led me to this stage for this research project.

I want to dedicate this project to several people in my life whose love and faithful support made this work possible. I want to thank my loving parents, Dennis and Lucy Hsieh, for their faithful and generous support throughout my seminary training and ministry. They have sacrificed a lot to raise me and to support me during my seminary training and ministry. I want also to thank my grandparents for their love and support in raising me. I appreciate all the generous support and prayers from the Hsieh family: Aunt May and Uncle Ker-chow, Aunt Kim and Uncle Tom, Aunt Bernice and Uncle Ben, and my brothers T. J. and J. T. (and their wives Angela and Judy), who have always been very supportive and encouraging. I am grateful for my brother T. J., who encouraged me to apply for the Doctor of Ministry program. I also want to thank my wife, Charlotte, for her sacrifice, support, and encouragement. I thank my parents-in-law, Mr. Foo and his whole family, for their continual love, support, and encouragement.

I want to thank my dear friends at Vineyard Anaheim, who have influenced me profoundly by introducing me to the healing prayer ministry and for all their helpful training, coaching, and advice. I especially want to thank Paul Frala, Pastor Bob Fulton, Brian and Ken Slezak, and all the healing prayer intercessors in the Monday Night Healing prayer room. I learned so much about intercessory healing prayer from their examples.

I also thank my fellow pastors at Vineyard of Harvest Church, Pastor Kwan, Pastor Dennis Liu, and Pastor Baldwin Chan. It has been a joy and privilege to serve with them in the pastoral ministry. Their prayers and support have been greatly appreciated. I have also been blessed to serve alongside all the faithful brothers and sisters in Vineyard of Harvest Church. I am very thankful for their trust and encouragement to develop and implement the healing prayer ministry. I also thank Sister Tracy Chan for her generous prayer and financial support for my D.Min. studies.

I am also grateful for my outreach friends, Helen Chang, Shirley Ho, Kindra Leih, Dean Mellerstig, and Josh Kao for their friendship, prayers, and support. My prayer intercessor supporters Eva Chai and Joann Yang have been very helpful in assisting me to pray for people on many prayer sessions. Also, my former Biola students, April Bell and Kindra Leih, have encouraged me and many people in their healing prayer ministry for Biola students and in their faithful service in ministering to young people in their respective churches.

Several seminary professors have helped me significantly in my theological training: Dr. William Schweer taught me personal evangelism, Dr. Walt Russell taught me biblical hermeneutics and hired me to teach as an adjunct professor at Biola University, Dr. Clinton Arnold imparted his biblical insights about spiritual warfare in Ephesians and Colossians, and Dr. Doug Vavrosky showed me how to pray successfully for deliverance for people. I also appreciate Mrs. Avril Vavrosky for giving me practical insights into a successful deliverance ministry. Dr. J. P. Moreland has taught me a lot in

the area of Apologetics and his book, *Kingdom Triangle*, has made a deep impact upon me. Dr. Jason Wilson was a tremendous help in assisting with the t-test tables and boxplot graphs for the statistical analysis of the questionnaire results. Finally, I thank my good friend Dr. Michelle Lee-Barnewall for her faithful support and encouragement both in my teaching, ministry, and doctoral research.

I also want to express my deep appreciation for my editor Betsy Fredrick for her expertise and hard work. Through her help, I was able to complete this D.Min project according to the technical, editorial, and style requirements of SBTS.

Among the professors at The Southern Baptist Theological Seminary, I want to thank Dr. James Hamilton for his rich insights on biblical theology, and Dr. Tim Beougher for his insights on historical theology and evangelism. I also want to thank Dr. Michael Wilder and Dr. Miguel Echevarria for sharpening all of the D.Min. students in their research and writing for of their D.Min. projects. Finally, I want to thank Dr. Brian J. Vickers for serving as the supervisor for my project and for all of his helpful insights and suggestions.

Finally, I am very grateful for the practical insights given by pastors John Wimber, Dr. Neil Anderson, and Francis MacNutt, in their books on healing prayer and freedom from sinful strongholds. Their books have been immensely helpful to me.

Howard T. Hsieh

Placentia, California

May 2015

CHAPTER 1

INTRODUCTION

Purpose

The purpose of this project was to develop and teach a training curriculum based on the Five Step Healing Model at Vineyard of Harvest Church in Walnut, California.

Goals

The first goal of this project was to evaluate the knowledge of the Five Step Healing Model for ten key adult members of Vineyard of Harvest Church. In the beginning, these ten members were asked to fill out a questionnaire which tested their knowledge about the biblical aspects of prayer and the steps of the Five Step Healing Model. This goal was deemed successful when the questionnaire had been completed and their knowledge of the Five Step Healing Model has been determined.

The second goal of this project was to develop a five-week training curriculum on the Five Step Healing Model for ten adult members of Vineyard of Harvest Church. The first week's lesson explained the Five Step Healing Model as taught by Vineyard founder John Wimber along with scriptural support from the New Testament. The first week's lesson examined how the Lord Jesus Christ and his disciples prayed for people based upon the Gospels and the book of Acts. The second week's lesson explained in detail the five steps of the Five Step Healing Model, followed by a demonstration on the third week. The fourth and fifth week's lessons explained what a sinful stronghold is from Scripture and provided practical steps on how to use a set of prayers to break sinful

strongholds and provide freedom from demonic affliction. The sixth week's lesson allotted time for questions and answers for the students' questions on the topics covered in the Five Step Healing Model and any topics that were covered in the first five weeks. The seventh week's lesson served as practice of the Five Step Healing Model in a group setting, and the students filled out the questionnaire that was passed out during the first session of class.

This second goal was evaluated by the pastoral staff who used a rubric to evaluate the curriculum in terms of its fidelity to Scripture, the soundness of its theology, and its practical benefit. The goal was successful when 90 percent of the rubric was marked at sufficient or above.

The third goal of this project was to increase the knowledge of the Five Step Healing Model by teaching the developed curriculum. The training course was held on seven consecutive Sundays, each session being seventy-five minutes in length. There was an eighth session for the class members' evaluation, during which time they were given the questionnaire to fill out. The third goal was measured by this questionnaire, which tests each student's current knowledge of the Five Step Healing Model in class. The same questionnaire was given at the end of the last class session to determine if knowledge and skill usage has increased. This goal was successful when a the t-test demonstrated a positive statistical difference between the pre- and post-questionnaires.

Ministry Context

The above goals for developing and teaching a training curriculum based on the Five Step Healing Model was accomplished in September 2014, at the Vineyard of Harvest Church in Walnut, California.

Before joining the pastoral staff at Vineyard of Harvest in November 2007, I served in the Healing Prayer rooms at Vineyard Anaheim Church for five years, from

1999 to 2004, and was trained by key prayer leaders to practice the Five Step Healing Model. The Five Step Healing Model is the biblical model of healing prayer that was explained and taught by John Wimber, the founding father of the Vineyard Churches, in his book, *Power Healing*. The prayer team witnessed numerous healings from God that took place among the people we prayed for in the community. Moreover, in his previous pastorate at the First Chinese Baptist Church at Fountain Valley, the author focused his ministry on teaching the Word of God and building up the missions program at the church as a key member of the missions committee.

Upon coming to Vineyard of Harvest, I observed that there were specific areas of need among the congregation, especially at the level of key leadership. In both the English and Chinese ministries, there was a great need for church members to be solidly grounded in biblical teaching of core Christian doctrine and the Bible. Since a solid grounding in the Word of God is foundational to Christian life and ministry, I concentrated on this area first. Next, I concentrated on the “Spirit-Empowering” aspect of the Vineyard values:

Vineyard of Harvest believes that the Holy Spirit has empowered believers in all the spiritual gifts listed in the New Testament, and it endeavors to instruct church members, through biblical teaching and practical demonstration, how to discover their God-given gifts and use them to build up the Body of Christ, equip the saints for ministry, and encourage believers to attain to spiritual maturity.

It became apparent that church members at Vineyard of Harvest needed to know how to pray effectively for people using the Five Step Healing Model. I spent a lot of time during the first few years at Vineyard of Harvest teaching the Word of God in the Sunday school settings and weekly Bible classes. In time, I recruited a team of trained intercessors who were able to set up the Healing Prayer Room, which ministered to both church attendees and people from the community. God blessed the Healing Prayer Room for two years with numerous salvations and people being healed from physical,

emotional, and spiritual problems. However, due to an insufficient number of volunteers, the prayer team members experienced burnout. The healing prayer team did not have sufficient support from the pastoral leadership as well. To make matters worse, the prayer coordinator for the Chinese service was asked to step down from her position in 2010 because she was not doing her job effectively. As a result, the prayer team for the Chinese worship service became non-functioning.

Hence, a great need existed to recruit and train more helpers to serve in the prayer ministry, especially among the key leadership within both the English-speaking and Chinese-speaking churches. The recruitment and training of prayer intercessors who can pray effectively for people during ministry time at the end of the Sunday worship services and to pray for people who request prayer for healing during the week was also needed.

This inability to recruit more prayer intercessors could have been attributed to several key reasons. First, the pastoral staff at Vineyard of Harvest was not involved in training and equipping people in the Five Step Healing Model. The senior pastor's wife did a lot of the coordination and administration, but much of this effort was concentrated on the Chinese-speaking members, not the English-speaking ones. In the English service, key church leaders were not equipped by the pastoral staff to pray for people. Second, in the English ministry, a number of key leaders adopted an "anti-supernaturalist" mentality against healing prayer due to bad experiences they encountered with charismatic preachers who utilized questionable practices in intercessory prayer in the past. Consequently, these members became wary and suspicious of anything that would remind them of a charismatic prayer ministry. A keen observer would find it odd that these people would attend a Vineyard Church and yet object to the "Spirit-Empowering" core value of Vineyard of Harvest.

It is my prayerful desire that this project enhanced and improved the prayer ministry at Vineyard of Harvest by implementing an effective program for training key church members and leaders to practice the Five Step Healing Model effectively. As Vineyard of Harvest continues to establish an effective prayer ministry, it can live up to its core value of being a Spirit-empowered church.

Rationale

As mentioned, the pastoral staff did an insufficient job of recruiting and training church members to serve as effective prayer intercessors who are proficient in using the Five Step Healing Model as taught by John Wimber. For years, there was insufficient and ineffective training of church members who wished to participate in the prayer ministry. Further, no uniform method of prayer used by the prayer intercessors existed. The church members at Vineyard of Harvest come from different denominational backgrounds and each of these denominations have their own methods for intercessory prayer. Many of the prayer intercessors had been using the prayer methods they learned from their previous church experiences. Some did not even have a prayer method.

The purpose of this project was to develop and teach the curriculum explaining the Five Step Healing Model at Vineyard of Harvest Church in Walnut, California. Several benefits resulted from teaching members to practice the Five Step Healing Model at Vineyard of Harvest. First, by adopting a uniform and consistent method of prayer that was already adopted by the Vineyard Association of Churches, there is uniformity, consistency, and clarity in the prayer method and model that is used for ministry at Vineyard of Harvest. Second, church members are taught about prayer using the method used by Jesus and the apostles in the Scriptures, which is one of the reasons why John Wimber wrote the book *Power Healing* on which the Five Step Healing Model is based—to teach and train church leaders and members how to pray for people utilizing

the method used by the Lord Jesus Christ and the disciples in the early church. This aids Vineyard of Harvest to live up to its core value of “Word-Convicting.”¹ Third, church leaders and church members experience growth and effectiveness in their prayer lives as a result of being equipped to be more effective prayer intercessors. Fourth, the enhanced prayer ministry facilitates evangelism and life-transformation within Vineyard of Harvest, thus fulfilling the core values of “Spirit-Empowering,” “Life-Transforming,” and “Missions Mobilizing.”²

Definitions, Limitations, and Delimitations

Five Step Healing Prayer Model. Wimber’s *Five Step Healing Model* include, “Step 1: The Interview, Step 2: The Diagnostic Decision, Step 3: The Prayer Selection, Step 4: The Prayer Engagement, Step 5: Post-Prayer Directions.”³

The kingdom of God. George Eldon Ladd defines *the kingdom of God* as

¹The “Word-Convicting” core value states that “Vineyard of Harvest will instruct its members and visitors in the Word of God in a biblically-sound and practical manner according to the evangelical tradition, which then can be applied by godly living in obedience to the triune God.”

²The “Spirit-Empowering” core value states that “Vineyard of Harvest believes that the Holy Spirit has empowered believers in all the spiritual gifts listed in the New Testament, and it endeavors to instruct church members, through biblical teaching and practical demonstration, how to discover their God-given gifts and use them to build up the Body of Christ, equip the saints for ministry, and encourage believers to attain to spiritual maturity.” The “Life-transforming” core value states that “Vineyard of Harvest believes that all Christians must grow spiritually and be transformed to be godly disciples of the Lord Jesus Christ, reflecting a Christ-like image in their attitude, speech, character, and lifestyle.” The “Missions-Mobilizing” core value states that “Vineyard of Harvest believes in the importance of fulfilling the Great Commission and that it seeks to equip its members to do power evangelism and cross-cultural missions in fulfillment of Christ’s biblical mandate.”

³John Wimber and Kevin Springer, *Power Healing* (San Francisco: HarperCollins, 1987), 198-235. See appendix 1 for a detailed description of the Five Step Healing Model.

“God’s reign, rule, or sovereignty.”⁴ An “already and not yet” aspect of the kingdom of God is present. Jesus demonstrated the power and presence of the kingdom through his proclamation of the gospel, which was accompanied by miraculous signs and wonders. He taught his disciples to proclaim the kingdom of God, demonstrate the power of the kingdom through miraculous signs and wonders, and to equip the saints in the church to continue the kingdom work.⁵ The “not yet” aspect of the kingdom refers to the complete establishment of God’s kingdom on earth in the Age to Come during and after the millennial reign of Christ.⁶

Deliverance prayer. This is a specialized type of prayer that Christian prayer intercessors use to command demonic spirits to come out of a person suffering from demonic oppression. Wimber defines it as “setting a person free from a bondage, usually from demonic influence.”⁷

Demonization. Wimber defines *demonization* as being “influenced, afflicted, or tormented in some way by demonic power.”⁸ The Greek word *daimonizomai* is used in the New Testament to speak of people suffering from demonic influence.⁹

⁴George E. Ladd, *The Gospel of the Kingdom: Scriptural Studies in the Kingdom of God* (Grand Rapids: Eerdmans, 1959), 19-20.

⁵John Wimber and Kevin Springer, *Power Evangelism* (Ventura, CA: Regal, 2009), 82-88. See also Jack Deere, *Surprised by the Power of the Spirit* (Grand Rapids: Zondervan, 1993), 229-52.

⁶J. Laniel Burns, “Israel and the Church of a Progressive Dispensationalist,” in *Three Central Issues in Contemporary Dispensationalism*, ed. Herbert W. Bateman IV (Grand Rapids: Kregel, 1999), 273. See also George E. Ladd, *A Theology of the New Testament*, rev. ed. (Grand Rapids: Eerdmans, 1993), 67. In this paper, I adopt the historic premillennial viewpoint.

⁷Wimber and Springer, *Power Healing*, 238.

⁸Ibid.

⁹Wayne Grudem, *Systematic Theology* (Grand Rapids: Zondervan, 1994), 423.

Word of command. Wimber defines the *word of command* as a “powerful and effective prayer in which the speaker commands, in a short sentence, an evil spirit or disease to leave a person.”¹⁰

Word of knowledge. Wimber defines a *word of knowledge* as “a spiritual gift through which God reveals facts about a situation for which a person had no previous knowledge” (1 Cor 12:8).¹¹ Within Vineyard Church doctrine, a word of knowledge would be, as Wayne Grudem describes, “The ability to receive a special revelation from the Holy Spirit and on that basis to speak words that give wisdom in a situation or give specific knowledge of a situation in the life of someone present in a congregation.”¹²

A significant limitation of the project is that the training class for understanding and utilizing the Five Step Healing Prayer Model took place in seven consecutive training sessions of seventy-five minutes in length.

This project had two delimitations. The first delimitation was that the project took place within the context of one local church, namely, Vineyard of Harvest Church in Walnut, California. The second delimitation was that the demographic data has been narrowed to within a five-mile radius of the church’s campus.

Research Methodology

The research methodology for this project included a questionnaire and an evaluation rubric.¹³ Three goals determined the effectiveness of this project. The first

¹⁰Wimber and Springer, *Power Healing*, 240.

¹¹Ibid.

¹²Grudem, *Systematic Theology*, 1080.

¹³Adapted from Jerry G. Birdwell, “Training the Men of Providence Bible Fellowship, West Chester, Ohio, to Be Spiritual Leaders in the Home” (D.Min. project, The Southern Baptist Theological Seminary, 2013). All of the research instruments used in this project were performed in compliance with and approved by the Southern Baptist

goal assessed the understanding, practices of prayer, and the extent of the knowledge of the Five Step Healing Model among the ten selected participants. Each person made a signed commitment to attend all seven sessions of the Training Series on the Five Step Healing Model. At the first training session, the questionnaire was given to each participant in the training course. This questionnaire determined four things about each participant: their biblical knowledge about prayer and the components of prayer (ACTS), daily practice of prayer, knowledge of the five steps of the Healing Model, and a good general procedure to follow to pray for healing. The first goal was deemed successful when 100 percent of the participants completed the questionnaire and the questionnaire had been analyzed, yielding a clearer picture of the current understanding and practices of the participants about prayer.

The second goal was to develop a seven-week training curriculum that explained the biblical basis of healing prayer and the practical steps of the Five Step Prayer Model explained by John Wimber in his book *Power Healing*. Each session of this seven-week course was seventy-five minutes long, and was held for seven consecutive Sundays. A rubric was given to three members of the English-speaking pastoral staff at Vineyard of Harvest to evaluate the course content of the seven-week training curriculum for its faithfulness to Scripture and to the Vineyard doctrinal position, for clarity of presentation, and its practical applicability to members in the church. The evaluation scale ranged from “Insufficient” to “Exemplary.” This goal was deemed successful when 90 percent of the evaluation indicators have been marked at sufficient or above, establishing that the curriculum had been approved for use in Vineyard of Harvest Church.

The third goal of the project was to teach the curriculum for the seven-week

Theological Seminary’s Research Ethics Committee prior to use in the ministry project. See Appendix 1, 2, and 3.

training series. After the sessions were completed, with 95 percent attendance by the participants, the questionnaire was given again. This questionnaire assessed each participant's current understanding of the biblical basis for and the steps of the Five Step Healing Model. A t-test for dependent samples was administered to determine if there was a positive difference between the pre- and the post-series scores on the prayer intercessor questionnaire. The goal was considered successful when the t-test for dependent samples showed a significant positive difference between the pre- and post-series scores for both the questionnaires.¹⁴

¹⁴Neil J. Salkind, *Statistics for People Who (Think They) Hate Statistics*, 3rd ed. (Thousand Oaks, CA: Sage, 2008), 191.

CHAPTER 2

BIBLICAL AND THEOLOGICAL FOUNDATIONS

The biblical basis for the Five Step Healing Model is found in the teachings and example of the Lord Jesus Christ and His disciples both in the Gospels and in the book of Acts. In his notable books *Power Evangelism* and *Power Healing*, the founder of Vineyard, John Wimber and co-author Kevin Springer, stated that one of the main foci of Christ's ministry on earth was to proclaim the message of the kingdom of God and demonstrate the manifestation of the kingdom by healing the sick and casting out demons.¹ Christopher Morgan and Robert A Peterson point out that Jesus' message, from first to last, emphasized the kingdom of God.²

The Greek word for kingdom, *basileia*, denotes the "reign of God." George E. Ladd, who heavily influenced Wimber's kingdom concept, defined the kingdom of God as God's kingship, rule, and authority.³ Ladd explains, "The *primary* meaning of both the Hebrew word *malkuth* in the Old Testament and of the Greek word *basileia* in the New Testament is the rank, authority and sovereignty exercised by a king."⁴

The thesis for this chapter states that the Lord Jesus Christ proclaimed the kingdom of God and equipped his disciples (both the Twelve and the Seventy) to display

¹John Wimber and Kevin Springer, *Power Evangelism*, rev. ed. (Ventura, CA: Gospel Light, 2009), 27-29. See also John Wimber and Kevin Springer, *Power Healing* (New York: HarperOne, 1987), 37; and Christopher W. Morgan and Robert A. Peterson, *The Kingdom of God* (Wheaton, IL: Crossway, 2012), 20.

²Morgan and Peterson, *The Kingdom of God*, 20.

³George E. Ladd, *The Gospel of the Kingdom*, Scriptural Studies in the Kingdom of God (Grand Rapids: Eerdmans, 1959), 21.

⁴*Ibid.*, 19, emphasis original.

the manifestations of the arrival of God's kingdom through healing and deliverance ministry. This type of ministry was continued by the Spirit-empowered disciples in the book of Acts, thus setting an example for the church.

In this chapter, key passages in the Gospels, the book of Acts, 2 Corinthians, Ephesians, and James are examined to support the thesis. It is beyond the scope of this chapter to cover all the aspects of the kingdom of God. This chapter focuses on the relationship between the proclamation of the kingdom of God (by Jesus, the Twelve and the Seventy), healings, and demonic deliverance. In the latter portion of this chapter it is shown, from the epistle of James, that God commands believers to pray for one another for healing.

The first set of passages examined is Matthew 4: 23-24, Matthew 10: 1-8, and Luke 10: 1-23, which show that Christ taught and trained the Twelve and Seventy disciples to heal the sick and free the demonically oppressed. The second passage examined is John 14:12 which supports the thesis by showing that Christ told his disciples that they would do the same type of works (and even greater works) that he did in his earthly ministry. These works include healings and demonic deliverance. The third set of passages in Acts (e.g., Acts 6:8 and Acts 8:4-8) show that the Spirit-empowered disciples continued the healing and deliverance ministry of Christ. Furthermore, an analysis of 2 Corinthians 10:4-6 and Ephesians 4: 26-27 shows that believers need to utilize spiritual weapons to free people from strongholds. Finally, James 5:14-16 is examined and shows that James not only exhorts believers in the church to pray for one another for healing, but he *commands* believers to do so.

Matthew 4:23-24, 10:1-8; and Luke 10:1-23

Matthew 4: 23-24 summarizes Christ's Galilean ministry:

Jesus went throughout Galilee, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every disease and sickness among the people. News about him spread all over Syria, and people brought to him all who were ill

with various diseases, those suffering severe pain, the demon-possessed, those having seizures, and the paralyzed, and he healed them.⁵

The Lord Jesus Christ proclaimed the good news of the kingdom of God and demonstrated the power and presence of the kingdom through performing physical healings and demonic deliverance. The Lord Jesus Christ proclaimed that “God’s reign is present” and thus announced that the Messianic “Age to Come” has arrived. The old age, “this Age,” which extends from creation to the Day of the Lord, is “the age of human existence in weakness and mortality, of evil, sin, and death.”⁶ The Age to Come, which is sometimes used interchangeably with the kingdom of God, manifests the realization of all that the reign of God means. As Ladd explains, the Age to Come is the age of the kingdom of God, in which God provides manifestations of the arrival of His kingdom: physical healings, freedom from demonic oppression, and resurrection back to life.⁷

Gordon Fee and Douglas Stuart make the observation that according to Jewish eschatological thought, the period called “this Age” is characterized by sin, sickness, death, and the triumph of evil. With the arrival of God’s reign in the kingdom of God, the “Age to Come” is ushered in, and the “Time of God’s Rule” is characterized by the presence of the Spirit, righteousness, health, and peace.⁸

The good news has to do with God’s breaking in “his saving reign in the person of his Son the Messiah.” Christ’s miraculous signs attest to the presence and the

⁵All Scripture quotations are taken from New International Version unless otherwise noted.

⁶George E. Ladd, *A Theology of the New Testament*, rev. ed. (Grand Rapids: Eerdmans, 1993), 45. See also George E. Ladd, “Historic Premillennialism,” in *The Meaning of the Millennium: Four Views*, ed. Robert G. Clouse (Downers Grove, IL: IVP, 1977), 17-40; cf. Wayne Grudem, *Systematic Theology* (Grand Rapids: Zondervan, 1994), 1111-12, 1127-31.

⁷Ladd, *The Gospel of the Kingdom*, 28-39.

⁸Gordon D. Fee and Douglas Stuart, *How to Read the Bible for All Its Worth*, 3rd ed. (Grand Rapids: Zondervan, 2003), 145-46.

advance of the kingdom.⁹ R. T. France concurs and states that in his preaching, Christ publicly proclaimed the arrival of the kingdom of God. Through his miracles of healing, Christ brings the power of the kingdom of heaven into operation.¹⁰ In his influential book *Power Evangelism*, John Wimber observes the two-fold pattern of Christ's kingdom ministry. First, Christ *proclaims* the message of the kingdom, and then he *demonstrates* the power and presence of the kingdom. Wimber and Springer explain, "First He preached repentance and the good news of the kingdom of God. Then He cast out demons, healed the sick and raised the dead—which proved He was the presence of the Kingdom, the Anointed One."¹¹

The word "gospel" in Greek is *euangelion* ("the message of good news") and according to C. C. Broyles, *euangelion* designates "Jesus' message of the appearance of God's kingdom, a message entailing liberty for those held captive to any form of affliction and demonstrated most dramatically in acts of healing."¹² G. Goldsworthy observes that in Mark 1:14-15 Jesus proclaims the gospel in terms of the fulfillment of the times and the coming of the kingdom of God. In the Old Testament, the coming of the kingdom of God and the salvation of God's people are interconnected, and involves both the saving act of God and judgment on all who oppose his kingdom and reject God's gracious offer of salvation. Regarding Christ's miraculous works in relation to the kingdom, Goldsworthy states,

⁹D. A. Carson, *Matthew Chapters 1-12*, in vol. 1 of *The Expositor's Bible Commentary*, ed. Frank E. Gaebelein, J. D. Douglas, and Richard P. Polcyn (Grand Rapids: Zondervan, 1995), 120-21.

¹⁰R. T. France, *Matthew*, Tyndale New Testament Commentary, vol. 1 (Downers Grove, IL: IVP, 1985), 110.

¹¹Wimber and Springer, *Power Evangelism*, 30-31.

¹²C. C. Broyles, "Gospel (Good News)," in *Dictionary of Jesus and the Gospels*, ed. Joel B. Green et al. (Downers Grove, IL: InterVarsity, 1992), 282.

The deeds of Jesus reveal who he is and what he has come to achieve. His teachings must be seen in the light of his overall strategy of establishing the kingdom and saving his people. Thus, the miracles are signs of his saving power to release people from sin, sickness, subjection to the evil power of demons and death.¹³

According to Craig Blomberg, one of the most striking miracles that Christ performs in demonstration of the presence and power of the kingdom is deliverance from demonization.¹⁴ Demonization is singled out and distinguished from physical ailments such as epilepsy.

Clinton Arnold, an authority on spiritual warfare, makes the important observation that the Greek term *daimonizomai*, used in Matthew 4: 24, is often mistranslated in English translations as “demon-possession.” The term simply means “to have a demon,” and the unfortunate connotation of ownership is absent from the original Greek word. Arnold presents the argument that unlike non-believers, a Christian cannot be owned and controlled by a demon.¹⁵ This important observation is explained in more detail later in chapter 3 dealing with freedom from demonization. In this chapter, the term “demonization” is used rather than “demon-possession.”

Christ’s Training of the Twelve and the Seventy Disciples

The thesis states that the Lord Jesus Christ proclaimed the gospel of the kingdom and displayed the powerful manifestations of the arrival of the kingdom through physical healings and deliverance from evil spirits. He also taught and trained his disciples (both the Twelve and the Seventy) to do the same type of kingdom ministry. Matthew 10:1, 5-8 states,

¹³G. Goldsworthy, “Gospel,” in *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander et al. (Downers Grove, IL: InterVarsity, 2000), 522.

¹⁴Craig L. Blomberg, *Matthew*, New American Commentary, vol. 22 (Nashville: Broadman, 1992), 92.

¹⁵Clinton Arnold, *Three Crucial Questions about Spiritual Warfare* (Grand Rapids: Baker, 1997), 78-81.

Jesus called his twelve disciples to him and gave them authority to drive out impure spirits and to heal every disease and sickness. . . . These twelve Jesus sent out with the following instructions: “Do not go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel. As you go, proclaim this message: ‘The kingdom of heaven has come near.’ Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received, freely give.”

It is significant to observe that the same kingdom authority Christ possessed as the Messiah, he now imparts to the Twelve. They too proclaim the arrival of God’s kingdom and demonstrate the manifestations of the kingdom through physical healings and demonic deliverance. D. A. Carson explains that the twelve apostles are analogous to the twelve tribes of Israel, and the twelve apostles represent the “eschatological renewal of the people of God” (cf. Matt 19: 28).¹⁶

Upon examining Luke 10: 1-23 and specifically Luke 10:9, the reader notices the similarity in Christ’s commission to the seventy disciples with his commission to the Twelve in Matthew 10: 1,5-8, even though both are sent to minister to different people groups. Christ sent the Seventy into Gentile regions and instructed them to “heal the sick who are there and tell them, ‘The kingdom of God has come near to you’” (Luke 10:9). The following verses in Luke 10:17-20 clearly show that the Seventy were given authority by Christ to perform deliverance ministry as well as healings.

The symbolism of the number seventy (or seventy-two) is striking and significant.¹⁷ I. Howard Marshall explains that there were seventy elders of Israel, seventy members of the Sanhedrin, and seventy nations in the world (cf. Gen 10).¹⁸ Moreover, there were seventy-two elders who prepared the Septuagint, and also seventy-two princes and seventy-two languages in the world. Among these possible interpretations, Leon Morris and Mark Strauss both take the position that the number seventy/seventy-

¹⁶Carson, *Matthew Chapters 1-12*, 236.

¹⁷Even though certain manuscript readings state “seventy two,” I refer to the disciples mentioned in Luke 10 as the “Seventy.”

¹⁸I. Howard Marshall, *Commentary on Luke*, New International Greek Testament Commentary (Grand Rapids: Eerdmans, 1978), 415.

two symbolizes the nations of the world. These disciples of Christ were commissioned by Him to proclaim the gospel of the kingdom and to take it to the whole world.¹⁹ I agree with Leon Morris' assessment, because the central theme of the Gospel of Luke shows "God's great plan of salvation has come to fulfillment in the life, death, resurrection of Jesus the Messiah, and continues to unfold as the Spirit-filled church takes the message of salvation from Jerusalem to the ends of the earth."²⁰ The symbolism of the seventy disciples has practical meaning for the church, because the mission of the Seventy points to the gospel spreading to the Gentiles, whereas the mission of the Twelve was focused upon preaching the gospel to Israel.²¹ The Lord Jesus Christ commissioned the Seventy to heal the sick and at the same time declare the arrival of God's kingdom.²² It is notable that during the ministry of the seventy disciples, the kingdom rapidly advances: demons are subject to Christ's name and Satan falls from heaven (Luke 10:17-18).²³ The mission of the Seventy prefigures what the Spirit-empowered church would accomplish in proclaiming the gospel of the kingdom to the Gentiles²⁴ and demonstrating the power and presence through healings and deliverance in the book of Acts.

John 14:12

John 14:12 is striking in that Jesus states, "Very truly I tell you, whoever

¹⁹Leon Morris, *Luke*, Tyndale New Testament Commentary, vol. 3 (Grand Rapids: Eerdmans, 1988), 198. Mark Strauss, *Luke*, Zondervan Illustrated Bible Backgrounds Commentary, vol. 1 (Grand Rapids: Zondervan, 2002), 319, 410-11.

²⁰Ibid.

²¹Ibid.

²²Darrell Bock, *Luke*, The NIV Application Commentary (Grand Rapids: Zondervan, 1996), 292.

²³Andreas J. Köstenberger and Peter T. O'Brien, *Salvation to the Ends of the Earth* (Downers Grove IL: InterVarsity, 2001), 121.

²⁴Walter L. Liefeld and David W. Pao, *Luke*, in vol. 10 of *The Expositor's Bible Commentary*, ed. Tremper Longman III and David E. Garland (Grand Rapids: Zondervan, 2007), 191. See also Arnold, *3 Crucial Questions*, 105.

believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father.” By “greater works,” Jesus is referring both to the qualitative and quantitative proclamation of the gospel coupled with the performance of miraculous healings and deliverance, which results in the conversion of many people who heard the gospel message. The book of Acts supports this interpretation. First, the book of Acts demonstrates the qualitative sense of “greater” through the New Covenant empowerment of the disciples to carry out effective proclamation of the gospel along with miraculous works. Second, Acts describes the *geographical sense* of “greater” in that the Spirit-filled disciples in the book of Acts took the gospel of the kingdom from Jerusalem to Judea, Samaria, and to the ends of the earth.

Jesus spoke these words in John 14 to the eleven apostles after he predicted his betrayal and Peter’s denial at the close of the Last Supper. John 14 opens with his words of comfort and assurance to his disciples that if he departs to go to meet the Father, he would prepare a place for them. As D. A. Carson explains, the eleven disciples were troubled for various reasons. Christ had just predicted that Peter would deny Christ three times and thus fail in his faith. Next, Christ tells the disciples he is departing to the Father’s house to prepare a place for them.²⁵ The disciples feel distraught and abandoned. Thomas responds by asking, “How can we know the way if we don’t know where you are going?” Jesus answers Thomas’ question by stating, “I am the way and the truth and the life. No one can come to the Father except through me” (John 14:6), and that if they knew him, they would also know the Father. Philip then asks Jesus, “Lord, show us the Father and that will be enough for us.” After telling Philip, “Anyone who has seen me has seen the Father,” Jesus states the following in John 14:11-12,

Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the works themselves. Very truly I tell you, whoever

²⁵Carson, *The Gospel According to John*, 487.

believes in me will do the works that I have been doing, and they will do even greater works than these, because I am going to the Father.

Philip's request displays a lack of trust in and ignorance about the Person of Jesus and this undoubtedly disappointed the Lord.²⁶

In response to Thomas' question, "How can we know the way?" Jesus replies with his assertion, "I am the way, and the truth and the life. No one comes to the Father except through me" (John 14:6). Andreas Köstenberger connects Jesus' claims to be the way, the truth, and the life with the prologue in John 1:1-14. Christ, the incarnate Word and God's one and only Son, was with God the Father during creation, and He is God. The Logos brings eternal life and enlightenment to those who would receive Him, He reflects the glory of the Father, and He possesses grace and truth.²⁷ The word "life" (*zoe*) denotes the self-existing life which the Father possesses (cf. John 1:3; 5:26)²⁸ and the life in the future (i.e. the age to come), which can be realized in the present by those who believe in Christ.²⁹

One of the most important key words of the Gospel of John is "to believe" (*pisteuo*). The verb *pisteuo* means "to believe, be convinced of something," and more specifically, "to have faith" in God or Christ.³⁰ John wrote his Gospel so that readers may *believe* that Jesus is the Messiah, the Son of God, and that by believing they may have life in his name (John 20:31). As mentioned previously, the believer can share in the life which God possesses and realize the benefits of the life in the future which God imparts to believers.

²⁶Ibid., 493.

²⁷Andreas J. Köstenberger, *John*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 2004), 429.

²⁸Carson, *The Gospel According to John*, 118.

²⁹D. H. Johnson, "Life," in *Dictionary of Jesus and the Gospels*, 469.

³⁰William D. Mounce, ed., *Mounce's Complete Expository Dictionary of Old and New Testament Words* (Grand Rapids: Zondervan, 2006), s.v. "*pisteuo*."

It was this very belief and trust in Christ that was sorely lacking in the eleven disciples. Philip, to the dismay of Jesus, shows his glaring lack of trust in Christ by making the request, “Lord, show us the Father and that will be enough for us” (John 14:8). What Philip was asking was to see God, just like the Israelites did in Genesis 24:9-11, and similar to Gideon’s encounter with the angel of the Lord (Judg 6:18).³¹

In his reply, Jesus brings out very significant proofs that he is the Way, the Truth, and the Life—the Incarnate Son, along with notable assurances to his disciples:

1. I am in the Father and the Father is in me (John 14:10a)
2. Jesus’ words come from the Father’s authority (John 14:10b)
3. The indwelling Father does His works through Jesus His Son (John 14:11)
4. Those who believe in Christ will also do the works that the Son has been doing (John 14:12)
5. He will ask the Father to send another of the same kind of Counselor that he was to his disciples, namely, the Holy Spirit (John 14: 16-17, 26-31)
6. The Son will answer his believers’ prayers so that the Father may be glorified in the Son (John 14: 13-14)
7. The disciples will experience the love of the Father and the peace which the Son provides (John 14: 21,27)

The Greater Works of Jesus

What constitutes the “greater works” that Christ assures that those who believe in Him will do? The word for “works” is *ergon*, which in the Gospel of John denotes the works of Jesus. The word for “greater” is *meizona*. As will be seen, Bible commentators have various explanations for what Jesus meant by “greater works.” The Gospel of John uses the word *ergon* to describe the miraculous works of Jesus. This can be seen in passages such as John 5:36, 7:21, 10:25, 10:32, 10:33, 10:37-38, and arguably 14:10-12 as well. In one passage, John 6:29, Jesus does say, “The work (*ergon*) of God is this: to

³¹Gerald L. Borchert, *John 12-21*, New American Commentary, vol. 25B (Nashville: Broadman and Holman, 2002), 112-13.

believe in the one he has sent.” However, in the context of John 6, Jesus had just miraculously fed the 5,000 and then walked on water (John 6:1-24). Moreover, the Gospel of John also focuses on the seven signs which Christ performs, for the purpose of leading readers to believe that Jesus is the Christ, the Son of God. Six of the seven signs performed by Jesus involve miraculous works: changing water into wine, healing the nobleman’s son, healing the lame man, feeding the multitude, healing the blind man, and the raising of Lazarus.³² Only the temple cleansing of Christ did not involve miraculous works.

Curiously, for John 14:12, Leon Morris does not believe “greater works” refers to miraculous works but to conversions.³³ Morris’ view seems strange and inconsistent, because in a latter section where he explains John’s treatment of “miracles,” Morris states that John used the words *semeion* (“signs”) and *ergon* (“works”) to refer to the miracles of Jesus.³⁴ William D. Mounce explains the use of the word *ergon*:

While the gospel writers used *ergon* to describe Jesus’ miraculous works (Matt 11:2; Lk. 24:19), John accords them theological significance (John 5:36; 7:3, 21; 15:24). The works validate Jesus’ claims about himself and point to the Father who sent him. His works are intended to draw faith responses from those who witness them (John 14:11).³⁵

Early interpreters believed the “greater works” refer to the missionary successes of the early church. Köstenberger believes the term “greater” primarily possesses a qualitative dimension in that it is based upon Jesus’ completed work on the cross and it belongs to a more advanced stage in God’s economy of salvation.³⁶ George

³²Andreas J. Köstenberger, *John*, Zondervan Illustrated Bible Backgrounds Commentary, vol. 2 (Grand Rapids: Zondervan, 2002), 22.

³³Leon Morris, *The Gospel According to John*, rev. ed. (Grand Rapids: Eerdmans, 1995), 573-74.

³⁴*Ibid.*, 607-13.

³⁵Mounce, *Mounce’s Complete Expository Dictionary*, s.v. “work.”

³⁶Köstenberger, *John*, 432-33.

Beasley-Murray believes that these “greater works” constitute “the actualization of the realities to which the works of Jesus point, the bestowal of the blessings and powers of the kingdom of God upon men and women which the death and resurrection of Jesus are to let loose on the world.”³⁷ Robert H. Mounce believes the “greater works” refer to the “mighty miracles of regeneration that will take place as a result of the disciples’ proclamation of the gospel.”³⁸

Gerald Borchert gives a more specific explanation, and he believes that these “greater works” occur after Christ’s death and resurrection, whereby the exalted Christ works through his disciples to evangelize and to do works of healing.³⁹ Though Borchert does not specifically state this, but the Holy Spirit empowers the believers in the book of Acts to continue the works of Christ. D. A. Carson makes a similar comment, “‘Jesus’ works may include more than his miracles; they never exclude them.”⁴⁰ Michael Green believes the evangelism of the Spirit-filled disciples in the book of Acts included the bold proclamation of the gospel about Jesus *and* the miraculous works of the disciples.⁴¹ Putting everything together, it seems reasonable that the “greater works” refer to two things. First, in a qualitative sense, “greater works” refer to the New Covenant work of the Holy Spirit in empowering the believers in the church to continue the proclamation of the gospel of the kingdom and to manifest the arrival of God’s kingdom through miraculous healings and deliverance ministry. Second, “greater works” denotes the

³⁷George R. Beasley-Murray, *John*, Word Biblical Commentary, vol. 36, 2nd ed. (Nashville: Nelson, 1999), 255.

³⁸Robert H. Mounce, *John*, in vol. 10 of *The Expositor’s Bible Commentary*, ed. Tremper Longman III and David E. Garland, rev. ed. (Grand Rapids: Zondervan, 2007), 563.

³⁹Borchert, *John 12-21*, 115-16.

⁴⁰Carson, *The Gospel According to John*, 495.

⁴¹Michael Green, *Evangelism in the Early Church*, rev. ed. (Grand Rapids: Eerdmans, 1970, 2003), 158-59.

geographical expansion of the disciples' proclamation of the gospel of the kingdom coupled with miraculous works as a demonstration of the manifestation of the kingdom's arrival. As Acts 1:8 outlines, the Spirit-filled disciples would continue Christ's kingdom ministry starting from Jerusalem, then Judea, Samaria, all the way to the ends of the earth. The Spirit-filled disciples would carry out Christ's kingdom ministry in a "greater" way both qualitatively and quantitatively.

A key passage, John 10:36-38, can help the reader to understand Jesus' words more clearly in John 14:11-12. Addressing the Jews who were unwilling to believe that he was the Messiah and who accused him of blasphemy for claiming to be one with the Father, Jesus replied,

Why do you accuse me of blasphemy because I said, 'I am God's Son'? Do not believe me unless I do the works of my Father. But if I do them, even though you do not believe me, believe the works, that you may know that the Father is in me, and I in the Father. (John 10:36-38).

John 10:36-38 bears much similarity to John 14:11-12, which reads,

Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the works themselves. Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater works than these, because I am going to the Father.

There are some notable similarities. First of all, Jesus is confronting the Jews in John 10:36-38 of their unbelief and refusal to believe that Jesus is the Messiah, the Son of God. In John 14, Jesus confronts Philip (and the disciples) of their unbelief and even tells Philip that he fails to understand who Jesus is after being with him for so long. Second, Jesus appeals to the non-believing Jews in John 10 to believe in Him on account of the miraculous works (*erga*). In John 14, Jesus appeals to Philip and the disciples to believe on evidence of the works (*erga*) themselves. In a sense, the unbelief of the disciples in John 14 is similar to that of unbelieving Jews in John 10. Third, Jesus tells the Jews in John 10 that his miraculous works will prove that the Father dwells in him and he in the Father. In John 14, Jesus tells the disciples that his miraculous works are evidence that the Father is in him, and he is in the Father. In these statements about him

being in the Father, and the Father indwelling in him, Christ implied *ontological* unity and emphasized *functional* unity with the Father.⁴²

Moreover, in John 14:25-26, Jesus alludes to the coming of the Holy Spirit, who will be the same kind of Counselor that Jesus was to his disciples. The Holy Spirit would be another of the same kind (*allos*) of advocate that Jesus was to his disciples. This same Holy Spirit would serve as their advocate and empower the disciples for effective ministry after Christ's exaltation into heaven (cf. Acts 2:33).

Through the coming of the Holy Spirit the disciples will do even "greater" works. In Acts 1: 1-2, Luke implies that "all that Jesus began to do and teach" will be continued through the disciples through the New Covenant outpouring of the Holy Spirit.⁴³ As the reader sees in the following section, Stephen and Philip were empowered by the Holy Spirit to proclaim the gospel powerfully *and* perform miraculous signs and wonders, which involved physical healing and demonic deliverance. In his insightful book, *Reading Acts*, Talbert also notes that the Spirit-empowered disciples in the book of Acts did the same works that Christ did in the Gospels.⁴⁴

Acts 6:8 and 8:4-8

Acts 6:8 and 8:4-8 are important Scriptural passages that show that the Spirit-empowered disciples continued Jesus' kingdom ministry of healings and demonic deliverance. These passages are analyzed to support the thesis because they describe the ministry of Stephen and Philip, two of the seven assistants appointed by the early church (cf. Acts 6: 1-6), who were not among the twelve apostles. Thus, as Acts 6:8 and Acts

⁴²Andreas J. Köstenberger, *Encountering John* (Grand Rapids: Baker, 1999).

⁴³Borchert, *John 12-21*, 116. See also I. Howard Marshall, *Acts*, Tyndale New Testament Commentaries, vol. 5 (Downers Grove, IL: InterVarsity, 1980), 60; and Grudem, *Systematic Theology*, 770-73.

⁴⁴Charles H. Talbert, *Reading Acts: A Literary and Theological Commentary*, rev. ed. (Macon, GA: Smyth and Helwys, 2005), xxiv-xxv.

8:4-8 clearly describe, the working of miraculous signs and wonders were not limited to the Twelve but Spirit-empowered believers like Stephen and Philip also performed the same type of miraculous works alongside their gospel proclamation. As the reader examines Stephen's life and ministry, it is helpful to observe how the description of the seven assistants fit within the outline of the book of Acts. Eckhard Schnabel provides a helpful brief outline of Acts 3:1-8:3 as it fits with the section in Acts 1:15-8:3:

II. The Beginnings of the New People of God (1:15-8:3)

B. The Life, Witness, Trials, and Growth of the Community of Believers in Jerusalem (3:1 – 8:3)

13. Renewed persecution of the apostles (5:17-42)

14. The appointment of the seven assistants (6:1-7)

15. The ministry, trial, and death of Stephen (6:8-8:3)⁴⁵

Stephen

Stephen's life mirrored that of the Lord Jesus Christ. He was a servant who helped to oversee the church's administration of taking care of the widows. As the church began to grow numerically, there was a problem of insufficient help to oversee the distribution of food to widows, especially the Greek-speaking widows. The Aramaic-speaking widows received sufficient help, but the Greek-speaking widows did not. The seven "assistants" (which included Stephen and Philip) assisted in the daily distribution of food so that the Greek-speaking widows would be provided for, and unity would be restored.⁴⁶ The twelve apostles called the community together and asked the church to appoint "seven men of *good* reputation, full of the Holy Spirit and wisdom" to oversee the administration of the daily distribution of food to the widows (Acts 6:3 NKJV). The seven assistants were selected and they faithfully carried out their duties, thus contributing to the unity and further growth of the Jerusalem church.

⁴⁵Eckhard J. Schnabel, *Acts*, Zondervan Exegetical Commentary on the New Testament (Grand Rapids: Zondervan, 2012), 326.

⁴⁶*Ibid.*, 326-31.

As Stephen faithfully carried out his ministry as one of the seven assistants, the Lord expanded his ministry. Stephen spoke powerfully and performed great signs and wonders among the people. In his speeches Stephen told the people that God's work would go beyond Moses, the Law, and the Temple. This aroused the ire and opposition by the Jewish people, the elders, and teachers of the Law. Later, they stoned Stephen and Stephen died as the first Christian martyr. Stephen's final words mirrors Christ's words on the cross, "Lord, do not hold this sin against them" (Acts 7:60). Stephen is the only believer who sees the Son of Man standing at the right hand of God (Acts 7:56). The Son of Man stands to welcome Stephen into heaven and stands as the exalted Judge.⁴⁷

Luke describes Stephen and the rest of the Seven as "men of *good* reputation, full of the Holy Spirit and wisdom" (Acts 6:3 NKJV). Stephen was also a man "full of faith" (Acts 6:5) and full of God's grace and power" (Acts 6:8). In due time, the Holy Spirit gave him supernatural wisdom to speak and the ability to perform great "signs" and "wonders" (Acts 6:8). The supernatural wisdom that the Holy Spirit gave Stephen enabled him to speak and refute his accusers. Stephen's powerful oratory fulfilled Christ's words in Luke 21:15, "For I will give you words and wisdom that none of your adversaries will be able to resist or contradict."

Another result of Stephen being filled with the Holy Spirit and God's power was the manifestation of miraculous signs and wonders which he performed among the people.⁴⁸ Stephen was empowered by the Holy Spirit in the New Covenant era to do the works of Jesus.

Philip

After the martyrdom of Stephen, Philip, also among the Seven, goes to Samaria

⁴⁷John B. Polhill, *Acts*, New American Commentary, vol. 26 (Nashville: Broadman, 1992), 207-8.

⁴⁸Ajith Fernando, *Acts*, The NIV Application Commentary (Grand Rapids: Zondervan, 1998), 244.

to plant the church there. As Philip proclaims the message of Jesus as the Messiah in Samaria, God also confirms his message with signs and wonders. Luke states,

Philip went down to a city in Samaria and proclaimed the Messiah there. When the crowds heard Philip and saw the signs he performed, they all paid close attention to what he said. For with shrieks, impure spirits came out of many, and many who were paralyzed or lame were healed. So there was great joy in that city.” (Acts 8:5-8)

Under the direction and empowerment of the Holy Spirit, the Spirit-filled disciples become powerful and dynamic witnesses of Christ and plant the Christian Church in Jerusalem, Judea, Samaria, and to the ends of the earth, as Acts 1:8 outlines. The Spirit empowered the disciples to proclaim the gospel effectively and perform miraculous signs and wonders which confirmed the gospel message. Michael Green states,

It was not the miracles that brought people to faith; there were plenty of miracles in the ancient world! But it was these acts of power allied to the preaching of Jesus which had such an impact. Stephen, full of grace and power, did great wonders and signs among the people, but it was the force of his proclamation of Jesus as Messiah which they could not resist.⁴⁹

Michael Green’s point is echoed by Wimber and Springer in *Power Evangelism*:

A close inspection of the book of Acts reveals that the disciples went out and spread the good news in the same fashion as Christ: by combining proclamation and demonstration of the kingdom of God. The apostles not only taught what they heard but also did what Jesus did. . . . Notice, too, that power evangelism went beyond the first generation of disciples. There were the apostles themselves. Then a second generation, Stephen, Philip and Ananias—none of them apostles—proclaimed and demonstrated the kingdom (see Acts 7; 8:26-40; 9:10-19).⁵⁰

Ephesians 4:26-27 and 2 Corinthians 10:4-6

These two passages are significant in showing that people suffer from sinful strongholds and believers are given spiritual weapons that can break these strongholds and set people free. However, the passage in 2 Corinthians 10:4-6, rightly interpreted in its context, indicates that the strongholds are arguments and obstacles that obstruct the knowledge of God (i.e. the gospel).

⁴⁹Green, *Evangelism in the Early Church*, 158-59.

⁵⁰Wimber and Springer, *Power Evangelism*, 87.

Ephesians 4:26-27

The epistle of Ephesians, most likely a circular letter written to the churches in the vicinity of Ephesus, stresses the church as the Body of Christ. A simple and broad outline of the epistle looks like “Greeting (1: 1-2) . . . 1. The Spiritual Privileges of the Church (1:3-3:21) . . . 2. The Spiritual Responsibilities of the Church (4:1 – 6:20) . . . 3. Conclusion: The Coming of Tychicus, a Final Greeting and Benediction (6:21-24).”⁵¹

Ephesians 4:26-27 falls within the context of Eph. 4:25-5:2, which deals with how believers can live as human beings newly created in God’s image.⁵² Ephesians 4:26-27 reads, “In your anger do not sin; Do not let the sun go down while you are still angry, and not give the devil a foothold.”

Anger is one of the many sinful traits that Paul exhorts the Ephesian believers to put off. Paul told the Ephesian believers to put off falsehood (v. 25), to stop stealing from others (v. 28), to refrain from unwholesome speech (v. 29), and to get rid of the negative traits of bitterness, rage and anger, brawling, slander, and every form of malice (vv. 31-32). Paul exhorts the believers to put on the traits of kindness, compassion, forgiveness, and to use edifying speech instead. These new traits are appropriate for believers who are recreated in God’s image. The Ephesian believers must appropriate this spiritual truth of being created in God’s image and appropriate it in their dealings with one another in human relationships. The phrase in verse 27 (*topon to diabolō*) means “a place to the devil,” while the expression (*didonai topon tini*) was a common Greek idiom that refers to giving someone or something an opportunity.⁵³ Depending on the context, *topos* may mean a designated area (cf. Luke 6:17; 11:24), an inhabited place

⁵¹Robert H. Gundry, *A Survey of the New Testament*, 5th ed. (Grand Rapids: Zondervan, 2012), 461-64.

⁵²Frank Thielman, *Ephesians*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 2012), 309-24.

⁵³*Ibid.*, 314.

such as a city (Acts 16:3-4), a non-physical designation (2 Pet 1:19), and a metaphorical sense such as giving an opportunity (Eph 4:27; Heb 8:7; Heb 12:17).⁵⁴ In Luke 2:7, Mary and Joseph laid baby Jesus in a manger because there was no room (*topos*) for them in the inn. In Luke 11:24-26 Jesus uses *topos* to refer to the inhabiting space of an evil spirit.⁵⁵ The passage states,

When an impure spirit comes of a person, it goes through arid places (*topos*) seeking rest and does not find it. Then it says, "I will return to the house (*oikos*) I left." When it arrives, it finds the house swept clean and put in order. Then it goes and takes seven other spirits more wicked than itself, and they go in and live there. And the final condition of that person is worse than the first.

One of the closest parallels to the usage of *topos* in Ephesians 4:26 in a metaphorical sense can be found in Romans 12:19: "Do not take revenge, my dear friends, but *leave room* for God's wrath."⁵⁶ Regarding Romans 12:19, Thomas Schreiner explains that believers are to place the fate of enemies firmly into God's hands, that he will repay any injustice at the last day.⁵⁷ Douglas Moo mentions that believers are to "give place to (God's) wrath" rather than taking justice in their own hands.⁵⁸ Thus, believers are to give God the opportunity in the future to display His wrath through punishing evildoers.

Clinton E. Arnold is one of the foremost authorities on the topic of principalities and powers in the book of Ephesians. In his extensive chapter on sinful strongholds, Arnold explains that Christians cannot be owned and controlled by demons but they can give an opportunity or room for demons to afflict them through indulging in

⁵⁴Mounce, *Complete Expository Dictionary*, s.v. "*topos*."

⁵⁵Arnold, *3 Crucial Questions*, 88.

⁵⁶Peter O' Brien, *The Letter to the Ephesians*, The Pillar New Testament Commentary (Grand Rapids: Eerdmans, 1998), 340-41.

⁵⁷Thomas R. Schreiner, *Romans*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 1998), 673.

⁵⁸Douglas Moo, *The Epistle to the Romans*, New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1996), 786.

sinful practices or adopting sinful traits.⁵⁹ Arnold explains that the most natural way to interpret the use of *topos* in Ephesians 4:27 is the idea of inhabitable space, and that Paul calls the Ephesians believers to vigilance and moral purity so that they do not relinquish a base of operations to evil spirits.⁶⁰

Second Corinthians 10:4-6

In his second epistle to the Corinthian believers, Paul writes about his apostolic ministry and takes this occasion to express relief and joy at the favorable response of the majority of the Corinthian Christians (chaps. 1-7), to stress the collection he wants to gather from the Corinthian church to help the believers in Jerusalem (chaps. 8-9), and to defend his apostolic ministry to the minority who oppose him (chaps. 10-13).⁶¹

In chapters 10-13, Paul defends his apostolic ministry to the recalcitrant minority who oppose him,⁶² and in 10:3-6 he speaks about the weapons of warfare that he uses:

For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ. And we will be ready to punish every act of disobedience, once your obedience is complete.

Paul uses this militaristic analogy to convince the minority of Corinthian believers who oppose him that he is not timid, but bold. Though in the flesh, Paul may be subject to bodily weakness and experience thorns in the flesh, he wages spiritual warfare using God's powerful, divine weapons at his disposal. Paul utilizes the descriptions of the

⁵⁹Arnold, *3 Crucial Questions*, 88-101.

⁶⁰Ibid., 88-89. See also Clinton E. Arnold, *Ephesians*, Zondervan Exegetical Commentary on the New Testament (Grand Rapids: Zondervan, 2010), 302-3. Chap. 3 of this project is devoted to more explanation on the nature of sinful strongholds and how to get rid of them.

⁶¹Gundry, *A Survey of the New Testament*, 424-25.

⁶²Ibid., 425.

three stages in ancient siege warfare: destroying defensive fortifications, taking captives, and punishing resistance when the city is brought into submission.⁶³ Paul does not specify the spiritual weapons he has at his disposal, but from references in his other correspondence to the Corinthians, he utilizes the truth of the gospel (e.g., the word of the cross) and the knowledge of God. Other weapons mentioned in the New Testament include prayer, divine wisdom, and holy conduct.⁶⁴

As Colin Kruse observes, the word *ochuroma* (“stronghold”) appears only once in the New Testament, in 2 Corinthians 10:4. The term “stronghold” is analogous to the “arguments” and “pretensions” that sets itself up against the knowledge of God as mentioned in verse 5.⁶⁵ However, one can reasonably conclude that the spiritual weapons believers use to demolish these strongholds are not limited to proclaiming the truth of the gospel, but can also include prayer. In Acts 8, the apostle Peter exposes the wrong motives of Simon not only through the bold proclamation of the truth but also through prayer (cf. Acts 8:20-25).

James 5:14-16

In James, one of the key emphases is putting one’s *faith in action*.⁶⁶ The section in James 5:13-18 deals with James’ exhortations and instructions on prayer for serious illnesses. This closing section in the epistle unpacks James’ theme of dealing

⁶³David E. Garland, *2 Corinthians*, New American Commentary, vol. 29 (Nashville: Broadman and Holman, 1999), 434-35.

⁶⁴*Ibid.*, 435.

⁶⁵Colin Kruse, *2 Corinthians*, Tyndale New Testament Commentaries, vol. 8 (Grand Rapids: Eerdmans, 1987), 174-75.

⁶⁶Craig L. Blomberg and Mariam J. Kamell, *James*, Exegetical Commentary on the New Testament (Grand Rapids: Zondervan, 2008), 35. See also Douglas Moo, *The Letter of James*, The Pillar New Testament Commentary (Grand Rapids: Eerdmans, 2005), 36-43. Compare with Kurt A. Richardson, *James*, New American Commentary, vol. 36 (Nashville: Broadman, 1997), 42-44.

with trials and temptations.⁶⁷ Earlier in the epistle, James told his readers to seek God’s wisdom by praying in faith (1:6-8). He also explained that believers must check their motives if they do not receive what they have prayed for (4:2-3) and to submit to God’s will (4:15). As a fitting bookend on prayer, James exhorts his readers to pray in faith (5:15). What is significant are James’ words of command in verse 16, “Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous person is powerful and effective.”

The verbs “confess” and “pray” are both in the present imperative tense. What is notable is that these words are a command to believers on what to do to help those who are sick. Believers are exhorted to call the elders of the church to pray over the sick, use anointing oil in the name of the Lord Jesus Christ, and to pray for healing in faith (Jas 5:15). The anointing by the elders with oil symbolizes that the person is being set apart for God’s special attention and care, and God’s presence.⁶⁸ The use of oil may have both a *practical* and *religious* purpose. Practically, oil is used as medicine, while religiously, oil may carry sacramental or symbolic significance.⁶⁹

Then James exhorts believers to confess their sins to one another and pray for one another for healing. Thus, the church leadership are to pray for the sick and then believers are to pray for one another as well. As an aid to healing, believers are exhorted to confess their sins to one another, and to pray for one another. In verse 15, James assures the reader, “And the prayer offered in faith will make the sick person well; the Lord will raise them up. If they have sinned, they will be forgiven.”

Kurt Richardson notes that “the faithful prayer of gathered believers, united by

⁶⁷Blomberg and Kamel, *James*, 237.

⁶⁸Ibid., 242-43.

⁶⁹Douglas J. Moo, *James*, Tyndale New Testament Commentaries (Grand Rapids: Eerdmans, 1985), 177-78.

the plea of the sick member and the authority of the elders, has real effectiveness.”⁷⁰ It is notable that the word translated “*make . . . well*” is the Greek word *sozo*, which means “salvation.” In the Synoptic Gospels *sozo* is used for spiritual salvation or physical healing.⁷¹ The expression, “your faith has made you well” is present in the Gospels (Matt 9:21-22; Mark 5:23-28; Luke 8:36; Acts 4:9; 14:9).⁷² The phrase, “the Lord will raise him up” could be alluding to Christ’s healing of the paralytic (Mark 2: 1-12; Mark 3:3; 5:41; 10:49; Luke 7:14; 8:54).⁷³

The prayer intercessors must pray boldly, submitting to the sovereignty of God, yet believing that God is a God of power and love and that he listens to the fervent prayers of his people.⁷⁴ It is significant to note that James does not place any restrictions on how long his command to pray for one another for healing applies nor does he restrict God’s healing activity to any time period.⁷⁵

Conclusion

This chapter has endeavored to support the thesis that Jesus’ kingdom ministry of healing prayer and deliverance was passed onto the twelve apostles, the seventy disciples, and to the Spirit-empowered believers in the book of Acts. The passage in James 5: 14-16 shows that believers in the New Covenant era are to continue to pray for one another for healing. Healing prayer and deliverance ministry are to be continued by the Christian church today.

⁷⁰Richardson, *James*, 233.

⁷¹*Ibid.*, 234.

⁷²George H. Guthrie, *James*, in vol. 13 of *The Expositor’s Bible Commentary*, ed. Tremper Longman III and David E. Garland, rev. ed. (Grand Rapids: Zondervan, 2006), 271.

⁷³*Ibid.*

⁷⁴Blomberg and Kamell, *James*, 244.

⁷⁵*Ibid.*, 244-45.

CHAPTER 3

THEORETICAL AND PRACTICAL ISSUES

This chapter addresses important theoretical and practical issues directly related to the implementation of an effective healing prayer ministry. In order for an effective healing prayer ministry to take place, the pastoral leadership must teach church members about the kingdom of God, spiritual warfare, and an effective method to combat sinful strongholds.

The Kingdom of God and Healing Prayer Ministry

In order to implement an effective healing prayer ministry, the pastoral staff must teach church members about the kingdom of God. In particular, the pastor who begins the healing prayer ministry should instruct church members that healing prayer ministry can be an effective means by which people can experience the blessings and results of God's kingdom. In the Gospels, the Lord Jesus Christ established the kingdom, proclaimed the arrival of the kingdom of God, and demonstrated the power and presence of the kingdom through miraculous signs and wonders; the results of Christ's kingdom ministry were people being saved, healed, delivered, and set free from sinful strongholds. A thorough teaching about the kingdom of God is a necessary foundation for a theologically sound healing prayer ministry.

As described in the previous chapter, the Lord Jesus Christ proclaimed the reign of God and equipped the Twelve and the Seventy disciples to continue His kingdom ministry. The manifestations of the kingdom's arrival were people being saved, healed from various sicknesses and diseases, people being set free from demonic affliction, and the dead being raised.

The foundational biblical concept embraced by the Vineyard Church is the kingdom of God. After he became a Christian in the 1970s, John Wimber, the founder of Vineyard Anaheim Church, was disciplined in a traditional, Bible-based, and cessationist church. He and his wife Carol led evangelistic Bible studies at home, and led many people to the Lord when they were affiliated with the Friends church. In the early stages of his Christian faith, Wimber subscribed to the cessationist viewpoint as a dispensationalist. His views began to change when he studied church growth at Fuller Theological Seminary in the 1980s. In his studies of church growth, Wimber recognized that in many cases, the goal of Western evangelicals was to help people make an intellectual decision to follow Christ. However, Wimber saw that the Great Commission passage in Matthew 28: 19-20 calls for the making of *full* disciples: Christians who not only believe the gospel but are also trained to live out the demands of the gospel.¹ Moreover, through his learning under Peter Wagner, his exposure to writings by Donald Gee and Morton Kelsey, along with frequent encounters with many pastors and missionaries serving in the Third World, Wimber heard reports of healings and deliverance taking place regularly in South America, which resulted in large evangelistic harvests and church growth. This led Wimber to re-study the Gospels, and he discovered that Jesus always combined the proclamation of the kingdom of God with its demonstration of the effects of God's reign (e.g. the casting out of demons, healing the sick, raising the dead, etc.). This study of Jesus' kingdom ministry impacted Wimber greatly, and he found that the key to effective evangelism, as demonstrated by the Lord Jesus Christ, was to combine the proclamation of the kingdom with the demonstration of the kingdom.

Furthermore, Christ commissioned His disciples to bring people fully under His reign into the kingdom of God, where people will experience a new reality—a reality

¹John Wimber, *Power Evangelism* (New York: HarperCollins, 1986, 2009), 17.

in which the “supernatural” is quite natural, and converted persons will experience both a “personal” change and a change in citizenship in leaving the kingdom of Satan and entering the kingdom of God.²

The disciples in the book of Acts understood Christ’s kingdom commission clearly, and they continued Christ’s kingdom ministry and equipping future generations of disciples to do the same. The first disciples were the apostles, the second generation were disciples such as Stephen, Philip, and Ananias. The third generation of disciples included people like Silas and Timothy who accompanied the apostle Paul in his missionary journeys.³

In light of the example of Christ and the disciples in the book of Acts, the church must train and teach its members to implement Christ’s kingdom commission in a practical way to help individuals be set free from bondage to sin, experience healing, and be liberated from demonic strongholds.⁴ Consequently, these people can experience God’s love and kingdom victory and be equipped to live a holy and godly life in conformity to the lordship of Christ. J. P. Moreland provides the important insight that the main concern of disciples of Christ is not to seek “signs and wonders” but “to bring fame and respect to God by learning to live in and on behalf of his kingdom and to become like Jesus.”⁵ Moreland mentions three legs of the “Kingdom Triangle” that must be emphasized by the church today, namely, to recover the Christian mindset according to the biblical worldview, to renovate the heart in spiritual formation, and to restore the

²Ibid., 86.

³Ibid., 87.

⁴In this chapter, the terms “sinful strongholds” and “demonic strongholds” are use interchangeably. Refer to the following section, “Dealing with Sinful Strongholds,” for further explanation.

⁵J. P. Moreland, *Kingdom Triangle* (Grand Rapids: Zondervan, 2007), 182.

power of the Holy Spirit in kingdom ministry.⁶ Moreland's change in perspective is surprising, given that he grew up in a cessationist environment, attended a cessationist seminary, and started and pastored "open but cautious" churches for thirty-five years. J. P. Moreland, being a professor in Christian philosophy and apologetics for many decades, does not appear to be a person who is easily swayed by emotionalism and sensational stories of healings and deliverance. His change in perspective in embracing openly the kingdom perspective taught by the Vineyard church came about first of all, through reading with an open mind and hungry heart. He read Sam Storm's *Convergence: Spiritual Journeys of a Charismatic Calvinist*, Jack Deere's *Surprised by the Power of the Spirit*, and Francis MacNutt's *Healing*. He also read books on spiritual warfare and healing by authors such as Charles Kraft (*Defeating Dark Angels*) and Francis MacNutt (*Healing*). In addition to a gradual change in biblical perspective and worldview, Moreland came to embrace the reality of physical healings taking place today as a result of persons receiving healing prayer by godly Christian prayer intercessors. During the time he wrote the book *Kingdom Triangle*, Moreland experienced God's healing for a serious case of laryngitis. This healing from laryngitis occurred on Sunday, February 20, 2005. Moreland remembered this date vividly, because during the previous week, he was told by his physician that he had to cancel all of his teaching and speaking engagements, which was of no minor inconvenience for a professor at Talbot School of Theology. On this particular Sunday after worship service, two of the leaders in the Vineyard church told him that he could not leave without them praying for him, and sharing God's love. As they were praying, Moreland experienced instantaneous and irreversible healing. According to Moreland, his laryngitis was completely healed within a matter of minutes after receiving healing prayer! What Moreland knew about God's kingdom cognitively, he now experienced firsthand. He experienced the manifestation of

⁶Ibid., 187.

God's kingdom through healing, and the experience of God's love. This incident had a tremendous impact upon him, and it influenced him to write the book *Kingdom Triangle*.⁷

Moreover, as Moreland began to learn more about healing prayer and deliverance ministry through the ministry of the Vineyard church, he witnessed firsthand people being healed and delivered from demonic affliction by means of healing prayer.⁸ All these accounts of God's healing and deliverance were genuine factual events, not made-up stories.

Similarly, Jack Deere chronicles his change in perspective from a strictly cessationist viewpoint regarding "signs and wonders" (which he held for over twenty years as a Professor of Old Testament in Dallas Theological Seminary) to fully embracing the kingdom teaching and perspective of the Vineyard Church.⁹

I recount these testimonials from credible, biblically-based teachers such as Moreland and Deere to demonstrate that Vineyard's theology of the kingdom, influenced by the writings of George E. Ladd and formulated by John Wimber, are soundly based upon Scriptural teaching on the kingdom of God in the New Testament. I can readily relate to Moreland and Deere's change in perspective because for many years, for I adhered to the cessationist viewpoint of John F. MacArthur and viewed stories of God's miraculous healings and deliverance with considerable suspicion. What caused the change in perspective was a firsthand encounter of God's supernatural healing upon a student in a theology class I taught in spring semester of 1994 at Biola University. One female student in my theology class was healed physically of a misaligned hip at birth which caused one of the legs to be shorter than the other. Two guest speakers at Vineyard came to speak on spiritual gifts during one class session, and after class they

⁷Ibid., 165-66.

⁸Ibid., 180-90.

⁹Jack Deere, *Surprised by the Power of the Spirit* (Grand Rapids: Zondervan, 1993).

taught the students how to use the Five Step Healing Model to pray for one another. Over fifteen students stayed behind to receive prayer and to help administer prayer for two hours. Among those students was the female student who experienced supernatural healing for the misalignment of her hip. She responded to the healing by praising and thanking God. I grew up believing in the cessationist view that “supernatural healings” do not exist today because the church possesses the full canon of Scripture and the Twelve apostles passed away; any supernatural healings must be the result of counterfeit, evil spirits. However, Jesus told his disciples that they can discern true prophets from false prophets by examining the fruit of their prophecy. Jesus says, “Every good tree bears good fruit, but a bad tree bears bad fruit” (Matt 7:16-17 NKJV). When I observed that the female student responded with joyfully praising and thanking God, I asked myself, “How can this be the product from evil spirits?”

Thus, I feel that it is vitally important to point out that healing prayer ministry should not be associated with the controversy involving “charismatic versus non-charismatic” perspectives, but the emphasis should be placed upon the important *issue* of the *kingdom of God*. How did the Lord Jesus Christ teach and proclaim the *kingdom of God* and how did He train the Twelve and the Seventy-Two to proclaim and demonstrate the Kingdom of God? How did the disciples in the book of Acts continue Christ’s kingdom ministry through the empowerment of the Holy Spirit? Christ consistently taught His disciples the concept of the *kingdom of God* as God’s reign breaking through and setting people free from sin, bondage to physical and spiritual sicknesses, demonic affliction, and death. The Lord Jesus Christ not only taught His disciples about the dynamic reign of God, but He demonstrated the power and the presence of God’s reign as well. Healing prayer ministry is an effective and practical outworking of Christ’s mandate for the church to proclaim the kingdom and demonstrate the power of the kingdom in bringing salvation, healing, and deliverance to people, bringing them to wholeness and to living in conformity to the image of Christ.

Spiritual Warfare

The next topic in which the church must instruct its members in order to implement effective healing prayer ministry is the reality of spiritual warfare. Every believer needs to understand he or she is fighting a war against the flesh, the world, and Satan. Furthermore, every believer must be equipped for spiritual warfare both in appropriating spiritual armor defensively and in utilizing God-given weapons to fight evil spiritual forces and to set people free from demonic strongholds. Addressing this topic is important because in certain evangelical circles, believers are taught that waging spiritual warfare amounts to prayer and appropriating biblical truths to daily life; there is no need for believers to pray against Satan and evil spirits because believers do not have the authority to rebuke demons.¹⁰ Nothing can be further from the truth, both from a biblical standpoint and real-life experience. I was heavily influenced in 1992 by this viewpoint taught by John MacArthur and Thomas Ice after reading their books. Outwardly, what MacArthur and Ice teach seems biblically sound and spiritual, but in actual ministry experience their arguments prove contrary to reality, both in the Western world, Asia, and the third world.¹¹ In reality, even Bible-believing Christians can open themselves to demonic affliction through harboring sinful strongholds either voluntarily or involuntarily.¹²

¹⁰See John F. MacArthur, *How to Meet the Enemy: Arming Yourself for Spiritual Warfare* (Colorado Springs: Chariot Victor, 1992). See also Thomas Ice and Robert Dean, *A Holy Rebellion: Strategy for Spiritual Warfare* (Eugene, OR: Harvest House, 1991).

¹¹See James Rutz, *Megashift* (Colorado Springs: Empowerment, 2005), 1-38. I respect the majority of John MacArthur's exposition of Scripture but I disagree with his viewpoint regarding the cessation of signs and wonders after the completion of the canon of Scripture and the departure of the twelve apostles. Wimber records the continuation of signs and wonders in church history from the patristic era (AD 100-600) to the present day in *Power Evangelism*, 210-40.

¹²Neil T. Anderson, *The Bondage Breaker* (Eugene, OR: Harvest, 2000), 111-98. Cf. Clinton Arnold, *3 Crucial Questions about Spiritual Warfare* (Grand Rapids: Baker, 1997), 73-141; Karl I. Payne, *Spiritual Warfare: Christians, Demonization, and Deliverance* (Washington, DC: WND, 2011).

Karl Payne recounts a real-life situation where a Bible-believing pastor's wife needed deliverance ministry to be set free from demonic affliction due to harboring sinful strongholds from her past. This woman was afraid to share her problems for fear of being condemned and branded as unspiritual by fellow believers within her social circle and ministry setting. She was at her wits end, and she not only contemplated leaving the church but also divorce and suicide. Inner voices plagued her daily. No one was able to help her within her church, including her husband, who served as the senior pastor of the church. As Payne, fellow pastors, and a missionary sought to help her by quoting Scripture and praying for her, a demonic voice uttering profanities and curses against God came through her mouth. Payne and his fellow pastors found themselves at a complete loss to deal effectively with this situation. They struggled throughout the encounter to find a solution to help this woman; their theological training did not prepare them for such an encounter against evil spirits.¹³ Similar situations have happened in my ministry setting. Six months ago a woman attending the Sunday worship service suddenly started screaming and yelling during singspiration, and the pastors and church leaders did not know how to effectively deal with the situation. They tried to pray for the woman, but to no avail. The woman would start convulsing and speaking strange utterances induced by evil spirits. I was asked by church leaders to help, and I, together with experienced prayer intercessors, were able to help this woman find freedom in Christ after four prayer sessions.

In my ten years of seminary training, I discovered there were very few classes that provided a theological foundation and practical training for seminarians to deal with spiritual warfare. I had to find this information out of necessity because I had to deal with several serious cases of demonization at church. Through the help of books such as *The Bondage Breaker* and the support of experienced missionary friends and prayer

¹³Payne, *Spiritual Warfare*, 15-20.

intercessors at Vineyard Anaheim Church, I was able to successfully handle several difficult cases of demonic affliction this past year. I could not seek the advice or help of the senior pastors in the three churches I served at previously because in each case they had neither the experience of dealing with such cases, nor the willingness to get involved.

Karl Payne's assessment of his lack of seminary training to effectively deal with serious cases of spiritual warfare provides a fitting warning and constructive feedback to both Christian seminaries and churches:

My formal introduction to the subject of spiritual warfare began several years out of necessity rather than personal choice. I attended two fine schools for my formal Bible training. Both of these Evangelical institutions have solid reputations for teaching, consistent Bible study methods, and I'm grateful for the privilege of attending each school. Neither, however, at that time even remotely pretended or attempted to prepare students to recognize, distinguish, or contend with the realities of spiritual warfare. . . . More often than not, they simply ignored the subject of spiritual warfare rather than explore or confront it. Discussions I've had since with alumni of other evangelical Bible schools and seminaries have consistently confirmed that my experience was the norm rather than the exception.¹⁴

As the church faces more severe cases of demonization in these last days before Christ's return, it is ever more vital that Christian leaders, seminary students, missionaries, and pastors be sufficiently equipped to wage spiritual warfare and to help demonized people experience freedom in Christ. To illustrate, a soldier going out to battle needs to know what weapons he is using, how to use them, and how to effectively engage the enemy to achieve military victory. The soldier needs to be grounded in sound tactics and methods of fighting the enemy to achieve victory. If the combat training facility fails to provide such basic training, that facility is negligent in providing the necessary skills for soldiers to engage the enemy victoriously in battle. Similarly, if the Christian church fails to equip its members on how to wage spiritual warfare effectively, it is negligent in its God-given task of equipping the saints for the work of ministry (Eph 4:12).

Since churches will likely encounter more and more cases of demonic affliction,

¹⁴Ibid., 14-15.

it is ever more vital that the church leadership be trained to wage spiritual warfare and to achieve victory in Christ.

Dealing with Sinful Strongholds

One of the most practical methods of helping people to be set free from demonic affliction is to teach and equip them to get rid of sinful strongholds. Clint Arnold, Neil Anderson, and Karl Payne have written excellent, practical books to help Christians understand what a sinful stronghold is, and know how to get rid of these strongholds.¹⁵

Based upon Scriptures such as Ephesians 4:26-27 and 2 Corinthians 10:4-6, a sinful stronghold is an opportunity or room that the believer provides for the devil and the demonic forces to afflict that person through persistent and willful sins, false beliefs, and indulgence in the works of the flesh described in Galatians 5:19-21 and Ephesians 4: 25-31.

Clinton Arnold makes the important clarification that a Christian *cannot be owned* and controlled by a demon; however, through opening up *a room or inhabited space* for demons through willful and habitual sinful behavior, the sinning believer may find himself or herself in bondage to sinful strongholds.¹⁶ Arnold's book *3 Crucial Questions about Spiritual Warfare* provides sound biblical background for the topic of Christians and demonization. Having done extensive research on spiritual warfare in the book of Ephesians, Arnold provides valuable insights on passages such as Ephesians 4:25-27 and 6: 10-20, which are directly related to spiritual strongholds and the Christian equipment for spiritual warfare.

¹⁵Arnold, *3 Crucial Questions*; Anderson, *The Bondage Breaker*; Payne, *Spiritual Warfare*.

¹⁶Arnold, *3 Crucial Questions*, 78-101.

Ownership

The first important clarification that Arnold provides concerns the *issue of ownership*. A Christian is owned by the Lord Jesus Christ, on the basis of Christ's blood shed on the cross. Paul made it clear that God has purchased the church with His own blood (Acts 20:28).

Using Matthew 12:29 as a reference, Christ has plundered "the strong man" (e.g. Satan), tied up the strong man, and has plundered his possessions. Thus, humans who believe in the Lord Jesus Christ are no longer Satan's property but they belong to the Lord Jesus Christ and are sealed with the Holy Spirit (Eph 1:13-14). The Holy Spirit is God the Father's mark of ownership and He is "the pledge of our inheritance" (NASB). The NKJV expresses the thought nicely in Ephesians 1:13-14:

In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.

Giving Turf to the Devil and the Demons

The second clarification that Arnold provides concerns the word *topos*, which is translated as "place" (NKJV), "opportunity" (NASB), or "foothold" (NIV) in Ephesians 4:27. This is the word for "foothold" or "stronghold" as it relates to habitual sins that provide room for demons to operate in a person's life. Arnold explains that in Ephesians 4: 27, the most natural way to interpret *topos* is that of "inhabitable space."¹⁷ A related Scripture that uses *topos* to refer to an inhabitable space is that of Luke 11:24 (NKJV), where Jesus talks about an evil spirit seeking a place to reside:

When an unclean spirit goes out of a man, he goes through dry *places*, seeking rest; and finding none, he says, "I will return to my house from which I came," And when he comes, he finds it swept and put in order. Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last state of that man is worse than the first.¹⁸

¹⁷Ibid., 88-89.

¹⁸Emphasis added.

In Luke 2:7, when Joseph and Mary are in Bethlehem and Mary is just about to give birth, the passage says, “And she gave birth to her firstborn son; and she wrapped Him in cloths, and laid Him in a manger, because there was no *room* for them in the inn.”¹⁹ In Luke 2:7, the word *topos* is translated as “room.” Thus, the NKJV translates *topos* in Ephesians 4:27 accurately, “nor give *place* to the devil.” Other translations, such as the NASB and the NIV translate *topos* in Ephesians 4:27 as “opportunity.” Both translations are accurate. Through habitual sinful practices, the believer gives demonic forces both a place and an opportunity for affliction. The question arises, how does a genuine believer “give place” or “opportunity” to the devil and the demonic forces to afflict that person? One of the chief ways is to habitually sin and gratify the “works of the flesh” described in Galatians 5: 19-21. In Ephesians 4:25-26, Paul mentions that lying and falsehood, along with sinful harboring of anger can give place or room for the devil to work. Two notable scriptural examples of believers who gave room for the devil to work are the couple Ananias and Sapphira, and the apostle Peter. Acts 5:1-12 describes the blatant dishonesty and falsehood of Ananias and Sapphira, who claimed to sell a piece of property to donate to the early church but kept back some of the price for themselves. The apostle Peter, given prescient knowledge by the Holy Spirit of what they did, rebuked them and said, “Ananias, why has Satan *filled your heart* to lie to the Holy Spirit and keep back part of the price of the land for yourself? . . . You have not lied to men, but to God” (Acts 5:3-4 NKJV).²⁰ Later, Peter rebuked Sapphira in a similar way. God disciplined these two believers by putting them to death.

The apostle Peter himself received Christ’s rebuke earlier when he reprimanded Christ for telling the disciples that He must go to Jerusalem, suffer many things at the hands of the Jewish elders and chief priests, be killed, and on the third day be raised back

¹⁹Emphasis added.

²⁰Emphasis added.

to life. When Peter rebuked Jesus and told him, “Never, Lord! This will never happen to you!” Jesus replied, “Get behind me Satan!” (Matt 16: 21-23 NKJV). Satan somehow influenced Peter’s mind and mouth to speak the words of Satan to Christ, similar to Satan’s temptations to Christ in the desert (cf. Matt 4: 1-11).

The reader can surmise that any habitual sinful deeds of the “works of the flesh” mentioned in Galatians 5: 19-21 can leave room for the devil and the demons to work in one’s life, because these “works of the flesh” are very similar to the deeds of darkness mentioned by Paul in Ephesians 4:17-31. Furthermore, the apostle Paul makes the allusion in Romans 6: 12 that believers may allow “sin to *reign* in their mortal bodies” when they obey their fleshly lusts.²¹ Hence, Paul exhorts the Roman believers to “present the members of their bodies to God as instruments of righteousness rather than presenting their bodies to sin as members of unrighteousness” (Rom 6: 13-14 NKJV).

Another notable way for believers to give “room” and “opportunity” for the demonic realm to afflict them is through idol worship, either voluntarily or involuntarily through the sin of idolatry from ancestors. The apostle Paul makes a clear connection between idolatry and demonic influence in 1 Corinthians 10:19-23 (NKJV):

What am I saying then? That an idol is anything or what is offered to idols is anything? Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons. You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord’s table and of the table of demons.

Paul clearly states that the Gentiles sacrifice to demons through their idol worship, and he clearly warns the Corinthian believers that through participating in sacrificing to idols they are partaking of the table of demons.

It is important to differentiate the word *topos* (“place, opportunity”) in Ephesians 4:27 from the word *ochuroma* (“fortresses”) in 2 Corinthians 10:4. Certain spiritual warfare books do not make the distinction and assume the word “strongholds”

²¹Arnold, *3 Crucial Questions*, 89-90.

are referring to the same thing.²²

Ochuroma is analogous to false reasonings, arguments, and pretensions that set itself up against the true knowledge of God and the gospel.²³ In 2 Corinthians 10:5b, the phrase “taking every thought captive to make it obedient to Christ” emphasizes “the total destruction of the fortresses of human and Satanic wisdom and the rescuing of those inside from the damning lies that had enslaved them.”²⁴

Categories of Strongholds

There are two categories of strongholds: voluntary and involuntary.²⁵

Voluntary strongholds are those sinful thoughts and deeds that the person does consciously and willingly. Involuntary strongholds are the sinful deeds that are done through other people, or through past ancestors passing down sinful bondages or sinful traits to future generations.

²²The NKJV translates *ochuroma* as “strongholds” whereas the NASB translates it as “fortresses.”

²³Colin Kruse, *2 Corinthians* (Grand Rapids: Inter-Varsity, 1987), 174-75.

²⁴John F. MacArthur, *The MacArthur Study Bible: New King James Version*, (Nashville: Thomas Nelson, 1997), 1779.

²⁵See table 1.

Table 1. Voluntary and involuntary strongholds

Voluntary	Involuntary	Comments
Sins of idolatry Worship of false gods Buddah, Asian gods Hindu gods, Islam Ancestor worship Satan worship Occult practices Tarot cards Fortune-telling Witchcraft, sorcery Satan worship Attending Black Mass Dedication to an evil spirit	Idol worship passed down to generations Baptism of the person and dedication to false gods Name given to the person in honor of a false god for healing or blessing Fortune or prediction of future given to the person by a fortune-teller or shaman	1 Corinthians 10:20-21 Any worship and sacrifices to idols are equated to worship and sacrifices to demons The first priority is to break all vows and allegiances to false gods and to break curses as a result of being dedicated to a god or being baptized in a temple
“Deeds of the flesh” Galatians 5: 19-21 (NASB) Anger, unforgiveness Evil practices Hatred, bitterness Lust, immorality, perversion Pornography Drunkenness Drug abuse Carousing Violent behavior, physical abuse Enmities, strife, jealousy disputes, dissensions, factions, gossip, rebellion	“Deeds of the flesh” Galatians 5: 19-21 (NASB) Sinful traits (listed on the left) that are passed down generationally to younger generations	Any sinful trait or practices that are passed down from the older generation to the younger generation are sinful strongholds that need to be broken These are examples of the “iniquities that are passed down to the 3 rd and 4 th generation” mentioned in Exodus 20:5

Affirming New Identity and Nature in Christ

The Lord Jesus Christ told His Jewish listeners in John 8: 31-32 (NKJV), “If you abide in My word, you are My disciples indeed. And you will know the truth, and the truth shall set you free.” One of the most important steps to freedom is appropriating the truths of God’s Word regarding who believers are in Christ.

The apostle Paul mentions in 2 Corinthians 10:4-5 (NASB),

For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing

raised up against the knowledge of God, and we are taking captive every thought captive to the obedience of Christ.

The “fortresses” (*ochuroma*) mentioned in verse 4 refer to the “false reasonings and arrogant argumentation that keep people from a true knowledge of God.”²⁶ One of the most important steps to freedom is to reject the false reasonings and lies of the enemy about our identity and to affirm and appropriate God’s truths about our identity in Christ as stated in His inerrant Word. Satan is described by Christ as the “father of lies” (John 8:44), and Satan uses lies and deception to lead people to rebel against God, to worship idols and consequently be enslaved by sinful practices (Gen 3:1-6; Rom 1:18-31). In Romans 1: 21-23, 28 (HCSB), the apostle Paul vividly describes how a deceived and darkened mind leads to sinful and immoral behavior,

For though they knew God, they did not glorify Him as God or show gratitude. Instead, their thinking became nonsense, and their senseless minds became darkened. Claiming to be wise, they became fools and exchanged the glory of the immortal God for images resembling mortal man, birds, four-footed animals, and reptiles. . . . And because they did not think it worthwhile to have God in their knowledge, God delivered them over to a worthless mind to do what is morally wrong.

The Lord Jesus Christ sets the example for believers to reject Satan’s lies and to replace them with the truths of Scripture (cf. Matt 4: 1-11). Christ countered Satan’s first temptation to transform stones into bread by quoting Deuteronomy 8:3 (NKJV): “It is written, ‘Man shall not live by bread alone, but by every word that proceeds from the mouth of God.’”

Christ rejected Satan’s second temptation to jump off the temple and in a showy display of His Messianic power by quoting Deuteronomy 6:16: “It is written again, ‘You shall not tempt the LORD your God.’” The second temptation is unique in that Satan twists the Scripture in Psalm 91:11-12 in an effort to lead Christ to disobey God. Furthermore, Christ rejected Satan’s third temptation to worship Satan and receive all the earthly kingdoms and their glory by quoting Deuteronomy 6:13: “For it is written,

²⁶David Woodall, *2 Corinthians*, The Moody Bible Commentary (Chicago: Moody, 2014), 1820.

‘You shall worship the LORD your God and Him only shall you serve.’”

During the forty days Christ spent in the desert, He meditated on Deuteronomy 6-8. In His triumph over the devil in the wilderness, Christ, the only Son of God, would triumph in His obedience to God in contrast to Israel, God’s Son, who rebelled against God and failed.²⁷

The passages in Matthew 4:1-11 and Luke 4: 1-13 provide the ultimate example for believers in how to victoriously conquer over Satan’s temptations through rightful use and appropriation of Scripture. Utilizing the example set by their Lord Jesus Christ, believers can reject Satan’s lies by rightfully appropriating Scriptural truths.

Neil Anderson exhorts the believer to renounce the lies from the enemy, such as “I am rejected, unloved, dirty, or shameful. I am guilty, unprotected, alone, or abandoned. I am worthless, inadequate, helpless, or hopeless.”²⁸ Anderson points out that the believer must affirm the truths about who he is in Christ, which are found in table 2.²⁹ In the same table, I add further affirmations that have proven to be very affirming and helpful to church members, prayees, and students

²⁷R. T. France, *Matthew*, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity, 1985), 102.

²⁸Anderson, *The Bondage Breaker*, 248-49.

²⁹Ibid.

Table 2. Affirmations of who we are in Christ

Neil Anderson	Howard Hsieh
I am God’s child (John 1:12) I am Christ’s friend (John 15:5) I have been justified (Rom 5:1) I am united with the Lord and I am one spirit with Him (1 Cor 6:17) I have been bought with a price: I belong to God (1 Cor 6: 19-20) I am a member of Christ’s body (1 Cor 12:27) I am a saint, a holy one (Eph 1:1) I have been adopted as God’s child (Eph 1:5) I have direct access to God through the Holy Spirit (Eph 2:18) I have been redeemed and forgiven of all my sins (Col 1:14) I am complete in Christ (Col 2:10)	I am fearfully and wonderfully made by God (Pss 139: 13-14) I am precious and worthy to God (Isa 43:4a) I am worth the blood of Christ (Eph 1:7) I am a prince/ princess and co-heir with Christ (Rom 8: 16-17) I am a royal priest / priestess who will reign with Christ (1 Pet 2:9; Rev 1:5-6) I belong to God the Father; He has placed the stamp of ownership on me through the Holy Spirit (Eph 1: 13-14) God is always there for me; He will never leave me nor forsake me (Isa 43:10; Deut 31:6,8) God will always love me no matter what (Isa 54:10; Rom 8:38-39) I have been given unique gifts to use for God’s glory and for helping others (1 Pet 4: 10-11; 1 Cor 12: 7-11)

Steps to Freedom from Sinful Strongholds

I adapted the steps to freedom from Anderson’s influential and helpful book *The Bondage Breaker* and utilized the illustration of how to get rid of rats from Charles Kraft in his book *Defeating Dark Angels*.³⁰ Kraft likens demons as rats who feed upon garbage in a very dirty place.³¹ Expanding on this illustration, I point out that the way to get rid of rats consists of three steps: (1) get rid of all the garbage, (2) wash the whole place clean, and (3) Put in the cat / bring in the exterminators. The advantage of using this illustration is that it is simple, easy to understand, and easy to memorize.

I simplified the numerous steps given by Neil Anderson and combined it with

³⁰Ibid., 197-256; Charles Kraft, *Defeating Dark Angels* (Ventura, CA: Regal, 1992), 78.

³¹Kraft, *Defeating Dark Angels*, 78.

Charles Kraft’s “rats” analogy to present the following steps to finding freedom from sinful strongholds.³²

Table 3. An effective procedure for steps to freedom

Illustration	Procedure
First step	Lead the person to believe in Jesus Christ as Savior and Lord
Get rid of the garbage	Lead the person to confess and renounce sins specifically one by one. Pray through steps (a) to (d) “in the name of the Lord Jesus Christ, through the power of His blood” by a) Confess involvement in _____ and renounce the sin b) Take back any ground given to Satan through the sin of _____ c) Cut off any ties to the sin or to any religion / religious teacher d) Remove any curses attached to the sin
Wash the trash bin	Lead the person to ask God to forgive him/her and bring cleansing through the blood of Christ
Put in the “cat”	Lead the person to pray to God to be filled with the Holy Spirit and replace each sinful trait with the trait of the new nature in Christ. Then lead the person to dedicate himself to worship and serve the Lord Jesus Christ

After completing the steps in table 3, pray off the sinful traits and pray on the traits of the new nature, as shown in Table 4.

³²A simple but memorable illustration is much easier for people to remember and understand than a whole list of complicated, detailed steps.

Table 4. What to pray off and pray on

Pray Off	Pray On
Allegiance to false gods: Confess, renounce, and cut off ties to each false god. Take back any ground given to Satan through the worship of these false gods (name each god individually)	Pledge allegiance to the true GOD Pray to the LORD and pledge allegiance to Him to worship and serve Him as the only true God; trust in the Lord Jesus Christ as Savior and Lord.
Impurity, immorality, ungodliness	Holiness, righteousness, purity
Bitterness, anger, hatred	Forgive those who wronged you
Fear	Ask God to fill you with His love, peace, unity, and reconciliation
Confusion	God's faith, hope, and love (which casts out all fear)
Depression, despair	Clarity of mind, God's enlightenment, illumination, and wisdom Spirit of praise (cf. Isa. 61:3 NIV) Joy, hope, faith in God

Table 4 provides an easy to follow chart that summarizes what to pray off and pray on, just as the apostle Paul gives the illustration of getting rid of sinful traits (like putting off filthy clothes), being washed clean, and putting on the traits of the new self (like putting on new and clean clothes) (Eph 4:25-32; Col 3:8-15).

I also wrote out a set of prayers and pronouncements that makes it easy for the person seeking freedom to pray and read (both during the ministry session and at home).³³

Importance of Follow-Up and Discipleship

Follow-up and discipleship are absolutely essential after a person receives deliverance from demonic affliction. Otherwise, this person may fall back to the sinful patterns of behavior and thinking, and be trapped again by sinful strongholds.

This past year, in my church, two sisters “May” and “Rebecca” went through

³³See appendix 4.

healing prayer sessions for deliverance, and both experienced freedom from demonic strongholds. In each of these cases, I was involved in the prayer sessions. After the prayer sessions were complete, I coordinated with the pastor's wife and made sure that both sisters were followed up by fellowship leaders, they attended Sunday worship faithfully, and they enrolled in discipleship programs weekly where they meditated upon God's Word and established accountability with other believers.

I informed these two sisters that I would be available to pray for them whenever it was needed, and I touched base with them and the fellowship leaders on occasion to see how they were doing. Meanwhile, these two sisters were growing spiritually through faithful attendance and involvement in worship, fellowship, and discipleship. It was great to witness the power and presence of the Holy Spirit at work in both of these women's lives and to see them become responsible members of the church and disciples of Christ.

CHAPTER 4

DESCRIPTION OF THE PROJECT

This project consists of developing a seven-week curriculum on the Five Step Healing Model and teaching the curriculum to ten adults who are willing to commit to the whole seven-week course and take a pre- and post-questionnaire that examines what they learned about prayer and the Bible, and healing prayer.

The project was designed to meet three goals. The first goal of this project sought to evaluate the knowledge of the Five Step Healing Model for ten key adult members of Vineyard of Harvest Church. At the first class session, these ten members were asked to fill out a questionnaire which tested their knowledge about the biblical aspects of prayer and the steps of the Five Step Healing Model. This goal was deemed successful when the participants completed the questionnaire their knowledge of the Five Step Healing Model and prayer was determined. The second goal of this project consisted of developing a seven-week training curriculum on the Five Step Healing Model for ten adult members of Vineyard of Harvest Church. The seven-week curriculum consisted of the following topics: Weeks 1-3, The biblical basis for the Five Step Healing Model; weeks 4 and 5, What is a sinful stronghold and how to break it; week 6, Demonstration of how to break sinful strongholds and how to administer the Five Step Healing Model; week 7, Teaching on prayer in the Bible, demonstration of the Five Step Healing Model, and administration of the questionnaire to the students in the course.

The curriculum was evaluated by the pastoral team utilizing a rubric (see appendix 3) and the goal is successfully met when 90 percent of the rubric was marked at sufficient and above in terms of fidelity to Scripture, soundness of theology, and practical usefulness.

The third goal of the project sought to increase the students' knowledge of the Five Step Prayer Model through the seven-week training course, which was measured through the use of a questionnaire (see appendix 2). To determine if knowledge and skill usage of the Five Step Prayer Model had increased, students were given the questionnaire during the first session of class, and the same questionnaire was administered in the final session of class. This goal was successfully met when a t-test demonstrated a positive statistical difference between the pre- and post-questionnaires.

Scheduling of the Five Step Healing Model Class

The Five Step Healing Model class was taught during a seven-week period starting on August 17, 2014, and ending on September 28, 2014. Table 5 shows what transpired on each of these sessions:

Table 5. Project schedule

Session	Date of Session	Topics Taught
One	August 17	Introduction about Power Evangelism and John Wimber, administration of questionnaire on the Five Step Healing Model
Two	August 24	Biblical and Theological Basis for the Five Step Healing Model
Three	August 31	Explanation of the Five Step Healing Model
Four	September 7	What is a Sinful Stronghold?
Five	September 14	How to Break Sinful Strongholds
Six	September 28	Prayer in the Bible (OT and NT) / questionnaire given
Seven	October 5	Make-up session: Prayer in the Bible / questionnaire given

Detailed Synopsis of Each Class Session

Session 1: Introduction/Power Evangelism and Power Healing

In session 1, I introduced class members to the seven-week course and gave an introduction to the teaching of John Wimber and Kevin Springer in their books *Power Evangelism* and *Power Healing*.¹ The prayer questionnaire was given to the seventeen students who were present.

Session 2: Biblical Basis for the Five Step Healing Model

An abbreviated form of “The Biblical and Theological Foundations” of this D.Min. project was presented (see chap. 2). I taught on the meaning of the kingdom of God from George E. Ladd’s teaching, along with the meaning of the term *basileia* “the reign of God.” Furthermore, I explained how Christ proclaimed “the gospel of the kingdom” and demonstrated the power and presence of the kingdom through signs and wonders (cf. Mark 1:15; Matt 4: 23-25). Next, I expounded the passages in Matthew 9: 1-2 and Luke 10: 1, 19-20, showing that Christ equipped the 12 and the 70 disciples to fulfill the same kingdom ministry that He did. I also explained the significance of the 12 and the 70 disciples.

Next, I briefly expounded John 14: 12, pointing to Christ’s disciples doing the same and even “greater” works than Christ did. I briefly explained “greater works” (John 14:12) in light of how the apostle John uses the word *erga* in his gospel. I then explained Act 1:8 and Acts 2, which shows that the 11, the 120, and all the church saints would receive the New Covenant empowerment of the Spirit, which would enable them to continue Christ’s kingdom ministry of proclaiming the gospel of the kingdom and demonstrating the power and presence of the kingdom through signs and wonders. The disciples followed Jesus’ example: first the 12 apostles and the 72 disciples pioneered the

¹John Wimber and Kevin Springer, *Power Evangelism*, rev. ed. (Ventura, CA: Gospel Light, 2009); idem, *Power Healing*, rev. ed. (Ventura, CA: Regal, 1987).

way, then Stephen and Philip, and later disciples such as Barnabas, Paul, and the missionary companions. I pointed out to the class that Stephen and Philip were great examples of Spirit-empowered disciples who reflected the character of Christ and continued Christ's kingdom ministry. Finally, I mentioned that the Spirit-empowered church, symbolized by the two witnesses in Revelation 11, would proclaim the gospel of the kingdom powerfully and perform great signs and wonders like that of Moses and Elijah.² I also exhorted the members of the class to fulfill their calling as members of the Spirit-empowered church and as God's royal priesthood to continue Christ's kingdom ministry of proclaiming the gospel and demonstrating the power and presence of the kingdom. I ended the biblical basis session by explaining James 5:14-16, which exhorts Christians to confess their sins to one another and to pray for one another for healing. The same biblical passage also commands elders of the church to pray for the sick and to anoint the sick with oil. The members in the class responded well to the session and were encouraged by the real-life testimonies that I shared about how God healed numerous students at Biola University in the past ten years during the after-class prayer times in the theology class I taught.

Session 3: Explanation and Demonstration of the Five Step Model

Using a handout I began explaining the Five Step Healing Model (see appendix 1). Paul Frala, from Vineyard Anaheim Church, assisted in the demonstration of the Five Step Healing Model since he has had over twenty years of experience utilizing the Five Step Healing Model to pray for people.

After explaining the Five Step Healing Model, we asked for a volunteer who

²James M. Hamilton, Jr., *Revelation: The Spirit Speaks to the Churches* (Wheaton, IL: Crossway, 2008). See also G. K. Beale, *The Book of Revelation*, New International Greek Testament Commentary (Grand Rapids: Wm. B. Eerdmans, 1999); and Vern S. Poythress, *The Returning King: A Guide to the Book of Revelation* (Phillipsburg, NJ: P & R, 2000).

needed prayer, and Sister Q volunteered to share her prayer request and be prayed for. During the session, we experienced the presence of the Holy Spirit as we got to the “Diagnostic Decision” step of the Five Step Prayer Model. Sister Q shared with the class that she was feeling depressed and needed prayer. As we began to pray for her and listen to the guidance of the Holy Spirit, both Paul and I felt led to ask Sister Q some key questions which got to the root of her problem. Sister Q responded by crying and we asked the female members of the class join us to help comfort and pray for her. Paul and I prayed specifically for God to meet some of her emotional needs and we closed the prayer session with words of encouragement to Sister Q.

The prayer demonstration of the Five Step Healing Model was powerful because it showed the members of the class how the Holy Spirit guides prayer intercessors when they skillfully utilize the Five Step Healing Model. The members of the class responded very well to the prayer demonstration and they had a lot of questions to ask Paul and I. We spent thirty minutes to pray for the class members who had specific prayer requests.

Sessions 4 and 5: Explanation of Sinful Strongholds and How to Break Them

In session 4, I explained what a sinful stronghold was, and expounded the Ephesians 4: 26-27, explaining what the term *topos* means.³ I also distinguished the term *topos* in Ephesians 4:27 from the word *ochuroma* found in 2 Corinthians 10:4.⁴

I also presented Old Testament examples such as King Saul being tormented by evil spirits as a result of habitual sin (1 Sam 16:14), and how David’s playing of worship music drove away the evil spirits (1 Sam 16:23). I utilized Clinton Arnold’s

³Please refer to the detailed explanation under the heading “Ephesians 4:26-27 and 2 Corinthians 10:4-6” in chap. 3.

⁴Please refer to the detailed explanation in the heading “Second Corinthians 10:4-6” in chap. 3.

example of the Old Testament imagery of the Temple in Jerusalem to support the notion of demonization of Christians. The Temple in Jerusalem was indwelt by the Holy Spirit, but later, the Temple was corrupted when pagan worship of idols was introduced. Later, King Josiah had to remove the false idols and cleanse the Temple before it could again be used to worship Yahweh.⁵

I also mentioned examples in the New Testament such as Peter, Ananias and Sapphira, and Paul's exhortations to the Christians in Rome not to allow sin to reign in their mortal bodies (Rom 6:12). In other passages Paul also alluded to the possibility for people to be led captive by the devil to do his will (2 Tim 2:25-26).⁶

After explaining the pertinent Scripture passages related to sinful strongholds, I talked about the steps to freedom from sinful strongholds,⁷ utilizing a special handout created for the class (see appendix 4). I also created a special inventory which listed all the specific items to pray off and I demonstrated how to pray off each stronghold by utilizing specific prayers (see appendix 4).

Session 5 was devoted to a practical demonstration of how to break the sinful strongholds. I went through the list of prayers (see appendix 4) and led the class members to do a cleansing prayer to break strongholds. After demonstrating how to pray off strongholds, I told numerous anecdotes on how I was led to pray for persons suffering from demonic strongholds, not by choice but by necessity. It was through these real-life encounters in spiritual warfare that I recognized the importance and significance of being equipped to wage spiritual warfare utilizing Scripture and prayers. I explained what I learned through several key encounters with demonized persons this past year and shared

⁵Clinton E. Arnold, *3 Crucial Questions about Spiritual Warfare* (Grand Rapids: Baker, 1997), 82.

⁶Ibid., 94.

⁷Please refer to the section headings "Dealing with Sinful Strongholds," "Ownership," "Giving Turf to the Devil and the Demons," and "Categories of Strongholds" in chap. 3.

with class members what the Holy Spirit taught me through these encounters. Among the key lessons was creating a priority list of which strongholds to break first. For example, I realized that the toughest strongholds to deal with first are those that deal with worship of and allegiance to false gods. The strongest demonic forces are embedded in idol worship. The apostle Paul states,

Rather, that the things which the Gentiles sacrifice, they sacrifice to demons and not to God, and I do not want you to have fellowship with demons. You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's Table and the table of demons. (1 Cor 10:20-21 NKJV)

These strongholds must be identified and broken first. Next are the strongholds passed down through the ancestral line of the family, or generational sins that are passed down the family line. Third, there are emotional strongholds one encounters through each developmental stage in childhood, adolescence, and adulthood, such as depression, self-hatred, suicidal tendencies, etc. Finally, the voluntary sinful strongholds need to be broken off, that is, the volitional sinful acts that each person commits.⁸ I recounted one of the deliverance cases earlier in 2014 when I prayed for a lady who suffered severely from demonic strongholds. Guided by the Holy Spirit during the deliverance ministry sessions, I followed the sequence described, which proved to be an effective method for setting the woman free from demonic oppression.

For half of the class members, this was the first time they heard about sinful strongholds and how to break them. It was eye-opening to them.

Session 6: Prayer in the Bible and Practice of the Five Step Healing Model

I provided some background information in the Old Testament and the New Testament regarding prayer and prayers in the Bible. This information increased the

⁸I am indebted to Neil T. Anderson and his discussion of how to break sinful strongholds in his book *The Bondage Breaker* (Eugene, OR: Harvest House, 2000), 199-252.

class members' knowledge of significant prayers and prayer warriors in the Bible, and also to help them answer questions in the questionnaire. First, I taught the members the acrostic of ACTS, which is used by Vineyard of Harvest and many other evangelical churches. Next, I taught about Daniel and Nehemiah respectively; how the LORD answered their fervent prayers and did miraculous deeds in answer to prayer. In the case of Daniel, God delivered him from the plot of his adversaries to have him killed by convincing King Darius to issue a decree forbidding prayer to any foreign god other than him. God saved Daniel from the mouths of the lions through angelic deliverance, and instead Daniel's adversaries were thrown to the lions where they met their deaths. I recounted the passage in Daniel 10, where Daniel prays for twenty-one days regarding a visionary message that was given to him. During the course of the twenty-one days of prayer, heavenly warfare erupted in heaven. Gabriel was sent to relay the interpretation of the vision to Daniel but he was obstructed by the demonic prince of Persia (Dan 10:13). Finally, at the end of the twenty-one days, Michael the prince was sent to help Gabriel and to pry him loose from the demonic princes of Persia. Consequently, Gabriel told Daniel that he must join Michael the archangel to fight against the demonic princes of Persia and of Greece (Dan 10:20-21).

The class members were very interested in these passages which describe the unseen battles that occur when God's people pray.

I also talked about Nehemiah's prayers to God as he prepared the people to rebuild the walls of Jerusalem in the book of Nehemiah. God answered Nehemiah's prayers in his request to King Artaxerxes for permission to go back to Judah to rebuild the gates of Jerusalem. Furthermore, God enabled Nehemiah and his men to successfully rebuild the walls in the midst of opposition from Sanballat and Tobiah's forces, and to complete the work.

Furthermore, the class members were instructed about important books such as the Psalms which are a collection of prayers and praises of God's people in the Old

Testament. I explained notable prayers in the New Testament, such as the Lord's Prayer (Matt 6:9-13), the high priestly prayer of Christ in Gethsemane (John 17), and the prayers of the redeemed saints in the book of Revelation (Rev 7: 9-11 and Rev. 11: 15-18).⁹

After teaching about these prayers in the Old Testament and New Testament, I briefly reviewed the Five Step Healing Model and the steps on how to break sinful strongholds. The class concluded with the class members taking the prayer questionnaire, using their Bibles to help them.

Results of the Questionnaire

The Prayer Questionnaire contains four parts:

Part 1: Questions 1-5 asked about whether the student is a believer, how regularly they pray, and what they use to help them pray.

Part 2: Questions 6-13 dealt with prayer and the Bible, and tested the students' basic knowledge about prayer in the Old Testament and New Testament. I designed these questions to ascertain the basic knowledge of each student regarding prayer in the Bible.

Part 3: Questions 14-24 dealt with the students' knowledge of healing prayer as taught by the Vineyard Church (e.g., the Five Step Healing Model), and biblical knowledge about power evangelism/healing by Christ and His disciples in the Gospels and the Book of Acts. Part 3 closed with questions about what a sinful stronghold is, and how to break sinful strongholds (as taught by the Five Step Healing Prayer Course).

I selected ten students in the course who faithfully attended all seven sessions and practiced the Five Step Healing Model.

⁹In Rev 11: 15-18, I adhere to the interpretation that the 24 elders represent the entire people of God (the 12 tribes of Israel and the 12 apostles). See Jeremy R. Howard, ed. *Holman Study Bible. NKJV.* (Nashville: Holman, 2013), 2165; and Hamilton, *Revelation*, 144-45.

Summary of Results in the Questionnaire for Prayer and the Bible Questions

The following table shows the improvement of the scores of the students in the Five Step Healing Model class in the Prayer and the Bible section of the questionnaire (questions 6 to 13). The average positive percentage of improvement was 40 percent.

Table 6. Results for improving biblical knowledge of prayer in the Bible

Student	August 2014 Questionnaire Score	Sept 2014 Post-training Questionnaire Score	% Improvement
LC 1225	8/16	12/16	25
WC 9851	8/16	12/16	25
EW 5825	12/16	14/16	12.5
LK 7144	12/16	16/16	25
JK 8844	0/16	12/16	75
TA 5183	10/16	16/16	37.5
GeL 2944	12/16	16/16	25
GloL 7777	14/16	16/16	12.5
MH 9887	0/16	12/16	75
GaL 2289	2/16	16/16	87.5

Half of the students attending the Five Step Healing Model training regularly attended fellowship and church. It was surprising that these people had insufficient knowledge of prayer and the Bible. These people could not correctly cite the Scripture passage of the Lord's Prayer and a number of them did not know that the collection of prayers used by God's people in the Old Testament was the book of Psalms. My intention for the Five Step Training course was to help the students acquire a basic

knowledge of prayer and the Bible, in addition to understanding the scriptural basis and practice of healing prayer.

Summary of Results in the Questionnaire for Healing Prayer Questions

The following table shows the positive improvement in answering the questions correctly in the questionnaire that deal with the Biblical basis and practice of the Five Step Healing Model (questions 14-22).

Table 7. Results for the prayer and the Bible portion in the questionnaire

Student	August 2014 Questionnaire Score	Sept 2014 Post-training Questionnaire Score	% improvement
LC 1225	4/22	18/22	63.8
WC 9851	2/22	11/22	41
EW 5825	4/22	16/22	54.5
LK 7144	2/22	20/22	82
JK 8844	4/22	16/22	54.7
TA 5183	10/22	20/22	45.5
GeL 2944	4/22	10/22	27.2
GloL 7777	10/22	22/22	54.5
MH 9887	2/22	18/22	81.8
GaL 2289	6/22	16/22	45.5

Through the questionnaire, I was very pleased to find out that the Five Step Healing Class helped the students in a very significant way to increase their knowledge of the biblical basis for healing prayer, the Five Step Healing Prayer Model, and the

practical procedure of removing sinful strongholds. For the questions on healing prayer, the students in the class showed an average positive improvement of 55 percent.

The pastoral staff members reviewing the curriculum also gave high marks on the curriculum for each week. Each of the pastoral staff and key leaders gave a “5” on each category.

The T-Test Results and Boxplot Graph

Jason Wilson from the Statistics Department at Biola University assisted in putting all the results into a t-test “paired sample for means” and in explaining the results.¹⁰

Table 8. T-test: Paired two sample for means for prayer and the Bible

	Prayer and Bible Post-Training	Prayer and Bible Pre-Training
Mean	14.2	7.8
Variance	3.955556	28
Observations	10	10
Pearson Correlation	0.55367	
Hypothesized Mean Difference	0	
df	9	
t Stat	4.495612	
P(T<=t) one-tail	0.00075	
t Critical one-tail	1.833113	
P(T<=t) two-tail	0.001498	
t Critical two-tail	2.262157	

¹⁰Jason Wilson is the Associate Professor of Mathematics and Statistics at Biola University, La Mirada CA 90639. See appendix 5 for the t-test results and box plot graph.

Table 9. T-test: Paired two sample for means for the healing prayer

	Healing Prayer Post-training	Healing Prayer Pre-Training
Mean	16.7	4.8
Variance	14.6778	9.06667
Observations	10	10
Pearson Correlation	0.5047	
Hypothesized Mean Difference	0	
df	9	
t Stat	10.8182	
P(T<=t) one-tail	0.00000093	
t Critical one-tail	1.83311	
P(T<=t) two-tail	1.9E-06	
t Critical two-tail	2.26216	

For the comparison between the pre- and post-questionnaire results for the Bible and prayer portion of the questionnaire, the p-value was 0.00075. This means that there was a 0.75 percent that the difference in scores between the pre and post-test ($14.2 - 7.8 = 6.4$) would occur, if the training had not effect (i.e. difference = 0). Since this result is below any reasonable level of significance (and the usual benchmark is 5 percent), the 0.75 percent result constitutes strong evidence that the training would raise the mean Bible score within the population.

The results for the pre- and post-test for the healing prayer portion were stronger. The p-value for the healing prayer portion of the questionnaire was 0.00000093. This means that there is a .000093 percent that the difference in scores between the pre- and post-test ($16.7 - 4.8 = 11.9$) would occur, if the training had no effect (i.e. the difference = 0). Since the 0.00093 percent result is below any reasonable level of significance (and the usual benchmark is 5 percent), this result constitutes strong evidence that the training would raise the mean healing prayer score in the population.

The boxplot graph shows the entire range of scores for each of the Bible pre- and post-tests and the healing prayer pre- and post-tests. Within a single box-plot quadrant, the dark line at 9 is the median, with 50 percent of the data below 9 and 50 percent of the data above 9. In the Bible post results quadrant, the dark line at 15 is the median, with 50

percent of the data below 15 and 50 percent of the data above 15. Thus, the vast majority of the Bible post data is above the Bible-pre line. In the healing-pre graph, the dark line at 4 is the median, with 50 percent of the data below 4 and 50 percent of the data above 4. In stark contrast, the dark line in the healing post graph is the median of 16, with 50 percent of the data below 16 and 50 percent of the data above 16. All of the healing post scores are at or above the largest healing-pre scores, indicating a dramatic increase in scores after the training.

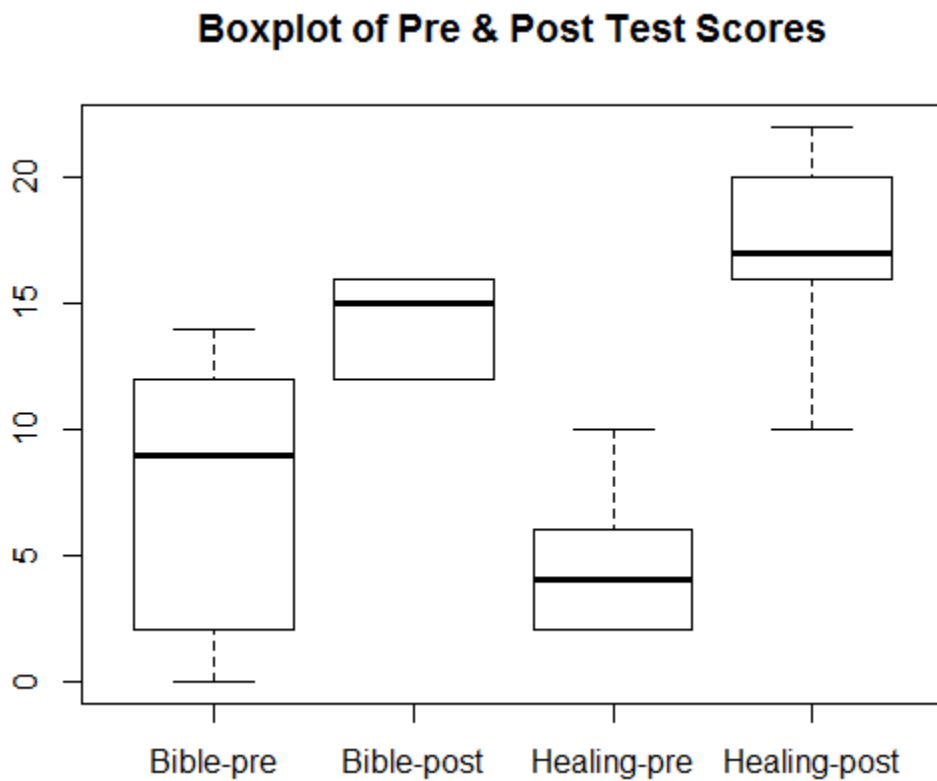


Figure 1. Boxplot of pre- and post-test scores

In summary, both the t-test and the boxplot graphs show that healing prayer training made a significant difference in helping the ten students to understand both the biblical teaching of prayer and the biblical and practical aspects of the Five Step Healing Model.

CHAPTER 5

EVALUATION OF THE PROJECT

The purpose of this project was to develop and teach a training curriculum based on the Five Step Healing Model at Vineyard of Harvest Church in Walnut, California. This chapter serves to evaluate the project. The first section contains an evaluation of the project's purpose. The second section serves to evaluate the three goals of the project. The third section describes the strengths and weaknesses of the project. The fourth and fifth sections explain the strengths and weaknesses of the project. The sixth section provides project modifications. The seventh section describes theological reflections and considerations for the project. The eighth section addresses personal reflections. The final section states the project's conclusion.

Evaluation of Purpose

The project of developing and teaching a training curriculum based on the Five Step Healing Model at Vineyard of Harvest Church was fulfilled, with significant positive results. Several components contributed to the success of this project. The first component consists of the faithful prayers from the pastoral staff at VOH and my family members, especially that of my fellow pastors Dennis Liu and Baldwin Chan, Pastor and Mrs. Kwan, and my family members who supported the project through their faithful prayers, encouragement, and financial support. The second component that contributed to the success of the project was the practical mentorship of my friends within the Vineyard Churches, especially Anaheim Vineyard Church and Vineyard of Harvest. I learned about the Five Step Healing Model through Vineyard leaders such as Brian and Kenny Slezak, Paul Frala, and the faithful team members in the Monday Night Healing

Prayer Ministry at Vineyard Christian Fellowship at Anaheim, California. Brian, Kenny, and Paul were very supportive of this project and they assisted in faithful prayers and providing constructive advice in practicing the Five Step Healing Model for difficult cases involving deliverance. The pastoral staff at Vineyard of Harvest was also very supportive in their prayers and in providing the ministry opportunities for me to practice the Five Step Healing Model at church for difficult cases (e.g. spiritual warfare and deliverance). The experience gained in these cases assisted tremendously in the formulation of the curriculum for this dissertation project, especially in the chapters dealing with sinful strongholds. In short, the curriculum for the Five Step Healing Model resulted, not only from biblical/theological research, but also through actual practice in ministry settings that involved real-life situations with people needing help from the church. To put it another way, it is the combination of orthodoxy and orthopraxis.

The third component that contributed to the fulfillment of the project's goals are ground-breaking books on spiritual warfare and healing prayer written by John Wimber, Wayne Grudem, Clinton Arnold, and Neil Anderson. John Wimber, the founder of Anaheim Vineyard, led the way through providing a biblical and practical treatment of healing prayer in his books *Power Evangelism* and *Power Healing*. Wayne Grudem also provided a sound theological foundation in his notable work, *Systematic Theology*. Clinton Arnold and Neil Anderson provided biblically-based works on spiritual warfare that deal specifically with understanding sinful strongholds and how to remove them. Moreover, Charles Kraft provided the helpful illustration of getting rid of rats that helped me to explain a simpler way of getting rid of sinful strongholds.¹

Evaluation of Goals

In the previous chapter, I described and explained how each of the three goals

¹Charles Kraft, *Defeating Dark Angels* (Ventura, CA: Regal, 1992), 78.

were met and the significant results that came from the seven-week training; results in both in the increased knowledge by the participants of prayer and the Bible and the increase in knowledge and practice of the Five Step Healing Model.² All three of the goals were met, namely the evaluation of the knowledge of the Five Step Prayer Model for the ten students, the development of the five-week training curriculum, and the demonstration of the increased knowledge of the Five Step Healing Model through the teaching of the developed curriculum.

Strengths of the Project

One of the strengths of the project was the three clear and attainable goals. The first goal sought to determine the knowledge of the ten students through the questionnaire regarding the Five Step Healing Model. The second goal comprised of developing the five-week training curriculum, and the third goal included an evaluation of whether there was increased knowledge of the Five Step Model both cognitively and practically through the administering of the prayer questionnaire, and comparing the pre- and post-questionnaire results.

Having three clearly stated and attainable goals made things simple to implement. The process was very straightforward and for the most part, there were no major “hitches” in both the development of the curriculum and the teaching of the curriculum.

Weaknesses of the Project

One weakness consisted of the inadequate screening of students for the project through not clearly explaining the details of the questionnaire. Months before the

²See chap. 4 under the headings “Summary of Results in the Questionnaire for Prayer and the Bible Questions,” and “Summary of Results in the Questionnaire for Healing Prayer Questions” for the detailed summary of the results of the training and the T-test graphs which show the significant increase for the participants in biblical and practical knowledge in prayer and the Bible, and the Five Step Healing Model.

commencement of the project, I announced I was looking for 10 committed students willing to participate through the whole seven weeks and who were willing to fill out a pre- and post-questionnaire. In the first class session over 17 people attended. They came to the first session and listened attentively. However, when it came time to pass out the questionnaire at least 5 attendees were unwilling to fill it out, for unknown reasons at the time. Since much of the success of this project depended upon reliable people filling out both the pre-training and post-training questionnaire, this caused a problem. I should have explained in more detail what the questionnaire was, why it was important, and what the questionnaire measured. I surmised that one of the possible reasons that some of these people may have been hesitant to take the questionnaire was that their fear of a lack of biblical knowledge about prayer and healing would be exposed. Another fear may have been filling out a detailed questionnaire, which would expose not only their lack of biblical knowledge but their lack of proficiency to write in English.

Related to this first weakness is the second weakness of having only 10 reliable people to take the questionnaire both pre-training and post-training. I chose 10 people because that was an attainable goal for recruiting people from Vineyard of Harvest to participate in the project. I have held similar classes on healing prayer in the past but only a relatively few number of people attended through all the sessions in a five-week Sunday morning class. It would have been preferable to recruit at least 15 to 20 people to join the project.

Another weakness was not being sufficiently prepared for new people who wanted to attend the course after hearing about the course from their friends. During the second session, at least 4 new people attended, who were not present in the first session. These additional participants resulted in the need to review and teach extensively the contents of the Biblical Basis for the Five Step Healing Model during the second session, since 40 percent of the students were new. Preparation should have been made for the probability of new students attending the course. Meanwhile, some of the attendees for

the first session later dropped out during the third training session. There should have been preparations made for this type of occurrence taking place. Fortunately, when it came to the third training session, it became more apparent who the core group of students would be to carry out the requirements for taking the training course.

Another issue that could have been improved was granting more opportunities for each of the core students to practice the Five Step Healing Model. I was fortunate to have the help of my good friend Paul, who taught me the Five Step Healing Model and who has practiced it for over twenty years. He helped to lead a group of 5 or 6 students while I led the other group to demonstrate the Five Step Healing Model. In the future, when we repeat this training course, recruitment will be made ahead of time to enlist more experienced prayer intercessors from Vineyard Anaheim Church who would be able to help supervise another group of 5 people so that there would be ample opportunity for students to practice and observe how the Five Step Healing Model was administered.

In spite of these weaknesses, the project was completed smoothly and the selected 10 core students who completed the course filled out the both pre- and post-questionnaires without any problems. Much of the success of the project can be attributed to the answered prayers of both the pastoral staff and prayer intercessors who faithfully prayed for the project for six months.

Project Modifications

If this project were to be repeated in terms of teaching the Five Step Healing Model, several key modifications would be made. First of all, promotion of the course would be made at least three months ahead of time, and a more detailed explanation would be provided for each training session to describe the desired results of the training series. Furthermore, there will be explanations of what the questionnaires will accomplish and evaluate, and descriptions of the type of positive results people can expect to receive after receiving the seven-week training, both in biblical knowledge and practical skills in the Five Step Healing Model.

Second, the duration of each training session should be lengthened to two hours instead of one and a half hours. The extra thirty minutes would be helpful during sessions 3 and 4 of the training course and would allow more time for demonstrating and practicing the Five Step Healing Model in a small group setting. Recruitment should be made of at least two more trained intercessors who can help to supervise the small groups. Third, in the sessions dealing with sinful strongholds, more detailed information from actual case studies could be provided on how the Five Step Healing Model produced significant results from people who received prayer using the Five Step Model.

Looking back at weeks 5 and 6, some of the greatest learning took place among the participants when they actually witnessed people being transformed positively through the practice of the Five Step Prayer Model. During weeks 5 and 6, when the class divided into small groups to pray for each other using the Five Step Healing Model, significant ministry took place. The participants opened up about their past hurts and family situations, and they were able to minister to one another and be ministered to by intercessory prayer. My assistant, Paul, who supervised another small group during the practical demonstration of the Healing Prayer Model, informed me that significant ministry took place, and several key participants experienced genuine healing and comfort.

Furthermore, it would be vitally important to add ministry projects for the participants to join after the training course was completed, so they could actually put into practice what they learned. I was able to involve half of the participants in the Five Step Model course in various ministry projects that utilized what they learned about healing prayer and intercession.

For example, sister M, who took the training course, participated in a cleansing prayer session where we prayed for cleansing for her parent's house,³ which had been a

³The practical steps for praying for cleansing for a house or apartment were covered in week 5 in the training course.

center for idol worship for years. After cleansing the house of any idols, books, and materials used for idol-worship, I led sister M to thoroughly pray over each of the rooms in the house, breaking all the curses and strongholds from idol worship. After praying through each room, I led sister M to dedicate herself and her whole family to believe and worship the Lord Jesus Christ. We also dedicated the house to honor and serve the Lord Jesus Christ and asked the Holy Spirit to fill the house with His presence.

After we finished the house cleansing and dedication prayers, sister M verbally described the positive effects of the cleansing prayer. Much of the spiritual darkness and oppression went away, and she felt the presence and enlightenment of the Holy Spirit in a much deeper way. Sister M also experienced spiritual, emotional, and physical cleansing as a result of the prayer session, and she learned firsthand how to pray for cleansing.

Another positive result of the Five Step Model course was the successful recruitment of three of the students to participate in the monthly nursing home outreach. Each month the outreach team went to a nursing home in the city of Industry to hold an evangelistic worship service, where the team would lead singing, proclaim the gospel, and then pray for the seniors after the service. After the Five Step Healing Model training, the three participants began to serve regularly in the nursing home outreach. They were able to lead residents to Christ and pray more effectively for seniors in the area of healing. In two of the nursing home outreaches which occurred after the Five Step Healing Model training were completed, these three participants witnessed firsthand the LORD bringing at least fourteen seniors and residents to Christ. They were glad to be part of the outreach team and through the Five Step Model course, they were trained to know how to pray effectively for seniors. They also learned how to lead the residents to pray the sinner's prayer to trust in Christ.

Finally, several of the participants in the Five Step Healing Model training signed up to be a part of the prayer team for the Healing Prayer Room that Vineyard of Harvest will set up. One participant who attended the training informed me that the

LORD impressed upon her heart to learn more about praying for people for healing and deliverance, and that as a result of the training, she was able to pray for people and receive answers to prayer. She and her husband also experienced deep emotional healing from the LORD.

These testimonials and the results from the Five Step Healing Model training showed that significant results occurred as a result of these ten people completing the Five Step Healing Model course.

Reflections on Practical Theology

This section on theological reflections deals with what I learned in terms of practical theology as a result of completing this project. Building upon the biblical and theological foundations in chapter 2, several key concepts were reinforced as a result of completing this project, on which I want to elaborate.

Christ's Continuing Kingdom Ministry

One of the key insights that I taught during Weeks 1 and 2 is that Christ continues His kingdom ministry through the 70 disciples and the Church in the book of Acts. As explained in chapter 2, Christ taught the kingdom of God and demonstrated the power and presence of the kingdom through signs and wonders. One ministry insight I shared repeatedly during Weeks 1 and 2 was that Stephen and Philip continued the kingdom ministry of Christ which He taught the 12 apostles and 70 disciples, and they serve as an example for the church today. The 70 disciples are the New Testament counterpart to the "70" nations in Genesis 10, with the key exception that the 70 disciples were faithful to God by obeying the Lord Jesus Christ whereas the "70" nations in Genesis 10 were later judged by God through the confusion of languages in the Tower of Babel in Genesis 11. Moreover, both Israel and the nations sinned against God in the Old Testament and were judged by God. The New Testament disciples in the book of Acts experienced the spiritual reversal of the Tower of Babel at Pentecost, when they were

baptized in the Holy Spirit. The end result is the Spirit’s empowerment for the NT disciples to proclaim the gospel powerfully and effectively in one common language, and as a result of the Pentecost event, God established the church through these believers and converts. God establishes the church as the New Israel and the new Temple indwelt by the Holy Spirit. Within the early church, Stephen and Philip became exemplary disciples who reflected the character of Christ and continued the kingdom ministry of the Lord Jesus Christ, thus setting an example for church believers throughout the church age.

During weeks 1 and 2, I that Stephen and Philip were two notable examples in the book of Acts that church believers should follow today in seeking to be like Christ and also preach the message and continue the kingdom ministry of Christ.⁴

Table 10. Stephen and Philip: Examples for the church

Stephen’s Example	Philip’s Example
Stephen was a Spirit-filled disciple who continued the message and works of Christ. Stephen ministered to the widows and those in need. He spoke powerfully and performed signs and wonders. He was one of the 7 “deacons” (Acts 6: 1-6).	Philip was a Spirit-filled disciple who planted the church in Samaria. He was one of the 7 “deacons” chosen by the apostles (Acts 6: 1-6)
He was full of the Holy Spirit and performed signs and wonders (Acts 6:8)	He continued what Christ Jesus started in Samaria (John 4)
He was powerful in speech and told the Jews God’s work will go beyond Moses and the Temple (Act 6:10; chapters 6-7)	He proclaimed the gospel and performed great signs and wonders (Acts 8: 4-13)
He was tried before the Sanhedrin and killed by the Jews	He led the Ethiopian eunuch to the Lord and baptized him (Acts 8:26-40)
He asked God to forgive his enemies (Acts 7:59)	He was the father to 4 prophetess daughters (Acts 21:8-9)
Christ stood at the right hand of God to welcome Stephen into God’s presence (Acts 7: 55-56)	

⁴Ajith Fernando, *Acts*, The New Application Commentary (Grand Rapids: Zondervan, 1998). See also John R. W. Stott, *The Message of Acts* (Downers Grove, IL: InterVarsity, 1990).

The second theological insight deals with Christ's example of proclaiming the message of the kingdom and demonstrating the power and presence of the kingdom for His disciples (e.g. the 12 and the 70). As mentioned, the disciples in the book of Acts also proclaimed the message of the gospel and demonstrated the power of the gospel through miraculous signs and wonders.

In the Biblical Basis of the Five Step Healing Model lessons in weeks 1 and 2, I impressed upon the class that Christ's method of teaching the kingdom of God and demonstrating it practically by healing the sick and freeing the demon-possessed. As stated in chapter 2, the passage in James 5:14-16 states that the church is commanded to pray for the sick. First and foremost, the church today is to teach accurately the truths of the Word of God. Second, the church follows Christ's example of love and continues His kingdom ministry through praying for the sick and healing those who are demonically oppressed. One of the most significant benefits of utilizing the Five Step Healing Model is that Christians get to see and engage in practical ministry firsthand. One of the most eye-opening experiences that the participants in the Five Step Healing Model training course had was to witness the significant effects of practicing the Five Step Healing Model. The students heard the biblical concepts taught and then they were able to see how it was implemented in actual ministry. That was exactly what Jesus Christ did in His training of the 12 and the 70 disciples, which was continued by the church in the book of Acts. To put it another way, the Word was "taught" and "caught." I learned the Five Step Model through watching how experienced prayer intercessors within Vineyard Anaheim Church prayed for people, and then I followed their example, with helpful coaching from those intercessors.

Healing prayer is similar to evangelism in that one needs to be taught the biblical concepts first, then to practice the concepts in actual ministry settings. The teachers coach students in the practical implementation of specifics of healing prayer, guide them in what to watch for, and demonstrate how to deal with specific situations that arise.

Furthermore, by watching the pastors teach and practice the Five Step Healing Model, the church members also learn by following the example of the pastors. Leading by example is so important in pastoral ministry. I am privileged that in my ministry setting and responsibilities, I am able to regularly lead teams each month to do evangelism and administer healing prayer. It is vital that pastors lead by example as well as by word.

Finally, believers must always depend upon the Holy Spirit who is their Counselor, and have adequate prayer support from the body of Christ, in order to have effective prayer ministry. The Lord Jesus Christ told His disciples, “And I will ask the Father, and he will give you another Counselor to help you and to be with you forever—the Spirit of truth” (John 14:16-17a). The word “another” that Christ uses in John 14:16 is the word *allos* which means “another of the same kind.”⁵ The Holy Spirit would serve as the same kind of Counselor that Christ was to His disciples. One of the ministries that the Holy Spirit would empower the disciples to do is the “works” of Christ, as Jesus described in John 14:12. As stated before, the word *erga* (“works”) is often used in the Gospel of John to refer to Christ’s miraculous works.⁶

One of the most important types of support that is essential to the effective utilization of the Five Step Healing Model in church ministry is prayer support by the pastoral staff and key church leaders. One of the first things that I do when I am called upon to pray for people for healing or deliverance is to enlist the prayer support of my fellow pastors and trusted church leaders. It is important to tell the pastoral prayer team specific prayer requests and ask them to pray for God’s wisdom, empowerment, protection, and effectiveness. I make it a regular practice of informing my team of prayer intercessors of specific requests and timeframes so that the intercessors can provide

⁵Robert H. Mounce, *John*, in vol. 10 of *The Expositor’s Bible Commentary*, ed. Tremper Longman III and David E. Garland (Grand Rapids: Zondervan, 2007), 565.

⁶See chap. 2 in section under the heading “John 14:12.”

sufficient prayer covering when the ministry takes place. There have been numerous testimonies of answered prayers because of this prayer support.

Conclusion

This project has been the result of the culmination of ten years of experience in practicing the Five Step Healing Model both at Vineyard Anaheim, Vineyard of Harvest, and praying for students after class at Biola University.

This project has helped me greatly to complete more detailed analysis in the Biblical and Theological Foundations for the Five Step Healing Model. Although writers such as John Wimber, Kevin Springer, Neil Anderson, Wayne Grudem, and Jack Deere have written on the topics of power evangelism, deliverance, and healing prayer, there has not been a very extensive biblical and theological treatment upon the subject of the biblical basis for the Five Step Healing Model.

One of my desires in completing this project is to provide a sound biblical and theological basis for the Five Step Healing Model so that readers from other church denominations can see that this method is backed by Scripture that is correctly interpreted in its context. I am indebted to the writings of Jack Deere and Clinton E. Arnold for writing books which provide a solid biblical foundation for the ministry of signs and wonders and deliverance ministry, respectively. I wanted to provide a biblical foundation specifically for the Five Step Healing Model and to show that it was implemented in a church ministry setting with effective results. Another desire stemming from this project is to open a dialogue with churches from other evangelical denominations to help them see that the Five Step Healing Model is an effective method for training people to pray for others with physical, emotional, and spiritual ailments. It will help believers from Christian denominations to rely upon the Holy Spirit to continue the kingdom ministry of Christ and the do the works of Christ (John 14:12) and to effectively pray for one another in the Spirit (Jas 5:14-16).

I want to give all the glory and honor to our great Triune God for helping me to

write and complete this project. I especially want to thank my parents, my wife, and all the family and supportive friends who supported me so generously by their prayers and encouragement. I am also grateful to my church family at Vineyard of Harvest for providing me a ministry setting to complete this project and for the prayer intercessors at Vineyard Anaheim Church for teaching and mentoring me in the Five Step Healing Model. I also thank all the professors at Golden Gate Baptist Theological Seminary, Talbot School of Theology, and Southern Baptist Theological Seminary for training me in biblical exegesis, theology, and practical ministry.

APPENDIX 1

FIVE STEP HEALING MODEL

Each step is based on Jesus' method (and His disciples' method) of praying for the sick. They are all scriptural, but not necessarily chronological.¹

INTERVIEW
DIAGNOSTIC DECISION
PRAYER SELECTION
PRAYER ENGAGEMENT
POST-PRAYER DIRECTIONS

What is the condition? What is the cause? How should I pray for it? When should I stop praying? What should the person do to stay healed?

This 5 Step Prayer model is just a guide for prayer; we must always rely upon the Holy Spirit for His leading and direction.

I. INTERVIEW

A. What do you want me to pray for? (Where does it hurt?)

1. Start off by introducing yourself... "Hi, my name is _____. How can I pray for you?" The most important objective is to put the prayee at ease and to diffuse as much anxiety as possible.
2. Begin by spending time getting to know the person you are praying for; it is important to establish trust and rapport at the outset. Gather only enough information to pray effectively and intelligently, not so much it discourages you; this is not a medical interview.
3. Large amounts of information are not needed and can end up being a confusing distraction to the prayer. You want to listen to the person to discern "What is the real issue?" or "What is the most important prayer concern right now?"

Scriptural example: "What do you want me to do for you?" Jesus asked him. The blind man said, "Rabbi, I want to see." (Mark 10:51)²

¹Five Step Model taken from the Vineyard Anaheim Training Track. I have simplified the explanations of the 5 Step Prayer Model for the VOH Training Track.

²All Scriptures are taken from the New International Version, unless otherwise noted.

B. Listen in the natural and in the Spirit.

1. Ask what the Holy Spirit directs and what seems appropriate. The following are some examples:
 - “Where does it hurt?” or “What is the problem?”
 - “How long has it been hurting?”
 - “Has a doctor diagnosed it?”
 - “What do you think the root of the problem is?”
2. Ideally, diagnosis during the interview happens on the natural and the supernatural planes simultaneously.
3. On the supernatural plane, listen to God and silently ask for His direction and wisdom. Sort according to the gifts of the Spirit such as words of knowledge and/or wisdom, distinguishing of spirits, etc. (John 5:19; 1 Cor 12:8-11)
4. On the natural plane, listen to the person and sort what is being said by your present and past experience—what you see, know, and have learned from experience.
 - a. Does the scripture support what the person asking for/what you’re feeling led to pray for?

Sometimes immediate needs may need to be prayed for first so the prayee will not be distracted when praying about the main issue.

II. DIAGNOSTIC DECISION

A. Identifying and clarifying the root of the person’s problem - Ask yourself; “Why does this person have this condition?”

1. It is important to find out, if possible, the root cause for why the prayee has this condition so we can deal with the deeper issue and not just the symptom. Usually, people are not aware of the root problem. They only know they are in physical or emotional pain. That is why hearing the Holy Spirit is so necessary.
2. All sickness, (physical, emotional, or spiritual) comes from the natural and/or the supernatural realm.
 - a. Natural-realm sickness can include:
 - *Contracted disease.
 - *Accident/injury.
 - *Family problems (financial, relationship, etc.).
 - *Emotional problems (psychosomatic illness, mental illness, unresolved needs to forgive, judgments, other forms of self protection, wrong identity, etc.)
 - *Social (isolation, need for social skills, not connected in community, etc.).
 - *Unresolved memories (repressed or remembered)
 - b. Supernatural-realm sickness can include:
 - Demonization (attack, oppression or affliction).
 - Separation from God (unconfused sin, spiritual sloth, wrong beliefs about God, etc.)
 - Curses (white magic, black magic, occult curses, a doctor’s diagnosis, a parent’s or teacher’s pronouncement, a pastor’s opinions, etc.).
 - Generational sin.
3. Listen to God carefully at this point; frequently what the prayee wants prayer for is not what God wants to deal with—**the issue is not always the issue!**

Symptoms in one area of our life can be caused by another problem: physical, spiritual, emotional, and social. For example: arthritis may be linked to bitterness. Inability to

sustain healthy relationship might be related to emotional trauma. Failure to be healed of serious disease might result from unbelief resulting from doctor's words of pronouncement.

Ask the Lord for words of knowledge and spiritual insight.

Scriptural examples: (italics mine)

a) Jesus and the Samaritan woman (John 4: 16-19)

“He told her, ‘Go, call your husband and come back.’ ‘I have no husband,’ she replied. Jesus said to her, ‘You are right when you say you have no husband. *The fact is, you have had five husbands, and the man you now have is not your husband.* What you have said is quite true.’ “ ‘Sir,’ the woman said, ‘I can see that you are a prophet.’”

The Lord Jesus Christ spoke a word of knowledge to the Samaritan woman, and He saw what her real issues were.

b) Paul and the lame man at Lystra (Acts 14: 8-10)

“In Lystra there sat a man who was lame. He had been that way from birth and had never walked. He listened to Paul as he was speaking. Paul looked directly at him, *saw that he had faith to be healed* and called out, “Stand up on your feet!” At that, the man jumped up and began to walk.”

The Holy Spirit gave the apostle Paul the discernment to see that the lame man had faith to be healed, and so Paul spoke a prayer of command that the man be healed.

c) Paul and the slave girl in Philippi (Acts 16:16-18)

“Once when we were going to the place of prayer, we were met by a female slave who had a spirit by which she predicted the future. She earned a great deal of money for her owners by fortune-telling. She followed Paul and the rest of us, shouting, “These men are servants of the Most High God, who are telling you the way to be saved.” She kept this up for many days. Finally Paul became so annoyed that he turned around and said to the spirit, “In the name of the Lord Jesus Christ I command you to come out of her!” At that moment the spirit left her.”

In the “Diagnostic Decision” step, you, as the intercessor, are discerning from the Holy Spirit what the real issues and needs of the prayee are, so you can be used by God to get to the root of the problem through prayer.

III. PRAYER SELECTION

A. Select an appropriate prayer:

Ask yourself: “*What kind of prayer will help this person?*”? **What is it that God wants to do at this moment?** Ask God how to proceed, how to pray according to His will on the prayee's behalf.

1. Prayer selection will depend upon the need determined in Step 2.

One or more of the three sickness types (physical, emotional, or spiritual) should be addressed.

- 2a. Prayer for physical healing would include:
 Speaking peace, healing, and/or balance to the affected part of the body.
 Commanding the sickness to leave in the name of Jesus.
 Speaking to a body part to function properly
- b. Prayer for emotional healing would include:
 Healing of memories.
 Speaking peace over the mind.
 Speaking prophetically what the Spirit is saying to the person
 Helping a person renounce self-hatred
- c. Prayer for spiritual healing would include:
 Salvation.
 Spiritual empowerment.
 Affirmation of gifting
 Confession of sin with pronouncing forgiveness
 Demonic deliverance.
3. Specific ways of praying would include

Prayers to God

- a) Speaking in tongues: it is helpful to speak in tongues to receive God's guidance and to hear from the Lord. God often directs us when we pray in the Spirit especially when we do not have a particular leading in prayer.

And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the Lord's people. (Eph 6:18)

- b) Intercession and Petition: this is where you pray for the prayee's prayer requests: "Heavenly Father, I pray for _____ that you would do _____." You can claim God's Scriptural promises as you pray.

Remind the person you're praying for that it is important for us to pray in faith (Mark 9:24).

Prayer Spoken in Authority as mentioned in God's Word

- A. Deliverance prayer: you speak directly to the demonic spirit and command it to come out, you command it to stop its activity, or you tell the spirit to be quiet. The apostle Paul used this type of command in Lystra when he spoke to the demonized slave girl and said to the evil spirit, "In the name of the Lord Jesus Christ I command you to come out of her!" (Acts 16:18)

B. Command in Physical Healing

You can state, "In the name of the Lord Jesus Christ, I command this _____ (sickness) be healed!"

"In the name of the Lord Jesus Christ, I command all the bones and ligaments to be straightened and healed!"

"In the name of the Lord Jesus Christ, I command all the parts of this eye to be completely healed and this eye to see!"

C Prayers in Agreement with what God is Doing

Examples:

- i) Bless what the Holy Spirit is already doing and ask for a deeper work
 ii) Confirming what God is doing

(If you or the prayee sense a tingling sensation or physical changes happening, you can speak out what you sense God is doing)

D. Prayers that facilitate a process of healing

A Prayer of Forgiveness

Often in order for healing to take place, the prayee needs to forgive another person, “forgive” God, or to let go of their bitterness and anger towards another individual.

The prayer intercessor can lead the prayee to say a prayer of forgiveness:

“LORD God, I let go of all my bitterness and anger toward this person. In obedience to Your Word, I forgive this person. Please forgive my sins of bitterness and hatred toward this person and fill me with Your peace and love. Bring healing to me physically, emotionally, and mentally. In Jesus’ name I pray, Amen.”

A Prayer of Surrender

“Dear LORD, I surrender this situation or concern over to You. Please take care of this situation.”

“Dear LORD God, I surrender this problem over to you, and ask for Your help and restoration.”

A Prayer Facilitating Grief – Helping a person let go and feel the loss of a person, place, or thing that they are holding to irrationally, where hope to have it back is making their heart sick.

IV PRAYER ENGAGEMENT

A. Laying on of Hands

If it’s possible, you can lay hands on the person you’re praying for. The book of Acts describes believers laying their hands on the sick to pray for them (e.g. Acts 6:6; Acts 8:17; Acts 19:6; Acts 28:8). Make sure to always ask permission before you lay your hands on the person you’re praying for. People who have suffered from physical or sexual abuse are very sensitive about people touching them. Make sure your hands are situated in appropriate places.

B. Keep Your Eyes Open

Let the prayee know that you will pray with your eyes open. Keeping your eyes open allows you to see what the Holy Spirit is doing when you’re praying. Sometimes people may exhibit physical sensations, they might cry, or they might start shaking when you pray for them. By keeping your eyes open, you can observe what God is doing when you’re praying.

You can stop in the middle of prayer and check up on how the person is doing. You can ask, “How are you feeling?” “Are you sensing anything?” By asking these questions,

you can check and see how things are going. Asking questions during the middle of the prayer session will not stop what the Holy Spirit is doing.

C. Watch for the Presence of the Holy Spirit on the Person

The person you're praying for may start to tremble, cry, or be visibly moved by the Holy Spirit. Sometimes they may fall over. By keeping your eyes open, you can see what's going on. Usually, gentle trembling indicates the person is being moved by the Holy Spirit. Violent shaking, however, may indicate demonic activity.

Scriptural support: Genesis 42:28; Exodus 19:16; Ezra 9:4; Psalms 2:11; Isaiah 65:6; Jeremiah 5:22; Daniel 10:10-11; Matthew 28:4; Mark 5:33; Luke 8:47; Acts 7:3; Acts 16:29; 1 Corinthians 2:3; 2 Corinthians 7:15; Philippians 2:12.

D. Knowing When to End

1. When you sense it's over
2. When the prayee stops trembling or shaking
3. When you have no more leading in prayer
4. When the prayee says it's over. Usually, the person will open his/her eyes, and say, "Thank you" or "I'm feeling so much better."

V. Post-Prayer Directions

1. Advise in any direction that has to deal with discipleship needed.
2. Encourage the prayee to read Scripture promises and to stay in the Scriptures
3. Remind the prayee the importance of joining a godly Christian fellowship or cell group
4. You can provide a Good Scripture Promises handout to the prayee to let him or her reflect and pray on pertinent Scripture promises.

One of the most important goals for the Five Step Healing Model is that the person you pray for go away from the prayer session feeling loved.

Good Memory verse: Eph 6: 18 (NIV)

And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the Lord's people.

APPENDIX 2

PRAYER INTERCESSOR QUESTIONNAIRE

Agreement to Participate

The research in which you are about to participate is designed to identify the current understanding and practices of intercessory prayer amongst the members of Vineyard of Harvest. This research is being conducted by Howard T. Hsieh for the purpose of collecting data for a ministry project. In this research, you will answer questions before the project and you will answer the same questions at the conclusion of the project. Any information you provide will be held strictly confidential, and at no time will your name be reported or identified with your responses. Participation is strictly voluntary and you are free to withdraw at any time. By completion of this questionnaire, you are giving informed consent for the use of your responses in this project.

Personal Code Identification Number: _____

Part 1

Directions: Answer the following multiple-choice questions by placing a check next to the appropriate answer. For the Bible questions, you may use your Bible to answer.

1. Do you consider yourself a Christian who has professed faith in the Lord Jesus Christ as your Savior and Lord?
_____ Yes
_____ No

2. Do you regularly pray each day? If so, please estimate how often you pray on a daily basis.
_____ 0 (none)
_____ 1-2 times
_____ 3-5 times
_____ more than 5 times

3. What do you use to help you pray each day?
_____ The Lord's Prayer
_____ Psalm 23
_____ Common Book of Prayers
_____ Scriptural Promises
_____ Living Life Devotional
_____ I make up my own prayers
_____ Other

4. Do you regularly pray with your family members?

- Yes
- Sometimes
- No

5. How often do you prayer for others each week?

- 1-3 times
- 4-5 times
- Every day

Part II Questions about Prayer and Healing Prayer

Please write your answers. For multiple-choice questions, please select the best answer(s).

6. What does ACTS stand for?

- I know what it stands for. It stands for _____
- I don't know what ACTS stands for.

7. What book and chapter in the Bible is the Lord's Prayer?

8. Who in the Old Testament prayed 3 times a day to God and was persecuted for praying to God?

- Abraham
- Daniel
- Joseph
- Nehemiah
- I don't know

9. Who in the Old Testament was a cupbearer to the king and prayed for the opportunity to build the gates of Jerusalem?

- Abraham
- Daniel
- Joseph
- Nehemiah
- I don't know

10. Who in the Old Testament was given a vision about the end times in answer to prayer?

- Abraham
- Daniel
- Joseph
- Nehemiah
- I don't know

18. Which of the following miracles did Jesus perform as he proclaimed the gospel of the Kingdom according to Matthew 4: 23-24?
 _____ Physical healing of various diseases and sicknesses
 _____ Deliverance from demonic oppression
 _____ Causing paralytics to walk
19. Which of the disciples did Jesus train to preach and teach the gospel of the Kingdom and to perform miraculous signs and wonders? Please check all that apply.
 _____ The 12 apostles
 _____ The 72 disciples
20. Which disciples in the book of Acts specifically performed acts of healing and deliverance?
 _____ Peter
 _____ John
 _____ Philip, the evangelist
 _____ Stephen
 _____ Paul
21. Using your Bibles, please find the passage in John where Jesus tells us these words: “Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father?” Please use your Bibles and write down the Scripture verse.

Scripture verse: _____

22. What is the definition of a “stronghold” according to the New Testament? Choose the best answer.
 _____ a fortress where the enemy resides
 _____ a place or opportunity given to the enemy because of persistent sin
 _____ a bad habit
23. Which of the following passages tells us that we have divine power to break down strongholds? Select the best passage.
 _____ Eph 4:27
 _____ 2 Cor 10:4-5
 _____ John 14:12

For Question 24, please write in the right answers.

24. What are the three steps Pastor Hsieh mentioned that prayer intercessors must follow in order to break sinful strongholds? (Illustration: rats in the garage)

Step 1: _____

Step 2: _____

Step 3: _____

Part IV

Directions: Answer the following questions. (1) Place a check by the multiple-choice questions. (2) Some questions ask you to give your opinion using the following scale: SD = strongly disagree, D = disagree, DS = disagree somewhat, AS = agree somewhat, A = agree, SA = strongly agree. Please circle the appropriate answer.

1. I have had experience in praying for people for healing.
SD D DS AS A SA

2. When someone asks me for prayer, I know a good procedure to follow to pray for that person.
SD D DS AS A SA

3. I have been taught a good general procedure to follow to pray for a person for healing.
SD D DS AS A SA

4. I have been taught a good general procedure to follow to pray for a person to be set free from demonic oppression.
SD D DS AS A SA

5. I have more confidence now to be able to pray for people for healing.
SD D DS AS A SA

APPENDIX 3

CURRICULUM EVALUATION RUBRIC

Directions: Please check each criteria question by checking the appropriate box from 1=insufficient to 4=exemplary

Healing Prayer Curriculum Evaluation Rubric					
Week 1 Lesson					
The Kingdom Ministry of Christ					
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
1. Is the lesson consistent with sound biblical teaching?					
2. Does the lesson present a clear thesis?					
3. Is the thesis well supported by arguments?					
4. Does the lesson explain step-by-step procedures for the student to follow?					
5. Does this lesson present practical applications for the student to follow?					
6. Does the lesson present a clearly articulated goal or objective for the student to follow?					
7. Does the lesson do a thorough job of explaining the topic?					
8. Is this lesson sufficiently clear to understand?					

Directions: Please check each criteria question by checking the appropriate box from 1=insufficient to 4=exemplary

Healing Prayer Curriculum Evaluation Rubric Week 2 Lesson The Five Step Healing Prayer Model					
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
1. Is the lesson consistent with sound biblical teaching?					
2. Does the lesson present a clear thesis?					
3. Is the thesis well supported by arguments?					
4. Does the lesson explain step-by-step procedures for the student to follow?					
5. Does this lesson present practical applications for the student to follow?					
6. Does the lesson present a clearly articulated goal or objective for the student to follow?					
7. Does the lesson do a thorough job of explaining the topic?					
8. Is this lesson sufficiently clear to understand?					

Directions: Please check each criteria question by checking the appropriate box from 1=insufficient to 4=exemplary

Healing Prayer Curriculum Evaluation Rubric Week 3 Lesson How to Deal with Sinful Strongholds					
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
1. Is the lesson consistent with sound biblical teaching?					
2. Does the lesson present a clear thesis?					
3. Is the thesis well supported by arguments?					
4. Does the lesson explain step-by-step procedures for the student to follow?					
5. Does this lesson present practical applications for the student to follow?					
6. Does the lesson present a clearly articulated goal or objective for the student to follow?					
7. Does the lesson do a thorough job of explaining the topic?					
8. Is this lesson sufficiently clear to understand?					

Directions: Please check each criteria question by checking the appropriate box from 1=insufficient to 4=exemplary

Healing Prayer Curriculum Evaluation Rubric Week 4 Lesson How to Pray for a Person Who is Demonized					
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
1. Is the lesson consistent with sound biblical teaching?					
2. Does the lesson present a clear thesis?					
3. Is the thesis well supported by arguments?					
4. Does the lesson explain step-by-step procedures for the student to follow?					
5. Does this lesson present practical applications for the student to follow?					
6. Does the lesson present a clearly articulated goal or objective for the student to follow?					
7. Does the lesson do a thorough job of explaining the topic?					
8. Is this lesson sufficiently clear to understand?					

Directions: Please check each criteria question by checking the appropriate box from 1=insufficient to 4=exemplary

Healing Prayer Curriculum Evaluation Rubric Week 5 Lesson Questions about the Five Step Prayer Model and Healing Prayer 1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
1. Is the lesson consistent with sound biblical teaching?					
2. Does the lesson present a clear thesis?					
3. Is the thesis well supported by arguments?					
4. Does the lesson explain step-by-step procedures for the student to follow?					
5. Does this lesson present practical applications for the student to follow?					
6. Does the lesson present a clearly articulated goal or objective for the student to follow?					
7. Does the lesson do a thorough job of explaining the topic?					
8. Is this lesson sufficiently clear to understand?					

APPENDIX 4

HELPFUL PRAYERS, AFFIRMATIONS, AND SCRIPTURES

Helpful Prayers

Prayer to Trust in Christ

Dear Lord Jesus,

I admit that I'm a sinner. I believe You died for my sins and You rose from the dead. I trust in You as my Savior and Lord. I commit my life to following You the rest of my life. Please forgive my sins and give me eternal life. I pray in Jesus' name, Amen.

Renouncing False Gods

Dear Lord Jesus,

I renounce all vows made to _____ and I renounce these false gods of _____ in the name of the Lord Jesus Christ, through the power of His blood. I cut off all soul ties and generational ties to _____ in the name of the Lord Jesus Christ. Lord Jesus, wash me clean with Your blood and forgive my sins. I take back any ground given to _____ in Your name. I break all the curses connected with worship of _____ in the name of Jesus Christ, through the power of His blood. Please purify me and cleanse me. Fill me with the Holy Spirit. I cut off all soul ties to my teachers of _____ in the name of the Lord Jesus Christ, through the power of His blood.

Prayer to Repent and Renounce Sins

Dear Lord Jesus,

I confess and renounce my sins of _____ in the name of the Lord Jesus Christ. I repent of my sins _____. Please forgive me and wash me clean with Your blood. I take back any ground I've given to Satan through the sins of _____ and I cut off any generational ties to these sins of _____ in the name of the Lord Jesus Christ, through the power of His blood. I pray this in Jesus' name, Amen.

Prayer to Cut off Generational Ties and Curses

In the name of the Lord Jesus Christ, I cut off any generational ties to _____ in the name of the Lord Jesus Christ, through the power of His

blood. I claim the blood of the Lord Jesus Christ to wash me clean from these sins of _____ . I break all soul ties to _____ in the name of the Lord Jesus Christ, through the power of His blood. I break all curses connected with _____ in the name of the Lord Jesus Christ, through the power of Christ’s blood.

Pray Off	Pray On
<p>Allegiance to false gods – confess, renounce, and cut off ties to false gods. Take back any ground given to Satan through worship of these false gods (name them individually)</p> <p>Impurity, immorality, ungodliness</p> <p>Bitterness, anger, hatred</p> <p>Fear</p> <p>Confusion</p> <p>Depression, despair</p>	<p>Pray to the LORD that you worship Him as the only true God and you trust in Jesus Christ as your Savior and Lord</p> <p>Holiness and purity</p> <p>Forgive those who wronged you, and ask God to fill you with His love, peace, unity, and spirit of reconciliation</p> <p>God to fill you with His love – perfect love casts out all fear; fill you with faith, hope, and love</p> <p>Clarity of mind, God’s wisdom, enlightenment, and illumination</p> <p>Spirit of praise, joy, hope, faith in God</p>

Good Scriptures to Read: (taken from the NIV 2011)

Christ’s victory over the devil:

“Since the children have flesh and blood, he too shared in their humanity so that by his death he might break the power of him who holds the power of death—that is, the devil—and free those who all their lives were held in slavery by their fear of death.” (Heb 2: 14-15)

“The reason the Son of God appeared was to destroy the devil’s work.” (1 John 3:8b)

“They triumphed over him by the blood of the Lamb and by the word of their testimony” (Rev 12: 11a)

“And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night forever and ever.”

“In that day, the LORD will punish with his sword—his fierce, great and powerful sword—Leviathan the gliding serpent, Leviathan the coiling serpent; he will slay the monster of the sea.” (Isa 27:1)

Praise for Christ Jesus:

“Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!” (Rev 12:12)

“To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!” (Rev 12: 13)

“You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being.” (Rev 4: 11)

“That power is the same as the mighty strength he exerted when he raised Christ from the dead and seated him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every name that is invoked, not only in the present age but also in the one to come. And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way.” (Eph 1: 19b-23)

The Victory of Believers over Satan

“I saw Satan fall like lightning from heaven. I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you.” (Luke 10: 18-19)

- ⁹ If you say, “The LORD is my refuge,”
and you make the Most High your dwelling,
¹⁰ no harm will overtake you,
no disaster will come near your tent.
¹¹ For he will command his angels concerning you
to guard you in all your ways;
¹² they will lift you up in their hands,
so that you will not strike your foot against a stone.
¹³ You will tread on the lion and the cobra;
you will trample the great lion and the serpent.
- ¹⁴ “Because he loves me,” says the LORD, “I will rescue him;
I will protect him, for he acknowledges my name.
¹⁵ He will call on me, and I will answer him;
I will be with him in trouble,
I will deliver him and honor him.
¹⁶ With long life I will satisfy him
and show him my salvation.”

(Psalm 91: 12-16)

Praises to God:

- ¹ I will exalt you, my God the King;
I will praise your name for ever and ever.
- ² Every day I will praise you
and extol your name for ever and ever.
- ³ Great is the LORD and most worthy of praise;
his greatness no one can fathom.
- ⁴ One generation commends your works to another;
they tell of your mighty acts.
- ⁵ They speak of the glorious splendor of your majesty—
and I will meditate on your wonderful works.
- ⁶ They tell of the power of your awesome works—
and I will proclaim your great deeds.
- ⁷ They celebrate your abundant goodness
and joyfully sing of your righteousness.
- ⁸ The LORD is gracious and compassionate,
slow to anger and rich in love.
- ⁹ The LORD is good to all;
he has compassion on all he has made.
- ¹⁰ All your works praise you, LORD;
your faithful people extol you.
- ¹¹ They tell of the glory of your kingdom
and speak of your might,
- ¹² so that all people may know of your mighty acts
and the glorious splendor of your kingdom.
- ¹³ Your kingdom is an everlasting kingdom,
and your dominion endures through all generations.
- The LORD is trustworthy in all he promises
and faithful in all he does.
- ¹⁴ The LORD upholds all who fall
and lifts up all who are bowed down.
- ¹⁵ The eyes of all look to you,
and you give them their food at the proper time.
- ¹⁶ You open your hand
and satisfy the desires of every living thing.
- ¹⁷ The LORD is righteous in all his ways
and faithful in all he does.
- ¹⁸ The LORD is near to all who call on him,
to all who call on him in truth.
- ¹⁹ He fulfills the desires of those who fear him;
he hears their cry and saves them.

²⁰ The LORD watches over all who love him,
but all the wicked he will destroy.

²¹ My mouth will speak in praise of the LORD.
Let every creature praise his holy name
for ever and ever.

(Psalm 145)

Dealing with Fear

I sought the LORD and he answered me; he delivered me from all my fears. (Ps 34:4)

The angel of the LORD encamps around those who fear him, and he delivers them (Ps 34:8)

The LORD is my light and my salvation—whom shall I fear? The LORD is the stronghold of my life—of whom shall I be afraid? (Ps 27: 1-2)

There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love. (1 John 4:18)

And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us. (Rom 5:5)

What, then, shall we say in response to this? If God is for us, who can be against us? (Rom 8: 31)

Sources for this Handout:

Anderson, Neil. *The Bondage Breaker*. Eugene, OR: Harvest, 2006.

Arnold, Clint. *3 Crucial Questions about Spiritual Warfare*. Grand Rapids: Baker, 1997.

Bubeck, Mark. *The Adversary*. Chicago: Moody, 1975.

MacNutt, Francis. *Deliverance from Evil Spirits*. Grand Rapids: Chosen, 1995.

Payne, Karl I. *Spiritual Warfare: Christians, Demonization, and Deliverance*. Washington DC: WND, 2011.

Wimber, John. *Power Healing*. New York: HarperCollins, 1987.

BIBLIOGRAPHY

Books

- Anderson, Neil. *The Bondage Breaker*. Eugene, OR: Harvest, 2000.
- Arnold, Clinton E. *Ephesians*. Zondervan Exegetical Commentary on the New Testament, vol. 10. Grand Rapids: Zondervan, 2010.
- _____. *Powers of Darkness: Principalities and Powers in Paul's Letters*. Downers Grove, IL: InterVarsity, 1992.
- _____. *3 Crucial Questions about Spiritual Warfare*. Grand Rapids: Baker, 1997.
- Barnett, Paul. *The Second Epistle to the Corinthians*. New International Commentary on the New Testament. Grand Rapids: Eerdmans, 1997.
- Barrett, C. K. *A Commentary to the Second Epistle to the Corinthians*. Harpers New Testament Commentary. Peabody, MA: Hendricksen, 1973.
- Beasley-Murray, George. *John*. Word Biblical Commentary, vol. 36. 2nd ed. Nashville: Nelson, 1999.
- Belleville, Linda. *2 Corinthians*. The IVP New Testament Commentary. Downers Grove, IL: InterVarsity, 1996.
- Blomberg, Craig L. *Matthew*. New American Commentary, vol. 22. Broadman, B & H, 1992.
- Blomberg, Craig L., and Mariam J. Kamell. *James*. Zondervan Exegetical Commentary on the New Testament. Grand Rapids: Zondervan, 2008.
- Bock, Darrell. *Luke*. The NIV Application Commentary. Grand Rapids: Zondervan, 1996.
- _____. *Luke 9:51-24:53*. Baker Exegetical Commentary on the New Testament, vol. 2. Grand Rapids: Baker, 1996.
- Borchert, Gerald L. *John, 12-21*. New American Commentary, vol. 25B. Nashville: Broadman and Holman, 2002.
- Bruce, F. F. *The Book of the Acts*. New International Commentary on the New Testament. Grand Rapids: Eerdmans, 1988.
- Bubeck, Mark. *The Adversary*. Chicago: Moody, 1975.

- Carson, D. A. *The Gospel According to John*. The Pillar New Testament Commentary. Grand Rapids: Eerdmans, 1991.
- _____. *Matthew*. In vol. 1 of *The Expositor's Bible Commentary*. Edited by Frank Gaebelin and J. D. Douglas, 1-599. Grand Rapids: Zondervan, 1984.
- Dickason, C. Fred. *Angels Elect and Evil*. Revised ed. Chicago: Moody, 1995.
- _____. *Demon Possession and the Christian*. Westchester, IL: Crossway, 1987.
- Dearing, Norma. *The Healing Touch: A Guide to Healing Prayer for Yourself and Those You Love*. Grand Rapids: Chosen, 2002.
- Deere, Jack. *Surprised by the Power of the Spirit*. Grand Rapids: Zondervan, 1992.
- Fee, Gordon, and Douglas Stuart. *How to Read the Bible For All Its Worth*. 3rd ed. Grand Rapids: Zondervan, 2003.
- Fernando, Ajith. *Acts*. The NIV Application Commentary. Grand Rapids: Zondervan, 1998.
- France, R. T. *The Gospel of Matthew*. New International Commentary on the New Testament. Grand Rapids: Eerdmans, 2007.
- _____. *Matthew*. Tyndale New Testament Commentaries. Downers Grove, IL: InterVarsity, 1985.
- Garland, David E. *2 Corinthians*. New American Commentary, vol. 29. Nashville: B & H, 1999.
- Green, Joel B. *The Gospel of Luke*. New International Commentary on the New Testament. Grand Rapids: Eerdmans, 2007.
- Green, Joel, Scot McKnight, and I Howard Marshall, eds. *Dictionary of Jesus and the Gospels*. Downers Grove, IL: InterVarsity, 1992.
- Green, Michael. *Evangelism in the Early Church*. Revised ed. Grand Rapids: Eerdmans, 2003.
- _____. *Exposing the Prince of Darkness*. Ann Arbor, MI: Servant, 1991.
- _____. *The Message of Matthew*. The Bible Speaks Today. Downers Grove, IL: InterVarsity, 2000.
- Grudem, Wayne. *Are Miraculous Gifts for Today? Four Views*. Grand Rapids: Zondervan, 1996.
- _____. *Systematic Theology*. Grand Rapids: Zondervan, 1994.
- Gundry, Robert H. *A Survey of the New Testament*. 5th ed. Grand Rapids: Zondervan, 2012.
- Guthrie, George H. *James*. In vol. 13 of *The Expositor's Bible Commentary*. Edited by Tremper Longman III and David E. Garland, 199-273. Grand Rapids: Zondervan, 2006.

- Hamilton, James M. *God's Glory in Salvation through Judgment*. Wheaton, IL: Crossway, 2010.
- Hoehner, Harold. *Ephesians: An Exegetical Commentary*. Grand Rapids: Baker, 2002.
- Howard, Jeremy R., ed. *The Holman Apologetics Commentary on the Bible*. Nashville: B & H, 2013.
- Ice, Thomas, and Robert Dean. *A Holy Rebellion: Strategy for Spiritual Warfare*. Eugene, OR: Harvest, 1991.
- Johnson, Bill. *When Heaven Invades Earth*. Expanded ed. Shippensburg, PA: Destiny Image, 2013.
- Johnson, Bill, and Randy Clark. *The Essential Guide to Healing: Equipping All Christians to Pray for the Sick*. Bloomington, MN: Chosen, 2011.
- Kostenberger, Andreas J. *Encountering John*. Grand Rapids: Baker, 1999.
- _____. *John*. Baker Exegetical Commentary on the New Testament. Grand Rapids: Baker, 2004.
- Kostenberger, Andreas J., and Peter T. O'Brien. *Salvation to the Ends of the Earth*. Downers Grove IL: InterVarsity, 2001.
- Kraft, Charles. *Defeating Dark Angels*. Ventura, CA: Regal, 1992.
- Kruse, Colin. *2 Corinthians*. Tyndale New Testament Commentaries, vol. 8. Grand Rapids: Eerdmans, 1987.
- Ladd, George E. *Crucial Questions about the Kingdom of God*. Grand Rapids: Eerdmans, 1968.
- _____. *The Gospel of the Kingdom*. Scriptural Studies in the Kingdom of God. Grand Rapids: Eerdmans, 1959.
- _____. *A Theology of the New Testament*. Revised ed. Grand Rapids: Eerdmans, 1992.
- Liefeld, Walter L., and David W. Pao. *Luke*. In vol. 10 of *The Expositor's Bible Commentary*. Edited by Tremper Longman III and David E. Garland, 21-355. Grand Rapids: Zondervan, 2007.
- Lightner, Robert. *Angels, Satan, and Demons: Invisible Beings that Inhabit the Spiritual World*. Nashville: Word, 1998.
- Lincoln, Andrew T. *Ephesians*. Word Biblical Commentary, vol. 42. Nashville: Thomas Nelson, 1990.
- MacArthur, John F. *How to Meet the Enemy: Arming Yourself for Spiritual Warfare*. Colorado Springs: Chariot Victor, 1992.
- _____. *The MacArthur Study Bible: New King James Version*. Nashville: Thomas Nelson, 1997.

- MacNutt, Francis. *Deliverance from Evil Spirits: A Practical Manual*. Grand Rapids: Chosen, 2009.
- _____. *Healing*. Rev. ed. Notre Dame, IN: Ave Maria, 1999.
- Marshall, I. Howard. *Acts*. Tyndale New Testament Commentary. Downers Grove, IL: InterVarsity, 1980.
- _____. *Commentary on Luke*. New International Greek Testament Commentary. Grand Rapids: Eerdmans, 1978.
- Martin, Ralph. *James*. Word Biblical Commentary, vol. 48. Waco: Word, 1988.
- Michaels, J. Ramsey. *The Gospel of John*. The New International Commentary on the New Testament. Grand Rapids: Eerdmans, 2010.
- Moo, Douglas J. *The Epistle to the Romans*. New International Commentary on the New Testament. Grand Rapids: Eerdmans, 1996.
- _____. *James*. Tyndale New Testament Commentaries. Grand Rapids: Eerdmans, 1985.
- _____. *The Letter of James*. The Pillar New Testament Commentary. Grand Rapids: Eerdmans, 2000.
- Moreland, J. P. *The Kingdom Triangle*. Grand Rapids: Zondervan, 2007.
- Morgan, Christopher, and Robert A. Peterson, eds. *The Kingdom of God*. Wheaton, IL: Crossway, 2012.
- Morris, Leon. *The Gospel According to John*. Rev. ed. Grand Rapids: Eerdmans, 1995.
- _____. *The Gospel According to Matthew*. Grand Rapids: Eerdmans, 1992.
- _____. *Luke*. Tyndale New Testament Commentaries. Downers Grove, IL: InterVarsity, 1988.
- Mounce, Robert H. *John*. In vol. 10 of *The Expositor's Bible Commentary*. Edited by Tremper Longman III and David E. Garland, 359-661. Rev. ed. Grand Rapids: Zondervan, 2007.
- Mounce, William D. *Mounce's Complete Expository Dictionary of Old and New Testament Words*. Edited by William D. Mounce, D. Matthew Smith, and Miles Van Pelt. Grand Rapids: Zondervan, 2006.
- O'Brien, Peter. *The Letter to the Ephesians*. Pillar New Testament Commentary. Grand Rapids: Eerdmans, 1999.
- Page, Sydney. *Powers of Evil: A Biblical Study of Satan and Demons*. Grand Rapids: Baker, 1995.
- Payne, Karl I. *Spiritual Warfare: Christians, Demonization and Deliverance*. Washington, DC: WorldNetDaily, 2011.

- Petersen, David G. *The Acts of the Apostles*. Pillar New Testament Commentary. Grand Rapids: Eerdmans, 2009.
- Polhill, John. *Acts*. New American Commentary, vol. 26. Nashville: B & H, 1992.
- _____. *Paul and His Letters*. Nashville: B & H, 1999.
- Richardson, Kurt Anders. *James*. New American Commentary, vol. 36. Nashville: Broadman and Holman, 1997.
- Russell, Walt. *Playing with Fire: How the Bible Ignites Change in Your Soul*. Colorado Springs: Navpress, 2000.
- Rutz, James. *Megashift*. Colorado Springs: Empowerment, 2005.
- Salkind, Neil J. *Statistics for People Who (Think They) Hate Statistics*. 3rd ed. Thousand Oaks, CA: Sage, 2008.
- Schnabel, Eckhard J. *Acts*. Zondervan Exegetical Commentary on the New Testament. Grand Rapids: Zondervan, 2012.
- Schreiner, Thomas R. *New Testament Theology: Magnifying God in Christ*. Grand Rapids: Baker, 2008.
- _____. *Romans*, Baker Exegetical Commentary on the New Testament. Grand Rapids: Baker, 1998.
- Schweer, G. William. *Personal Evangelism for Today*. Nashville: Broadman, 1984.
- Scott, James M. *2 Corinthians*. Understanding the Bible Commentary Series. Grand Rapids: Baker, 1998.
- Storms, Sam. *Convergence: Spiritual Journeys of a Charismatic Calvinist*. Kansas City, MO: Enjoying God Ministries, 2005.
- Strauss, Mark. *Luke*. Zondervan Illustrated Bible Backgrounds Commentary, vol. 1. Grand Rapids: Zondervan, 2002.
- Talbert, Charles. *Reading Acts: A Literary and Theological Commentary*. Reading the New Testament, vol. 5. Macon, GA: Smyth & Helwys, 2013.
- _____. *Reading Luke: A Literary and Theological Commentary on the Third Gospel*. Reading the New Testament, vol.3. Macon: Smyth & Helwys, 2013.
- Thielman, Frank. *Ephesians*. Baker Exegetical Commentary on the New Testament. Grand Rapids: Baker, 2010.
- Wimber, John and Kevin Springer. *Power Evangelism*. Rev. ed. Ventura, CA: Gospel Light, 2009.
- _____. *Power Healing*. Rev. ed. Ventura, CA: Regal, 1987.
- Woodall, David. *2 Corinthians*. *The Moody Bible Commentary*. Chicago: Moody, 2014.

Articles

Broyles, C. C. "Gospel (Good News)." In *Dictionary of Jesus and the Gospels*. Edited by Joel B. Green, Scot McKnight, and I. Howard Marshall. Downers Grove, IL: InterVarsity, 1992.

Goldsworthy, G. "Gospel." In *New Dictionary of Biblical Theology*. Edited by T. Desmond Alexander, Brian S. Rosner, D. A. Carson, and Graeme Goldsworthy. Downers Grove, IL: InterVarsity, 2000.

Johnson, D. H. "Life." In *Dictionary of Jesus and the Gospels*. Edited by Joel B. Green, Scot McKnight, and I. Howard Marshall. Downers Grove, IL: InterVarsity, 1992.

Ladd, George E. "Historic Premillennialism." In *The Meaning of the Millennium*. Edited by Robert G. Clouse. Downers Grove, IL: InterVarsity, 1977.

Russell, Walt. "The Anointing of the Holy Spirit in Luke-Acts." *Trinity Journal of the New Testament* 7, no. 1 (1986): 47-63.

Projects

Birdwell, Jerry G. "Training the Men of Providence Bible Fellowship, West Chester, Ohio to Be Spiritual Leaders in the Home." D.Min. project, The Southern Baptist Theological Seminary, 2013.

ABSTRACT

A TRAINING CURRICULUM BASED ON THE FIVE STEP HEALING MODEL AT VINEYARD OF HARVEST CHURCH, WALNUT, CALIFORNIA

Howard Tien-Hoy Hsieh, D.Min.
The Southern Baptist Theological Seminary, 2015
Faculty Supervisor: Dr. Brian J. Vickers

The purpose of this project is to develop and teach a training curriculum based on the Five Step Healing Model at Vineyard of Harvest Church in Walnut, California.

Chapter 1 presents the purpose, goals, context, rationale, definitions, limitations, and research methodology of the project.

Chapter 2 provides the biblical and theological foundations for Healing Prayer Ministry by examining selected New Testament passages which show (1) Christ taught and trained the twelve and the seventy disciples to heal the sick and free the demonically oppressed. (2) Christ told his disciples that they would do the same type of works (and even greater) than he did in his earthly ministry. (3) In the book of Acts, the Spirit-empowered disciples continued the healing and deliverance ministry of Christ. (4) In the epistles of 2 Corinthians 10 and Ephesians 4, Paul states that deliverance ministry is needed for people who suffer from sinful strongholds. (5) In the epistle of James, church believers are commanded to pray for one another for healing

Chapter 3 discusses the theoretical and practical issues related to healing prayer ministry. For effective healing prayer ministry to take place, believers must understand the concept of the kingdom of God, and prayer intercessors must understand spiritual warfare, be equipped to do deliverance ministry, and know how to set people free from sinful strongholds.

Chapter 4 explains the elements of the ministry research project. This chapter

systematically describes what the project entailed and how it was conducted, including a project questionnaire, the curriculum used for the Five Step Healing Model, handouts which explain how to get rid of sinful strongholds and utilize Scripture in healing prayer ministry.

Chapter 5 provides an evaluation and reflection of the project's purpose, goals, and modifications to strengthen the project for future use. This project can benefit any size church, in any demographic setting, which seeks to implement a healing prayer ministry.

VITA

Howard Tien-Hoy Hsieh

EDUCATIONAL

B.A., University of California, Davis, 1986

M.Div., Golden Gate Baptist Theological Seminary, 1990

Th.M., Talbot School of Theology, 1995

MINISTERIAL

Minister of Youth, Davis Chinese Christian Church, Davis, California, 1990-1992

English Pastor, Rowland Heights Community Christian Church, Rowland Heights, California, 1994-1996

Assistant Pastor, First Chinese Baptist Church, Fountain Valley, Fountain Valley, California, 1998-2006

Assistant Pastor, Vineyard of Harvest Church, Walnut, California, 2007-

ACADEMIC

Adjunct Faculty, Biblical Studies, Biola University, La Mirada, California, 1994-